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INTERNATIONAL CONSORTIUM
for Research in the Humanities

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



Prediction Between East and West Looking Forward to Another Six Years



On July 1st 2015, the funding for our consortium was extended for another six years. For the Federal Ministry of Education and Research, this was an occasion worth celebrating, by ceremonially presenting us with the official notification on July 10th 2015. There and elsewhere – like on the new academic advisory board – the same question came up repeatedly: by and large, most people will understand the idea of our main theme “Fate, Freedom and Prognostication.” Yet, what does it actually mean when research on as varied subjects as East Asia and

premodern Europe aims to facilitate comparison through this common topic? What, aside from internationalization, can the consortium contribute to the interdisciplinary approach in the humanities? Let me illustrate this through a brief story, which I also related at the ceremonial handover in July 2015.

In the mid-13th century (1253-1255), the Franciscan monk, William of Rubruck, travelled to the Mongols in order to reconnoiter and evangelize among them. The Europeans had only in the previous decade learned of their existence in a most violent and seemingly apocalyptic way, when the Mongols invaded Europe. William reached Karakorum, the capital city of the Great Khan Möngke on the East Asian steppes. A detailed report for King Louis IX of France recorded his experiences and findings. William was mainly interested in the religious beliefs that he encountered in the huge empire of the Great Khan. Accordingly, his report recounts the shamanistic and animistic practices, as well as the importance of soothsayers at the court of the Mongol ruler, and goes as far as comparing them to Christian priests:

“Their soothsayers [divini], as he [the Chan] acknowledged, are their priests, and anything that they prescribe should be done is implemented without delay. [...] There are many of them, and they always have a chief, a sort of pontiff, who regularly sets up his quarters in front

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Dear Readers,

The tenth issue of our newsletter *fate* provides information about our research activities during the summer term 2015, which culminated in the beginning of our second funding phase as a Käte Hamburger Centre. While the strategies for coping with the consortium’s immediate future have thus far proved highly successful, we have used this phase of transition to rethink and reorganize our workflows. This also had a direct effect on this newsletter, since we decided no longer to produce both an English and a German version of each edition of *fate*, which from now on will consist of a single edition, primarily in English. This was not an easy decision for us, but we sincerely hope that many of our faithful German readers will nevertheless continue to follow our news in English.

In the current issue, our deputy director, Professor Herbers, introduces an early example of cultural exchange between East and West in the 13th century to exemplify how the consortium’s theme may contribute to the field of the humanities. Along the same line, *Focus* contains a short, illustrated report on the ceremonial handover that marked the start of our second funding phase (2015-2021, funding: 9.6 million Euros), which largely consists of Professor Lackner’s address, highlighting some of the achievements of the first funding phase. Introducing Li Mingche’s manuscript map contained in the Asch Collection, Vera Dorofeeva-Lichtmann draws our attention to the relationship between astrology and cartography. This is followed by short reports on our lecture series, and a workshop that dealt with the comparative study of fate and divination in Early China and the Ancient Mediterranean. In addition to the many events held in Erlangen, IKGF visiting fellows and permanent staff also participated in a number of international conferences. Most notably, around twenty IKGF affiliates took part in the 14th International Conference on the History of Science in East Asia, and we therefore include a short report towards the end of this edition of *fate*.

As always, I welcome your suggestions, and hope you will enjoy reading our newsletter!

Dr. Rolf Scheuermann
(Research Coordination)

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of Mangu Chan's principal dwelling, at a stone's throw's distance. [...] Some of them also conjure up demons, and they gather in their dwelling at night those who want an answer from the demon, putting cooked meat in the centre of the dwelling. The *cam*¹ who issues the summons begins uttering his incarnations and holds a tambourine which he bangs heavily on the ground. At length he falls into frenzy and has himself tied up; and then the demon appears in the darkness and gives him the meat to eat, and he utters oracles."²

Elsewhere, William describes how much the Great Khan himself depended on consulting supernatural powers for his decision-making; he recounts witnessing the remains of a scapulimantic oracle, which makes use of animal shoulder bones, before going in for an audience with Möngke Khan:

"While we were on our way in, an attendant emerged carrying some sheep's shoulder-blades, charred until they were as black as coal. I was extremely curious as to what he was doing with them, and when I later enquired about it I learned that [the Chan] does nothing in the world unless he has first consulted these bones, with the result that he does not allow a man to enter his residence without previous reference to the bone.

This kind of divination is performed as follows. When he has some enterprise in mind, he has them bring him three of these bones that have not as yet been burnt, and while he is holding them he ponders the matter concerning which he wants guidance whether to act or not; and then he passes the bones to a slave to burn. (There are always, near the residence where he is staying, two small dwellings where the bones are burnt; and a careful search is made for [such bones] throughout the whole encampment.) When they have been charred black, then, they are brought to him again, and he looks to see whether the heat of the fire has split them cleanly lengthwise. In that

case the way is clear for him to act; if, on the other hand, the bones are cracked horizontally or round fragments have splintered off, then he refrains. The bone always cracks in the fire, or is covered with what looks like a network [of cracks] [vel quedam tela quasi est extensa desuper], and should one out of the tree be split cleanly he acts."³

The Franciscan Rubruck shows, in this report, how prognostics and divination even as early as medieval times could play a role in bridging the gap between East and West. His text therefore could almost be considered a founding document for the cooperation we began in 2009, and thus could stand for an already interdisciplinary past.

But what enabled Rubruck to describe the mantic practices of an alien culture with such precision? His century saw the transmission of Arab knowledge to Europe; the new writings were discussed and interpreted at the University of Paris and elsewhere, which is why texts on scapulimancy were known in the Latin West. We pursued the traces of this transmission in a comparative way across disciplinary boundaries at a large conference entitled "The Impact of Arabic Sources" (cf. FATE Nr. 5/14, pp.23–25). It illustrated the diverse influences of Arab knowledge in the East and West, as well as the various contexts in which this knowledge was embedded. The conference proceedings have been published in the meantime. Another symposium on "prolongatio vitae", longevity, which was organized with the help of our former fellow and current advisory board member, Agostino Paravicini, Bagliani and, among others, the "Union Académique Internationale", was held in February. Longevity is a subject that was important at the papal court, but also in the context of the Islamic or Taoist traditions. However, this issue is a complicated one: maybe all of us want to live longer, but not necessarily for an unlimited time...

In this way, further steps were taken and new tasks initiated, such as the handbooks of prognostics in the Latin West and the Asian East, which will record the results of the first funding phase of our consortium.

But let us return to Rubruck: in his time, manticism and prognostics firmly belonged to the realm of theoretical, even scientific, knowledge in the West - these were taken seriously. Due to Wilhelm's report, his fellow Franciscan, Roger Bacon, for example, argued that Christians should turn more toward the areas of astronomic and magic knowledge, and that these should even become part of Christian education, particularly that of the Franciscan missionaries, since this knowledge formed the basis for the Mongol strength, and the warriors from the steppe expected demonstrations of these arts from the Christian priests that were at least equal to those of their own shamans. An early case of knowledge transfer and espionage!

However, traveling and pilgrimage itself could serve to cope with life's contingencies and secure one's future: within the world religions, pilgrimage oftentimes meant to be en route for the sake of one's well-being in this and the next life. This is why we have organized conferences and publications on this topic too, but also time and again consider ourselves to be en route to new horizons.

William's record on scapulimancy at the Mongol court at the same time highlights the central role that this kind of knowledge played in cultural history: the most powerful ruler of the time did not take any decisions without first obtaining a sign from the bones about the best course of action. This points to our research questions: is the continuous importance of prognostics in East Asia comparable to the practice in the European premodern era? Do other, more esoteric mantic realms exist in the West? What was the impact of fads and disruptions caused by the Enlightenment, Secularization, and modern science? How were the normative dos and don'ts handled in the West and East respectively? Was there a considerable gap between the theory and the practice?

Even when certain phenomena cannot be compared, getting to know other cultures time and again provides an opportunity to question one's own preliminary results, to make them more precise, to add to them, or to consider them from an entirely different perspective. As a medievalist, I am particularly excit-

ed that, thanks to the consortium, this subject is becoming increasingly well-established in my field of research; an important conference on questions of the future is planned for 2018.

As you can see, there is a lot to do over the coming years. Our conference on longevity may have provided some ideas on how to extend the lifetime of our consortium beyond the next six years – among other things, the so-called faculty steering committee will help us, in one way or another, to carry on in the long term with our work, our achievements, and our contributions.

When we travel to the east in the manner of Rubruck, whose luggage, aside from the Bible, also contained the Four Books of Sentences by Peter Lombard, we will now be able to take quite a few publications with us, which cannot be neatly divided into a sinological or a medievalist pack – instead, a motley assortment of books, some in translation, will find their way to the east, and maybe back again with a different content.

Prof. Dr. Klaus Herbers
(IKGF, Deputy Director)

¹ *Chan* in the text: representing the friar's confusion of two distinct words, *qan/khan* ('ruler') and *qam* ('soothsayer', 'shaman').

² Jackson, Peter (Ed.), *The Mission of Friar William of Rubruck; His journey to the court of the Great Khan Möngke 1253-1255*, London 1990, S. 240-245.

³ Jackson, Peter (Ed.), *The Mission of Friar William of Rubruck; His journey to the court of the Great Khan Möngke 1253-1255*, London 1990, S. 192f.

FOCUS

Ceremonial Handover Marks the Start of IKGF's Second Funding Phase (2015-2021)

Despite the relevance of our topic to fundamental issues such as life-world (Lebenswelt) and belief, the consortium's thematic focus on strategies for coping with the Future in East Asia and Europe was initially perceived to be more or less marginal in almost all of the disciplines involved. In the past six years, the consortium's work has brought a decisive change in this regard, reflected not least in the growing number of applications for fellowships and the strong participation of members of the consortium in international conferences.

