

# fate

05|14



INTERNATIONAL CONSORTIUM  
for Research in the Humanities

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

## Taxonomies, World-views, and the Primacy of Praxis \*

### The Outlook After Five Years of Research on Coping with the Future



In my last contribution to one of our newsletters, I considered the work that has been undertaken at our Käte Hamburger Center. As the Käte Hamburger Center (KHC) approaches its fifth year, it is time to draw conclusions from the existing research, and determine which projects indicate sufficient promise to be continued in the future. Naturally, not all aspects can be included—although they have enriched the Center's work to this day—because the spontaneity characterizing our cooperation with visiting scholars across the years should, as far as possible, be maintained. Our primary focus is on the techniques and theories related to prediction, but we still appreciate the development of new ideas that were unforeseen within the scope of our planning.

At the outset of our research activities at the Käte Hamburger Center “Fate, Freedom and Prognostication: Strategies of Coping in East Asia and Europe”, the issue of terminologies and their varying conceptual histories played a prominent role. We found it indispensable, for instance, to consider the position of “freedom” as a result of the relationship between a prediction and the understanding of “fate.” This aspect of our research program occupied us for quite a while and the presented results have been impressive. These were reflected in the insights gained from the digitalization of the majority of the so-called oracle bone inscriptions dating to the fourteenth century BCE. Yet, a satisfying analysis cannot be accomplished by focusing exclusively on the cultural concepts and terminologies that shape mantic practices. Already, the notion of a “vision”

implied in “mantic” or the notions of “guessing God`s will” comprised in “divination”—which are documented at least in the European vernacular traditions—can hardly be compared, let alone de-

SPONSORED BY THE



Federal Ministry  
of Education  
and Research



page 3  
The Reproduction of  
Oracle Bone Cracks



page 17  
Hagiographie et prophétie,  
de l'Antiquité au XIIIe siècle



page 21  
Fate and Future in  
Indian Traditions



Dear readers,

Welcome to the seventh issue of the *fate* newsletter, which provides information about the activities of the Center over the last three semesters – from winter semester 2012/13 up to and including winter semester 2013/14. This time, the number of lectures and abstracts occupies about 30 pages. This is why we decided to enclose the abstracts in a *supplement*. The reason for combining news about three semesters in a single issue is a joyous one: at the turn of the year, the Center moved into new, more spacious premises. We are pleased with our new location – especially because it is far closer to the Humanities in the city center. From fall this year, the newsletter will resume its regular bi-annual rhythm. In this edition, however, you may look forward to extensive reading: our Director, Professor Lackner, will reflect on the research conducted in recent years. Furthermore, we will outline our cooperation with Chinese institutions and present book releases as well as conferences and workshops—on Korean divination, early Chinese hemerologies, studies on apocalypticism, Daoism, hagiography and prophecy, optimism regarding progress, the *Book of Changes*, and Indian divination, up to a larger joint conference that we hosted dealing with the influence of Arabic sources on divination and the practical sciences in Europe and Asia. Finally, we offer you brief notes also as well as an overview of our current visiting fellows. We invite you to find out more about the various subjects discussed in our newsletter as you read, and we are looking forward to a lively exchange with you on the topic of “Fate, Freedom and Prognostication”!

Dr. Esther-Maria Guggenmos  
(Käte Hamburger Center [KHC] Erlangen,  
Research Coordination)

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

clared compatible with the Chinese terms for the same (or at least related) activities. Almost the same thing applies to the work of a research group that analyzes the processes of “sacrality and sacralization” within the framework of a German Research Foundation project. Here, too, approximating the “sacred” via conceptual approaches proved problematic. It is, rather, the concrete practices that must be the focus of our research. As suggested by the research projects of numerous fellows, the emphasis should be on mantic activities. Therefore, regarding our future work, particular emphasis will be placed on the comparison of different practices, while duly noting Ludwig Wittgenstein and his famous dictum that “the limitations of our language are the limits of our world, as well.” This seems to be opposed to our research only if we limit ourselves to often fruitless attempts to

achieve terminological unambiguousness by mere comparison. As was to be expected, our fellow Terry Kleeman’s use of terms such as “church” and “parish” in order to characterize the early Daoist religion was roundly rejected by supporters of culturally-determined terminological clarity. However, it is exactly this kind of “poaching” of the Western conceptual constructs that should sensitize us to the practices of religious acting.

We tested this approach further. With experts in Korean mantic arts, we discussed techniques for deciding the time and location for a funeral, while from Indologists we learned a great deal about the “Sitz im Leben” (to use an expression rather popular with theologians) of mantic practices in the grand Indian epic *Mahabharata*. Moreover, a workshop on chronometry, that is “chronomancy,” opened up new vistas regarding the attribution of qualities to certain dates in East Asia as well as in Mesopotamia.

This approach, which is based on intellectual history, religious studies, and anthropology also, should be pursued. Moreover, it would be preferable to include European Antiquity and Late Antiquity as well as the Indian civilizations. By analyzing these practices, we expect to shed more light on those world-views that formed the basis of mantic arts – and not vice versa. This research approach does not preclude the study of meta-theories regarding fate and prognostication (with the possible resultant of freedom). It rather considers the discursive dimension and – only then – the contrastable results of these practices. We are well aware that world-views and cosmologies may stand behind these practices. For now, however, this is of secondary importance when it comes to a comparison between the East Asian mantic arts and the ideas underlying them. In fact, this is no sign of surrender but rather a necessity arising from cultural comparison. There is no chance of accomplishing this kind of comparison by merely looking for conceptual analogies. Thus, the study of the relationship between Chinese Buddhism and divination, for instance, which has been relatively neglected by researchers, showed that meta-theoretical approaches to prognostication can be derived from cultural practices.

In this context, translation is a practice as well. When we consider the attempt of the Sicilian Jesuit, Ludovico Buglio, to translate Thomas Aquinas’ “*Summa Theologiae*” into Chinese – with an emphasis on the notions of “will” and “fate” – or if we want to analyze the current status of “esoteric sciences” in East Asia, India and Europe – we are deeply involved in cultural practices, including their traditional background. These rely to some extent on cultural translation, no matter whether the traditions are “contrived” or “authentic.”

The historical ways of “coping with the future” (Maull) of the Eastern and Western worlds will remain a focus of our attention. We wish to make our findings regarding the historical ways of coping with the future accessible to the

## ILLUSTRATION

Cover illustration

### Talisman of the Pole Star 北方神星・計都星像護符

Ink and colour on paper, Cave 17, Mogao Grottoes, Dunhuang, Asia OA 1919,1-1,0.170, reprinted with the kind permission of the British Museum, © Trustees of the British Museum.

Buddhist and Daoist ideas interfere with each other in this talisman, which was found in Dunhuang and supposed to protect its wearer. On the left, we can see a picture of the polar star dated to the mid-10<sup>th</sup> century and, on the right, Ketu is depicted. According to Hinduist tradition, Ketu and Rahu imagine two points in the ecliptic, at which the moon is in line with the sun and the earth. The Dhāraṇī beneath promises magical powers, the release of bad karma, and happiness, prestige and prosperity in life to the wearer of the talisman. The picture illustrates clearly how Indian and Chinese notions of astronomy as well as Buddhist and Daoist elements amalgamate creatively into a single religious practice.

different varieties of present-day “coping with the future” (in the fields of the economy, politics or even meteorology) and – if possible – to

discuss further those historical modalities, keeping the immediate present age in mind.

Prof. Dr. Michael Lackner  
(KHC Director)

## FOCUS

# The Reproduction of Oracle Bone Cracks

Practical Studies in Erlangen, December 7, 2012

Recent developments in archaeology emphasize the importance of reconstructing what the ancients actually did when making pottery, various tools, weapons, dwellings, etc. While reconstruction implies the attempt to create an exact replica of the past, it often turns out to be a recreation of a single person’s idea. Thus, we need to engage in reconstruction under controlled conditions to provide data and insights that aid in understanding the past and permit other researchers to join in the discussion to make refinements.

Divination by the use of turtle plastrons and bovine scapulas in ancient China is well known, but how the ancient Chinese ritualists actually practiced it repeatedly in a way that satisfied the needs to know, influence, and attempt to fix the future has posed a real puzzle. If we can re-enact the cracking of these animal bones, we can generate and test, among other things, archaeological, historical, cultural, and linguistic hypotheses.

Several suggestions have been offered regarding how the Chinese in the Shang and Zhou periods might have practiced osteomancy. Since we have a large number of oracle bones, a great majority of which were unearthed archaeologically, we know that these bones were seared to produce cracks, which were then interpreted. We also know that sounds were made by the bones cracking. The Chinese word for cracking a bone and, by extension, divining using this method is *bu* 卜. The pictograph itself depicts a crack and is reconstructed in Old Chinese as *\*pok*, obviously an onomatopoeia. Chang Kuang-yuan of the Palace Museum in Taipei followed certain procedures in the 1970s to crack the prepared bones, some of which were soaked in vinegar and then dried before the experiment, but was unsuccessful. Other crude experiments using even a modern red-hot soldering iron were performed, but none has been reported to have succeeded in producing the cracks and the sounds.

Dr. David Sehnal became interested in cracking oracle bones in the late 1990s and, as part of his classical Chinese course at the University of Prague, he acted out the entire divination ritual along with his colleagues and students as it

might have been performed at the royal court of Shang China around the 13<sup>th</sup> century BC. Dr. Sehnal played the role of the king as the prognosticator, while others participated as a diviner who uttered divinatory sentences and as assistants in the art of pyro-osteomancy. This experiment was reported to have gone well: not only were they able to crack the bones, but they also heard the associated cracking sounds.

As a fellow member of the KHC research project entitled “Early Chinese Divination Texts and Bronze Inscriptions in Erlangen”, I was thrilled to learn that Dr. Sehnal intended to re-enact the oracle bone cracking in the Center’s courtyard. We performed the divination on a bitterly cold evening on December 7, 2012. Christoph Harb-



Embers held in predrilled holes in the bone.

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

smeier stood in for the Shang king, while Dr. Sehnal served a dual function as the diviner and the divining technocrat. He was accompanied by the same assistant from the Institute of East Asian Studies, Charles University, Prague, Štěpán Pavlík, who had participated in the initial experiment, and I myself was a lowly minion. As the documentary film, which was created by professionals, demonstrates, the event met everyone's expectations: we cracked the bones, we heard the cracking sounds, we forecast snow, and, as it turned out, our prediction came true. One thing I might add here in closing is that the bones' cracks became more visible the following day.

Prof. Dr. Ken'ichi Takashima  
(The University of British Columbia; KHC Visiting Fellow)



Discussing the results after the experiment.

## The Zhouyi Center (Shandong University) and the Research Center establish Mutual Branches

Erlangen, March 18, 2013

When our Center was opened in 2009, advisory board member Professor Zhou Qi 周齊 (Chinese Academy of Social Sciences) wished to put us in touch with the leading center for studies on the *Book of Changes* in China. Among mantic practices in China, the *Book of Changes* stands out central – it is deeply rooted in the center of the cultural memory of traditional Confucian culture. In 2010, the KHC embarked on an academic visit to the *Center for Zhouyi and Ancient Chinese Philosophy* at Shandong University and signed the first cooperation agreement with the local Director, Professor Liu Dajun 劉大鈞. Several mutual visits followed. In 2011, Professor Liu visited Erlangen and a joint conference on *Yijing* studies was organized in China. In 2012 and 2013, we visited the Zhouyi Center in the course of our *China Academic Visit*. During his annual stay in Erlangen as visiting fellow, Professor Zhang Wenchi 張文智 inducted us into the basic principles of *Zhouyi* research. Our research fellows, Nikola Chardonnens and Anne Schmiedl, were supported in their field studies by the Zhouyi Center via scholarships and mentoring. The journal *Zhouyi Studies* consistently releases contributions resulting from our papers at Shandong University. We wanted to foreground this common work that expresses itself through visits, conferences, exchange of visiting research fellows and publications, and wished to put these achievements on a firm

### PROGRAM

#### WELCOME SPEECH

of the President of the Friedrich-Alexander-Universität Erlangen-Nürnberg, **Prof. Karl-Dieter Gröske**

of the Vice-President of Shandong University, **Prof. Chen Yan 陈炎**  
of the Dean of the Faculty of Humanities, Social Sciences and Theology, **Prof. Heidrun Stein-Kecks**

of the Vice Director of the International Consortium for Research in the Humanities, Erlangen, **Prof. Klaus Herbers**

#### LECTURE

of the Director of the Center of Zhouyi & Ancient Chinese Philosophy, **Prof. Liu Dajun 劉大鈞**: 孔子与《易》占 – Konfuzius und die Prognostik des „Buchs der Wandlungen“

of the Director of the International Consortium for Research in the Humanities, Erlangen, **Prof. Michael Lackner**: Prognostik in China und Europa – 中国与欧洲的预测看法

#### PRESENTATION

A Short Review of the Research Exchange between the Two Cooperation Partners, **Dr. Esther-Maria Guggenmos**, Research Coordination, KHC Erlangen

**SIGNING** of the Agreement and Exchange of Doorplates



After signing of the agreements – from left to right: Director of the Institute Prof. Liu Dajun, Vice-President of Shandong University Prof. Chen Yan, Deputy of the Center Prof. Klaus Herbers, Dean Prof. Heidrun Stein-Kecks, President of the University Erlangen-Nuremberg Prof. Karl-Dieter Gröske, Director of the Research Center Prof. Michael Lackner.

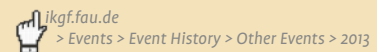
footing. Both universities hence decided to establish branches of their respective centers at the partner institute. On this occasion, a Chinese delegation, which was received solemnly by the director of our Center, Prof. Dr. Michael Lackner, his deputy, Prof. Dr. Klaus Herbers, the university president, Prof. Dr. Karl-Dieter Gröske, and the Dean of the Faculty of Humanities,

Social Sciences, and Theology, Prof. Dr. Heidrun Stein-Kecks. The delegation included the vice-president of Shandong University, Prof. Dr. Chen Yan 陈炎, who is also well-known for his research on Chinese aesthetics as well as on art and culture theory, Dr. Wang Fanfan 王凡凡, who is a representative of the Bureau of International Affairs of Shandong University, and Prof. Liu Dajun, the director of the Zhouyi Center, together with his deputy, Prof. Lin Zhongjun 林忠军, and Dr. Zhang Kebin 张克宾. Our visiting fellow, Prof. Zhang Wenzhi, who actively supports the cooperation, was significantly involved in the concrete planning of the visit, which was rounded off for our Chinese guests by a visit to various university departments, such as the Department of Sinology.

