

fate

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INTERNATIONAL CONSORTIUM
for Research in the Humanities

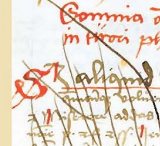
Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe



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Fate, Freedom and Prognostication

The Newly Established International Research Consortium and its Objectives and Research Perspectives



The International Consortium for Research in the Humanities “Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe” at the University of Erlangen-Nuremberg investigates the historical and contemporary foundations of various ideas and techniques that have been developed in coping with individual and collective future. One of the Research Consortium’s main hypotheses is based upon the assumption that a civilization’s view on availability and validity of prediction determines its outlook on the future. In

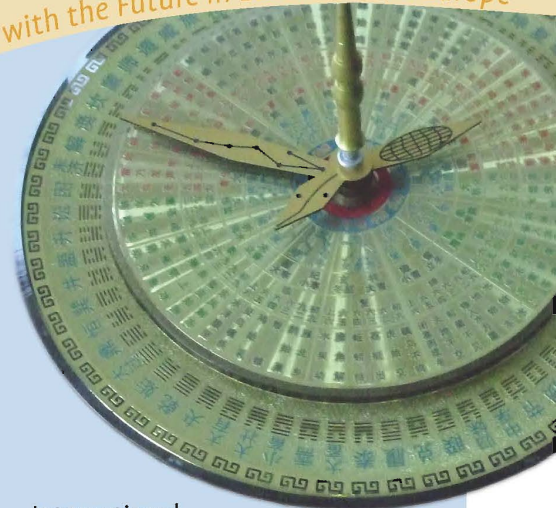
different eras and civilizations the future has been conceived as “fate”, “chance”, “contingency”, “risk”, whereas “freedom” lies between determinism and fatalism or beyond these terms. In any case, the desire for prediction is a constant anthropological phenomenon that should be relieved of its self-evidence and examined with regard to its cultural conditions. Human beings experience their individual and social existence as precarious, and vulnerable. At the same time, they experience contingency as a transcendent, normative force resulting in questions regarding the alterable within the inalterable as well as in framing imaginative answers allowing for an individual and social coping with this precarious situation.

Based on the observation that Chinese civilization disposes of a historically unique diverse panoply of mantic techniques, we will examine whether different terms of “change” as a complex and multiple horizon of possibilities in the framework of the mantic arts in China can be made more accessible for current international discourses on future and its predictability. Sinological research is, therefore, complemented by research in the European Middle Ages. Rather than aiming for additive representations of strategies for coping and divinatory techniques in particular civilizations as it has predominantly been done before, the interdisciplinary research consortium aspires to systematic comparisons in particular areas starting from the two disciplines Sinology and Medieval History. These comparisons touch upon the following areas

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The International Consortium for Research in the Humanities (IKGF) of the University Erlangen-Nuremberg welcomes you to its first edition of the “fate“ and is delighted about your interest in questions centering around “Fate, Freedom and Prognostication“. The “fate“ is the newsletter of the Consortium and will from now on be published regularly to give an overview about the current research at the IKGF. It invites you to follow up discussions in the retrospective and reflects about present and future projects of the Consortium. The Consortium intends to be a place of research exchange that is based on the interaction with the Humanities in Erlangen and wants to inspire social debates. The newsletter which appears in an English and a German edition would like to deliver an informational basis for this exchange. We are looking forward to your response!

Dr. Esther-Maria Guggenmos
Research Coordination

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within the first six years of the project: the philosophical foundations and terminologies of fate and prognostication; the authorities that presumably influence fate and prognostication as well as the question whether these authorities can be “bargained” with; the relationship between divination and rationality as a contribution to a reassessment of cultures of knowledge and history of science; the influence of prognostication and prediction on political counseling; the question of judgments on divination by the intellectual elites. Sinology will also address the research areas “Fate and Prognostication in Modernity” (particularly the question of the impact of the European Enlightenment in China and the gradual introduction of the power-based term of “superstition”) as well as “Historical Thought” (focusing on the 20th and 21st century) and compare these selectively with other civilizations.