An evaluation panel declared its unreserved approval of the work we did in the first phase and the Federal Ministry of Education and Research (BMBF) decided to extend our funding for a second period (2015-2021) that started in July 2015. Having already received 11 million euros for the first funding phase (2009-2015), the BMBF pledged to grant an additional 9.6 million euros for the second one.

On July 10, 2015, the ceremonial handover of the notification of approval for the second funding phase took place in the Or-

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Ceremonial Handover. Photo: Almut Stoiber (KGF)

angery of the Friedrich-Alexander-University Erlangen-Nürnberg. The Ministry was represented by the Parliamentary State Secretary Stefan Müller, MdB.

Professor Lackner delivered the following address:

Welcome, Ladies and Gentlemen, to this small celebration, which commemorates a big step for us: the International Consortium for Research in the Humanities, founded under the motto of 'freedom for research in the humanities,' enters the second phase of its funding. The consortium studies historic and contemporary forms of prognostication from a comparative perspective, but despite our research subject we did not dare to make a prognosis about how many guests would come to the Orangery of Erlangen Palace today. Even without consulting complicated oracles, however, the attendance of some distinguished guests was easy to predict. Therefore I first would like to extend my warmest welcome to those guests from afar without which this celebration and the continuation of our work would not have been possible. First and foremost we welcome Mr. Stefan Müller, the Parliamentary State Secretary to the Federal Minister of Education and Research, Mr. Michael Sondermann, who is also representing the ministry and the Head of Division for the Humanities, Social Sciences and Cultural Sciences, Academies, and Research Museums, Ms. Sabine Eilers, as well as Dr. Monika Wächter from the project management. Let me express my heartfelt gratitude for the confidence all of you have placed in us.



Ceremonial Handover. Photo: Almut Stoiber (KGF)

I probably am not revealing any secrets when I say that, without the active and substantial support, that we now receive from the leadership of our university the extension of our consortium would hardly have been possible. Since taking office, President Professor Joachim Hornegger, Vice-President Professor Günther Leugering and our Chancellor, Dr. Sybille Reichert, in close coordination with us have seen to it that the recommendations of the international evaluation committee could be implemented. By 'substantial support' I of course mean the financial side of the support we receive, without which this kind of international research after all would not be possible. Yet, here I also want to thank explicitly for the moral support from the leadership: it is very helpful to be told that 'we want this, because we think it is good and significant.'

Close coordination is also the best way to describe our cooperation with the Dean of the Faculty of Humanities, Social



University President Professor Joachim Hornegger. Photo: Julia Graßer (IKGF)



Dean of the Faculty of Humanities, Social Sciences, and Theology, Professor Rainer Trinczek. Photo: Almut Stoiber (IKGF)

Sciences, and Theology, Professor Rainer Trinczek, who since taking office has considered the consortium an important part of the faculty. A commentary on the Analects of Confucius at some point speaks about the ‘prompt help of the sage, which leads to effective changes’ – and this goes both for the group of colleagues who Dean Trinczek called together to discuss options of making the consortium permanent, as well as for ‘substantial,’ i.e. financial, side of his support, which is not a given

Let me use the remaining time to illustrate the atmosphere at the consortium and its effects on the internationalization of the University. Over the past six years, we have concluded cooperation agreements with well-known universities in China, South Korea, Taiwan, the United Kingdom, and the United States.



The fact that guests from Europe, China, Taiwan, Japan, the US, and Australia feel welcome here is not least due to the ame-



A high-ranking delegation from Shandong University signing the cooperation agreement with FAU and the Consortium.

nities offered by the region and especially by the City of Erlangen.

A colleague from Princeton University wrote: In sum, I find the IKGF Erlangen an incredibly valuable institution, and I strongly hope it will continue to fulfill its mission to serve many more scholars from around the world for which Erlangen is now firmly “on the map.”

A visiting fellow from France said: Most of the scholars met at the Erlangen Center have become friends; most of the discussions will have concrete realizations and the four seasons in Erlangen have been poetically, intellectually an inner landscape. It is hard to imagine a better compliment for a town than that.



Photo: IKGF

A colleague from Sidney declared: I had in Erlangen one of my best academic experiences, both from a professional and a personal point of view. The organization of the IKGF is exceptional and flawless in all respects, and staff members are extraordinarily friendly, helpful and generous with their time.

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Photo: IKGf

The motto that guides our work is ‘freedom for research in the humanities,’ and allows us at times to use unconventional methods in our research inquiries. Among other things, we set up an experiment that re-enacted an ancient ritual. In this way we were able to gain important insights into Chinese divination by oracle bones.



Photo: IKGf

Every now and then we of course make an appearance abroad, such as at a conference organized in cooperation with Shandong University, after all, internationalization is not a one-way street.



The IKGf deputy director Professor Herbers in China. Photo: IKGf

Ms. Fan Linlin is one of my favorite pianists, and therefore I have full confidence in her choice of musical program for today, as well as in her performance, for which I thank her very much indeed.

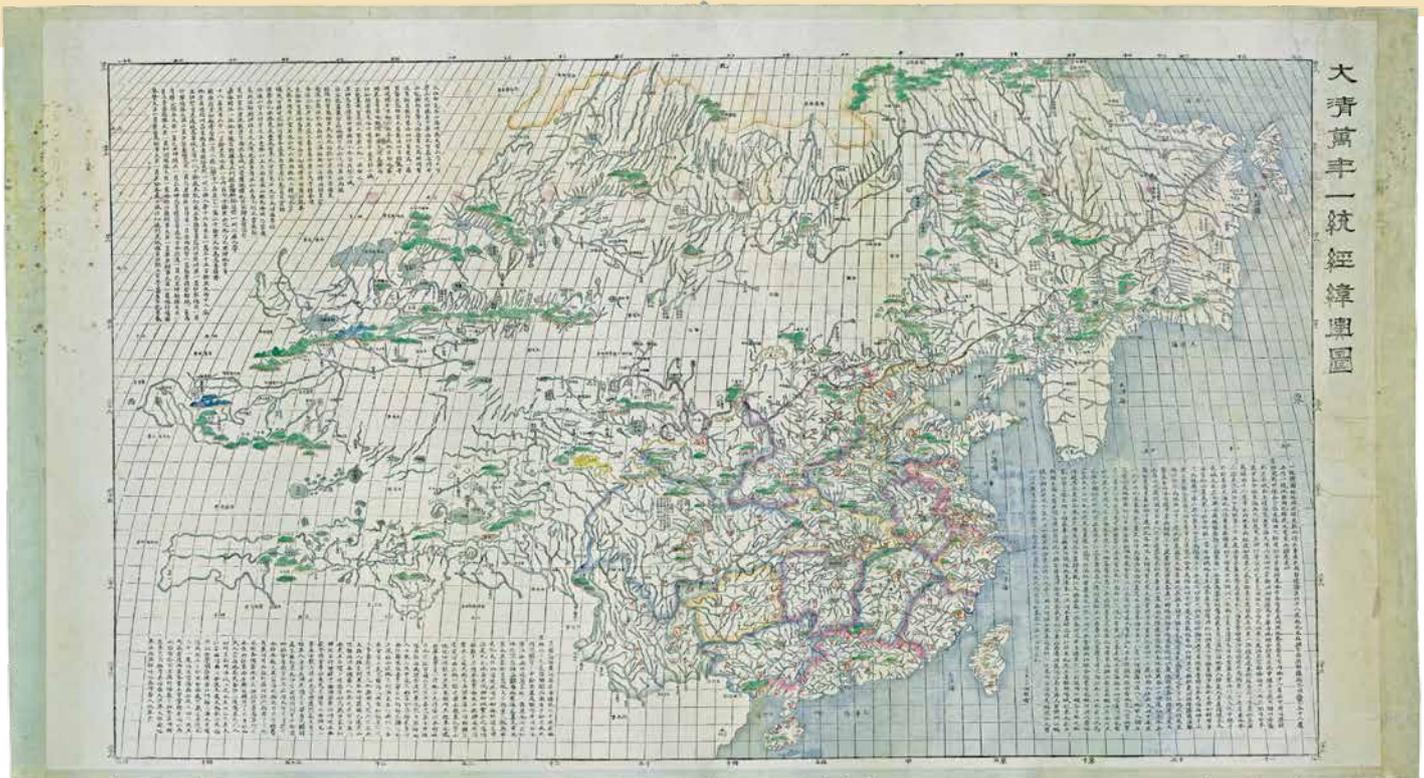


Ms. Fan Linlin at the ceremonial handover. Photo: Julia Graßer (IKGF)

Freedom for research in the humanities, that also means time and again to ascertain what the foundations are of our work in the historical-philological disciplines. I am therefore very pleased that the lecture of our former visiting fellow Professor Christoph König provides an opportunity to go beyond the more narrow topic of the consortium and to ‘insist’ at the same time. After all, insisting in instances where for most observers everything seemed settled once and for all is the underlying concern of the humanities.



Professor Christoph König, a former visiting fellow, during his lecture: “Insistieren. Zur Qualität philologischer Forschung”. Photo: Almut Stoiber (IKGF)



Cod. Ms. Mapp. 34. Printed with the kind permission of the Niedersächsische Staats- und Universitätsbibliothek Göttingen.

Discovering Maps while Seeking for Portents

Vera Dorofeeva-Lichtmann (IKGF, Visiting Fellow)

My research project at the IKGF is concerned with evil and auspicious signs, as elements of a 'sacred landscape' mapped by the *Shanhai jing* 山海經 (Itineraries of Mountains and Seas, compiled about the 1st century BC).