Dr. Esther-Maria Guggenmos  
(KHC Research Coordination)

## DOWNLOAD

The opening lectures delivered by Prof. Lackner and Prof. Liu Dajun are available to download from our website:



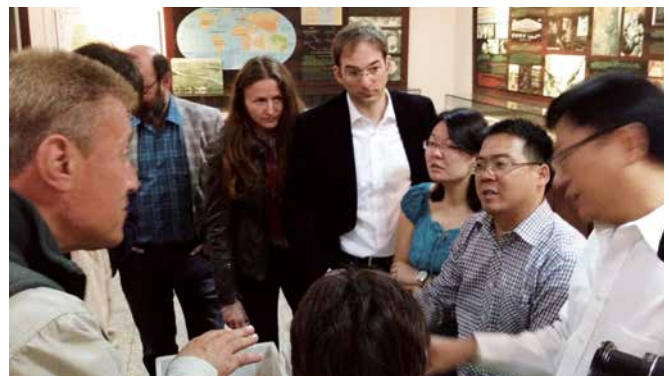
## China Academic Visit 2013

Anyang, Luoyang, Jinan, Peking, October 5-20, 2013

Every year, in fall, the *China Academic Visit* takes us to China. In this context, we visit our cooperation partners, hold symposia and present papers. We visit colleagues as well as places where mantic practices are reflected upon or even performed and experienced. However, the China Academic Visit 2013 was unique for one specific reason: it was the first time that two Käte Hamburger Centers embarked on a common trip abroad and the success of this journey was so promising that we hope that other new Consortia might follow our example.

While the research carried out in Erlangen particularly focuses on forms of Chinese divination and their integration into a cultural matrix, the Center in Bochum, which is under the direction of Prof. Dr. Volkhard Krech, deals with issues of transcultural religious exchange. Accordingly, the trip focused, on the one hand, on common topics with which both Consortia deal. On

the other hand, the Center in Erlangen and our colleagues in Bochum were able to seize the opportunity to enter into fresh



Discussion in Anyang: Prof. Lackner in discussion with Prof. Su Rongyu and Dr. Yue Zhanwei 岳占伟 at the Archaeological Institute of the Chinese Academy of Social Sciences. Photo: Esther-Maria Guggenmos.

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

co-operation with academic institutions in China. Thus, the exchange of the KHC Bochum with Jewish studies in Shandong, the Institute of World Religions of the Chinese Academy of Social Studies as well as with the Institutes of Religious and Central Asian Studies at Renmin University in Peking was formally established and, on the occasion of shared symposia and papers, the first concrete ideas were attached to this cooperation (see the register of papers below).

The first stop on our common trip was Anyang. Prof. Dr. Su Rongyu 蘇榮譽, who has been closely connected with the research at the Department of Sinology in Erlangen and our visiting fellow, Prof. Dr. Iwo Amelung (Frankfurt), managed to enable our group to visit the Archaeological Institute of the Chinese Academy of Social Sciences in Anyang. Our visit to the ruins of Yinxu 殷墟 situated in Anyang included the inspection of the site, and we were even allowed to view the ongoing archaeological excavations. Among countless human sacrifices and bronze vessels, thousands of oracle bones have been found at Yinxu. Oracle bone inscriptions are not only seen as the first instance of Chinese writing, but are also the first major source for divination in China (on the topic of oracle bone inscriptions, cf. the contribution of K. Takashima in this issue of *fate*). Traveling to the “birthplace” of divination in China, our two Consortia found themselves at the heart of the intersection between the history of religions and the ancient history of science. The sinologist, Prof. Dr. Joachim

Gentz (University of Edinburgh, visiting fellow of the Center), impressively described in an interview during the trip how this visit to the research institute, with its huge storage depots, deeply influenced his research by enabling him to discuss the current research on the ground and visit the excavations sites, which provided a vivid experience of the synopsis of divination, human sacrifice and bronze production (link to the interview, s. below).

In Anyang, the attempt to provide a controlled structure of the future was visible in terms of religious history and, thus, it is only natural that the thematic interference led to a fertile exchange between our two Consortia. The second stop on our visit was the Buddhist caves of Longmen 龍門 in Luoyang. Prof. em. Dr. Luo Zhao 罗炤, who is well-known for his Buddhological work and who has been connected with the Department of Sinology in

## LECTURES

### October 11, 2013:

#### Symposium at the Department of Philosophy, Shandong University:

Welcome Address – Prof. Dr. Fu Youde 傅有德 (Head of Department)

Prof. Dr. Volkhard Krech (KHC Bochum Director): Introduction to the KHC Bochum

Prof. Dr. Alexandra Cuffel (Jewish Religion in Past and Present Times, Ruhr-Universität Bochum): „Jewish Studies as Part of Comparative Religious Studies in a Global Context at the *Center for Religious Studies* (CERES) in Bochum“

Dr. Marion Steinicke (Research Coordination, KHC Bochum): „*Maliya* - The Role of Pictures of the Virgin Mary for the Jesuit Mission in China.“

#### Symposium at the Center for Zhouyi and Ancient Chinese Philosophy:

Prof. Dr. Michael Lackner / Dr. Esther-Maria Guggenmos / Dr. Michael Lüdke (KHC Erlangen): “小道”有理 – Research Perspectives of the KHC Erlangen (presentations in Chinese)

Prof. Joachim Gentz (University of Edinburgh; KHC Erlangen, Visiting Fellow): 周易與中國占卜傳統之衰落 (The *Zhouyi* and the Decline of Divination in China) (lecture in Chinese)

Dr. Licia Di Giacinto (Postdoctoral Researcher, Department of East Asian Studies, Ruhr-Universität Bochum): 历法和预言之间的汉代“时间”主题: 以讖纬为例 (The Concept of Time under the Han between Calendar and Prophecy: The Case of the *Chenwei* (Commonly Confucian Apocrypha)) (lecture in Chinese)

### October 15, 2013:

#### Symposium at the Chinese Academy of Social Sciences, Institute of World Religions:

Welcome Address: Prof. Dr. Zhuo Xinping 卓新平 (Director of the Institute of World Religions)

Prof. Dr. Volkhard Krech (KHC Bochum Director): Differentiation of Religion and Processes of Sacralization in a Historical and Globalizing Perspective (English, Chinese abstract)

Prof. Dr. Marion Eggert (Korean Language and Culture, Department of East Asian Studies): Reactions of Korean Literati to Western Learning (西學) and Catholic Mission (English, Chinese abstract)

### October 16, 2013:

#### Roundtable at the Department of Central Asian Studies, Renmin University: Exchange on Research Perspectives of the Respective Institutes

Participating: Prof. Dr. Carmen Meinert / Prof. Dr. Shen Weirong / Dr. Esther-Maria Guggenmos / Dr. Michael Lüdke / Members of the Institute for Central Asia of Renmin University

#### Roundtable at the Department of Religious Studies of Renmin University with Prof. Yang Huilin: 中国, 德国及欧洲的宗教研究 (Religious Studies in China, Germany and Europe)

Participating: Prof. Dr. Yang Huilin, Prof. Dr. Volkhard Krech, Dr. Esther-Maria Guggenmos, Dr. Michael Lüdke, Members of the Department of Religious Studies of Renmin University

Erlangen for a long time, had overseen the research activities in one of these grottoes and guided us through the caves. The intense examination right on the ground produced insights into the ongoing discussion about the so-called “sinicization” of Buddhism and about religious migrations, as well: diachronic migration movements and synchronic assimilation processes could be clearly differentiated. The forms of inner archaization were fascinating: sculptures of Indian design wore, for instance, Chinese clothes from former centuries; more precisely, from the Han dynasty period. It must have been evident to the contemporary witnesses, too, that the stylistic expressions were superimposed in this case with a consciousness of the transformational process within the observer. The omnipresence of Chinese writing within the iconographic design of the caves led to a shared desire for a more vivid exchange between the two Consortia regarding topics such as the role of writing as a Chinese cultural singularity, a more precise identification of the text and image programs, and the arrangement of medial overlaps. In this area, the interdisciplinary cooperation between philology and art history appears highly promising.

The third episode of our trip was dedicated to Jinan, which we visited before Peking. It is obvious in Jinan that the cooperation between the University of Erlangen-Nuremberg and Shandong University has been developing over the last few years. A mutual familiarity with each other, including being informed about current academic issues, made it possible to plunge *in medias res* without formal preliminaries. The Department of Philosophy, its Dean being our former visiting fellow Prof. Fu Youde 傅有德, was pleased by the discussion with Prof. Alexandra Cuffel (Bochum) on the field of Jewish studies. As a Chinese indigenous tradition, studies on the *Book of Changes* are less dependent on internationality. The close cooperation between the two institutes led to the discovery of specific cultures of knowledge and their corresponding questions – a development that is deeply appreciated by both partners (cf. the above report on the opening of cooperative branches in this issue of *fate*). Besides, the visit to Jinan also revealed to us how vital it is to work out solutions jointly, in an international context. The cooperation between European and Chinese researchers in the fields of Jewish studies or the *Book of Changes* revealed new perspectives and made us sensitive to “blind spots”. This increases our awareness of the growing importance of the issues developed

## PARTICIPANTS

### Käte Hamburger Center Bochum:

Prof. Dr. Alexandra Cuffel (Jewish Religion in Past and Present Times, Center for Religious Studies); Dr. Licia Di Giacinto (Postdoctoral Researcher, East Asian Studies); Prof. Dr. Marion Eggert (Korean Language and Culture, Department of East Asian Studies); Prof. Dr. Adam Knobler (History of Religions, Center for Religious Studies); Prof. Dr. Volkhard Krech (Religious Studies, Center for Religious Studies, KHC Director); Prof. Dr. Carmen Meinert (Central Asian Religions, Center for Religious Studies); Dr. Marion Steinicke (Research Coordination)

### Käte Hamburger Center Erlangen:

Prof. Dr. Iwo Amelung (Sinologie, Frankfurt a.M.; Visiting Fellow); Dr. Roman De Giuli (Institute for Theatre and Media Studies); Prof. Dr. Joachim Gentz (Sinologie, Universität Edinburgh; Visiting Fellow); Dr. Esther-Maria Guggenmos (Research Fellow / Research Coordination); Dr. Rui Kunze (Visiting Fellow / translation); Prof. Dr. Michael Lackner (Sinologie, Erlangen; KHC Director); Dr. Michael Lüdke (Research Fellow)

in cooperation. Hence, a new hermeneutics, which both challenges and enriches our work, is being generated.

In Peking, we visited the Chinese Academy of Social Sciences, where our advisory board member, Prof. Zhou Qi 周齊, is conducting research. Like every year, the Institute of World Religions and its Director welcomed us cordially and were delighted about the visit by the scholars of religious studies from Bochum, whose expertise does not necessarily focus on matters of divination so closely associated with the historically- and politically-burdened discourse about “superstition”. The visit to



Prof. Luo Zhao explaining iconographic elements and their development in the Longmen caves. Photo: Esther-Maria Guggenmos.

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

Renmin University and its Institutes for Central Asian Studies and Religious Studies formed the basis for a promising collaboration. Notably, joint projects between Prof. Dr. Carmen Meinert (KHC Bochum) and Prof. Dr. Shen Weirong 沈衛榮 will result in collective translation projects and conferences, as Prof. Shen has, over the last few years, developed the Institute for Central Asian Studies into a world-wide leading center that copes successfully with the language diversity existing within Central Asia.

At the end of our trip, we finally visited the collection of stone sutras at Fangshan 房山 near Peking. Prof. Luo Zhao, whom we already knew from Luoyang, lives and conducts research there. Visiting a Nestorian ruin near the Fangshan was particularly interesting: evidently, this is an early Christian church that was later rededicated. The more recent discoveries of early Christian traces nearby could significantly enrich research in the field of Nestorianism. The accord of the Department of Sinology in Erlangen and the Bochum expertise on religious contacts, Jewish studies and central Asian cultural exchange seem to open up new vistas for research in cooperation with Prof. Luo Zhao.




Our trip was professionally accompanied by the Institute for Theater and Media Studies of the University Erlangen (Dr. Ro-



Mutual introduction at Shandong University: Prof. Fu Youde, Prof. Michael Lackner and Prof. Volkhard Krech. Photo: Roman de Giuli.

man de Giuli). In the coming months, a detailed documentary, which comprises interviews with the participants and local researchers as well as clips showing divination practices, will be published on the Center's website.

Dr. Esther-Maria Guggenmos  
(KHC Research Coordination)

-  [ikgf.fau.de](http://ikgf.fau.de)  
> Publications > Videos > Interviews > Su Rongyu
-  [ikgf.fau.de](http://ikgf.fau.de)  
> Publications > Videos > Interviews > Joachim Gentz
-  Report on the trip by the KHC Bochum:  
<http://www.khk.ceres.ruhr-uni-bochum.de/en/news/all/en-20131105-report-china-delegation/>

## BOOK LAUNCHES

### The Figure of the Antichrist in Antiquity and Medieval Times – State of the Field

Prof. Dr. Gian Luca Potestà (Università Cattolica del Sacro Cuore, Milano; KHC Advisory Board Member); Erlangen, February 5, 2013

On February 5<sup>th</sup>, 2013, our Advisory Board Member, Gian Luca Potestà, presented, in a very festive frame, the recently published collection of texts “L'anticristo. Vol 2: Il figlio della perditione. Testi dal IV al XII secolo” that he had edited in collaboration with Marco Rizzi. With this event, the semester's lecture series came to a worthy close in the old university library. The evening was opened by Klaus Herbers (Medieval History, KHC Deputy Director), who welcomed and introduced the speaker. Gisela Schlüter (Romance Philology, Erlangen) enlarged on the newly-published volume, that includes texts from the 4<sup>th</sup> to the

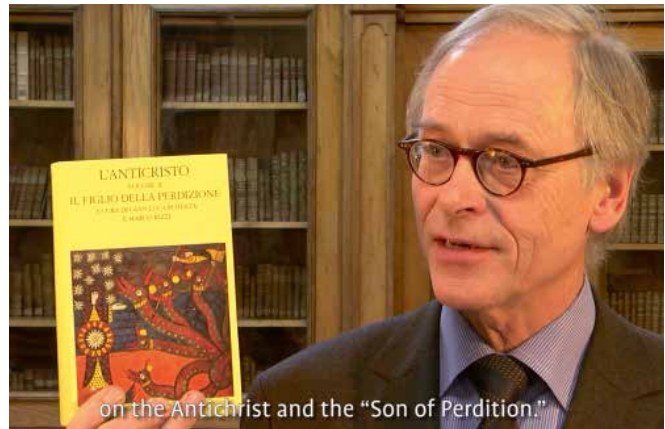
12<sup>th</sup> centuries. She presented the topics of the book that consists of selected, carefully edited texts on the figure of the Antichrist. Her reflections will form part of the review of the volume that will be published in the journal entitled *Archiv für Kulturgeschichte*. Following this introduction, Gian Luca Potestà himself presented the current state of research on the Antichrist in Ancient and Medieval Europe. With numerous references to the sources presented in the volume, he traced the genesis of this topos and its immense impact on ancient and medieval thought and development during his talk, “Antichrist in der An-



tike und im Mittelalter. Stand der Forschung.” This showed how the state of research provides space for future investigations and revealed the importance of respective textual studies enabled by editions such as the one presented, that is a follow-up volume to the first volume “L’ anticristo. Testo greco e latino a fronte. Vol. 1: Il nemico dei tempi finali. Testi dal II al IV secolo.” The participants and audience entered into a vivid discussion after the event that revealed the closeness of this topic with current research at the Center. Interviews were recorded during the following reception that captured some of these discourses. They are presented among the video productions on our



Prof. Potestà delivering his paper on the role of the Antichrist in the Middle Ages.



on the Antichrist and the “Son of Perdition.”