The research topic of the consortium requires not only international but also transdisciplinary approaches: Therefore, other disciplines such as philology, history, religious studies, philosophy, political science, sociology, and media studies are to be included. The increasing discussion of prediction in public discourse as well as the rapid growth of academic and popular publications on prognostication and prediction in China (phenomena that have emerged only after the research proposal) are all indicators for the great topicality of the subject being addressed by the consortium. Research in the humanities has, therefore, proven its intuitive – one might even say: prognostic – power.

The International Research Consortium applies a “visiting scholar principle”: Up to ten outstanding academic experts come to Erlangen for a research period up to a maximum of one year (given permission by their respective institutes) to work on the development of concepts in relation to the consortium’s research questions. The consortium offers various themed events such as colloqui-

ums, workshops, and lectures. The research community’s maxim “research with, rather than research on“ is particularly realized through the participation of non-western traditions of knowledge. Another important subproject uniting German, French, Norwegian, and Chinese academics will undertake a revision of the entire corpus of the “daybooks” (chin. *Rishu*) that have recently received great attention due to various archeological findings and that combine the selection of auspicious days with techniques to avert danger. This corpus will be examined in relation with ideas of seasonal rituals in Ancient China.

In July 2010, the first annual conference of the research consortium will take place and address representative comparative issues of fate and divination in various contexts and offer an insight into the research done by current visiting scholars. The members of the advisory board will subsequently come together for the annual advisory board meeting.

By its definition, the International Research Consortium will also anchor partnerships abroad: In April 2010, the research consortium realized an academic visit to China that laid the foundations for a cooperation with Shandong University (see report in this edition). In spring 2011, there will be an international conference on “Fate and Prognostication” taking place at Rice University, Texas – a conference that will be organized in substantial participation by the members of the research consortium and that will also result in a publication.

The research consortium is still in a beginning phase: After consideration and approval by the Federal Ministry of Education and Research, the consortium began its work in July 2009; the first visiting scholars arrived in November.

Prof. Dr. Michael Lackner
Director

FOCUS

Academic Visit to China

April 6 – 15, 2010

In April, the Director, the First Deputy Director, as well as some of the research fellows and visiting scholars went on an academic visit to China that began with a visit to Shandong University and the Philosophy and Religious Studies Seminar, respectively, where Prof. Dr. Michael Lackner gave an introduction on the Research Consortium. Responding to the interest expressed by the Chinese colleagues with regard to medieval philosophy and the role of prognostication, Prof. Dr. Loris Sturlese, Dr. Dominik Kuhn, and Prof. Dr. Herbers each gave a paper. Please find below an abstract of all papers. After an intensive discussion with the Center for Zhouyi and Ancient Chinese Philosophy (易学与中国古代哲学) at Shandong University, the largest and most renowned institute for Yijing studies in China, a cooperation



Cooperation with the Zhouyi-Center
The IKGF on its visit at the Center for Zhouyi and
Ancient Chinese Philosophy 易学与中国古代哲学

agreement was signed that lays the foundation for joint research projects between the two institutes by means of events, exchange of scholars, and joint publications.

The academic visit was later continued in Beijing. At Capital Normal University and the Department of History, respectively, Dr. László Sándor Chardonnens gave a paper on divination in medieval Europe. On the sinological side, Dr. Michael Lüdke and Dr. Dimitri Drettas presented their research projects. Eventually, the visit ended with papers at the Chinese Academy for Social Sciences. Prof. Dr. Klaus Herbers,

Prof. Dr. Loris Sturlese, and Dr. Esther-Maria Guggemos talked about their research projects within the IKGF. In Shandong as well as in Beijing, the Research Consortium was met with positive feedback and laid the foundation for future cooperation between the newly established research consortium and the most relevant and renowned institutions in China.

INSIGHT

Impressions I

Academic Life at the IKGF



Excursion in January 2010

Visit of the Exhibition „So Sorry“ of the Chinese Artist Ai Weiwei in Munich



Exchange with the Rachel Carson Center, Munich

Lecture by PD Dr. Uwe Lübken: Risk and Prognosis in the Context of Natural Disasters

Miracle and Magic - Development Trends in Latin and Christian Europe

Prof. Dr. Klaus Herbers (IKGF, 1. Deputy Director)

Prof. Dr. Klaus Herbers' paper intended to acquaint the Chinese audience with the fact of faith in miraculous events having a particularly long tradition in the West. It was shown how a specifically Christian-medieval understanding of miracle developed from a pagan-ancient tradition. In this context, the question was posed whether the almightiness of God in the medieval realm of imagination worked against nature or along with nature. The theological discussion following this question also exerted influence on how to distinguish magical ideas from ideas of miracles. Against this background, the lecturer stressed the fact that magical ideas are evidential throughout the Middle Ages. It should be noted though that theoretically the "Magia Naturalis" was the only accepted form of magic by theologians since the High Middle Ages.