The *Shanhai jing* belongs to the most thoroughly studied early Chinese texts, having been completely translated into East Asian and Western languages several times. A series of studies, including my own, explore the comprehensive picture of terrestrial space according to the *Shanhai jing*. Yet, this text is still difficult to place. One of the puzzles is its initial classification among texts dealing with divination, whereas no traces of its usage as such have been attested so far. My goal is to reveal inter-relations between portents and mapping space in the *Shanhai jing*, which are much closer, and at the same time much more complex, than may seem at first sight.

While studying representation of space in early Chinese texts, I more and more tend to use general maps of the Chinese Empire, sometimes standing for world maps. Although the earliest of these maps date from the 12th century onwards, many of them are derived from early texts, e.g., the *Yu gong* 禹貢

([Legendary Emperor] Yu's [System of] Tribute, ca. 5th-3rd centuries BC). Many contain data from other early texts, e.g. the *Xiyu zhuan* 西域傳 (Memoir on the Western Region) of the *Hanshu* 漢書 (History of the [Former] Han Dynasty) by Ban Gu 班固 (AD 32-92). But even the general maps of late imperial China still incorporate cosmologically significant landmarks inherited from early written sources.

Although the extant Chinese general maps are drawn much later and in another historical setting, I argue that, when compared to early texts, they are still products of the continuous Chinese tradition of representing space, which makes them indispensable visual aids for grasping early spatial concepts. One such case is the famous Selden Map (ca. 1619) <http://seldenmap.bodleian.ox.ac.uk>, which called the attention of the scholarly community to the co-existence of two Kunlun 崑崙 (崑崙) Mountains within the Chinese picture of the world – a big Kunlun at the western border of the Chinese Empire, and a small Kunlun standing out from the sea to the south from China, as found, according to my investigation, in the *Shanhai jing*. Through the Selden map we became aware of the fact that other maps were showing two Kunlun locations as well, thus

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providing a solid argument in favour of distinguishing two Kunlun “positions” in the *Shanhai jing*.

One of the immediate and utterly unexpected results of the investigation of evil and auspicious signs in the *Shanhai jing* is the exclusively and pointedly ‘administrative’ interest of portentous beings and things. Indeed, all of them concern events at the level of administrative division – the ‘Under-heavens’ (*Tianxia* 天下) – the entire imperial realm, its ‘kingdoms’ (*guo* 國), ‘towns/settlements’ (*yi* 邑) and ‘counties’ (*xian* 縣). This conclusion throws a new light both on the *Shanhai jing*, up to now considered to be mostly a description of ‘natural’ landscape void of administrative borders, and on the concept of portents in early imperial China.

The ‘administrative’ limits of portents’ influence in the *Shanhai jing* enhanced my interest in administrative maps. Subsequently, I came across a unique manuscript map of the Qing Empire: 大清萬年一統經緯輿圖 *Da Qing wannian yitong jingwei yutu* (Longitude & Latitude Comprehensive Map of the Everlasting Unified Great Qing Empire; 96x174 cm) that has been in the possession of the Göttingen State and University Library for about two centuries. Having been catalogued in January 2014 (Cod. Ms. Mapp. 34), it is now one of the many accessible items among the rich collection of the Library’s manuscripts (http://hans.sub.uni-goettingen.de/cgi-bin/hans/hans.pl?t_tunnel=idn&idn=hans:m6), complementing the collection of early maps (<http://www.sub.uni-goettingen.de/sammlungen/kartensammlung/>).

The map can be dated approximately to the end of the 18th or early 19th century. The title and content of the map do not entirely match other extant maps, making it a unique cartographical item. The title evokes the Western system of parallels and meridians, and the map indeed relies on Western prototypes, but still has many distinct features of Chinese cartography, being a fusion of the two cartographical traditions.

The map includes the core Chinese territory, but puts the emphasis on the vast Western and Northern lands of the Qing Empire. The centre corresponds to the region around the source of the Yellow River, highlighted on the map in bright yellow. This focus on the source of the Yellow River by graphical means is complemented by a long textual passage on its history in the

lower left corner of the map. The counterpart textual passage in the upper left corner is concerned with Kunlun Mountain, on the map identified with Tianshan. The core Chinese territory is divided into 17 provinces, showing a transitional division from the 15 Ming provinces into the final set of 18 Qing provinces, this adjustment of the administrative system taking shape between 1662 and 1667. The out-dated administrative divisions on the map accentuate its historical dimensions.

The map bears a library stamp that confirms its acquisition in the late 18th to early 19th century. Its possible provenance might be the generous donation to Göttingen University by Baron Georg von Asch (1729-1807), a member of a German family in the service of the Russian Tsars. The Asch Collection (Sammlung Asch) in fact contains several East Asian maps (<http://frontiers.loc.gov/intldl/mtfhtml/mfdigcol/lists/mtfgvatitindex.html>). For the on-going Asch Project, see <http://www.sub.uni-goettingen.de/projekte-forschung/projektetails/projekt/asch/>).

Apart from the utmost importance of this major discovery for the history of Chinese cartography and late imperial China, this map reveals a new link between studies in Chinese astronomy/astrology and cartography: the map is signed by Li Mingche 李明徹 (1751-1832), a famous Taoist master and scientist, especially known for his studies in astronomy/astrology. The name of the author can be seen at the end of the introduction in the lower right corner of the map. The reason why Li Mingche drew this map and its focus on cosmologically important landmarks is an interesting issue, especially since it is not the first case in the Chinese tradition that an astronomer/astrologer created a geographical map. As an example, one can refer to the map ascribed to Yi Xing 一行 (683-727), an astronomer/astrologer, Buddhist monk and scientist of the Tang dynasty, entitled 唐一行山河兩戒圖 *Tang Yixing shanhe liangjie tu* “Map of the two boundaries formed by mountains and rivers according to Yixing of the Tang Dynasty”, which survived in slightly differing Song and Ming block-prints. There is, however, little study of the maps ascribed to Yi Xing. Relations between astrology and cartography in the Chinese cartographical tradition are still to be explored. The map by Li Mingche provides clear evidence of such relations: a textual passage placed inside Sichuan province on the map refers to a “Great Diviner” (*Da bu* 大卜). (Many thanks to IKGf Visiting Fellow Constance Cook for noticing).

Prophecy, Politics and Performance in Twelfth-Century Europe

Dr. Thomas Foerster (The Norwegian Institute in Rome, University of Oslo; IKGf Visiting Fellow)

Prophecies have often been used in the realm of politics for various purposes, ranging from propaganda to actual decision-making. The Middle Ages are no exception; quite the contrary: the 12th century in particular offers an abundance of examples. Emperors and kings, popes and prelates publicly sought the counsel – and the predictions – of various diviners, soothsayers and prophets. However, it was not so much in the future and the actual prophecies that the political figures of 12th-Europe were primarily interested. They showed much more interest in the mythical past and its potential to legitimize their power. Most prophetic texts that received patronage or at least interest at the European courts were not based on divination received by one of God's saints through divine inspiration (as in earlier centuries), but were derived instead from a mythical past that was considered an important source of political legitimacy. The kings of England sought to make a connection with the Prophecies of Merlin, whereas the kings of France and the emperors of the Holy Roman Empire were competing for the Sibylline tradition of the last world emperor. In this light, these rulers could present themselves as the fulfilment of allegedly ancient prophecies that linked them to the mythical worlds of King Arthur, of ancient Rome, or of the Old Testament. The Holy Roman Empire can serve as a prime example here. In the late twelfth century, it found itself embroiled in a deep ideological crisis and in dire need of new ideologies. The Hohenstaufen court experimented with various new ideas, but the centerpiece of the reform was apocalyptic prophecies. These innovations went beyond older notions of the 'Last World Emperor.' Henry VI, in particular, in his short reign (1190-1197) tried to link himself to a variety of apocalyptic traditions, namely to Joachim of Fiore and his abbey of San Giovanni in Fiore, but also to Armenian variations of the last emperor myth. In this way, prophecies like this could be used to renew the imperial ideology, and thus also serve as examples of the political impact of prophecy in a more general sense.

Lecture Series

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

During the semester, the IKGf holds a lecture series at which the visiting fellows are given the opportunity to present results of their research and invited guests lecture on the topic of the consortium from the perspective of their respective expertise. In the following the presenters of the past summer semester 2015 summarize their contributions. The lectures of the winter semester 2015/16 will be part of the next issue of *fate*.

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Picture alluding to the peace that occurred under the Emperor Henry VI. Liber ad honorem Augusti, Cod. 120 II, f. 141r. Printed with the kind permission of the Burgerbibliothek Bern.

The Calendar and the Law: Hemerological and Legal Manuscripts in the Context of Qin and Han Tombs

Dr. Ulrich Lau (Department of Chinese Language and Culture, Asien-Afrika-Institut, Universität Hamburg; IKGf Visiting Fellow)

Hemerological manuals like daybooks (*rishu* 日書) and legal manuscripts such as records of criminal proceedings figure prominently among the manuscripts that have been excavated from tombs of officials of the Qin dynasty (221-206 BCE). My project focuses on the issue of whether and how important fields of early Chinese knowledge such as hemerology and law were interrelated. This raises the question of how much influence hemerological manuals had on the legal decisions made by these officials.

First, I examined whether the hemerological prescriptions of the daybooks were followed by officials when initiating criminal proceedings, arresting suspects, or passing judgment. Two collections of criminal case records from the Qin and early Han periods provide nearly 50 precise dates for the time when those suspected of having committed an offence were reported to the authorities and their cases were decided. I compared all of these dates with the auspicious and inauspicious days for different legal acts listed in two Qin daybooks. The investigation revealed that the hemerological prescriptions of the daybooks were not followed by common people or officials in criminal cases from Qin times.

In the next step, I searched for indications of whether the mantic methods recommended in the daybooks for detecting and catching a burglar were applied by the investigating officers in Qin criminal cases. The hemerological predictions were based on the twelve Chinese zodiac animals, which were associated with the twelve earthly branches as date indicators. I compared these predictions with some examples of criminal investigations from Qin criminal cases. The data indicate that the law enforcement officers did not attach any particular importance to the correspondence between the suspect and these zodiac animals.