Reflections on the figure of the Antichrist recorded on the occasion of the book presentation with Prof. Gian Luca Potestà, Prof. Klaus Herbers, Prof. Michael Lackner, Prof. Joachim Gentz and Dr. Esther-Maria Guggenmos.



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

> Publications > Videos > Book Launches > The Antichrist

website. The presentation as well as the volume itself on the research on the phenomenon of the Antichrist has inspired the discourse at the KHC for a long time to come.

Katrin Bauer, M.A.  
(KHC Research Fellow)



Review of the edition by Prof. Schlüter in: *Archiv für Kulturgeschichte* Heft 95/2, Dezember 2013.



Lecture video: [ikgf.fau.de](http://ikgf.fau.de)

> Events > Event History > Lectures > Winter 2012-13 > Antichrist im Mittelalter

## The Mantic Arts and the Epistemology of Prognostic Sciences in the Middle Ages

Prof. Dr. Alexander Fidora (Institució Catalana de Recerca i Estudis Avançats [ICREA], Universitat Autònoma de Barcelona; KHC Visiting Fellow); Erlangen, December 16, 2013

In addition to the mantic arts, a number of disciplines, to which prognostic elements such as meteorology and medicine appertain, were known during the Middle Ages. These sciences also deal with the prediction of future events and developments, whether atmospheric changes or the course of a disease. However, while meteorology and medicine establish themselves over time as prognostic sciences, the efficiency and legitimacy of divinatory disciplines proved more controversial, eventually leading to their exclusion from the Western “ordo scientiarum.”

The anthology presented during this event, which can be traced back to a conference at the KHC in September 2012 under the direction of Alexander Fidora (Universita Autònoma de Barcelona; KHC Visiting Fellow), examines the epistemological foundations of the aforementioned disciplines in a comparative perspective and, by doing so, works out the epistemological requirements regarding the definition of prediction implemented in European medieval philosophy.

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

The well-attended event was held on the evening of December 16 in the Senatssaal of the Erlanger Schloss and was inaugurated by Rainer Trinczek (Dean of the Faculty of Arts, University of Erlangen-Nuremberg), who warmly welcomed the audience, in addition to the present directors of the KHC and particularly the speakers, Johannes Fried (Goethe University Frankfurt am Main, member of the KHC Advisory Board) and the editor of the anthology, Alexander Fidora. In addition, Rainer Trinczek acknowledged in his opening speech the previous research results of the KHC, whereupon Klaus Herbers introduced the editor to the attendees. Hereafter, Johannes Fried presented the said anthology, embedded in a brief outline of the development, history and significance of the mantic disciplines from the ancient civilizations to the early modern period. The focus of his observations lay, according to the main content of the featured collection of essays, on the European Middle Ages, in the course of which the mantic disciplines, beset by religious premises and logical distinctions, gradually changed from sciences into pseudo-sciences in the contemporary perception.

This introduction was followed by the lecture by Alexander Fidora, entitled “The Role of Signs in the Epistemology of Prognostic Disciplines during the Middle Ages.” In this, it was emphasized, following the results of the featured anthology, that all prognostic sciences in the Latin Middle Ages were perceived as sign-based knowledge. Starting from the equivocal use of the term “signum,” which relies on two alternative models of

signs – the Aristotelian model concerning medicine and meteorology and the model of the “signum sacrum” in terms of astrology, magic and divination – Alexander Fidora demonstrated that,



Prof. Alexander Fidora delivering his paper on „The Role of Signs in the Epistemology of Prognostic Disciplines during the Middle Ages“ at the Senatssaal of the Erlangen Castle.



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

> Publications > Videos > Book Launches > Presentation of the newly published book by Alexander Fidora

although signs are traced back to causal relations and therefore are identified with either effects or causes in both models, there is still a significant difference between them: whereas the sign-based demonstration of the Aristotelian model can be characterized in this context as inherent to the effect-based demonstration of natural sciences, this does not apply to the model of the “signum sacrum,” which is to be seen in correlation with the paradigms developed in sacramental theology. This may also serve as a further explanation of the fact that medicine and meteorology could establish themselves as prognostic sciences, whereas astrology, magic and divination were gradually pushed into the range of superstition and heresy.

All attendees were invited to an informal reception, in the course of which there was an opportunity to discuss any outstanding issues. The following day, an interview with Michael Lackner, Klaus Herbers and Alexander Fidora was held in the context of the book launch, which has been digitally recorded for future release. The contributions of Johannes Fried and Alexander Fidora will be published in the *Archiv für Kulturgeschichte*.

Philip Jany, M.A.  
(KHC Research Fellow)



Video of the interview: [ikgf.fau.de](http://ikgf.fau.de)

> Publications > Videos > Interviews



## Divination and Fengshui in Korea

Workshop convened by Prof. Dr. Kim Yung Sik (Seoul National University) and Prof. Dr. Michael Lackner (KHC Director); Erlangen, November 9, 2012



Prof. Michael Lackner and Prof. Kim Yung Sik in discussion during the workshop.

Since Sinology was instrumental in establishing the Käthe Hamburger Center's "Fate, Freedom, and Prognostication. Coping with the Future in East Asia and Europe," it is only natural that, during the first phase of our studies, emphasis has been placed on the mantic arts in China. However, Korea as well as other East Asian countries present considerable similarities as well as differences regarding the divination-related practices and theories in China. In November 2012, our Center, together with representatives from the research project "Science and Religion in East Asia" of Seoul National University's Science Cultural Research Center, organized a workshop on "Divination and Fengshui in Korea." The papers presented touched on many aspects that had previously been dealt with in regard to China, but it was interesting to see the multifaceted nuances that a study of the Korean mantic arts and their assessment could contribute towards enriching our view on divination in East Asia. For instance, the highly developed epistemology of mantic arts, as reflected in the works of Chong Yak-yong, sheds new light on the tension between the Book of Changes as a divination manual and a cosmological classic in the mind-set of the traditional literati (Kim Yung Sik, Seoul National University); the introduction of Western horoscopic astrology in Korea provides evidence for the complicated transformations a work by the Polish Jesuit Jan Mikolaj Smogulecki underwent in China and, subsequently, in Korea (Jun Yong Hoon, Kyujanggak Institute for Korean Studies, Seoul National University); and the importance of choos-

ing the proper time for a burial, including even the moment of the first meeting of the persons responsible for its planning, was revealed by Park Kwon Soo (Chungbuk National University), who demonstrated that the time factor prevailed over the choice of location. In a similar vein, PhD candidate, Her Yoon Seop (Seoul National University), described the 18th century reforms of the Divination Section of the Korean Royal Bureau of Astronomy. Oh Sang Hak (Jeju National University) illustrated the manifold particular characteristics of the "Shape Theory" in Korean Fengshui; from a contemporary perspective, Oh's talk was complemented by our Center's research assistant and PhD candidate, Song Xiaokun, who offered insights into the discourses on Fengshui in present-day mainland China. Four contributions will be published in a forthcoming volume entitled "Coping With the Future. Theories and Practices of Divination in East Asia, Past and Present."

Prof. Dr. Michael Lackner  
(KHC Director)

## PAPERS

**Michael Lackner** (Director KHC): Welcome Address

**Jun Yong Hoon** (Kyujanggak Institute for Korean Studies, SNU): An Introduction of Western Horoscopic Astrology in Korea; Responding: Marc Kalinowski (CNRS/EPHE, Paris)

**Kim Yung Sik** (Seoul National University): Chong Yak-yong's (1762-1836) Views on the Yijing Divination; Responding: Marion Eggert (Univ. Bochum)

**Oh Sang Hak** (Jeju National University): The Shape Theory (形局論) of Feng Shui: A Case Study of Jeju Island, Korea; Responding: Marion Eggert (Univ. Bochum)

**Song Xiaokun, M.A.** (KHC Research Assistant): Junior Scholar Report: Ongoing PhD Project „Fengshui in Contemporary China“

**Her Yoon Seop** (Seoul National University): Reforms of the Divination Section (命課學) of the Royal Bureau of Astronomy in Eighteenth Century Korea; Responding: Richard J. Smith (Rice University)

**Park Kwon Soo** (Chungbuk National University): Choosing the Auspicious Day and Site for the Royal Ceremony in Eighteenth Century Korea; Responding: Richard J. Smith (Rice University)

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

## Popular Culture and Books of Fate in Early China – The Daybook (*rishu* 日書) Manuscripts of the Warring States, Qin, and Han

Workshop convened by Prof. Dr. Donald Harper (University of Chicago) and Prof. Dr. Marc Kalinowski (EPHE, Paris, KHC Advisory Board Member); Erlangen, December 6-7, 2012

In China, there is a long tradition of calendar-based prediction and decision-making methods. Even today, many Chinese will consult almanacs to choose an auspicious day for important events in their life, such as weddings. Since the 1970s, archaeological discoveries have demonstrated that the early predecessors of these practices are to be found in the second half of the first millennium BC, as excavations produced many examples of a type of manuscript, which often carry the original title *rishu* 日書, literally “daybooks”. All of the *rishu* that have been discovered so far can be dated to between the fourth and first centuries BC. As the *rishu* are invaluable sources for many aspects of ancient Chinese culture, including divination, religion, and correlative thought, they have an important place in scholarly research conducted in China and other East Asian countries. However, aside from several brief presentations, there does not yet exist any full Western-language examination of the daybooks, that includes their multifaceted content as well as their cultural significance.

The Center therefore has initiated a project to fill this gap, with the aim of producing a two-volume publication, edited by Donald Harper (University of Chicago) and Marc Kalinowski (École Pratique des Hautes Études, Paris), with contributions by the leading Chinese and Western experts in the field. The project is intended not only to address the urgent need for a greater awareness on the part of Western scholars of this critical body of evidence for ancient Chinese culture, but also to open the way to comparative studies in popular culture, manuscript culture, prognostic techniques, and popular ideas about fate. The publication is intended to become the standard Western-language reference on daybooks and will consist of two volumes, with a thematic volume covering all of the most relevant aspects concerning daybooks, and a translation volume providing both an edition and translation of representative source material, as well as an extensive list of reference material, including a thematic index to the extant daybooks, and a bibliography.

In preparation of the book’s publication, the Center invited Liu Lexian (Capital Normal University Beijing), Yan Changgui (Wuhan University), and Marc Kalinowski to Erlangen for a three-month stay at the end of 2012, during which they prepared crucial basic material, including transcriptions of key source texts and thematic indices to the extant *rishu*.

This was followed by a workshop on December 6-7, 2012, at the Center, where the contributors to the volumes convened to present their research on the *rishu* and related issues, and to coordinate further work on the volumes. During the workshop, Alain Thote (École Pratique des Hautes Études, Paris) presented his findings on the archaeological context of the *rishu*, which have been found in tombs ranging from the most basic (a coffin in the ground) to the increasingly elaborate tombs belonging to low-level government office-holders, high officials, as well as aristocrats, reflecting a broad use of *rishu* shared among different strata of society.

Liu Lexian discussed the *rishu* as technical literature, and related them both to other excavated sources, particularly of the *shushu* 數術 type, and to transmitted texts. The *rishu*’s technical nature is suggested by the fact that, within the currently available daybooks, the content and its arrangement in the manuscript are remarkably consistent, including, for example, sections on calendrical and hemerological systems, astrology, and magico-religious activity.

Donald Harper placed the *rishu* in the context of manuscript culture and popular culture studies, examining the daybooks as realia, as texts that played a significant role in the everyday life of people belonging to different social groups, yet who shared a world view that is expressed in the daybooks. The information in the *rishu* clearly was intended to be used by a broad range of social groups in the course of everyday life, and the manuscripts themselves show signs of use by their owners prior to being placed with burial goods in tombs.

Li Ling (Peking University) presented the Chu Silk Manuscripts from Zidanku and related them to the *rishu*, followed by a report by Ethan Harkness (New York University) on his translation of the *rishu* unearthed in Kongjiapo. Chen Kanli (Peking University) gave an overview of the *rishu* in the Qin and Han manuscripts at Peking University.

Marc Kalinowski discussed the broad range of activities affected by hemerology in the *rishu*, thereby demonstrating that they can be seen as mirrors of local culture and society in late Warring States, Qin, and Han. The prescriptive and predictive methods found in them reflect the motivations of the compilers and users of *rishu*, while their technical features bear witness to the early development of correlative cosmology and calendric astrology.

Yan Changgui surveyed the important role that spirits play in *rishu*, especially in passages related to rituals, sacrifice, and popular practices. He also discussed the relation of spirits in the *rishu* to Chu divination and sacrifice records and to Later Han archaeological material, such as talismans and tomb-quelling documents.

Marianne Bujard (École française d'Extrême-Orient) placed the *rishu* within the scope of Qin and Han elite culture and religion.

Inasmuch as daybooks were a household vade mecum and intended to guide daily activities to ensure beneficial outcomes, their function was similar to literature in other pre-modern cultures, such as almanacs and grimoires or occult chapbooks. Therefore, Alasdair Livingstone (University of Birmingham), with a discussion of Babylonian hemerologies and menologies, as well as László Sándor Chardonnens (Radboud University Nijmegen), who gave an overview of Me-



Intensive workshop atmosphere during the paper by Alain Thote on the archaeological context of early Chinese hemerologies.

## Thursday, December 6, 2012

### Welcome Address

Michael Lackner (KHC Director)

### The Daybooks Project within the KHC's research agenda

Michael Lüdke

### Report on the current activities of the Project

Donald Harper and Marc Kalinowski

### *Rishu* in archaeological context

Alain Thote

### *Rishu* as technical literature

Liu Lexian 劉樂賢

### *Rishu* in the context of manuscript culture and popular culture studies

Donald Harper

### Chu Silk Manuscripts from Zidanku

Li Ling 李零

### Translation of the Kongjiapo *rishu*

Ethan Harkness

### Some observations on *rishu* in the Qin and Han manuscripts at Peking University

Chen Kanli 陳侃理

## Friday, December 7, 2012

### Hemerology in the *rishu*, ideas and practices

Marc Kalinowski

### Calendars and calendar production, 4<sup>th</sup>-1<sup>st</sup> century BCE

Christopher Cullen

### Spirits in *rishu*

Yan Changgui 晏昌貴

### *Rishu* within the scope of Qin and Han elite culture and religion

Marianne Bujard

### Babylonian hemerologies and menologies

Alasdair Livingstone

### Medieval European almanacs

László Sándor Chardonnens

dieval European almanacs, provided a cross-cultural perspective that is crucial to the project.

Contributions by Cristopher Cullen (Needham Research Institute Cambridge) on calendars and calendar production from the fourth to first centuries BC, and by Richard Smith (Rice University Houston) on the legacy of the *rishu* in Chinese civilization, particularly in Ming and Qing society, will complement the thematic volume of the book. The two volumes are expected to be published in 2015 and 2016, respectively.