The second part of the paper mainly addressed the development of the Christian miracle and the miracle collections. Miracles which could happen in or after life were reported in relation with the beginning Christian cult of saints. In particular, the cult of relics increasingly promoted the creation of written records of miracle stories because people would look for and experience healing at graves of saints. Insofar, various miracle collections are to be related to the beginning and flourishing of pilgrimage centers. Especially since the 13th century, miracles were integrated into greater collections, for example into the Golden Legend of Jacobus of Voragine. These collections served as academic education on the one hand and show a somewhat critical dealing with miracle stories; on the other hand, they served as basis for sermons and ensured the dissemination of certain miracle reports. Therefore, a pool of miracle stories providing answers and help to various needs in life was developed in the Latin West. Against this background, the question was posed whether miracles present a constant phenomenon across religions and to what extent – and beyond oriental and Indian traditions – other comparisons, such as with the East Asian tradition, could be drawn in the future.

Eckhart and the Beginnings of the German Philosophy in the Western Middle Ages

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

This paper elaborated the epoch-making contribution of Master Eckhart to the philosophical thinking in the Late Middle Ages. In his German works, Eckhart argued for the necessity to convey even difficult matters in philosophy to the uneducated people, and, therefore, contributed tremendously to establishing philosophical debates in Germany beyond universities and the

clerical milieu. His contribution to developing the German philosophical language was immense in this regard. His dedication to the education of people is reflected in his attempt to offer a new, completely rational justification of human dignity. Eckhart expressed his new interpretation of nature and universal dignity of human beings by criticizing the originally Aristotelian vulgar metaphysics and demanding a thorough revision of the established relationship between God and man.

Human beings would, therefore, not be confronted with God as an arbitrary seig-

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neur but rather be in a relational, dialectical relationship with him. This relational unity with God would be the reason and principle of being for every human being. Eckhart hereby demolished the barrier traditionally separating God and man, and declared God's

presence as essentially inner principle of all rational beings. Through philosophical reflection upon themselves and experiencing and defining themselves as a correlate of God, human beings would be "divine beings" and "noble beings". Nobility would come with nature, and not with descent from noble lineage or with race or faith.

More on the "Xiangyin Theory" - Zheng Fengyi's Interpretation as Expressed in the Mengzhan leikao (夢占類考) (1585)*

Dr. Dimitri Drettas (IKGF Visiting Scholar, CRCAO, Paris)

The terms *xiang* 想 ("thought", "memory") and *yin* 因 ("point of reliance") first appear as notions explaining the production of dreams in the *Shishuo xinyu* 世說新語, yet the short dialogue in which Yue Guang 樂廣 (?-304 C.E.), a significant figure of the Western Jin dynasty's *xuanxue* school of thought, uses them to distinguish two kinds of dreams, is so elliptical that later scholars, especially during the Song dynasty and after, toiled to formulate the implicit theory on which Yue's words seem to rely. The original passage, in which divination is never mentioned, has naturally been collected in the anthological parts of late Ming oneirological compendia, including playwright Zhang Fengyi's 張鳳翼 (1527-1613) *Mengzhan leikao*.

In his preface, however, unlike the authors of the *Mengzhan yizhi* 夢占逸旨 (1562) and the *Menglin xuanjie* 夢林玄解 (1636), Zhang presents *xiang* and *yin* as the fundamental notions of all dream theory: dreams caused by the former show the satisfaction of a physiological need (the spirit accomplishes what the momentarily static body can only have a memory of), whereas the actions seen in *yin*-based dreams could not have been realized by the sleeper in their waking state, as they can only be undertaken in spirit. Yet it is sometimes impossible to decide whether a dream is *xiang* or *yin*, especially in the case of premonitory dreams. At this point, Zhang passes quite ingeniously from the theory of dream mechanics to oneiromancy, which then appears necessary, as it is the only method able to explain those dreams that cannot be identified as either completely *xiang* or *yin*. While Zhang's effort to reconcile psychological circumstances and mantic content through his interpretation of the *xiangyin* is quite original in the realm of Chinese oneirology, it also sheds light on the constant inseparability, in that tradition, of the theorization of dreaming and oneiromancy.