A final semantic analysis of the terms which are used both in legal manuscripts and the exorcistic sections of the daybooks failed to confirm the existence of the magical conceptions or practices within criminal proceedings of the Qin and early Han periods.

My investigation has revealed nothing to indicate that the hemerological manuals directly influenced the legal decisions during the Qin dynasty. Hemerology and law do not appear to have been interrelated to any meaningful extent.



Rishu (daybooks)

Astrological or Political: The Interpretation of Comets and Fate under the Impact of Western Knowledge in Late Imperial China

Prof. Dr. Lü Lingfeng (Department of the History of Science and Scientific Archaeology, University of Science and Technology of China; IKGf Visiting Fellow)

In the late 19th century, Qing-China's National Astronomical Bureau still employed the astronomical calculation methods of the 17th and 18th centuries, and in fact making astrological interpretations remained the main function of this institute. Astrological information was not as secret or restricted as it had been earlier, however, because it was easy for most followers and organizations of Western learning to obtain information about celestial phenomena through their own channels. During this lecture, I discussed the reactions that the National Astronomical Bureau on one side and the proponents of Western learning on the other side had when faced with certain astronomical observations, namely two sightings of comets.

The first sighting is that of the great comet in 1881, which was first observed in the southern hemisphere from its discovery to June 11, and in the northern hemisphere it was then visible to the naked eye from June 22 to the end of August, which is when this comet was observable in China. Officials at court discussed the significance of the sighting in a number of court documents and other writings. A typical example is that of the

tutor of the emperor, Weng Tonghe, who was concerned that this comet was an extremely bad omen for the Qing court. His diaries show that, during this period, he would get up every night around midnight, in order to observe the comet and then record his observations. Weng was one of the strongest opponents of Western learning but, on this occasion, he had to ask some organizations for scientific observations that were tasked with the translation of Western learning. Then he made his personal astrological interpretation based on Chinese traditional astrology. In other words, he used the old method to interpret the new data obtained from Western learning.

The second case is Halley's Comet, which appeared at the dawn of the 1911 revolution. The interpretation of this sighting depended highly on the political stance of the observers, who by and large can be divided into two political camps: the reform faction and the revolutionary faction. Both sides were influenced by Western learning and especially western political ideas. Many of them had even been overseas for many years. The revolutionary faction made full use of modern media to

LECTURE SERIES SS 2015

Overview of the lectures of summer semester 2015:

14.04.2015: Prophecy, Politics and Performance in Twelfth-Century Europe. **Dr. Thomas Foerster** (*The Norwegian Institute in Rome, University of Oslo; IKGf Visiting Fellow*)

21.04.2015: The Calendar and the Law: Hemerological and Legal Manuscripts in the Context of Qin and Han Tombs. **Dr. Ulrich Lau** (*Asien-Afrika-Institut, Universität Hamburg; IKGf Visiting Fellow*)

05.05.2015: Astrological Interpretation of Comets and Fate under the Impact of Western Knowledge in Late Imperial China. **Prof. Dr. Lingfeng Lü** (*Department of the History of Science and Scientific Archaeology, University of Science and Technology of China; IKGf Visiting Fellow*)

06.05.2015: Christian Eschatology under the Spell of Evolution Theory – The Case of Protestantism in Modern Japan. **Prof. Dr. Mira Sonntag** (*Department for Christian Studies, Rikkyo University, Tokyo*)

19.05.2015: History as Future – Time, Prediction, and Historical Narrative in the Zuo Zhuan. **Prof. Dr. Piotr Gibas** (*Asian Studies, College of Charleston; IKGf Visiting Fellow*)

02.06.2015: To Study the Past in order to Know the Future: Notes on the Interrelationship between Historiography and Prophecy in Pre-Modern China. **Prof. Dr. Achim Mittag** (*Asien-Orient-Institut, Eberhard Karls Universität Tübingen*)

09.06.2015: Livers, Lots & Birds' Flight: Oracle Practices of the Hittites in the Context of Divination in the Ancient Near East. **Prof. Dr. Daniel Schwemer** (*Institut für Altertumswissenschaften, Universität Würzburg*)

16.06.2015: On a Threatened Future and the Promises of Predictive Medicine. **Prof. Dr. Mariacarla Gadebusch-Bondio** (*Institut für Geschichte und Ethik der Medizin, Technische Universität München*)

23.06.2015: Musical Performance and Personal Transformation: The Magic of Number Nine in Ancient China. **Prof. Dr. Constance Cook** (*Department of Modern Languages & Literatures, Lehigh University; IKGf Visiting Fellow*)

30.06.2015: An Interface between Prognostication, Fate and Knowledge: Mining and Deep Drilling in Chinese and European History. **Prof. Dr. Hans Ulrich Vogel** (*Abteilung für Sinologie und Koreanistik, Eberhard Karls Universität Tübingen; IKGf Visiting Fellow*)

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

broadcast the idea that Halley's Comet was a foreboding for the imminent demise of the Qing dynasty. The reformers in turn published a long, 18-part article in the Newspaper of Grand Unity (*Datongbao*), in order to demonstrate that Halley's comet was unconnected with the political situation at all; they even went so far as to appeal to the Ministry of Education to include this view in the middle school curriculum. The appearance of a comet as bright as Halley's undoubtedly caught the attention of the Astronomical Bureau and of course caused panic at the Qing court, which feared that it foreshadowed the occurrence of rebellion and treacherous officials. Even then, the National Astronomical Bureau still stuck to tradition, continuing to make its astrological interpretations based on the traditional astrological books.

The two cases discussed above reveal that, in times of crisis of empire, astronomical knowledge was still interpreted in the traditional astrological way, even after Western scientific learning had become disseminated among the literate elite. It could even still act as an instrument for the political factions to attack each other. This is often observed in ancient China.



Halley's Comet. Source: wikipedia

This research was presented as part of a plenary lecture at the 14th International Conference on the History of Science in East Asia (Paris, 06-10 July 2015), and will be published in the Journal of Astronomical History and Heritage.

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Christian Eschatology under the Spell of Evolution Theory – The Case of Protestantism in Modern Japan

Prof. Dr. Mira Sonntag (Department for Christian Studies, Rikkyo University, Tokyo)



Prof. Dr. Mira Sonntag. Photo: IKGf

Comprising a religious minority in Japan, Christians of the modern era have embraced every variety of evolution theory in order to claim Christianity as the “one and only religion worth believing,” in sharp contrast to their Western counterparts’ antithetical reaction. Therefore, this presentation sketched the overall and Protestant reception history of evolution theories in Japan from 1874-1945 and introduced evaluations by Japanese scholars (such as ÔUCHI Saburô, SHIMAÔ Nagayasu and YOKOYAMA Toshiaki). Representative examples were used to illuminate the existing variety of interpretations: three from mainstream Christianity (i.e. UEMURA Masahisa’s *Fragments of Truth*, UCHIMURA Kanzô’s approach during the Second Coming of Christ Movement, and KAGAWA Toyohiko’s evolutionist interpretation of “God’s Kingdom”) and one from a minor Protestant group (i.e. SATÔ Shunzô’s appropriation of eugenics for ritual interpretation in the Holiness Church of Japan), which has received insufficient scholarly attention to date. Here the question of practical benefit was given prominence: in what way could Protestant believers hope to profit from the in-

corporation of evolution theories? To what extent did this incorporation lead to the development of “new” teachings? In conclusion, the above-mentioned evaluations by Japanese scholars were reconsidered and partly overturned by the presenter’s own findings, which showed that, in each example, the problems perceived to exist in Japan at the time have been addressed: the lack of access to and interest in education by UEMURA, the delusion of politics and ideologies (including scientific ideologies) by UCHIMURA, the impoverishment of large sectors of Japanese society and the discrimination against them by KAGAWA and

the Holiness Church. Evolution theories were understood as a response to such problems for Christians, too. The integration of evolution theory also led to the development of new teachings, while at the same time opening up fresh perspectives on Christian tradition (Pentecost) and rituals (Holy Communion), which otherwise made no sense in a traditional culture based on purity. In addition, it strengthened the collective orientation among Christians during a period of increasing individualization, while at the same time making them more susceptible to nationalist discourses of self-assertion.

History as Future – Time, Prediction, and Historical Narrative in the *Zuozhuan*

Prof. Dr. Piotr Gibas (Asian Studies, College of Charleston; IKGf Visiting Fellow)

My research examines the origins of Chinese historiography, its functions, and its nature, in order to address the fundamental question: Why was the past recorded?

By analyzing the “how” – form, structure, and contents of the records; as well as the “who” – the authors (“historiographers” *shi* 史) who made them, I demonstrate that Chinese historiography, in the form of *chunqiu* 春秋 annals, started off as a way of communicating with ancestral spirits; record-making was part of a ritual, and studying the past allowed one to predict the future and, consequently, to “conquer” time. In effect, by means of predictions and prognostications, China’s earliest extant historical narrative (the Zuo Tradition *Zuozhuan* 左傳) presents the past as a foretold future.

Early Chinese thinkers perceived the past as a database for knowing the future. The storyteller in the *Zuozhuan* – the narrator/historiographer – assumes the position of a sage, who searches the past and promotes certain historical figures as moral and political models to be followed. The criterion that he applies to this search is “timeliness” – *shi* 時.

In my lecture, I analyzed the system of timeliness in *rishu* 日書 – “daybooks” – and in the *Zuozhuan*, in order to demonstrate the relationship between prognosticating and history writing.

Daybooks put into practice the belief that “time” – understood as the course of Nature – determines people’s fortunes and misfortunes. The system of timeliness in historiography derives from the mantic concept of time that can be observed in daybooks. It is the occult practices that constitute the backbone of later concepts of morality and which spur the idea of the omenological and didactic function of history writing.