Dr. Michael Lüdke  
(KHC Research Fellow)

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

## CONFERENCES & WORKSHOPS SS 2013

### Forming the Future when Time is Running Short

Workshop convened by Prof. Dr. Felicitas Schmieder (FernUniversität Hagen, KHC Visiting Fellow); Erlangen, April 16, 2013

Convened by Felicitas Schmieder, a workshop dealing with future concepts in the Middle Ages was held at the Käte Hamburger Center on the theme of “Forming the Future when Time is Running Short” on April 16, 2013. The contributions and discussions revealed a more detailed picture of how the medieval apocalyptic prophecies leave a scope of action for the remaining time before the apocalyptic predictions turn into reality, by trying to influence the mostly predestined fate. In the introduction, Schmieder explained her thesis that the fundamental fate of the future did not mean that there was no possibility of action in the present but that, in contrast, it would have led to detailed considerations about how to profit the most from the remaining time.

Elizabeth Boyle (Cambridge) presented a general view of the different concepts of the future in medieval Irish texts. Using six selected examples, she demonstrated how the texts focused predominantly on the brevity of human life as opposed to eternity and, through this, referred to the necessity to live a virtuous life during our limited time on earth. Apart from individual future prospects, Boyle also delivered a report on those who dealt with the fate of institutions; for instance, the church.

Susanne Ehrich (Regensburg) discussed, in her paper, Heinrich von Hesler's east-middle German apocalypse, created around 1260. This bible commentary on the Book of Revelation by John includes an adaptation of the Legend of the Antichrist and the Legend of the Last World Emperor. Above all, Hesler concentrated on transferring to his readers the necessary knowledge to recognize the Antichrist – so he certainly saw a liability setting that could be influenced. Hereafter, Ehrich dealt with the depiction of the Legend of the Antichrist in the windows of the Marienkirche at Frankfurt/Oder, a work of art for which Hesler's text probably acted as the model.

The “Boec vander Wraken” (“The Book of Sanctions,” Antwerp 1346-1351) by Jan van Boendale was the subject of the lecture by

Ulrike Wuttke (Gent). It essentially consists of a translation of the *Visio fratris Johannis*, an apocalyptic text which was composed approximately six months previously on the Fall of Acre (1291). According to Wuttke, this text would not belong to the respective apocalyptic texts back then. From this, she deduced the question: why precisely was this chosen as a reference? Wuttke assumes that Boendale attempted to criticize his present with this text and claim a reformation of the state of his present through the eschatological discourse of the *Visio*.

Pavlina Cermanova (Prague) moved on to the 15th century and attended to the apocalyptic perception of the Hussites, where she concentrated on their most radical period, around the year 1420. The death of Jan Hus has already been construed in an eschatological way by his followers and the growing conflict of those years gave a boost to the apocalyptic thinking. The entrenched church, for example, was identified with the Antichrist and one expected the coming of a *regnum reparatum* following the annihilation of all sinners. The apocalyptic prophecy was regarded as a legitimization of the applied force by several radical followers of the Hussites. They envisioned themselves as acting agents of the world's end. As the prophecies were not fulfilled after 1420, the arrival of Christ had to be interpreted anew.



Prof. Felicitas Schmieder, who had summoned the workshop, in discussion with the participants.

A completely different sort of source was chosen by Anke Holdenried (Bristol). She considered the study of Medieval bible commentaries as a method for approaching the eschatological thinking of the Middle Ages. First, she outlined the difficulties related to this procedure. For instance, plenty of those texts would not be edited. Additionally, quite a few academics would not have had the necessary knowledge to interpret them adequately – wherefore Holdenried spoke for a more intensive training of those skills. Principally, the commentaries would be very complex, as they not only refer to the Bible itself, but also to the tradition of bible commentaries, so even the failure to mention a widely known commentary could thereby be judged as an utterance. If one dares to approach these texts, despite such difficulties, they can deliver interesting perceptions.

Barbara Schlieben (Berlin) selected for her paper a complementary perspective on the general topics of the Workshop. She studied the prognostic potential of examinations of the present. Thereby, she indicated the already established practice among the related disciplines of contemporary history and ancient history, where there is a recurrent close cooperation between considerations of the present and prediction. By reference to several examples, Schlieben revealed the potential of this hitherto largely neglected approach in medieval research, bringing into focus an analysis of the relationship between examinations of the present and prediction by Atto of Vercelli.

During the discussion session, Felicitas Schmieder summarized, together with the participants, the results of the papers. Taken as a whole, the conference clearly revealed that believing in a predestined fate and the search for options of agency in the future are certainly not mutually exclusive. Instead, the prospect of the end of the world often gave an eminent sense to the human acting in the remaining time. Various examples from different eras and regions demonstrated that people in the Middle Ages intensely concentrated on the

## Tuesday, April 16, 2013

Welcome Address

Klaus Herbers (Erlangen)

Introduction

Felicitas Schmieder (Hagen)

Forming a Future for Individuals and Institutions in Early Medieval Ireland

Elizabeth Boyle (Cambridge)

Das Zukunftskonzept in der ‚Apokalypse‘ Heinrichs von Hesler im Kontext des spätmittelalterlichen Eschatologie-Diskurses

Susanne Ehrlich (Regensburg)

Making the Future a Better Place: Prophecy as a Means to Reform in Jan van Boendale's "Boec vander Wraken"

Ulrike Wuttke (Gent)

Waiting for Paradise: Concepts of Future in Hussite Apocalyptic Thinking

Pavlina Cermanova (Prague)

Bible Commentaries as Sources for Scholastic Thinking about the Future

Anke Holdenried (Bristol)

Forming the Future: Interrelations between Prognostics and Prophecies in the Early Middle Ages

Barbara Schlieben (Berlin)

question of how to handle oneself in the remaining time. One might even wonder if there are two different views of the future in the Medieval perception—that of a fateful predefined time on the one hand and, on the other hand, that of a remaining time until the arrival—and attempt to work out the relationship between the two.

Dr. des. Andreas Holndonner /  
Dr. des. Hans-Christian Lehner  
(KHC Research Fellows)

## Changing Fate in Religious Daoism

Workshop convened by Prof. Dr. Terry Kleeman (University of Colorado Boulder; KHC Visiting Fellow); Erlangen, June 13-14, 2013

In June of 2013, the Käte Hamburger Center Erlangen was host to a workshop titled Changing Fate in Religious Daoism. The organizer, Terry Kleeman of the University of Colorado at Boulder, was a Fellow of the Center for the 2013 calendar year. In conceiving and planning the workshop, Kleeman consulted frequently with KHC Fellow Barbara Hendrischke from the University of Sydney as well as former Fellow Fabrizio Pregadio, who still resides in Erlangen; both contributed papers to the workshop. They were joined by two senior American scholars of Chinese

religion, Professors Stephen R. Bokenkamp of Arizona State University and Robert F. Campany of Vanderbilt University, and by Vincent Goossaert, who holds the chair in Chinese religion at the École Pratique des Hautes Études, Paris, Michael Stanley-Baker of the Max Planck Institute, Berlin, and Stephen Jones of the School of Oriental and African Studies, London.

The first day of the workshop focused on the early medieval period. Barbara Hendrischke, who has published extensively on

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

the Scripture on Great Peace over a span of four decades, began with an exploration of methods to alter one's fate in that Han dynasty text, finding four different approaches in that voluminous text. Terry Kleeman followed with a study of the still poorly understood communal sex rite called Joining the Pneumas (*heqi* 合氣). Although it is still not clear precisely how the ritual was performed, it seems that a key element, the salvation from cyclical and occasional calamity, was effected through a traditional Daoist petition ritual. Stephen Bokenkamp addressed the interaction of Daoist and Buddhist ideas of salvation and transcendence, focusing on the sixth-century polymath Tao Hongjing 陶弘景; he finds that much evidence for such interaction has been suppressed in surviving sources. Michael Stanley-Baker also made use of texts collected by Tao Hongjing to investigate the way that ritual and medical responses were employed in attempts to change one's worldly health and posthumous fate. He distinguishes exoteric and esoteric remedies, with the esoteric formulations valued higher for their salvific efficacy.

The second day was broader, spanning early and contemporary Daoism. It opened with Fabrizio Pregadio tracing the evolution of several terms related to fate through the literature of inner alchemy. Robert Campany offered a new assessment of the *Sword Scripture* (*Jianjing* 劍經), arguing that it was not a manual for external alchemy, as argued by Strickmann, but rather a guide to the practice of *shijie* 尸解 or "release through a corpse." Vincent Goossaert took up eschatological pronouncements originating in spirit writing groups from the Song to the Qing, showing that this was an important element of late imperial elite culture. Stephen Jones introduced us to the hemerological practices (*kanrizi* 看日子) of Daoist priests called yinyang in modern northern Shanxi province; although many of the more elaborate traditional rituals are now seldom



Vincent Goossaert delivering his paper „The Rise of Apocalyptic Eschatology in Daoist Scriptures, 17<sup>th</sup>-19<sup>th</sup> Centuries.”

## Thursday, June 13, 2013

### Introduction

Thomas Fröhlich (KHC Deputy Director) /  
Terry Kleeman (Convenor)

### Options for Molding *ming* “Fate” in the Scripture on Great Peace

Barbara Hendrichske (China Studies Centre,  
The University of Sydney)

### The Joining the Pneumas Rite and the Avoidance of Disaster in Celestial Master Daoism

Terry Kleeman (Asian Languages and Civilizations, University of  
Colorado Boulder)

### Revisiting the *Central Scripture of the Nine Perfected* 九真中經: Rebirthing the Body to Extend Life in Medieval Daoism

Stephen Bokenkamp (School of International Letters & Cultures,  
Arizona State University)

### Sex, Drugs and Destiny in Early Shangqing Daoism

Michael Stanley-Baker (PhD China Centre for Health and  
Humanity, University College London)

## Friday, June 14, 2013

### Destiny, Vital Force, or Existence? Initial Remarks on the Meanings of “Ming” in Daoist Internal Alchemy

Fabrizio Pregadio (Independent Scholar,  
Former KHC Visiting Fellow)

### The *Sword Scripture*

Robert Campany (College of Arts and Science, Vanderbilt  
University)

### The Rise of Apocalyptic Eschatology in Daoist Scriptures, 17<sup>th</sup>-19<sup>th</sup> Centuries

Vincent Goossaert (EPHE; Groupe Sociétés, Religions, Laïcités,  
EPHE-CNRS, Paris)

### Expediting Fate: *yinyang* Household Daoists of North Shanxi in Modern Times

Stephen Jones (Department of Music, School of Oriental and  
African Studies, U. of London)

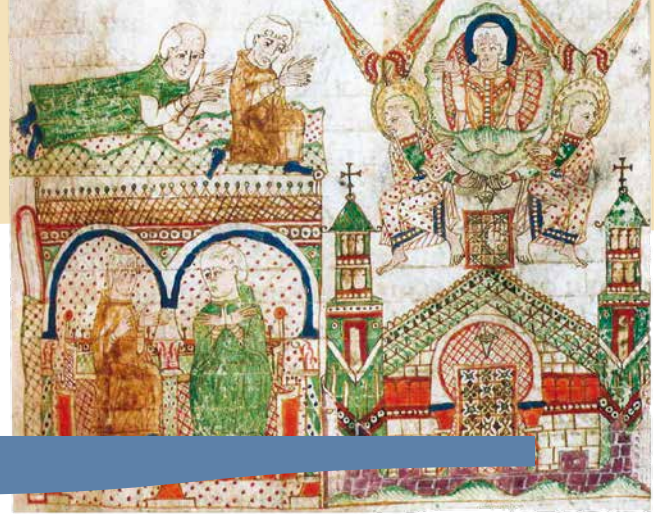
### Final Discussion

practiced, divination is a significant element of these Daoists' role in funerals.

The conference proceeded very smoothly thanks to the excellent planning and meticulous oversight of the Center's staff, especially Ms Petra Hahm and Dr. Esther-Maria Guggenmos. The articles are currently being edited for publication in a special issue of the journal *Daoism: Religion, History, and Society*, which should appear later in 2014.

Prof. Dr. Terry Kleeman  
(University of Colorado Boulder;  
KHC Visiting Fellow)





## CONFERENCES & WORKSHOPS SS 2013

### Hagiographie et prophétie, de l'Antiquité au XIII<sup>e</sup> siècle

Joint "Table ronde internationale" of the École Pratique des Hautes Études, Paris, and the KHC Erlangen

Convened by Prof. Dr. Patrick Henriët (EPHE, Former KHC Visiting Fellow) and Prof. Dr. Klaus Herbers (KHC Deputy Director); Paris, Sorbonne, October 11-12, 2013

#### Friday, October 11, 2013

Discours de bienvenue  
Klaus Herbers et Patrick Henriët

Introduction  
Patrick Henriët

Espaces d'expérience narratifs des dernières choses: l'imagination eschatologique dans la martyrologie de l'Antiquité tardive et du haut Moyen Âge  
Gordon Blennemann (Université d'Erlangen-Nürnberg)

Images, prédictions et présages à Byzance et dans l'Occident médiéval  
J.M. Sansterre (Université Libre de Bruxelles)

Prophétie dans la Vie de saint Columba par Adamnan  
Edina Bozoky (Université de Poitiers)

L'espace ou le temps?  
Les visions cosmiques des saints  
Patrick Henriët (École Pratique des Hautes Etudes)

Daniel/Jérémie: les modèles prophétiques des saints carolingiens  
Sumi Shimahara (Université de Paris IV-Sorbonne)

Vision, rapport à l'au-delà et action politique à l'époque carolingienne  
Philippe Depreux (Université de Hambourg)

Hagiographie, historiographie et prophétie au IX<sup>e</sup> siècle franc: connaître le passé ou connaître l'avenir? Une histoire de la Providence  
Marie-Céline Isaïa (Université de Lyon 3)

Entre historiographie et hagiographie: Les messages prophétiques de l'Évêque Henri dans la chronique d'Arnold de Lübeck  
Hans-Christian Lehner (Université d'Erlangen-Nürnberg)

#### Saturday, October 12, 2013

L'histoire sans fin. L'ordre des temps dans l'oeuvre des visionnaires rhénans (XII<sup>e</sup>-XIII<sup>e</sup> siècle)  
Uta Kleine (Université à distance d'Hagen)

Vision et prophétie dans les vies et miracles hagiographiques comme signe de sainteté?  
Klaus Herbers (Université d'Erlangen-Nürnberg)

Aspects de la mémoire d'une prophétesse: Hildegarde  
Laurence Moulinier (Université de Lyon II)

Table ronde.  
Comparaisons avec le monde chinois, avec la participation de Stéphane Feuillas (Université de Paris 7)

Conclusions  
Klaus Herbers

"Not everything among prophecy is holy, but there is no holiness without prophecy." This was the motto of the workshop, "Hagiographie et Prophétie, de l'Antiquité au XIII<sup>e</sup> siècle," held by the Käte Hamburger Center together with the École Pratique des Hautes Études (SAPRAT-EPHE) from 11-12 October, 2013, in Paris. In contrast to Chinese culture, whose roots are closely connected to divination (Léon Vandermeersch: *Les deux raisons de la pensée chinoise. Divination et idéographie*, Paris 2013), Western society is based on Christendom. Here, prophecies also play a significant role and, therefore, predictions should not only be studied as an aspect of prophecy but also for their functions in the medieval power structures as well as a change of meaning in hagiography.