* originally held in Chinese

An Introduction to the Material Setting of Divination in Medieval Western Europe

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

To explain the nature of divination in medieval Western Europe in half an hour would be an enterprise guaranteed to fail. The complex history of divination, its variation across cultural, doctrinal, regional and temporal boundaries, does not allow much abstraction. Modern conceptions of divination, moreover, depend on what type of source is consulted, the most important being primary sources, contemporaneous commentaries, and references to divination in hagiographical,

INSIGHT

Impressions II

Academic Life at the IKGF



Regular reading session of Chinese prognostic texts at the International Consortium for Research in the Humanities

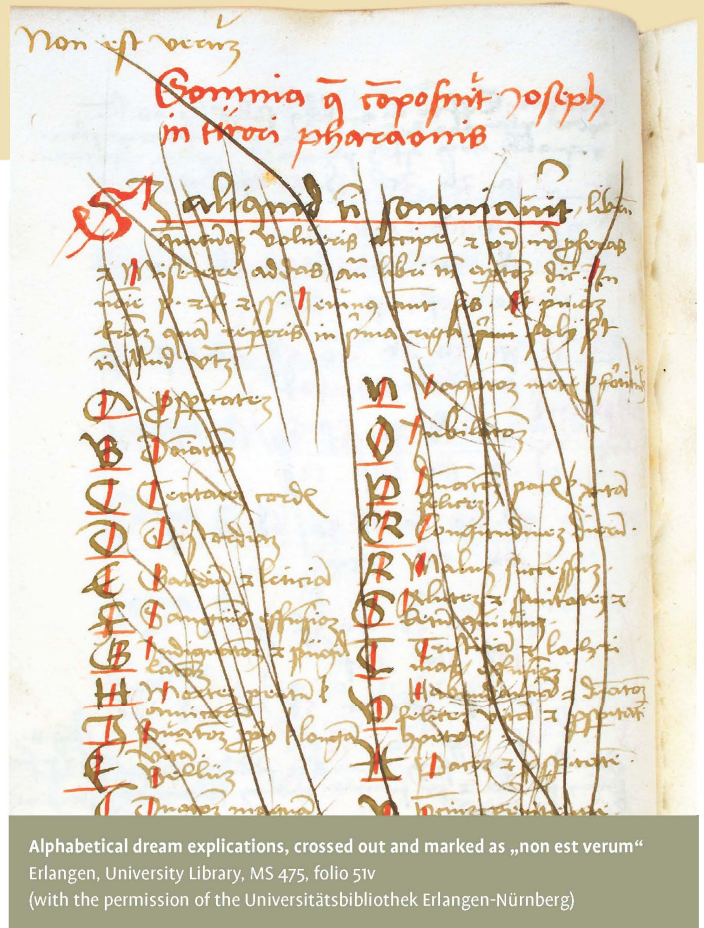


Prof. Wang Zhiyuan is creating two prognostically programmatic calligraphies for the Consortium

historical and narrative sources. In this paper I had chosen to approach divination from the perspective of the primary source in its material setting. First, I gave an overview of the kinds of divination available in medieval Western Europe. Some types of divination answer questions that are fundamental to hu-