I argue that historical narrative in the *Zuozhuan* is founded on the concept of “timeliness,” that is, on the understanding of time as being endowed with moral qualities. The choice between a “timely” (*shi* 時) or “untimely” (*bu shi* 不時) course of action determines the success or failure of the person involved.

Early Chinese writers of history – like diviners – strove to explain the past in order to predict the future. Seen in this light, “knowing history” implies understanding and mastering the mechanisms that drive it; and, looking into the past is tantamount to “knowing” the future.

Livers, Lots & Birds' Flight: Oracle Practices of the Hittites in the Context of Divination in the Ancient Near East

Prof. Dr. Daniel Schwemer (Institute of Classical Studies, Universität Würzburg)

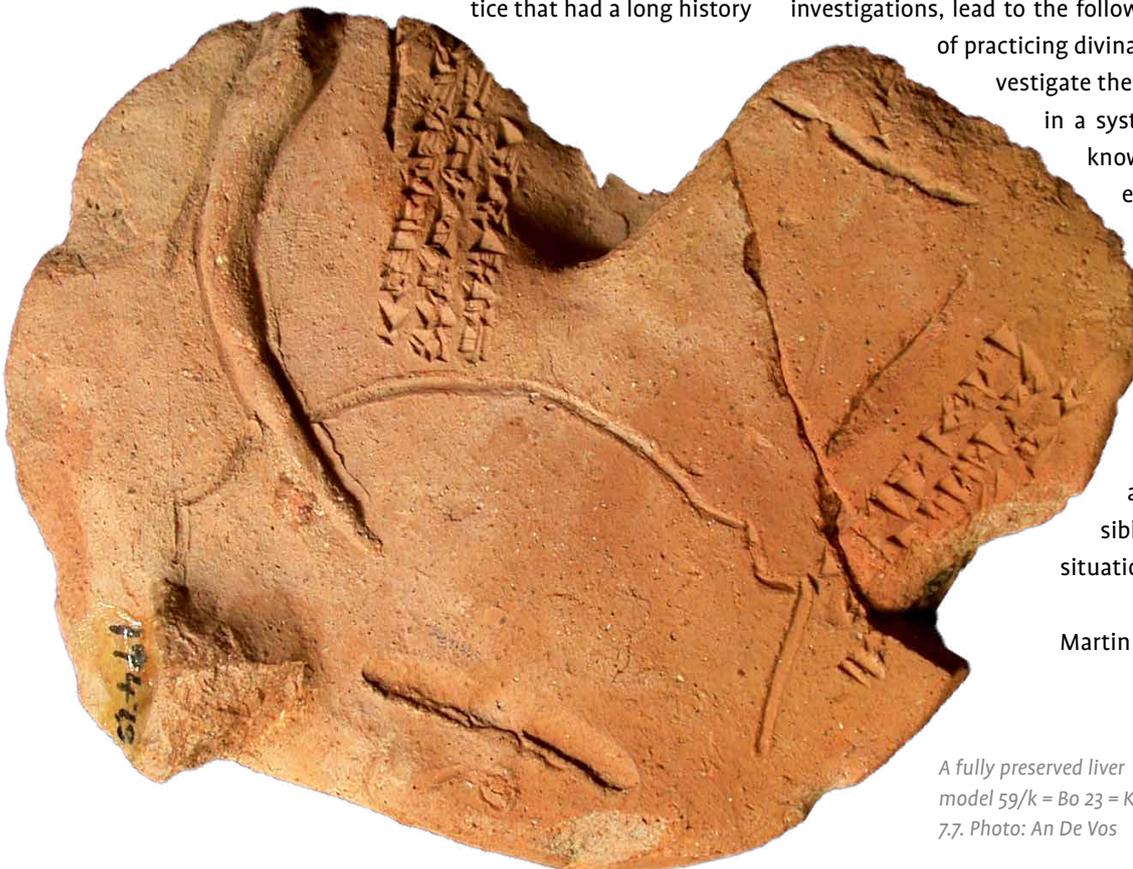
The talk began with a brief introduction to the history of the Hittite state and empire, which thrived between the 17th and 13th century BCE in Central Anatolia (modern Turkey). From its early beginnings, the Hittite Empire had close cultural ties to its Near Eastern neighbors and rivals, most notably in the form of the Mesopotamian cuneiform script that was not only used by the Hittites for texts in Sumerian and Akkadian, the languages of Mesopotamia, but it was also adapted to write their own Hittite language and other languages of ancient Anatolia. It is the records in this script which, together with other artefacts, allow us to draw a comparatively rich picture of the divinatory practices of the Hittites. Among their diverse practices, Professor Schwemer specifically highlighted the following three types of divination techniques and the experts that practiced them. Firstly, so-called 'diviners' practiced extispicy: the inspection of the entrails of sacrificed sheep and probably also birds, a practice that had a long history

in Mesopotamia and was among the cultural techniques adopted by the Hittites.

This technique is also attested to by inscribed clay models of livers, which would help the diviner to make his call depending on where the anomaly was located. Secondly, 'augurs,' or Bird-watchers, observed the flight of birds across a predefined field divided into different areas, and declared the oracle to be either favorable or unfavorable, depending on their flightpath. Another, less common oracle, in a similar way, used water snakes in a basin. A third type, the more obscure KIN-oracle, was practiced by the so-called 'old women,' a designation for female ritual experts in Hittite society; this type of oracle used symbols and perhaps also an animal whose movements and interaction with the symbols were observed. The discussion of these types of oracles, as well as of several texts recording individual oracular investigations, lead to the following conclusions: the purpose of practicing divination for the Hittites was to investigate their current and future situation

in a systematic manner, and make it knowable and controllable. Rather than simply responding to a general query, Hittite divination usually entailed a series of very specific questions and counterchecks, at times using different types of techniques, which aimed to minimize mistakes and learning as much as possible about a given problem or situation.

Martin Kroher (IKGF, Research Fellow)



A fully preserved liver
model 59/k = Bo 23 = KBo
7.7. Photo: An De Vos

On a Threatened Future and the Promises of Predictive Medicine

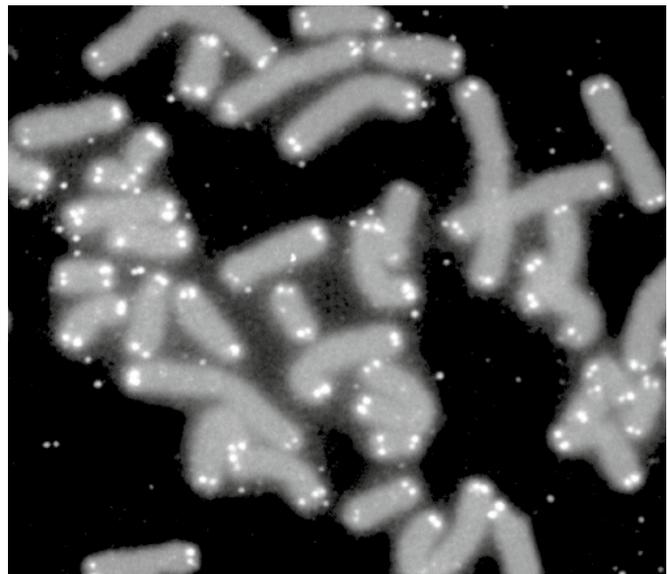
Prof. Dr. Mariacarla Gadebusch Bondio (Institute for History and Ethics of Medicine, Technical University of Munich)

Predictive Medicine, as a conscious and innovative way of shaping medical research and clinical practice, had its origin about 50 years ago. Although the necessity of anticipating and preventing disease had been a constant in medical thought since antiquity, it is only when the focus of medical interest turned to variations of what supposedly is 'normal' that the conditions for the self-assertion of this 'new philosophy' in medicine became favorable.

In order better to understand the changes that are taking place in medical thinking right now, it is helpful to look at some of the historical developments. Between the 1950s and 1960s, new concepts such as pharmacogenetics, the genotrophic approach, propetology and predictive medicine began to gain momentum in the medical community, concepts that put the focus on how different individuals face different medical risks and treatment requirements. They arose at the same time as seminal discoveries were made in the fields of genetics, molecular biology, pharmacology, and biochemistry. Some of these branches of medicine had already developed an awareness of the need for a new medical philosophy, which would be able to offer a new definition of the concept of health and disease.

With the discovery of biomarkers in the 1980s, the amount of information available connected to open questions such as risk and predisposition to disease, sensitivity to medication, and probable therapeutic reactions has constantly increased. This led to three radical changes in medicine and society: 1, Health became a risk capital 2, The sphere of action of medicine shifted from therapy to the anticipation and prevention of disease 3, Carriers of genetic risks are considered to have an increased responsibility for their own health. At the same time, long-term surveillance has become an ever more important aspect of medicine.

Just how complex the ethical and existential implications of predictive medicine are is shown by the BRCA1/2 gene mutation. These mutations increase significantly the risk of female breast and ovarian cancer. The possibility of detecting the mu-



Human chromosomes.
Photo: U.S. Department of Energy Human Genome Program

tation through genetic testing makes different forms of more or less radical prevention possible (from enhanced screening to preventive mastectomy or oophorectomy). From an ethical point of view, medicine is being increasingly forced to negotiate probabilities, and to accept the limits of its fragile knowledge. Strategies for the surveillance of presumed but uncertain risks are becoming more prevalent. This fact forces physicians and concerned persons to imagine probable scenarios, to outline possibilities, and to communicate using conditional forms (if, whether).