After the reception and introduction by the two organizers Klaus Herbers (Erlangen) and Patrick Henriët (Paris), Gordon Blennemann (Erlangen) used a comparison of several 6<sup>th</sup> century text examples and older records to explain the saint models contained therein.

Jean-Marie Sansterre (Brussels) concentrated on the meaning of pictorial representations of saints regarding prophecy. He compared the descriptions of chroniclers and hagiographers (e.g. Caesar of Heisterbach) of the 9<sup>th</sup> to the 15<sup>th</sup> centuries and opposed them to Byzantine depictions that focus not only on Christ and Maria but also on further saints.

According to Edina Bozoky (Poitiers), *The Life of Holy Columban*, recorded by Adamnan (Abbot of Iona) differentiates political (kings, wars) and profane prophecies. It is therefore an exception in both the Irish and continental hagiographic literature.

Patrick Henriët (Paris) employed several text examples of the early and high Middle Ages—e.g. *De miraculis sancti Germani* by Aimoin of Saint-Germain-de-Prés—to show how the respective authors referred to Gregory the Great's work, *Dialogus II*, regarding cosmic visions. These delivered, above all, possible explanations for the oncoming end of the world.

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

The differences between biblical prophets and medieval visionaries were exemplarily examined by Sumi Shimahara (Paris) who used sources from the High Middle Ages. She focused on the question of for which time frame (the immediate or remote future) prognoses were made.

Marie-Céline Isaïa (Lyon) confronted hagiography, historiography and prophecy under the Franconian kings of the 9th century. Based on numerous text examples, she explained that one should not speak of hagiographic texts earlier than this time because then moral prophecies were increasingly reported in contrast to the historiographically orientated prognoses of the 6<sup>th</sup> to the 8<sup>th</sup> centuries.

Hans-Christian Lehner (Erlangen) demonstrated how far the prophetic gift could signalize the holiness of a person by the chronicle of Abbot Arnold of Lübeck. Prophecies played a role almost exclusively in hagiographic contexts.

Elisabeth of Schönau's vision diaries and the letters addressed to her by Hildegard of Bingen were studied by Uta Kleine (Hagen). The visions of Elisabeth were mainly of a transcendental nature, whereby the window motif as a connecting link between earth and heaven played an important role.

Klaus Herbers (Erlangen) highlighted the originality of cosmic visions as a genre within hagiography. This becomes clear mainly from the 11<sup>th</sup> century's shifting conceptions and the vocabulary used, as he illustrated using several text examples.



Table ronde internationale – view of the location at the Galery Claude Bernard (Sorbonne).

Laurence Moulinier (Lyon) presented a hitherto undiscovered French *Vita* of Hildegard of Bingen that offers a new perspective on the Hildegard-reception in northern France.

In the closing discussion, it was emphasized that prophecies had always been an important part of Medieval Christendom. Here, the predicting charisma was a significant element of a saint. Almost without exception, all hagiographic texts name at least one example of a saint becoming a prophet and thus unveiling the obscure through their particular closeness to God. In further studies, including those of the proceedings of the workshop, special emphasis should be placed on the functions of the texts.

Lisa Walleit  
(KHC Research Fellow)

## Optimism and Scepticism regarding Progress in Late 19<sup>th</sup>-Century and Republican China

Conference convened by Prof. Dr. Thomas Fröhlich (KHC Deputy Director);  
Erlangen, October 29-31, 2013

The conference entitled "Optimism and Scepticism regarding Progress in Late 19<sup>th</sup> Century and Republican China" was convened by Thomas Fröhlich and took place in Erlangen on October 29-31, 2013. Eleven participants from Europe, East Asia and the US were engaged in this multidisciplinary conference, which assembled research from the fields of intellectual his-

tory, philosophy, conceptual history and literature. So far, the formation, representation and discursive applications of ideas and attitudes of optimism and scepticism regarding civilizational progress among members of the intellectual and political elites in China have not been examined in a comprehensive manner. With respect to research from the field of European and

American modern intellectual history, the same may be said, *mutatis mutandis*, even though there are indeed manifold studies on changing notions of social and historical progress. Even though the issue of “optimism”, “pessimism” and “scepticism” did not go unnoticed, it has more often than not been neglected hitherto and rarely been the object of systematic studies. It was one of the main goals of the conference to change this picture in the context of modern China and lay the groundwork for a more systematic study.

Several contributions examined concepts of progress which have been coined in China since the late 19<sup>th</sup> century. Kai Vogelsang presented a conceptual-historical analysis of the complex developments of concepts of progress covering the last decade of the Qing Dynasty to the early years of Republican China. Aspects of the conceptual formation of historical future in modern China and the encompassing linguistic conventions were discussed by Wang Fansen. Several papers discussed Yan Fu’s thoughts on progress and evolution and their political implications, a topic which figured most prominently in Li Qiang’s contribution. Another highly influential reflection on “progress” can be found in the thought of Kang Youwei and Chen Duxiu, which was examined by Peter Zarrow who shed light on the foundation of political radicalism in utopian thought and outlooks on China’s future characterized by attitudes of despair. Thomas Fröhlich analysed how optimistic assumptions about the historical process of modernity shaped perceptions of politics and political change. Prominent figures like Sun Yat-sen, Hu Shi, Ding Wenjiang and Chen Duxiu tended to place great emphasis on an expertocratic, highly rationalized form of politics. The impact of scientific and technological progress on the general imagination of social progress and its various forms of representation in media outlets for a general public was examined in two contributions to the conference: Iwo Amelung examined concepts of science and technology that were coined during the two decades at the turn of the 19<sup>th</sup> to the 20<sup>th</sup> centuries. These concepts were mutually contradictive in many cases and there was no consensus on the question of whether there was an indigenous Chinese tradition of scientific thought and progress. Rui Kunze presented a paper about the literary field, retracing the



Concentrated atmosphere during the conference on optimism regarding progress - Prof. Nakajima delivering his paper. Prof. Fröhlich, convener of the conference, to the right; Prof. Schneider to the left.

## Tuesday, Oct. 29, 2013

### Welcome addresses

Thomas Fröhlich (Vice Director KHC, University of Erlangen-Nuremberg)  
Antje Kley (Vice-President, University of Erlangen-Nuremberg)

### The Chinese Concept of “Progress”

Kai Vogelsang (University of Hamburg)  
Respondent: Rui Kunze 王瑞 (University of Erlangen-Nuremberg)

### Despair and Utopianism in Modern China: Abolishing Boundaries

Peter Zarrow (University of Connecticut)  
Respondent: Leigh Jenco (London School of Economics and Political Science)

### The Idea of Progress in Modern China. The Case of Yan Fu

Li Qiang 李强 (Peking University)  
Respondent: Thomas Fröhlich (KHC, University of Erlangen-Nuremberg)

### Against the Specter of (Modern) Time: Critique of Progressivism in Modern Chinese History

Axel Schneider (University of Göttingen)  
Respondent: Li Qiang 李强 (Peking University)

### Fantasizing Science: Kexue xiaoshuo 科學小說 in Early Twentieth-Century China (1902-1920)

Rui Kunze 王瑞 (University of Erlangen-Nuremberg)  
Respondent: Takahiro Nakajima 中島隆博 (University of Tokyo)

## Wednesday, Oct. 30, 2013

### Prospect Optimism and the Temptations of Expertocracy in Republican China

Thomas Fröhlich (KHC, University of Erlangen-Nuremberg)  
Respondent: Peter Zarrow (University of Connecticut)

### The Contingency of Culture: Westernization and Cultural Construction in the 1930s

Leigh Jenco (London School of Economics and Political Science)  
Respondent: Hsiao A-chin 蕭阿勤 (Academia Sinica)

### Science and Religion between Optimism and Skepticism: Minakata Kumagusu in Japan and Hu Shi in China

Takahiro Nakajima 中島隆博 (University of Tokyo)  
Respondent: Axel Schneider (University of Göttingen)

### When Revolutionary Optimism Encountered Local Particularity: The 1947-49 Literary and Cultural Debate in Post-Colonial Taiwan

Hsiao A-chin 蕭阿勤 (Academia Sinica)  
Respondent: Carsten Storm (University of Erlangen-Nuremberg)

### 近代思想中對「未來」的想像。 The Imagination of “Future” in Modern Chinese Thought

Wang Fang-sen 王汎森 (Academia Sinica)  
Reader: Rui Kunze 王瑞 (University of Erlangen-Nuremberg)

## Thursday, Oct. 31, 2013

### Talking about Science and Technology in Late Imperial and Early Republican China

Iwo Amelung (University of Frankfurt)  
Respondent: Kai Vogelsang (University of Hamburg)

### Roundtable

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

formation of the so-called “new novels” which were a highly popularized literary form of futuristic imagination in the early 20<sup>th</sup> century which was inspired by scientific inventions and progress. Leigh Jenco examined contributions to the influential debate on the “totalistic Westernization” of China, among them articles by Hu Shi and the Western-trained sociologist Chen Xu-jing. Her focus was on reconstructing the theoretical credibility of the related concepts of culture which were, in fact, infused with optimistic assumptions about cultural change in modernizing societies. A far more somber and pessimistic outlook can be found in the writings of critics of progressive views of history, such as Liang Qichao and Liu Yizheng, during the early 1920s. These positions, which comprised an ethical outlook on history, were examined by Axel Schneider, who also analysed Zhang Taiyan’s Buddhist inspired critique of progressive history and modernity. The religious dimension of largely optimistic reflections about historical change and scientific progress were discussed



Participants in the conference on the optimism regarding progress in late 19<sup>th</sup> and early 20<sup>th</sup> century China.

by Nakajima Takahiro in a cross-cultural perspective focusing on Chinese and Japanese positions (Hu Shi, Minataka Kumagusu). Hsiao A-chin retraced in his paper manifestations of a revolutionary optimism which can be found in contributions to literary and cultural debates from the late 1940s in Taiwan. This type of optimism, reminiscent of and perhaps influenced by Marxist literary theory, clashed not so much with the ruling ideology of the GMD, but far more with defenders of an indigenous literary realism which highlighted local particularity in Taiwan. At the end of the conference, the participants agreed to meet again in late October 2014 in order to present and further discuss their revised papers which shall then be prepared for publication.

Prof. Dr. Thomas Fröhlich  
(KHC Deputy Director)

## PAPERS

### Usages du Livre du Changement (Zhouyi 周易) sous les Song (960-1279)

**Jeudi 21 novembre 2013**

Anne Cheng, Stéphane Feuillas et Michael Lackner: Overture

#### THE SONG CONTEXT AND THE YIJING

Chair: Frédéric Wang, INALCO, Centre Chine

**Liu Hsiang-kwang** 劉祥光, Department of History, Chengchi University, Taipei:

Research on the Zhouyi under the Song Dynasty and the Hexagrams of the Change

#### NORTHERN SONG HERMENEUTICS I

Chair: Frédéric Wang, INALCO, Centre Chine

**Stéphane Feuillas**, Université Paris Diderot, CReAO: Diagrams and the *Yijing*: Liu Mu and his *Yishu gouyin tu*

#### NORTHERN SONG HERMENEUTICS II

Chair: Frédéric Wang, INALCO, Centre Chine

**Maud M'Bondjo**, CReAO: A Fundamental Resource: Uses and Functions of the Zhouyi in Zhou Dunyi's Works

**Michael Lackner**, International Consortium for Research in the Humanities, Friedrich-Alexander-University of Erlangen-Nürnberg: Some Remarks on the Chapter on the Great Changes (*Da Yi pian*) in Zhang Zai's *Discipline for Beginners*

**Vendredi 22 novembre 2013**

THE ZHOUYI AND THE LIXUE

Chair: Peter K. Bol, Harvard University

**Zhang Kebin** 张克宾, Center for Zhouyi & Ancient Chinese Philosophy, Shandong University, Jinan, China: On the “Quality of Hexagrams” in Cheng Yi's Studies on the Zhouyi

**Roger Darrobers**, Université Paris Ouest Nanterre, CReAO:

L'interprétation selon Zhu Xi de la phrase du « Xici » : « Un Yin, un Yang, c'est ce qu'on appelle le Dao. Ce qui suit, c'est le bien ; ce qu'il constitue, c'est la nature »

**Liao Hsien-huei** 廖咸惠, Institute of History, National Tsing Hua University, Taiwan: Zhen Dexiu's Uses of the Zhouyi in Political, Social and Religious Spheres

#### DIVINATION AND THE ZHOUYI

Chair: Michael Lackner, KHC, Friedrich-Alexander University

**Alain Arrault**, EFEO, Centre d'étude sur la Chine moderne et contemporaine, EHESS: How the Scholar Shao Yong (1012-1077) Became a Diviner (in Spite of Himself?)

**Zhang Wenzhi** 张文智, Center for Zhouyi & Ancient Chinese Philosophy, Shandong University, Jinan, China: The Principle and Significance of Divination in the Zhouyi and its Popular Application in Contemporary China

## Usages du *Livre du Changement* (Zhouyi 周易) sous les Song (960-1279) Joint Colloquium of Collège de France and the KHC Erlangen

Convened by Prof. Dr. Anne Cheng (Collège de France; KHC Advisory Board Member), Prof. Dr. Stéphane Feuillas (University of Paris-Diderot/CRCAO; KHC Visiting Fellow), and Prof. Dr. Michael Lackner (KHC Director); Paris, Collège de France, November 21-22, 2013

The colloquium, which was convened in Paris by the KHC Erlangen and the Collège de France, focused on the current state of research regarding a topic that was first mooted about 25 years ago in the work entitled, “Song Dynasty uses of the I Ching” (Princeton UP 1990), by the editors Kidder Smith, Peter Bol, Joseph A. Adler and Don J. Wyatt. Thus, the colloquium particularly benefited from the attendance of Peter Bol (Harvard University), who secured the continuity of the discourse. Thanks to the active participation of our Chinese cooperation partners from the Zhouyi Center at Shandong University, the project developed even greater sharpness, especially with regard to the technical intricacies. The colloquium resulted from the sojourn of our visiting fellow, Stéphane Feuillas, who during his stay in

Erlangen focused, as an expert on Song Dynasty history and philosophy, on the historian and scholar, Sima Guang 司馬光 (1919-1086) and his independent *Yijing* interpretation. Feuillas developed the idea of the colloquium together with our advisory board member, Anne Cheng, and in cooperation with our director, Michael Lackner. The Colloquium intended further to develop aspects of a hermeneutics of the *Yijing* as well as links between divinatory practices and scholarly readings. The expert colloquium attracted serious interest among academics, including students and Ph.D. candidates. The promising results of the event shall be published in due course.