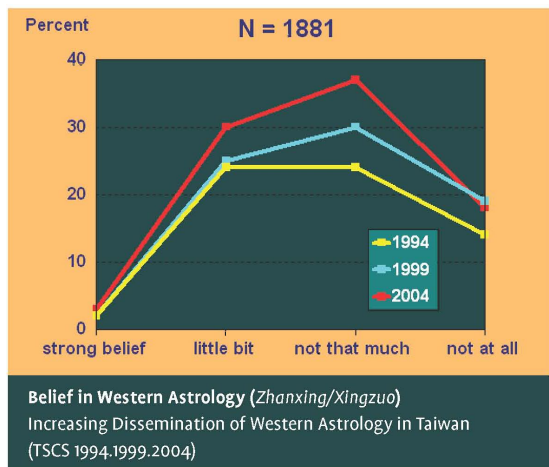
man existence, such as issues surrounding life and death, health and sickness, fortune, work and produce. These divinations do so by a variety of methods, which can be subdivided into observing signs (e.g. stars, dreams, thunder), times (e.g. lunar and solar time, weekdays, hours), and undertaking actions (calculation, throwing dice). Second, I outlined the biggest changes in divination practice across the medieval period, such as the secularization and popularization of divination in the High Middle Ages, and divination as an emerging economic commodity towards the end of the Middle Ages. Third, the paper focused on the relationship between text and context, which is expressed differently across medieval European cultures and periods. Some examples from Francia and England in the Early and High Middle Ages were used to illustrate how the context in which divination is found determines presentation, genre and linguistics.

Early medieval Francia, for instance, showed a strong link between divination and medicine, which meant that divination texts are often found in a medical context. Early medieval England, on the other hand, favored divination as an expression of science, which resulted in a link between texts dealing with science and time reckoning, and divinations. From the eleventh century onwards, manuscripts start to cluster divination texts; these clusters expand in the course of time, developing into independent works on divination when printing is introduced to Western Europe. Divination in a scientific context is almost exclusively limited to the observation of time or calculations, with a preference for material that can be displayed as tables or diagrams. These texts are generally in Latin, not in the vernacular. Cluster of divinations, on the other hand, may include divinations by the observation of signs; these texts are often written in long lines, and may be in the vernacular. My final topic was the evidence we have of contemporaneous attitudes towards divination, taken from annotations of divination texts in medieval manuscripts. I gave examples of a monk who calculated whether he would live or die after he fell ill; of a professional astro-



loger whose working notes on his clients are (accidentally) preserved in his notebook; and of a priest who changed his mind about a dream prediction he had copied, crossed out the text, and supplied it with the qualification “non est verum”.

Some of the questions from the audience were provocative (in a positive sense), and forced me to think about my own preconceptions about divination. Why, for instance, do Western dream divinations always split up time and sign, while Chinese dreambooks sometimes don't? Also, how are magic and divination differentiated from the Christian faith, when the rites, and sometimes even the aims, show so much overlap? Is this simply a question of authority? The study of types of divination and the authentication of divination in Chinese culture may help researchers of Western divination rethink the boundaries of religion, science and magic (and vice versa).



The Dissemination of Prognostic Techniques in Contemporary Taiwan – A Statistical Overview

Dr. Esther-Maria Guggenmos (IKGF, Erlangen)

This paper aimed at giving an overview about the dissemination of prognostic techniques (*suanning*) in contemporary Taiwan. It took its start from the discussion about (de-)secularization since the 1970s and from international results of research highlighting that the dissemination of prognostic techniques is rising again after a decrease over decades. The market for “esoteric books” is flourishing internationally. Focusing on the case of Taiwan, the paper elucidates statistical characteristics of the dissemination of divinatory and fortune telling techniques among the population. Basis of the analysis is the Taiwan Social Change Survey 台灣社會變遷調查 (TSCS), an annually conducted, representative survey

The IKGf visiting the Institute of World Religions at the Chinese Academy of Social Sciences CASS
中国社会科学院世界宗教研究所



that deals with the topic of religion every five years. Material of the years 1994, 1999, and especially 2004 has been evaluated. The results showed that about one fourth of the Taiwanese population at least once in their lifetime resort to prognostic techniques, but rarely engage frequently in it. Individual techniques like Bazi Suanming 八字算命 (“Four Pillars of Destiny“), the astrologically oriented technique of Ziwei Doushu 紫微斗數, Chiro- und Physiognomantic (Shou-/Mianxiang 手、面相) and Western astrology (Zhanxing/Xingzuo 占星、星座) have been investigated. It turned out that Bazi Suanming is by far the most consulted technique. In tendency more women than men and the age group of 30-50 year old people engage more often in fortune telling practices. Rising education leads to less engagement in prognostic techniques, while job insecurity - often in higher ranking positions - is accompanied by a more frequent engagement. Characteristic is the fact that the practice of divinatory techniques is not linked to a