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Musical Performance and Personal Transformation: The Magic of Number Nine in Ancient China

Prof. Dr. Constance Cook (Department of Modern Languages & Literatures, Lehigh University; IKGf Visiting Fellow)

The bamboo texts from around 300 BCE stored at Tsinghua University since 2008 – recently published – include many that reflect known material from the Chinese classics of history and song, but with new twists providing new cultural information or completely different versions. One such text, consisting of 17 strips each 45cm long, called The Lute Dance of Zhou Gong (*Zhou Gong zhi qin wu* 周公之琴舞), combines historical legend with song in nine verses. Constance Cook in this lecture discussed the social context of the 4th century BCE performance of a song that drew on a legend of events dating to the 10th century BCE.

The legend concerns the settling of the elite remnants of the conquered eastern Shang government by the upstart western Zhou state. The song employs the metaphor of the young son of the conquering king taking charge after the death of his father, while still under the tutelage of his uncle, Zhou Gong (a patriarch of Zhou). In the song, the heir instructs a group of men after a sung “warning” by Zhou Gong (also presumably in 9 verses, of which only the opening is preserved). A similar performance of instruction is recorded as “history” in the Book of Documents (*Shangshu*) and a different version of the “warning” is preserved as a song in the Book of Odes (*Shijing*). Other transmitted textual records suggest wide circulation of the legend by the 4th century BCE. Cook proposed that the Tsinghua bamboo version represented a model for instruction, with the lead student playing the young king guiding the group of “many men” in a ritual dance. The teacher or music-master would model himself upon Zhou Gong.

Evidence for the use of musical performance as a device for personal transformation comes from a variety of other texts, bamboo, transmitted, and even bronze inscriptions. The key goal was to nurture an inner spiritual force called *de*, which by the 4th century BCE had a moralistic quality implying personal behavior modeled upon ancient heroes, such as Zhou Gong, and displayed through ritual performance. In the Tsinghua song, the King Cheng or heir figure warns the group of dancers



Prof. Dr. Constance Cook. Photo: Rolf Scheuermann

to be virtuous in their sacrifices to “the ancients” and not to tire in their performance. The intensity of the performance increases with each verse until the *de* “flows” down from *Tian* (Nature/Sky/Heaven). By the ninth verse, the performers have reached a state whereby they can display the ultimate form of dance “Awesome Decorum” (*weiyi* 威儀).

The ritual of an heir achieving a *weiyi* state and “grasping *de*” can be traced back to the 9th century BCE, but a number of dramatic changes took place before the creation of The Lute Dance of Zhou Gong in the fourth century BCE. Although in both cases *de* came down from on high, previous to the 8th century BCE, it could reach an heir only by way of the Zhou kings and the heir’s ancestors. After the disintegration of the Zhou aristocracy (and their network of powerful ancestral spirits) that began in the 8th century BCE, the onus for cultivating *de* fell on the literate gentleman himself. By the 4th century BCE, the methods (or *dao*) for spiritual empowerment shifted from the ancestors to abstract forces composed of an invisible breath-like substance, *qi*. Earth and Heaven evolved according to new, more mechanical visions of the cosmos, devoid of anthropomorphic gods.

One set of 4th century BCE practitioners, roughly linked to ethical behaviors drawn from the legend of Confucius’ own

worship of Zhou Gong and a variety of ancient heroes, were called the *Ru* 儒. They purposely preserved Zhou forms of ancestor worship in their practice of *de* cultivation. They adapted the early musical forms of worship linked to receiving *de* to their personal practice of cultivation of *qi* – a practice they shared with other sets of seekers of transcendence who completely jettisoned the Zhou forms – and performed dances associated with ancient heroes symbolic of certain behavior types. The Lute Dance of Zhou Gong is one of these, as Cook argues in her forthcoming book, *Ancestors, Kings, and the Dao* (Harvard University Asian Center).

A unique aspect of the Lute Dance highlighted at IKGf is the symbolic use of numerology, a feature associated with the new *qi*-based cosmology. By the 4th century BCE, the number 9 had become deeply entrenched in a symbolic system that represented the forces behind the changes visible in nature (earth, heaven

and all things) over time. It was a key number used in divination as well as musical performances. In divination, it represented the peak accumulation of *Yang qi* and, in music, it represented the completion of a performance. In either case, it represented the precise point when a person or thing would change from one form into its opposite. That point represented the perfect harmony of *Yang* and *Yin qi*, and thus provided access to a transcendent state. After 9 came nothing (there was no 0 in ancient China, just emptiness), the ultimate *Yin* state. At the end of a musical performance, all movement and sound ceased.

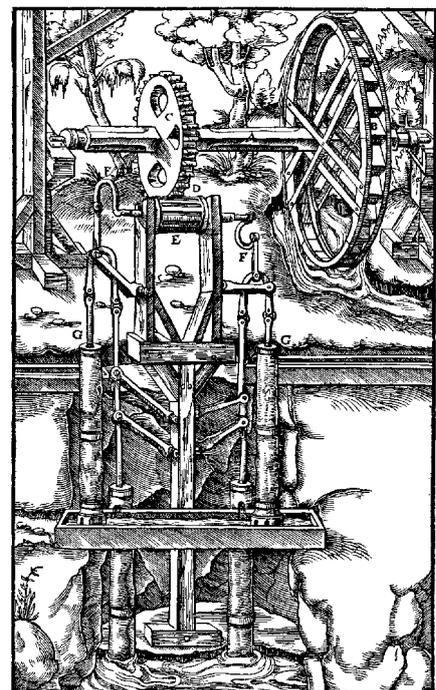
In conclusion, Cook pointed to the reflection of this symbolic system in ancient musical scales, sets of instruments in the orchestra, and 4th century BCE divination. Cook suggested that this system and the underlying assumption of the transformative power of 9 influenced later texts, many associated with diverse social fields such as medicine, mathematics, and religion.

An Interface between Prognostication, Fate, and Useful and Reliable Knowledge: Mining, Deep Drilling, and Salt Production in Chinese and European History

Prof. Dr. Hans Ulrich Vogel (Abteilung für Sinologie und Koreanistik, Eberhard Karls Universität Tübingen; IKGf Visiting Fellow)

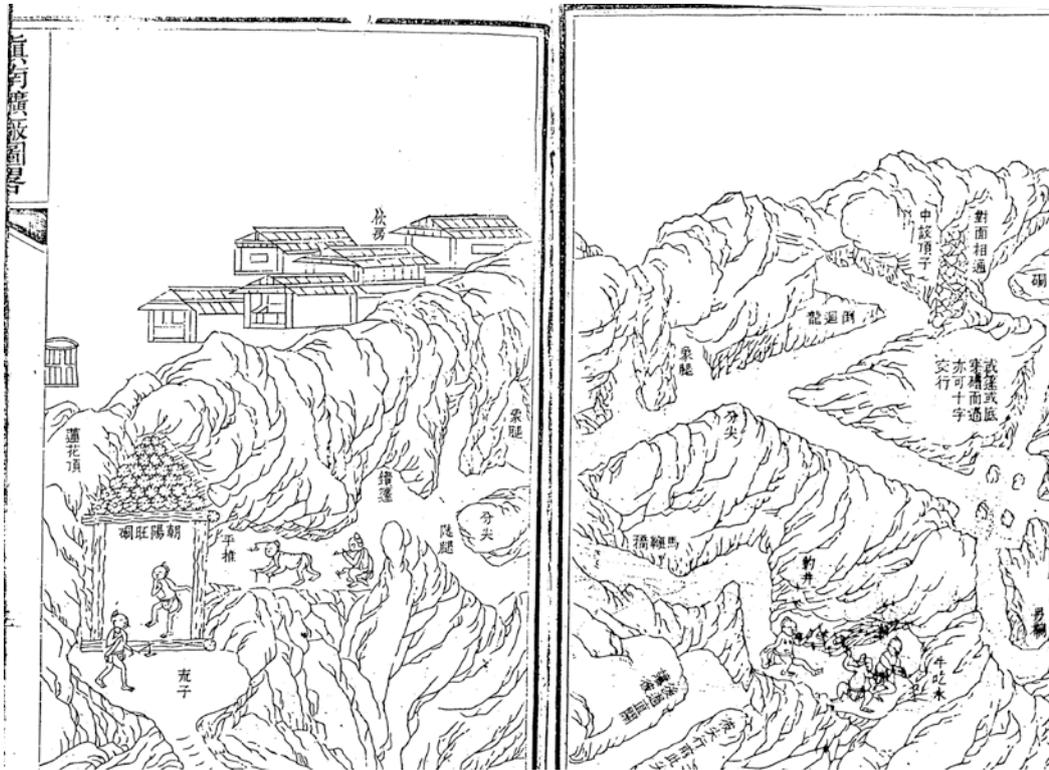
In Late Imperial China, thousands of candidates took part in the examination system, fully aware that the chance of success and social advancement was minimal. While the prospects of finding a profitable ore deposit in mining were somewhat higher, in both cases a plethora of religious and divinatory practices were thought to minimize the risk. For the speaker, these practices stand in stark contrast to what Joel Mokyr called useful and reliable knowledge; that is, knowledge about what happens in nature, why it happens, and how one can control it. It was especially the new focus on ‘why’-knowledge that, according to Karel Davids, allowed Italian and Dutch experts of river hydraulics to surpass their Chinese counterparts, despite possessing a similarly rich tradition of empirical knowledge in this field. Professor Vogel went on to review the literature on an age-old question, best summarized by the key term ‘The Great Divergence’ – that is, why did Europe overtake China in terms of economic development, given the fact that, until the end of the 18th century, many benchmarks showed that the Chinese economy was at least equal to the European one?

Georgius Agricola, *Vom Bergwerck XII Buecher*,
Basel: Froben, 1557, 6. Buch



Die obere Welle A. Das Wasserrad, das durch das Bachwasser getrieben wird. B.
Das Zahnrad C. Die untere Welle D. Das Getriebe E. Die Krummzapfen F.
Die Gruppen von Pumpenstößen G.