Dr. Esther-Maria Guggenmos  
(KHC Research Coordination)

## Fate and Future in Indian Traditions

Convenor: Dr. Sven Sellmer (Adam Mickiewicz University Poznan; Former KHC Visiting Fellow); Erlangen, 4.-5. Dezember 2013

In Indian culture, concepts that are usually translated as “fate” and the like are extremely widespread, both in ancient and modern times; the same is true for the diverse methods of prognostication. In view of these facts, it is astonishing to find that, to date, these topics have not been dealt with extensively. The Indological community should therefore be grateful to the KHC that it triggered research in this area by hosting a workshop dedicated to fate-related topics in South Asian studies for a second time last December.

The papers presented were devoted to different traditions and historical epochs, but the discussions revealed a great measure of structural continuity.

Sven Sellmer (Poznań University) adopted a fundamental approach in discussing possible strategies for connecting different Indian conceptions of “fate.” His own proposal consisted of looking for prototypical situations in real life that may be

understood as the origins of those conceptions. Thus, he distinguished between explanative (“How could this happen?”) and prognostic (“What will happen?”) situations and interpreted tensions and contradictions in the later, unified theolog-



Dr. Marcus Schmücker in discussion with Prof. Dr. Thomas Fröhlich during the workshop on ‘Fate and Future in Indian Traditions.’

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

## Wednesday, December 4, 2013

### Welcome Address

Prof. Dr. Thomas Fröhlich (KHC Deputy Director)

Dr. Sven Sellmer (Univ. Poznań, Former KHC Visiting Fellow)

### A Hierarchy of Competing Causalities in the Jantūpākhyāna of the *Mahābhārata* (MBh 3.127f.)

Dr. Philipp Maas (Univ. Wien)

### Kāla as Fate Deity in the Mokṣadharmā-parvan

Dr. Ivan Andrijačić (Univ. Zagreb)

### Freedom and Predestination of Devotion.

#### Rūpa Gosvāmin's System of Bhaktirasa

Dr. Alessandro Graheli (Univ. Wien)

### Questioning the Gods: the Practices of Provoked Oracular Possession in the Vidyāpīṭha Tantras

Dr. Olga Serbaeva (Univ. of Zurich)

### Houses and Horoscopes: Contemporary Uses of Astrology and Vāstuśāstra in Urban India

Dr. Caterina Guenzi (École des Hautes Études en Sciences Sociales, Paris)

### Fate, Freedom and Prognostication in the Context of Giving, Gifts and Their Exchanges in Indian Society

Dr. Marcus Schmücker (ÖAW Wien)

### Fate in India.

#### An Exploration of a Conceptual Field

Dr. Sven Sellmer (Univ. Poznań, Former KHC Visiting Fellow)

ico-philosophical conceptions of fate, e.g. in different versions of the theory of karmic retribution, as a result of this double origin. Marcus Schmücker (Austrian Academy of Sciences, Vienna) treated the problem of fate in a novel way by viewing it in the context of giving and receiving gifts, one of the fundamental mechanisms of traditional Indian society. Schmücker based his paper on the parallel between the constant existential danger of not adequately returning a gift and the general exposed situation towards the workings of fate. Therefore, the ideal of liberation entails both exclusion from society and freedom from fate. The remaining five presentations dealt with concrete texts and traditions. Philipp Maas (University of Vienna) gave his interpretation of a curious history in the epic *Mahābhārata* whereby a king ritually sacrifices his weak son in order to ensure that 100 strong sons are born to him. For this deed, not the king, but his officiating priest has to suffer torture in hell, as the former learns after his own death, which prompts him to object to Dharma, the judge of the dead, that he himself is responsible for the sacrifice and should therefore be punished. The ensuing discussion is seen by

Maas as an expression of the tension between an older conception of sacrificial causality, where the lord of the sacrifice, rather than the acting priest, is the recipient of its positive or negative results, and a new one, according to which everybody is responsible for his own fate insofar as it is the result of his former deeds. Also, the paper of Ivan Andrijačić (Zagreb University) was dedicated to the *Mahābhārata*, particularly to the relationship between time (*kāla*), fate, and karma. His detailed historical analysis of the text showed that, in the epic, there appear to be both fatalistic conceptions (with a deified Time or one of several versions of Fate at the centre) and versions of the classic theory of karmic retribution. Chronologically, the former belong to an old warrior *Weltanschauung*, whereas the latter are typical of younger, more philosophical passages; also (not always coherent) mixed versions can be found. Olga Serbaeva (University of Zurich) presented a world that was very different from the heroic epic — she dealt with prognostic techniques of tantric origin, i.e. belonging to popular, yet in many respects “unorthodox” strands of Hinduism. In particular, Serbaeva analysed texts (mostly belonging to the second half of the first millennium CE) that describe how young girls are put into a trance and then used as a medium to gain information about the future and other things, like hidden treasures, etc.: techniques that are used to this day. Rūpa Gosvāmin, the vaiṣṇava theologian to whom Alessandro Graheli's (Austrian Academy of Sciences, Vienna) presentation was dedicated, flourished in the 16<sup>th</sup> century CE, and hence belongs to an even more recent time. Rūpa discusses the question of whether — in view of God's omnipotence — the human decision to follow the path of Krishna devotion can be understood as a free one. Though Rūpa does not manage to find a philosophical solution to this, his attempts to do so were depicted in a highly interesting way by Graheli, who also took into account Western discussions of a similar kind, such as that between Luther and Erasmus. Contemporary India was the topic of the ethnologist, Caterina Guenzi (EHESS, Paris), who presented the findings of her own fieldwork. She investigated the popularity of astrology and *vāstuśāstra* (the science of planning auspicious buildings) among the Indian middle classes as well as the attempts of the specialists in these areas to combine modern instruments and methods with an (often merely alleged) fidelity to the ancient authorities.

The presentations were followed by lengthy, lively discussions, often prompted by questions from the audience, which showed that the topics were of considerable interest to Non-Indologists as well. A thematic volume with papers based on the presentations held at both workshops is already in preparation.

Dr. Sven Sellmer

(Adam Mickiewicz University Poznań; Former KHC Visiting Fellow)

## The Impact of Arabic Sources on Divination and the Practical Sciences in Europe and Asia

Joint Conference of the KHC in collaboration with the Union Académique Internationale/International Union of Academies (UAI), Bruxelles; the Centre for the History of Arabic Studies in Europe (CHASE), Warburg Institute, London; Micrologus. Nature, Sciences and Medieval Societies (SISMEL), Florence; and The Warburg Institute, London.

Convened by Prof. Dr. Charles Burnett (The Warburg Institute, London), Prof. Dr. Klaus Herbers (Universität Erlangen-Nürnberg, KHC Deputy Director), Prof. Dr. Danielle Jacquart (École Pratique des Hautes Études, IVe Section, Paris, Academia Europea) and Prof. Dr. Agostino Paravicini Bagliani (Président honoraire de l'UAI, SISMEL, Former KHC Visiting Fellow); Erlangen, January 21-23, 2014

Well-known travellers, such as John of Plano Carpini, William of Rubruck and Marco Polo, discovered the East from the West in the Middle Ages. However, exchange between Europe and Asia was not only performed by those inquisitive strangers but also, and even earlier, through the transfer of knowledge. Particularly in the fields of medicine, divination, astrology, astronomy, algebra and mechanics, Arabic scholars and their writings played a key role. In cooperation with the Union Académique Internationale, Charles Burnett (London), Klaus Herbers (Erlangen-Nuremberg), Danielle Jacquart (Paris) and Agostino Paravicini Bagliani (Florence) hosted the International Conference entitled “The Impact of Arabic Sources on Divination and the Practical Sciences in Europe and Asia” in Erlangen to examine for the first time the influence of Arabic across frontiers, from an innovative comparative perspective.

Danielle Jacquart and Charles Burnett introduced the subject with a lecture on the spread and translations of Arabic, Hebrew and Greek texts in western Europe, especially on the Iberian Peninsula. Burnett focussed on terminology (‘judicia’ instead of ‘astrology’ as a term mainly for practical divinatory directions).

Véronique Boudon-Millot (Paris) and Joël Chandelier (Paris) concentrated on the works of the Greek scholar, Galen. Boudon-Millot showed that the break in the tradition (the oldest preserved Greek manuscript dates from the 14<sup>th</sup> century) can only be closed with Arabic translations by Ḥunain Ibn Ishāq. Considering further authors (Aretaios, Avicenna, Hippocrates) and their recipients (Taddeo Alderotti, Gentile da Foligno), Chandelier presented the handling of chronic diseases from antiquity to the 14<sup>th</sup> century.

The practical aspect of medical training was also covered by Michael McVaugh (North Carolina) on the example of Montpellier. In the 14<sup>th</sup> century, the writings of Rhazes (a Persian scholar) were preferred for a short time. While Avicenna and his theories were temporarily seen as an abstract authority, Rhazes concentrated on the description of symptoms and practical advice on treatments and new techniques, supplying the needs of late medieval students.

In a workshop report, Iolanda Ventura (Orléans) described her working process with a critical edition of the medieval pharmaceutical compendium *Circa Instans* and the difficulties regarding the tradition and its production context.



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



Prof. Dr. Herbers in dialogue. Final discussion together with Prof. Dr. Agostino Paravicini Bagliani and Prof. Dr. Michio Yano.

Kristina Buhrman (Florida), Benno Van Dalen (Munich) and Shi Yunli (Hefei) studied the Islamic influence on Asiatic astronomy and astrology. Buhrmann dealt with Japanese horoscopes and their Indian and Arabic roots, where she already discovered an indirect influence in the 14<sup>th</sup> century. Buddhist pilgrim monks introduced elements of the Sukuyôdô to Japan via contact with Arabic and Indian communities. Then, the situation in the Chinese history of science was under focus. During the Yuan dynasty, the influence of Islamic astronomy tables had increased significantly (Van Dalen). This conclusion was also backed by the foundation of the Islamic Office of Astronomy in 1271 and the editing of the ‘Huihui lifa’ (Islamic tables firmed up by Chinese observations). In the 17<sup>th</sup> century, Arabic manuscripts were still in use, though Jesuit texts were preferred. Under the astronomer, Xue Fengzuo, there was a fusion of Islamic and European knowledge of astrology that was considered more precise than that of China.

The spread of Islamic methods in Europe was examined by David Juste (Munich) using medieval and early modern manuscripts. He presented a list of the 50 most popular Latin astrological texts. At least 49.3% of these had Arabic origins. The earliest Latin texts, however, had no thematic prototypes in the Islamic-Arabic world.

Subsequently, Nicolas Weill-Parot (Paris) examined “l’art talismanique” which, coming from the Arabic world, started to gain ground in Europe in the late Middle Ages. These arts could, however, not be integrated without difficulty, since the production of lucky charms and talismans was not always compatible with Christian norms.

Petrus Franconis de Zelandia wrote his *Lucidarius de rebus mirabilibus* at the end of the 15<sup>th</sup> century. Through many examples, Jean-Marc Mandosio (Paris) demonstrated the adaption and modification of al-Kindî’s *De radiis* within it. He focussed on Bible quotations that should strengthen Petrus’ main statement that the human will is determined by a higher (astral) power.

But wasn’t Arabic astrology already outdated by the 16<sup>th</sup> century? Dag Nikolaus Hasse (Würzburg) described the humanistic Renaissance discourse using the example of Giovanni Pico della Mirandola who demanded a return to the astrology of Ptolemy. This reactionary proposal proved controversial and ultimately unproductive, helping to provide fresh impetus for the Greek-Arabic antagonism in the theoretical discourse.

Jean-Patrice Boudet (Orléans) studied the adaption of the Greek pseudo-ptolemaic texts, *Centiloquium* and *De Cometis*. He

## Tuesday, January 21, 2014

### Welcome Addresses

Prof. Dr. Karl-Dieter Gröske (President, Friedrich-Alexander-Universität Erlangen-Nürnberg)

Prof. Dr. Michael Lackner (Director, KHC, Friedrich-Alexander-Universität Erlangen-Nürnberg)

Prof. Dr. Klaus Herbers (Deputy Director, KHC, Friedrich-Alexander-Universität Erlangen-Nürnberg)

### Chair: Øivind Andersen (Union Académique Internationale)

### Introduction

Charles Burnett (The Warburg Institute, London)

Danielle Jacquart (École Pratique des Hautes Études, IV<sup>e</sup> Section, Paris, Academia Europea)

Agostino Paravicini Bagliani (Union Académique Internationale, SISMEI)

### La confluence des sources grecques et arabes dans l’Occident latin

Danielle Jacquart (École Pratique des Hautes Études, IV<sup>e</sup> Section, Paris, Academia Europea)

### Arabic and Latin Texts on Astrology and Divination

Charles Burnett (Warburg Institute, London)

### Chair: Danielle Jacquart (École Pratique des Hautes Études, IV<sup>e</sup> Section, Paris, Academia Europea)

### L’apport des traductions arabes dans le débat sur l’authenticité des traités galéniques

Véronique Boudon-Millot (CNRS, Paris)

### Why Razes?

Michael McVaugh (University of North Carolina)

### Chair: Agostino Paravicini Bagliani (Union Académique Internationale, SISMEI)

### Problèmes théoriques et pratiques autour des maladies chroniques:

Sources arabes et lecteurs latins à la fin du Moyen Âge  
Joël Chandelier (Université Paris 8, Vincennes-Saint-Denis)

### Medieval Pharmacy and the Arabic Heritage: The Salernitan Collection “Circa instans”

Iolanda Ventura (Université d’Orléans)



## Wednesday, January 22, 2014

**Chair:** Idris Khalil (Membre fondateur de l'Académie des sciences du monde Islamique, Amman)

Kushyar ibn Labban's Mathematical Approach in his Astronomical Handbook  
Mohammad Bagheri (Encyclopaedia Islamica Foundation, Tehran)

Foreign Fates: Tracing the Journey of and Influences on Horoscope Astrology in Japan  
Kristina Buhrman (Florida State University)

**Chair:** Georges Tamer (Orientalistik, Friedrich-Alexander-Universität Erlangen-Nürnberg)

Islamic Astronomical Tables in China and their Role in Astrological Predictions  
Benno Van Dalen (Bayerische Akademie der Wissenschaften)

Calculating the Fate of Chinese Dynasties with the Islamic Method: Chinese Appropriation of Islamic Astrology from the 14<sup>th</sup> to 19<sup>th</sup> Centuries  
Shi Yunli (University of Science and Technology of China, Hefei, Anhui)

**Chair:** Charles Burnett (The Warburg Institute, London)

The Impact of Arabic Sources on European Astrology: Facts and Numbers  
David Juste (Bayerische Akademie der Wissenschaften)

Les comètes dans le *Centiloquium* et le *De cometis* attribués à Ptolémée  
Jean-Patrice Boudet (Université d'Orléans)

**Chair:** Alexander Fidora (ICREA, Universitat Autònoma de Barcelona)

L'art talismanique: les usages latins de sources arabes (XII<sup>e</sup>-XV<sup>e</sup> siècle)  
Nicolas Weill-Parot (Université Paris Est Créteil)

The Greek-Arabic Antagonism in Renaissance Handbooks of Astrology  
Dag Nikolaus Hasse (Universität Würzburg)

compared the description of comets in these with descriptions by other authors (e.g. Carpus, Ahmed Ibn Yūsuf, Plato of Tivoli). Especially in the 13<sup>th</sup> century, there were many astronomic compilations with recourse to *De Cometis* (e.g. in the *Liber Astro-nomicus* by Guido Bonatti).