strong belief in them: People tend to believe “a bit“ in prognostic methods. This is supported by the most commonly spread motivation to consult a fortune-teller - curiosity. The reason mentioned second in frequency is to understand one’s own destiny or to solve business problems. A longitudinal study shows that the belief in prognostic techniques slightly decreased between 1994 and 2004. Western astrology is an exception, as the method is getting more known in Taiwan and the opinion about it started to differentiate. Not only rejection, but also acceptance of Western astrology raised from 1994 to 2004 (see graph). Through further statistical investigation the special interest of urban citizens in divination would have to be verified. While the analysis of the survey can give a first mapping of motivations for falling back upon prognostic techniques in contemporary Taiwan, the width of aspirations for denoting oneself a prognostic practitioner is calling for further qualitative research.

A New Framework for Old Problems: The Meaning of the Han ‘Confucian turn’, as Exemplified in Legal Argument*

Dr. Michael Lüdke (IKGF, Erlangen)

Many societies, when faced with the problem of making decisions in an environment of uncertainty, resort to the strategy of establishing broad guiding frameworks. There is near-consensus that China, in the second and first centuries BCE, experienced a formative shift in its guiding framework, commonly described as the process of ‘Confucianization’. According to traditional understanding, under the Han emperor Wu, Confucian norms and Confucian texts replaced other philosophies and textual traditions, established a nexus with imperial power, and made a long-lasting impact on all spheres of state and society.

A critical evaluation of this standard picture has until recently been hindered by the lack of specific source material. With the recent archaeological discoveries

of new texts, this situation has changed at least in the area of law as one of the spheres in which the Confucian turn is considered to have brought about the most decisive changes. It is now possible to analyze the legal content of texts considered to be characteristic for the “Confucianization of the law”, such as the extant fragments of Dong Zhongshu’s *Chunqiu jueyu*, on the basis of the actual law of the time.

Such an analysis indicates that, contrary to the traditional view, the process referred to as ‘Confucianization’ was not one characterized by a subordination of the law to an extraneous Confucian ideology in substantive disagreement with a supposedly Legalist body of norms. Rather, this process can be understood as one which offered a new type of reasoning, a new methodological and technical approach especially for certain types of cases which challenged traditional judicial decision-making. This, in turn, raises questions as to why ‘Confucian’ modes of reasoning and supporting decision-making became intellectually attractive during the Han period.

* originally held in Chinese

Prognostication and Prayer in Anglo-Saxon England

Dr. Dominik Kuhn (IKGF, Erlangen)

With his work “Anglo-Saxon Prognostics, 900-1100”, László Sándor Chardonnens closed an important gap in Old-English research by collecting, classifying (into 32 genres) and editing a corpus of 174 Anglo-Saxon prognostic texts from 37 manuscripts. The mostly short prognostic texts seem to be embedded in very different manuscripts in various contexts.

My observations of these manuscript contexts and of the potential use of prognostic material originate from the probably most significant three manuscripts containing prognostic records. Cambridge, Corpus Christi College 391 (originating from around 1065 in the cathedral monastery of Worcester) presents a precursor of the Late Medieval breviaries and was presumably possessed by Bishop Wulfstan. London, British Library, Titus D.xxvi + xxvii (originating from 1023-1031 in Benedictine monastery of New Minster, Winchester) is the private prayer book of the dean and later abbot Ælfwine. London, Bri-

tish Library, Cotton Tiberius A.iii (originating from around mid-11th century in the cathedral monastery of Christ Church, Canterbury) is a collected manuscript containing the Rule of St. Benedict and the English Regularis Concordia as main components as well as prayers and offices. This manuscript is also called “Archbishop’s Handbook” and associated with various archbishops of Canterbury. Based upon the nature of those three manuscripts, a close relationship between prognostic writing and prayer texts seems likely. An investigation of other manuscripts shows that prognostic texts are usually found together with liturgical or para-liturgical materials like masses and offices, psalms, homilies, calendars, and computi that were to be consulted on an everyday basis. Often, these manuscripts also act as handbooks. The conclusion is: There seem to have been at least some people within monastic circles in Anglo-Saxon England in the 11th century who appreciated prognostic texts – besides prayers – very much as being easily available for daily use.