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



Georgius Agricola, Vom Bergwerck XII Buecher, Basel: Froben, 1557, 6. Buch; Diannan kuangchang tulüe 滇南礦廠工器圖略 (An Illustrated Account of the Mines and Smelters of Yunnan), comp. by Wu Qijun 吳其濬, illustrations by Xu Jinsheng 徐金生, printed in about 1845

This is where research on the area of mining and salt production allows us to assess the nature of Chinese knowledge about these commercial and industrial activities, and compare this to the state of the field in the West. The speaker first made this comparison with mining, by discussing the Chinese literature on this topic from the 12th to the 19th century. While containing some useful knowledge, the observation is that most of the Chinese literature on mining focuses on its administrative side rather than its technical aspects. What information there is appears less systematic and less developed when juxtaposed with Western works on mining techniques, such as Agricola's *De Re Metallica* of the early 16th century. There is, however, substantial information on the religious and divinatory practices connected to mining, and in many cases success or failure is attributed to fate and the incalculable risk inherent in the enterprise. The same holds true for Chinese texts on salt production, especially those dealing with tapping underground brine. Moreover, in both cases, officials writing the reports and gazetteers kept their distance from where the salt production or mining took place.

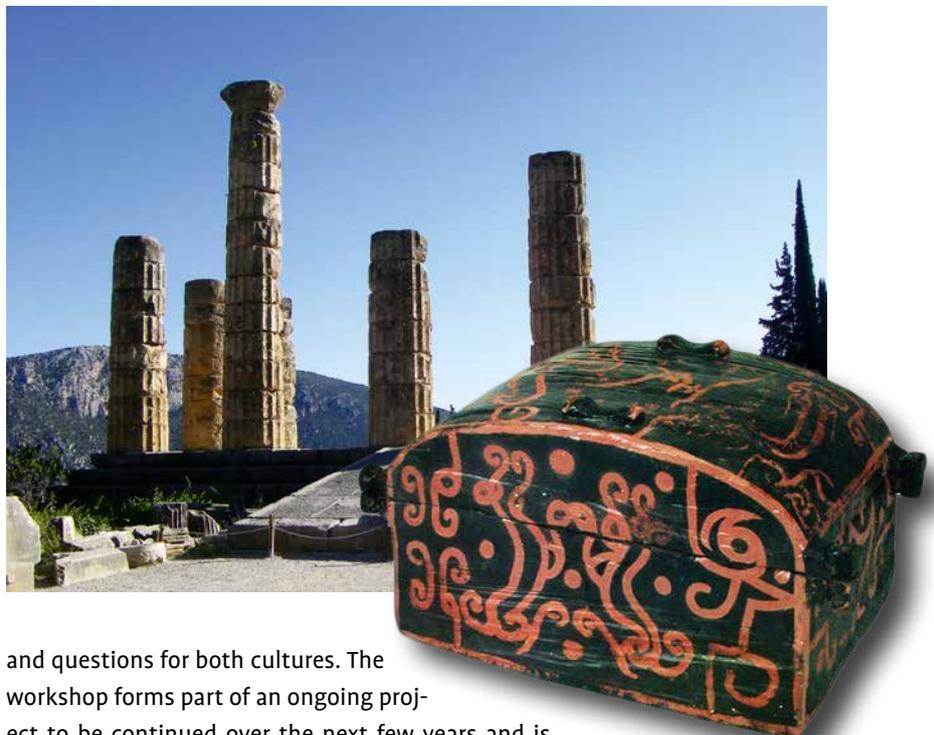
Professor Vogel concluded that, in China, there was no decline in belief in supernatural phenomena, no cognitive leap, and no professionalization or theorization of the knowledge, while in Europe these developments fostered a 'period of gestation' that 'laid the foundation' for the industrial revolution. Both Mokyr and Davids attribute the European success to a unique interaction between practitioners and scholars, which enabled Europeans to incorporate ideas from different fields into new theories of why things worked as they did. The examples given during the talk clearly demonstrate that, in the case of mining and salt production, such direct interaction for creating knowledge in mineral production was relatively rare in China. From the perspective of the consortium, the question remains if and under what circumstances divination, too, could be considered useful knowledge.

Martin Kroher (IKGF, Research Fellow)

Fate, Freedom and Prediction Reflections on Comparative Method in Early China and the Ancient Mediterranean

Convenor: Prof. Dr. Lisa Raphals (University of California, Riverside);
Workshop, Erlangen, May 12-13, 2015

A two-day workshop entitled “Fate, Freedom, and Prediction: Reflections on Comparative Method in Early China and the Ancient Mediterranean” was held at the International Consortium for Research in the Humanities on May 12-13, 2015. Its purpose was to explore both particular projects and methodologies for the comparative study of fate and divination, and the many complex issues that arise from them in the comparative perspective, primarily in the contexts of early China and the ancient Mediterranean. As both of these geographical areas, situated in roughly contemporaneous time periods, were formative for concepts and practices related to fate, freedom, and prediction in their respective cultures, comparative approaches to the study of these cultures are highly significant and promise to reveal important insights



and questions for both cultures. The workshop forms part of an ongoing project to be continued over the next few years and is intended to result in a book publication. The workshop included the following presentations: “Understanding Delphi through Tibet” by Professor Michael Flower, Princeton University; “Good Better Best: Fortune and Fate at the Oracle of Zeus, Dodona” by Professor Esther Eidinow, University of Nottingham; “Writing Fate: Rethinking Greek Oracular Practices through Comparativism” by Professor Marcello Carastro, Ecole des Hautes Études en Sciences Sociales; “Which Self Image? Body, Mind, and Fate in China and Greece” by Professor Lisa Raphals, University of California, Riverside; “Choosing a Life: Lunyu 2.4 and Self-Determination” by Professor Richard King, University of Bern; and “The Meanings and Practice of Sacrifice in Early Greece and China” by Professor Michael Puett, Harvard University.

Michael Lüdke (IKGF, Research Fellow)

Tuesday, May 12, 2015

Understanding Delphi Through Tibet
Prof. Michael Flower (Princeton University)

Good Better Best: Fortune and Fate
at the Oracle of Zeus, Dodona
Prof. Esther Eidinow (University of Nottingham)

Writing Fate: Rethinking Greek Oracular Practices
Through Comparativism
Prof. Marcello Carastro (École des Hautes Études
en Sciences Sociales)

Wednesday, May 13, 2015

Which Self Image?
Body, Mind, and Fate in China and Greece
Prof. Lisa Raphals (University of California, Riverside)

Choosing a Life: Lunyu 2.4 and Self-Determination
Prof. Richard King (University of Bern)

The Meanings and Practice of
Sacrifice in Early Greece and China
Prof. Michael Puett (Harvard University)

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

The IKGF at the 14th ICHSEA Conference

École des Hautes Études en Sciences Sociales (EHESS), Paris, July 6-10, 2015

Almost twenty members of the IKGF family participated in the 14th International Conference on the History of Science in East Asia (ICHSEA), the major international conference in the field of the history of East Asian science. Two panels were organized by former visiting fellows, which will be discussed below: “Medical Prognostication, Fate Prediction, and the Body in Early Modern China & Japan,” led by Professor Marta Hanson and Dr. Stéphanie Homola, and “Fathoming the Universe and Calculating for Perfection: The *Book of Changes* as a Cosmological Map in the First Millennium CE China,” organized by Dr. Zhao Lu and Professor Hon Tze-ki. In addition, fellows and staff members also presented individual papers on a diverse range of topics, which included Professor Lisa Raphals’ paper on “Science and Divination Reconsidered: Ho Peng Yoke and the history of Chinese science and mantic practices,” Dr. Petra Schmidl’s presentation on “Abd al-Qadir Muhibb’s Astrolabe,” and Dr. Esther-Maria Guggenmos’ paper on “Whose Dice is it? Divination by Dice in the *Zhancha Shan’e Yebao Jing*.” On July 10, our former visiting fellow, Professor Lü Lingfeng, who only recently has completed his first research visit, delivered the plenary lecture of the day: “Beyond the Imperial Court: The Changing Role of European Astronomy in Late Imperial China.” Many of the presentations resulted in lively discussions, and attracted the attention of scholars from diverse fields, ranging from mathematical astronomy to cognitive psychology.

Panel “Fathoming the Universe and Calculating for Perfection”

This panel touched on a crucial aspect of interpreting the *Book of Changes* in China during the first millennium CE: the text as a cosmological map. It asked how this map was used to perfect two bodies: the human body and the political body. The use of the *Changes* as a cosmological manual has been dismissed as superstitious by modern historians. Nevertheless, people from various communities in ancient China used the *Changes* to answer their general but crucial questions: what is the cosmos like, how does it function, how are we related to it, and more importantly, what good does it do for us to answer these questions? In responding to these queries in the first millennium CE, people ranging from an emperor to Daoist practitioners turned



Participants of the IKGF panel “Fathoming the Universe and Calculating for Perfection” ICHSEA, Paris 2015. Photo: Esther-Maria Guggenmos

to various numerological and mapping systems to analyze this universe in depth.

This panel started with a historical introduction to the development of the cosmological reading of the *Changes*. Tze-ki Hon explained how this reading took shape in the first century BCE and CE, a process that had yet to be fully examined. In this process, the hexagrams in the text were linked to seasonal changes. These changes, as elements of a framework of time, were thus represented pictorially. Zhao Lu presented the application of this map in the political realm in the mid-first century BCE. It discussed a phenomenon in which the emperor compared the structure of his empire to that of the map. In doing so, he would be able to regulate the empire to its ideal state. By studying an intersection between Confucianism, Daoism, and folk religions, Fabrizio Pregadio explored the application of the cosmological map in the *Changes* to individuals and Daoist traditions. Focusing on medieval China, Pregadio pinned down the integration of this map to Daoist ideas derived from the *Daode jing* and to alchemical practices. Holger Schneider explored the historical trajectory of this cosmological map, and showed how scholars in the 11th century CE, and in particular Liu Mu 劉牧 (1011-1064), described and renewed it numerologically and diagrammatically.