Mohammad Bagheri (Tehran) and Ahmed Djebbar (Algiers) attended to mathematics. First, they introduced the astronomic handbook entitled al-Zij al-Jamī by the Iranian scholar, Kushyar ibn Labban (10<sup>th</sup>/11<sup>th</sup> century), paying special attention to the sources (Ptolemy, al-Battani) and additions based on observations by Ibn Labban. Subsequently, Arabic algebra and its spread in Europe, in particular in Andalusia, was presented. By means of several "livre savants" circulating in that area, the thesis was posited that Maghreb arithmetic texts of the Iberian Peninsula used other theories than those employed in the Orient.

Mohammed Abattouy (Rabat) introduced the corpus of mechanics by Al-Isfizārī which he had reconstructed from hitherto

neglected manuscripts. The corpus provided a unique possibility for understanding the theoretical and applied mechanics of these times. He furthermore demonstrated how the science of weights separated itself from that of mechanics and became an independent discipline in 1106/07.

Michela Pereira (Siena) demonstrated the early-modern alchemists' pursuit of the perfect elixir. It should cure all illnesses and make the structures of metals perfect. The Western and Eastern traditions had found a common origin in Roger Bacon although no contact between the two areas of alchemy could be verified.

Finally, Michio Yano (Kyoto) and Agostino Paravicini Bagliani summarized the contributions from an eastern and western point of view and once more emphasized the fundamental approach of the conference: knowledge knows no frontiers. It rather is a connector between cultures that, to date, stimulates productive exchange, which will be continued in the target publication, with adaption and innovation, conversion and distortion, as the central elements.

Lisa Walleit / Maximilian Nix  
(KHC Research Fellow / Research Assistant)

## Thursday, January 23, 2014

**Chair:** Moneef Zou'bi (Académie des sciences du monde Islamique, Amman)

La circulation de l'algèbre arabe en Europe et son impact  
Ahmed Djebbar (Alger et Université Lille I)

The Arabic Tradition in Mechanics  
Mohammed Abattouy (Mohammed V<sup>th</sup> University in Rabat)

**Chair:** Klaus Herbers (KHC, Friedrich-Alexander-Universität Erlangen-Nürnberg)

Projecting Perfection. Alchemy as Practical Wisdom in Western Medieval and Early Modern Culture  
Michela Pereira (Università di Siena)

The use of al-Kindi's *De radiis* in Peter of Zealand's *Lucidarius de rebus mirabilibus* (end of the 15<sup>th</sup> century)  
Jean-Marc Mandosio (École Pratique des Hautes Études, IV<sup>e</sup> Section)

**Chair:** Klaus Herbers (KHC, Friedrich-Alexander-Universität Erlangen-Nürnberg)

Summary of Eastern Perspectives of the Conference  
Michio Yano (Kyoto Sangyo University)

Summary of Western Perspectives of the Conference  
Agostino Paravicini Bagliani (Président honoraire de l'UAI, SISMEL)

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

## COMMENTS

B. Thorvaldsen, *Nemesi*, 1834-1835, Marble Bas-Relief, Loveno die Menaggio, German-Italian Center Villa Vigoni. You can find further information on the artwork in the Villa Vigoni's catalogue: Ed. Rosamía Pavoni: *Mylius*, Milan 1999, p. 120. Photo: E.-M. Guggenmos. Printed with the kind permission of the Villa Vigoni. (<http://www.villavigoni.eu>)



Certainly, some readers will recall the picture of Nemesis in the last issue of *fate* that is reprinted here. On this, we received the following reflections, which we are delighted to share with you here. We are grateful to Professor Heilen for his highly inspiring remarks!

In issue 4/2013, pp. 3-4, of *fate*, E.-M. Guggenmos presented the Nemesis relief by the Danish sculptor, B. Thorvaldsen, which is to be found in the Villa Vigoni. Although, as the author demonstrated, Herder's treatise, *Nemesi. Ein lehrendes Sinnbild* (1786), is without doubt the basis for the interpretation of this relief, it might also be permissible to allude to interferences from ancient astrology. First of all, the following specifications refer to two iconographic elements of the relief, namely the set of scales and the zodiac. Both elements can definitely be applied in contexts without any astrological meaning either. Herder himself several times refers to the scales as a symbol of justice in his treatise. The zodiac, which is not mentioned by Herder, is however often used as a symbol of time, and of a regular cosmos respectively, in the visual arts. Amongst others, this can be noticed in Jewish synagogues of Late Antiquity (Beit Alpha, for instance)<sup>1</sup> and in Christian churches, but it is also possible to interpret the relief in the Villa Vigoni in an astrological sense. There is a tradition in ancient Greek astrology which influenced various authors (Achilleus Tatios, Vettius Valens, etc.), according to which, Nemesis, the goddess of retaliation for presumption (Hybris), is associated with the Greek planetary god, Kronos (the Roman god Saturn), who is regarded as a malefactor.<sup>2</sup>

Moreover, the ancient hermetic scripture, *Panaretos*, described an astrological doctrine on the seven lots of the planets:<sup>3</sup> one of these lots is supposed to be the "lot of Nemesis," the horoscopic position of which is calculated based on the position of Saturn, who is equated with Nemesis. The astrologer, Hephaestion of Thebes (early 5<sup>th</sup> century AD, chapters 3, 7, 16), teaches that statues of the Nemesis are to be consecrated when the moon resides in one of Saturn's houses of the zodiac (Capricorn and Aquarius) or in Saturn's astrological exaltation (Libra). The exaltation is probably to be considered the strongest among the dignities of the planets in ancient astrology. Thus, this results in an astrological network, including Nemesis, the zodiac and especially Libra, which plays a decisive role in the culmination of the zodiacal arch in the relief at the Villa Vigoni. It is indeed highly unlikely that the details mentioned had a stake in the creation of the relief. However, they enable an intensive interpretation, which is culturally and historically coherent, of the work of art sculptured by Thorvaldsen

Stephan Heilen, University Osnabrück

<sup>1</sup> Cf. H. G. Gundel, *Zodiakos. Tierkreisbilder im Altertum. Kosmische Bezüge und Jenseitsvorstellungen im antiken Alltagsleben*, Mainz 1992, 115.

<sup>2</sup> Thereunto, see F. Cumont, *Les noms des planètes et l'astrolâtrie chez les Grecs, L'Antiquité Classique* 4 (1935), 5-43, here: S. 17, ann. 5, and Auguste Bouché-Leclercq, *L'astrologie grecque*, Paris 1899 (repr. Brussels 1963, Aalen 1979), 94, ann. 1.

<sup>3</sup> On the lost scripture *Panaretos*, the content of which was conveyed by Paulus Alexandrinus (4<sup>th</sup> century AD), see W. and H.G. Gundel, *Astrologumena. Die astrologische Literatur in der Antike und ihre Geschichte*, Wiesbaden 1966, 16.

## IN BRIEF

- We would like to congratulate our former visiting fellow, **Prof. Dr. Joachim Gentz** (KHC Visiting Fellow Sept 2012-Sept 2013): after a very fruitful year of research with us, he was granted at his home university, the University of Edinburgh, in May 2014 the *Personal Chair in Chinese Philosophy and Religion*.

In addition, several of the PhDs projects that the Center attracted from within the university have been completed. Two PhDs have been defended. We would like to share with you their abstracts as well as the abstract of a Bachelor thesis on comparative Chinese hemerologies:

- Dr. des. Martin Dösch completed his PhD in 2013 under the supervision of Prof. Dr. Michael Lackner. Title of thesis: **“Ordering Times – Shao Yong’s 邵雍 (1012-1077) Huangji jingshi shu 皇極經世書”** (German original: „Die Ordnung der Zeiten – Shao Yongs 邵雍 (1012-1077) Huangji jingshi shu 皇極經世書“). The thesis deals with the *Book on the Supreme Principles of Ordering the World and Time (Huangji jingshi shu)* of the Chinese thinker Shao Yong. The philosophical part of this thesis consists of an analytical account of the content of the *Inner Chapters* and a clarification of the important notions and terms. The philological part contains an annotated translation of the *Inner and Outer Chapters*, together with a revised edition of the basic text. Shao Yong’s systematic work obeys the logic of Being, time, and order. In a huge, detailed system, he unfolds his world view based on the oracle scripture, *Yijing*. He integrates the philosophy of history, cosmology and future-telling. His approach is not only to explore the image and interpretation of the world, but is also a reflection of the barely-scrutinized fundamentals of his own culture. The notion of change plays a crucial role in it. Although this notion retains the differences as such, it nevertheless goes beyond them and transforms the opposing poles into each other. The notion of number is hereby essential to Shao Yong, because it definitely not only confines and interprets the contingency of reality but also brings order and structure.
- Our research fellow, Dr. des. Hans-Christian Lehner, defended his PhD in January 2014 under the supervision of Prof. Dr. Klaus Herbers. Topic of the thesis: **“Prophecy between Eschatology and Politics. On the Role of the Predictability of the Future in High Medieval Historiography”** (German original: „Prophetie zwischen Eschatologie und Politik. Zur Rolle der Vorhersagbarkeit von Zukünftigem in der hochmittelalterlichen Historiografie“). This dissertation, which

was completed at the KHC, examines specific modes of representation and the functions of future events in historiographical works of the twelfth and thirteenth centuries. First of all, the work presents a wide range of ways to predict the future, such as through observation of the heavens and natural phenomena, miraculous events, visions, astrological prognostications or isolated mantic practices, preferably in non-Christian contexts. There is evidence of great care being taken in assignments of the “prophetic spirit.” The historiographer himself frequently appears as an interpreter of historical events as prophecy. In their substance, the prognostications fluctuate between having a bearing on concrete life-world circumstances and referring to the coming of the Antichrist and the end of days. Special cases arise when there is a plurality of prognostications and interpretations—such as when a historical event is understood differently in its predictive significance—and in the handling of false prophets and false prophecies. Here, the unique role is explicitly acknowledged of the historian, his intentions, interests, and his educational background, and evidence is provided of developments and changes within the genre. The dissertation benefited greatly from the exchanges at the KHC, especially with Loris Sturlese, Hannes Möhring, Patrick Henriot, Gian Luca Potestà, David Juste, and Felicitas Schmieder, who participated in the commission.

- Carmen Schmidl submitted her B.A. thesis in 2013 under the supervision of Prof. Dr. Michael Lackner and Dr. Esther-Maria Guggenmos. Schmidl worked on the topic **“Chinese Almanacs in Comparison – Analysis of Activities with Respect to Specific Days in a Taiwanese nongmingli for the year 2012 and a liri from Dunhuang for the year 956”** (German original: „Chinesische Almanache im Vergleich: Analyse der Tagesaktivitäten im Kalenderteil eines taiwanischen nongminli für das Jahr 2012 und eines Dunhuang liri aus dem Jahr 956.“). The thesis is available as an Occasional Paper online via the center’s website. In this thesis, lucky and unlucky activities in the tables for daily activities of two almanacs separated by more than a thousand years are compared with regard to their commonalities, differences, specialties and possible continuity. After a short sketch of the history of almanacs in China, the thesis attributes the various activities to ten different aspects of life. It aims to present a historical contextualization of the specific terms and their meaning, and analyses the question of what can be said about the different categories of activities, their frequency and their seasonal specificity.

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

The appendix provides a transcription of the Dunhuang manuscript and a complete translation of all of the activities occurring within a six month period in both calendars. These include the day qualities and day spirits. In its conclusion, the thesis points out the continuity in the two almanacs. Many aspects of life have retained their relevancy also after more than a thousand years, at times slightly adapting the concrete expression while at other times preserving the term itself completely.

- Ayinuer Amuti wrote her M.A. thesis under the supervision Prof. Dr. Michael Lackner on the topic “**The Kazakhs in Xinjiang PR. China and their Religion, Shamanism**” (German original: “Die Kasachen in Xinjiang VR. China und ihre Volksreligion, der Schamanismus”, 2011). Amuti, who originates from the region herself, based her research on in-depth field research among Kazakh shamans, whose divinatory practices she described and analysed including the rituals and the items central in these rituals as well as the requests of those consulting the shamans.

Due to the growing length of the newsletter, we had to decide not to report in detail a series of events that took place during the past three semesters. They are listed here briefly:

- In summer semester 2013, a group of researchers and visiting fellows formed spontaneously at the Center to read each other’s research articles that were in preparation for publication. This **Peer Feedback Reading** began on the initiative of Prof. Dr. Thomas Fröhlich and concentrated especially on works about optimism regarding progress in 20<sup>th</sup> century China and Taiwan. The participants were: Prof. Dr. Thomas Fröhlich (KHC Deputy Director); Prof. Dr. A-chin Hsiau (Institute of Sociology, Academia Sinica); Prof. Dr. Kai Marchal (Soochow University, Department of Philosophy); Prof. Dr. Takahiro Nakajima (University of Tokyo, Graduate School of Arts and Sciences); Prof. Dr. Axel Schneider (University of Göttingen, Department of East Asian Studies); Dr. Rui Kunze (University of Erlangen-Nuremberg, Institute of Sinology); Prof. Dr. Stéphane Feuillas (University of Paris Diderot (Paris 7), Research Center of Oriental Studies (CRCAO)). The group intends to continue its meetings at different locations in the near future to continue their research exchange.
- In 2013, the KHC was proud to host simultaneously four researchers who concentrate on Daoism: Prof. Dr. Terry Kleeman (University of Colorado Boulder, KHC Visiting Fellow), Prof. Dr. Fabrizio Pregadio (Former KHC Visiting Fellow), Dr. Barbara Hendrischke (University of New South Wales), und Dr. Grégoire Espeset (Centre de recherche

sur les civilisations de l’Asie orientale [CRCAO]; Collège de France; KHC Visiting Fellow). They spontaneously decided jointly to **read the Scripture on Great Peace** (*Taiping Jing* 太平經), a text central to early religious Daoism. While its meaning remains difficult to decode, the text aims to change the fate of humans and envisions a new society.