Zhao Lu (IKGF Research Fellow)

Panel “Medical Prognostication, Fate Prediction, and the Body in Early Modern to Modern China & Japan”

This panel addressed the related themes of numerology and fate prediction as they intersect with the human body. The panelists discussed four dimensions of these themes – the manual techniques of prognostication, multi-valent levels of meaning such as micro-macrocosm associations connected with such techniques, what various questions these techniques sought to answer, and what the intended audiences were for the texts in which these methods were published, preserved, and transmitted.

Physiognomy, for instance, represented a bodily typography from which one could make predictions about an individual’s health. Chang Chia-Feng’s “Divination and Diagnosis” showed how pediatric physiognomy and chiromancy were connected to medical diagnosis in the Song period. The body was also a means for “chronomancy” (all divination techniques that take temporal parameters as their primary variables) when it was used in “dactylomancy” (the use of the fingers to make fate calculations based on chronomancy). Marta Hanson’s paper on

hand mnemonics examined the range of corporeal divinatory techniques in 16th-century Ming almanacs and encyclopedias and what kinds of questions they were intended to answer. Matthias Hayek’s paper “Grasping the Cosmos” shifted the focus to the range of temporal parameters of chronomancy of hand mnemonics deployed in early 16th- to late 17th-century Japanese Eight Trigrams divination practices. Stéphanie Homola’s paper “Reading Karma in the Hand” combined a historical and an ethnographical approach to the Buddhist divinatory handbook Damo’s Book of the Palm (extant in the Ming and still used today), thereby bringing our historical examination of divination and the body into contemporary China. Chinese numerology, chronomancy, and fate prediction also became an important dimension of European sinology, as Robert LaFleur showed in his analysis of the numerology chapters in Marcel Granet’s classic *La pensée chinoise* (1934). Collectively, these four papers demonstrated the various roles the body played in Chinese divination practices in specific examples from the Song, early-modern China and Japan, and contemporary China.

Marta Hanson (Former IKGf Visiting Fellow)

IN BRIEF

- A conference entitled “Cutting-edge research in Social Sciences and Humanities – Aims, approach and impact of the Käte Hamburger Centres” was held on June 26, 2015, in the Jewish Museum, Berlin. Around 150 researchers from the fields of social sciences and humanities as well as policymakers and project managers discussed both the achievements of this funding model and the standing of humanities in Germany and worldwide. The Erlangen Käte Hamburger Centre was represented by Professor Joachim Gentz, a long-time part of the IKGf-family and member of our Advisory Board, who spoke about the impact that the Centre had during its first funding phase on the contributing fields and the researchers that come to Erlangen. He concluded that the Centre not only changed the respective research disciplines and provided a fruitful environment for interdisciplinary exchange, but also successfully established a new field of research on the topic of ‘Fate, Freedom and Prognostication.’

- On August 25, 2015, the local newspaper Nürnberger Zeitung reported on the work of the consortium and the start of the new funding phase. The article presented our research agenda to a broader public, and highlighted the interdisciplinary and transcultural nature of our work. It particularly emphasized the claim that our research on past methods of prog-



Professor Joachim Gentz at the Conference

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

nostication is highly relevant for us today, since it can tell us something about the functions and pitfalls of supposedly modern, enlightened techniques of prognosis.

- Members of the IKGf family presented a panel at the XXI World Congress of the International Association for the History of Religions, which took place in Erfurt in August 2015. Under the title 'Karma Tuners: Historical Transformations of Envisioning the Future in Buddhist Traditions,' the panelists discussed the strategies that different Buddhist traditions came up with to cope with an uncertain future. Nikolas Broy argued that sectarian movements in 16th and 17th century Southern China in their interpretation of Buddhist tradition anticipated the 'Protestant' turn that modern Buddhism would take much later. Esther-Maria Guggenmos demonstrated how the Chinese Buddhist tradition incorporated an argument from classical Chinese sources to legitimize its divinatory practices aimed at making the future controllable. The talk given by Rolf Scheuermann focused on the Tibetan debate about the efficacy of reciting sutras to improve one's karma, and asked the question if the mere recitation was really all that was necessary to purify karma. Andreas Nehring traced the Buddhist philosophical concepts and meditation exercises that nowadays are so prevalent in the West back to a Buddhist modernization movement in Myanmar, which attempted to counter the decline of Buddhism predicted under modern, colonial conditions.



Participants of the IKGf panel „Karma Tuners – Historical Transformations of Envisioning the Future in Buddhist Traditions“, IAHR, Erfurt 2015. Photo: IKGf

• News from our former visiting fellows

It is always a pleasure to announce good news about our current and former fellows: Ulrike Ludwig has been awarded a Humboldt Fellowship here at the FAU at the department for the History of Early Modern Times and the IKGf. Former fellow Julia Eva Wannemacher has recently taken up a postdoc position at the Forschungsstelle Jeremias Gotthelf, University of Bern, and Josefina Rodriguez Arribas has received an offer for a postdoc position at the Institute of Jewish Studies, University of Münster. Many congratulations from our side!

VISITING FELLOWS



Dr. Michalina Di Cesare, Sapienza University of Rome, Faculty of Literature and Philosophy; research stay: July – September 2015; research topic: The Idol of the Prophet Muhammad in the Templum Domini as an Eschatological Metaphor.



PD Dr. Brandon Dotson, Ludwig-Maximilians-University Munich, Institute of Indology and Tibetology; research stay: September 2015 – September 2016; research project: Divination, Fortune, and Kingship in Tibet.



PD Dr. Monika Gänßbauer, University of Erlangen-Nuremberg, Institute for Near Eastern and East Asian Languages and Civilizations; research stay: October 2015 – September 2016; research topic: Academic and Political Discourses on Popular Belief and Mantic Arts in Contemporary China.



Prof. Dr. Stephan Heilen, University of Osnabrueck, Institute for Romance Languages and Latin; research stay: October 2015 – September 2016; research topic: Edition of Select Ancient Astrological Texts and Studies on Conjunctionist Astrology in the Renaissance.



Dr. Andreas Holndonner, University of Erlangen-Nuremberg, Medieval History; research stay: October 2015 – September 2016; research topic: Between Fate, providentia Dei and the Free Will: Investigations in Medieval Canon Law on the Basis of Selected Examples (700-1140).



Philip Jany, University of Erlangen-Nuremberg, Medieval History; research stay: October 2015 – September 2016; research topic: Prophecy and Propaganda – Eschatology, Apocalypticism and Millenarianism in the Struggle between regnum and sacerdotium (1075-1250).



PD Dr. Thomas Meyer; Munich School of Ancient Philosophy, LMU Munich; research stay: October 2015 – March 2016; research topic: Leo Strauss and the Doctrine of Providence in Medieval Arabic and Jewish Philosophy.



Prof. Dr. Fabian Schäfer; University of Erlangen-Nuremberg, Institute for Near Eastern and East Asian Languages and Civilizations; research stay: October 2015 – March 2016; research topic: Socio-Philosophical and Science-Fictional Imaginations of a Predictable Future in Postwar Japan.

Foto: FAU / Georg Pöhlein



Holger Schneider; University of Erlangen-Nuremberg, Institute for Near Eastern and East Asian Languages and Civilizations; research stay: October 2015 – September 2016; research topic: Diagrammatic Aspects of Cosmological Thought. An early Song Image and Number (*xiang shu*) Debate Reconsidered.



Prof. Dr. Zhou Zhenhe, Fudan University; June – September 2015; research topic: Research on the idea of “verification” (应验 *yingyan*) in the “Records of the Five Phases” (五行志 *wuxing zhi*) of the Chinese Standard Histories.

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‘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 therefore sometimes referring to the ‘IKGF’ (Internationales Kolleg für Geisteswissenschaftliche Forschung) as KHC in our publications.

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On the occasion of the Long Night of the Sciences (*Lange Nacht der Wissenschaften*), on October 24, 2015, IKGf organized an exhibition in collaboration with Professor Esther-Maria Guggenmos, Department of Chinese Studies, FAU Erlangen-Nürnberg. Students and staff presented popular divination systems of East Asia to a general audience, who then were given an opportunity to experiment with the various practices. The exhibition was well-received – among the visitors was the Bavarian State Minister of the Interior, Joachim Herrmann. Accompanied by FAU-President Professor Joachim Hornegger, he was cordially welcomed and guided through the exhibition by IKGf Director, Professor Michael Lackner. The minister also took the time to engage with our researchers and students.

Photo: Anne Schmiedel (IKGf)



OUTLOOK

Work on the two handbooks, “Prognostication and Prediction in East Asian Society” and “Prophecy and Prognostication in Medieval European and Mediterranean Societies”, has already begun at the consortium. Consequently, several related workshops and conferences will be held in Erlangen during the coming year. Additionally, a regular working group has been set up to develop the concept for a third handbook that will focus primarily on elements of a transcultural theory of divination.

THE NEXT fate

The next issue of *fate* will report on:

- a workshop entitled “Divination and the Strange in Pre- and Early Modern East Asia and Europe” (Sophia Katz), October 2015
- an International Conference held in Erlangen in collaboration with the International Union of Academies (UIA) on the topic of “Fate, Longevity, and Immortality: Europe – Islam – Asia” (Agostino Paravicini Bagliani/Klaus Herbers/Danielle Jacquart/Fabrizio Pregadio), February 2016
- a Study Session on “Destiny and Divination in Early 4th-Century China” (Fabrizio Pregadio), February 2015
- our new joint fellowship program with the Max Planck Institute for the History of Science, Berlin (MPIWG, Department III, Artefacts, Action, and Knowledge, Director: Professor Dagmar Schäfer)



International Consortium for Research in the Humanities

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