- Our research fellow, Dr. des. Andreas Holndonner, who is succeeding Dr. Wiebke Deimann, delivered, together with Prof. Dr. Klaus Herbers and Dr. Claudia Scherer, a seminar in summer semester 2013 on his field of expertise, canonical law, entitled “**Collections of Canonical Law as Sources for the History of Everyday Life in the Middle Ages (Prognostication, Fate, and ‘Superstition’)**” (German original: „Kirchenrechtssammlungen als Quellen der mittelalterlichen Alltagsgeschichte (Prognostik, Schicksal und ‚Aberglaube‘)“). Are magic and superstition allowed in the Middle Ages? Was it permitted to (mis-)use the Bible by selecting a passage at random for predicting one’s future? Or was it legitimate to stay in bed, if during the night mice had gnawed at one’s clothes – unmistakably a clear hint of impending misfortune? The Canonical Law of the Middle Ages provides a surprising multitude of answers to these questions and delivers astonishing insights into the medieval practices of predicting and determining the future. Therefore, in summer semester 2013, Prof. Dr. Klaus Herbers, together with Dr. Cornelia Scherer and Dr. Andreas Holndonner, decided to offer a graduate seminar in medieval history that traced these questions in canonical law sources. The law of the church deeply influenced the *Lebenswelt* of people in the middle ages and even reflects this to date: in the collections we still find numerous important topics on everyday life. In order to foster the better implementation of the KHC into the university’s curriculum, special emphasis was laid on terminology and ideas about destiny, freedom and the often interconnected cultural techniques of prediction. Taking as an example selected collections from the Early and High Middle Ages, these topics were traced within the texts – a fact that is also attracting attention among sinologists. Besides the arly medieval Irish canonical collection, *Collectio Hibernensis*, the by far most famous medieval forgery within canonical law, the *Pseudo-Isidorian Decretals* (9<sup>th</sup> century), the famous canonical collections of the scholars, Burchard of Worms and Ivo of Chartres (early and late 11<sup>th</sup> century), as well as the two first canonical collections with universal claims, the *Decretum Gratiani* and the *Liber Extra* of Pope Gregory IX. (12<sup>th</sup>/13<sup>th</sup> century) were examined. This not only increased the cooperation between the KHC and the university further, but also guided students about the practical work with primary sources that might help to answer the relevant

research questions of the KHC. The success of this endeavor can be seen, for example, in an excellent student paper on the question of mantic practices in early medieval Ireland.

- The **32<sup>nd</sup> German Oriental Studies Conference** (32. Deutscher Orientalistentag) took place in Münster on September 23-27. The KHC was present with its own panel “Fate, Freedom and Prognostication – Aspects of Research from the Consortium of the University Erlangen-Nuremberg” (Chair: Dr. Esther-Maria Guggenmos, KHC Research Coordination). Four papers presented aspects of the research of the KHC in the interdisciplinary section: Petra G. Schmidl (KHC Visiting Fellow; Bonn University): “Introducing Astrology: al-Ashraf ‘Umar and his Kitāb al-Tabṣira (Yemen, 13<sup>th</sup> c.)”; Barbara Hendrichke (KHC Visiting Fellow; China Studies Centre, University of Sydney): “Problems of Prognostication as Addressed in the *Taiping jing* 太平經 (*Scripture on Great Peace*)”; Sophia Katz (KHC Researcher in Residence, now Tel Hai College, Qiryat Shemona, Israel): “The Practice of Observation (*guan* 觀) in Song-Ming Confucian Thought”; Esther-Maria Guggenmos (KHC Research Coordination): “Tracing the Taxonomies of Mantic Practices – On Two Enumerations of Mantic Practices in the Chinese Buddhist Canon”.
- The KHC cooperates with the **Center for the Anthropology of Religions** (ZAR, Presiding: Prof. Dr. Jürgen van Oorschot) and is delighted to contribute to the annual conference of the ZAR. At the Conference entitled “New Fundamentalisms. Ambiguity and the Power of Definiteness” (October 2-3, 2012), the KHC contributed in the form of three papers: Prof. Dr. Joachim Gentz (The University of Edinburgh, KHC Visiting Fellow) spoke on the topic of “One *Yin* and one *Yang* – that is the *Dao*.’ Ambiguity as a Strategy of Disambiguation in Chinese Religions” (“Ein *Yin* und ein *Yang*: das ist das *Dao*.’ Ambiguität als Vereindeutigungsstrategie in chinesischen Religionen”); Prof. Dr. Michael Lackner (KHC Director): “Ambiguity of Exegesis? Ambiguity of the Oracle? The *Book of Changes* and its Interpretation” (“Ambiguität der Exegese? Ambiguität des Orakels? Das *Buch der Wandlungen* und seine Deutung”); Dr. Esther-Maria Guggenmos (Research Coordination): “The Introduction of Mantic Practices in Chinese Buddhism – Strategies of Legitimation between Normativity and Practical Ambiguity” (“Die Einführung mantischer Praktiken im chinesischen Buddhismus - Legitimierungsstrategien zwischen normativem Anspruch und praktischer Ambiguität”). In September 2013, Dr. Esther-Maria Guggenmos contributed to the podium discussion at the annual conference on the limits of the (religious) shaping of the body („Grenzen der (religiösen) Zurichtung des Körpers“) enlarging from a Buddhist perspective on the topic

of discussion “God without Limits? On the Necessity of Anthropomorphic Discourse about God” (“*Gott ohne Grenzen? Zur (Not-)wendigkeit einer anthropomorphen Rede von Gott*”).

- On April 30, 2013, the KHC held a study day together with Dr. Ralph Weber (UFSP Asia and Europepa, Zürich University) on the topic of interdisciplinary hermeneutics entitled “**Comparisons: Like a Stick that may be Grabbed by either End?**” The lecture in the morning, “Analysing and Evaluating Comparisons,” that was followed by a discussion, was complemented in the afternoon by a seminar based on articles that had been read in advance.
- On April 25-26, 2013, the first **joint conference of all Käte Hamburg-er Centers** took place at the KHC “Law as Culture” in Bonn. Prof. Dr. Michael Lackner (KHC Erlangen, Director) introduced the topic of the Center and exemplified it through the presentation and interpretation of a documentary on the Nobel laureate, Gao Xingjian.

 [ikgf.fau.de](http://ikgf.fau.de)  
> Publications > Videos > Documentaries > Gao Xingjian

- On May 7-8, 2013, the first in a series of workshops on “**Techniques of Prediction**” took place. It intended to analyse across cultures the modes of divination that fall back less often on visionary experience than on the mental and analytic activity of the diviner and often require highly formalized knowledge. “Techniques of Prediction I: Chronomancy” (Convenors: Prof. Dr. Michael Lackner, KHC Director / Prof. Dr. Andrea Bréard, Heidelberg University, Univ. Lille 1, KHC Former Visiting Fellow) brought together specialists in chronomantic techniques for lectures and intensive discussions: Alexander Jones (Institute for the Study of the Ancient World, New York University): “Ephemerides and Evaluations of Days in Later Greco-Roman Astrology”; Stephan Heilen (Universität Osnabrück): “Foundation Horoscopes from Greco-Roman Antiquity to the Renaissance”; David Juste (Bayerische Akademie der Wissenschaften, Former KHC Visiting Fellow): “Chronomancy in Medieval Europe: the Latin Corpus before the Arabs”; Matthias Hayek (CRAO, Université Paris Diderot; KHC Visiting Fellow): “Correlating Time and Space: the Role of Temporal Parameters in Japanese Arithmomancy and Hemerology” and Martin Gansten (Lund University): “Chronocrator Systems in Perso-Indian Annual Horoscopy”.
- “**Reading the Signs – Languages of Prognostication in Chinese History**” was the title of a conference that was held on May 30-31, 2013. Convened by Prof. Dr. Michael Lackner, Prof. Dr. Iwo Amelung (Frankfurt, Former KHC Visiting Fellow) and Prof. Dr. Joachim Kurtz

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

(Heidelberg), it was jointly realized by the KHC Erlangen in collaboration with the Fritz Thyssen Foundation and the Confucius Institute Erlangen-Nürnberg. The detailed programme is to be found on our website. Among the lectures, the following presentations are especially noteworthy: Iwo Amelung (Frankfurt): “Science and Prognostication in Early 20th Century China”, Kevin Chang (Taipei): “The Different Meanings of Life: Rudolf Eucken, Henri Bergson, Ernst Haeckel and Hans Driesch in China”, Martin Kern (Princeton):

“Divination, Language, and Rationality in the Classic of Documents (Shangshu)”, Joachim Kurtz (Heidelberg): “A New Language of Prognostication: Ferdinand Verbiest on Logic and Astronomy”, Richard Smith (Houston, TX; KHC Advisory Board Member): “Reflections on the Cultural Role of Popular Encyclopedias (*riyong leishu* 日用類書) in Late Imperial China”, as well as the keynote address of Ken'ichi Mishima (Tokyo) on the topic “Resistance and Societal Change: The Role of Traditional Semantics.”

## VISITING FELLOWS



**Dr. Che-chia Chang** 張哲嘉, Institute of Modern History, Academia Sinica, research stay: May 2013 – April 2014, research topic: Recoding Astrology: The Accommodation of Foreign Astrology in Late Imperial China.



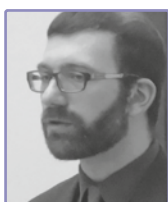
**Prof. Dr. Chia-Feng Chang** 張嘉鳳, Department of History, National Taiwan University; research stay: January 2014 – January 2015, research topic: Physiognomy of Children in Medical Literature from Jin to Song China (265-1279).



**Dr. Frederick Shih-Chung Chen** 陳世崇, DPhil Oriental Studies, University of Oxford; research stay: November 2013 – October 2014, research topic: Fate in Afterlife, Freedom, and the Origins of the Early Enumeration of Hellish Kings in Early Medieval Chinese Buddhist Scripture.



**Prof. Dr. Carlos Julián Estepa Díez**, Instituto de Historia, CSIC (Consejo Superior de Investigaciones Científicas); research stay: September 2013 – November 2013, research topic: Prophecies and the Emperor of the End of Time at the Court of Alfonso X.



**Prof. Dr. Matthias Hayek**, UFR LCAO, Université Paris-Diderot; research stay: September 2013 – January 2014, research topic: The Rationalization of Discourse on Divination in Early Modern Japan (17<sup>th</sup>-18<sup>th</sup> century): Nishikawa Joken and Baba Nobutake.



**Dr. Stéphanie Homola**, École des Hautes Études en Sciences Sociales (EHESS); research stay: April 2014-July 2014, research topic: Knowing Fate: An Anthropology of Contemporary Divinatory Practices in China and Taiwan.



**Prof. Dr. Tze-ki Hon** 韓子奇, Department of History, State University of New York at Geneseo; research stay: September 2013 – August 2014, research topic: Divination as Moral Philosophy: Hexagrams and the Genealogy of the Sages of the *Yijing*.



**Dr. Lionel Laborie**, Goldsmiths College, University of London, School of History; research stay: October 2013 – September 2014, research topic: Huguenot Prophecy and Diplomacy in Early Modern Bavaria (1685-1730).



**Prof. Dr. Robert LaFleur**, Department of History and Anthropology, Beloit College, Wisconsin; research stay: December 2013 – June 2014, research topic: Religiosity Spent: Culture, Microeconomics, and Sacrality on China's Southern Sacred Mountain.



**Dr. Ulrike Ludwig**, Institut für Geschichte, Technische Universität Dresden; research stay: April 2014 – March 2015, research topic: 16th Century Technologies of the Future: Geomancy as a Means of Decision Making at the State Countering Uncertainty.



**Prof. Dr. Lisa Raphals**, Department of Comparative Literature & Foreign Languages, University of California, Riverside / Department of Philosophy, National University of Singapore; research stay: January 2014 – June 2014, research topic: Fate, Fatalism and Autonomy.



**Prof. Dr. Donatella Rossi**, Department of Oriental Studies, Sapienza University of Rome; research stay: March 2014 – February 2015, research topic: Divination in Tibet: The Ancient System of Zhang Zhung Ju thig.



**Dr. H Darrel Rutkin**, Department of History and Philosophy of Science, Indiana University, Bloomington; research stay: October 2013 – July 2014, research topic: Astrology, Magic and Natural Knowledge ca. 1250-1500: Completing Volume I of My Monograph.



**Prof. Dr. Zhou Weichi 周伟驰**, Institute of World Religions, Chinese Academy of Social Sciences; research stay: April 2014 – June 2014, research topic: Early Kang Youwei 康有为 (1858-1927) and Protestant Missionaries' Writings.



**Prof. Dr. Lillian Lan-ying Tseng 曾藍瑩**, Institute for the Study of the Ancient World, New York University; research stay: May 2013-July 2013, January 2014 – August 2014, research topic: Fate, Death, and Material Culture in Early China.



**Dr. Ning Yao 姚寧**, Institut für Kunstgeschichte Ostasiens, Universität Heidelberg, Aufenthalt: November 2013 – October 2014, research topic: Changing Fate: Visual Culture in Ming and Early-Qing China.



**Dr. Lu Zhao 趙璐**, PhD Department of East Asian Languages and Civilizations, University of Pennsylvania; research stay: November 2013 – August 2014, research topic: Probing the Mandate of Heaven: Classicism, Apocrypha, and the Formation of an Empire of the Great Peace in Han China.

## IMPRINT

### Publisher



**INTERNATIONAL CONSORTIUM**  
for Research in the Humanities

### Director

Prof. Dr. Michael Lackner

### Editor

Dr. Esther-Maria Guggenmos

Contributions marked with an asterix (\*) have been translated into English by Cosima Herbst, Dr. Christopher Reid and the editor. The whole newsletter has been proofread by Dr. Sue Casson.

### 'Käte Hamburger Center (KHC) – Advanced Study in the Humanities'

*is the official name of the ten 'International Consortia for Research in the Humanities' that are funded by the German Ministry of Education and Research. We are increasingly applying our new name and are therefore less often referring to the 'IKGF' (Internationales Kolleg für Geisteswissenschaftliche Forschung) in our publications.*

International Consortium  
for Research in the Humanities  
Hartmannstr. 14  
91052 Erlangen - Germany  
Phone: +49 (0)9131 85 - 64340  
Fax: +49 (0)9131 85 - 64360  
Email: [redaktion@ikgf.uni-erlangen.de](mailto:redaktion@ikgf.uni-erlangen.de)  
Internet: [www.ikgf.fau.de](http://www.ikgf.fau.de)

### Design and Layout

Florian Wagner

### 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.



*View of our new location.*

*In January 2014, we moved into new premises – a building rich in history: First, the Royal Garrison Military Hospital Erlangen was stationed here. The Dermatology clinic occupied the buildings thereafter. The bright and spacious premises offer an ideal atmosphere in which to conduct research, for which we are very grateful.*

## OUTLOOK

In the next issue of *fate*, we will – besides the regular reports on workshops and conferences as well as abstracts of our Tuesday lecture series – report on the ongoing evaluation of our Käthe Hamburger Center that will decide the future of the Center beyond summer 2015.

Please note that this issue of *fate* includes a supplement, in which the lectures from winter semester 2012/13, summer semester 2013 and winter semester 2013/14 are presented.



### **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

Hartmannstr. 14 · 91052 Erlangen - Germany

Phone: +49 (0)9131 85 - 64340 · Fax: +49 (0)9131 85 - 64360

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