LECTURE SERIES WS 2009/10

The Rationality of Divination in China: Preliminary Thoughts on the Nexus of Law and Divinatory Practices

Dr. Michael Lüdke (IKGF, Erlangen)

Research on divination and prognosis in China encounters some basic questions and problems: If it is true that the belief in the predictability of the collective or individual fate was never questioned, was that so because there was no enlightenment in China? This is a line of thinking developed by Max Weber who argued that the “unbroken power of magic” prevented China to break out of “traditional” or “patrimonial” rule and to develop “rational-legal authority”. Or was it because, in the end, there is only a gradual distinction between divination and fortune telling on the one side and modern forms of prognosis on the other side, so that there is no real qualitative difference between divination and supposedly ‘scientific’ modes of prediction, so that both partake in the same kind of ‘rationality’, if there is any such thing at all? Such an argument would be consistent with post-modern modes of thinking, which deconstruct the Western “cult of rationality”, relativize the possibility of objective truth, and emphasize the discontinuity of reality and the different ways in which reality is patched up from seemingly incongruous pieces.

In order to answer questions such as these, specific studies of well-defined areas will be helpful. An interesting case in point is the relationship between law and divination in early China, at a time when the formative models of state and society were developed. Law is often understood to be the proto-type of a rational field, with its reliance on universal norms and its apparatus of deductive

Lecture Series

Tuesday Evenings 6:15 – 7:45 p.m.

On Tuesdays - the *Jour Fixe* of the Consortium - the International Research Consortium holds a lecture series in the evenings which provides an opportunity for visiting scholars and invited guests to give a paper. Below this text, select lectures of the winter semester 2009/2010 are presented. The papers of the ongoing semester will be covered in the next issue of this newsletter. Please find further information as well as the current schedule on our website at www.ikgf.uni-erlangen.de

principles. The presence of both law and divination in immediate proximity in some early Chinese sources offers a chance for a better understanding of the “rationality” governing different spheres of social practice, the relationship between such spheres, and how this particular relationship mutually reinforced both the governing principles of different spheres and their particular role in legitimizing (or questioning) political authority.

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

Indigenous Psychology in China. A Survey

PD Dr. Gerlinde Gild, Kassel

During the 1990s, Chinese psychologists began to dedicate themselves – in deliberate distinction from the academic orientation of the discipline in Europe and the U.S. – to a sinicization of psychology (心理学的中国化) in China. This discourse which was commonly perceived as “movement” in an era of “reconsideration” (Wang Hui) is reflected in varying connotations of the topic: Chinese indigenous psychology (本土心理学), cultural psychology (中国文化心理学), psychology with Chinese character (中国化心理学), or the new heart-mind psychology (新心性心理学) are all various approaches of Chinese scholars contributing to a separate set of theories that has been developing as a sub-discipline of psychology in China.

Whereas conventional Western psychological research seeks universally valid principles and laws of human behavior independent of varying cultural contexts, representatives of cultural psychology and indigenous psychology, respectively, stress the necessity of understanding and explaining human acting and experiencing in context of the specific cultural frame of reference. In the People’s Republic of China, various schools have been developed as early representatives in terms of an idea of indigenization in the history of psychology in China since the end of the Cultural Revolution and the re-establishment of psychology as a discipline during the 1980s: Liang Shuming 梁漱溟 (1893-1988) and the idea of psychology as “philosophy of life” (人生哲学), Pan Shu 潘菽 and the theory of “psychology with Chinese character” (中国特色心理学), as well as the two historians of the field, Yan Guocai 燕国材 and Yang Xinhui 扬鑫辉. The latter established the Nanjing school of cultural psychology and the development of distinct psychological theories based on semantic analyses (语言分析) of proto-psychological text bodies. Leading expert is the Nanjing cultural psychologist Wang Fengyan 汪凤焱. In cooperation with Wang, Gerlinde Gild (Sinology) and Doris Weidemann (Psychology/Intercultural Communications) investigate this range of topics in an interdisciplinary project.



PD Dr. Gerlinde Gild during her lecture about Indigenous Psychology in China at the IKGF

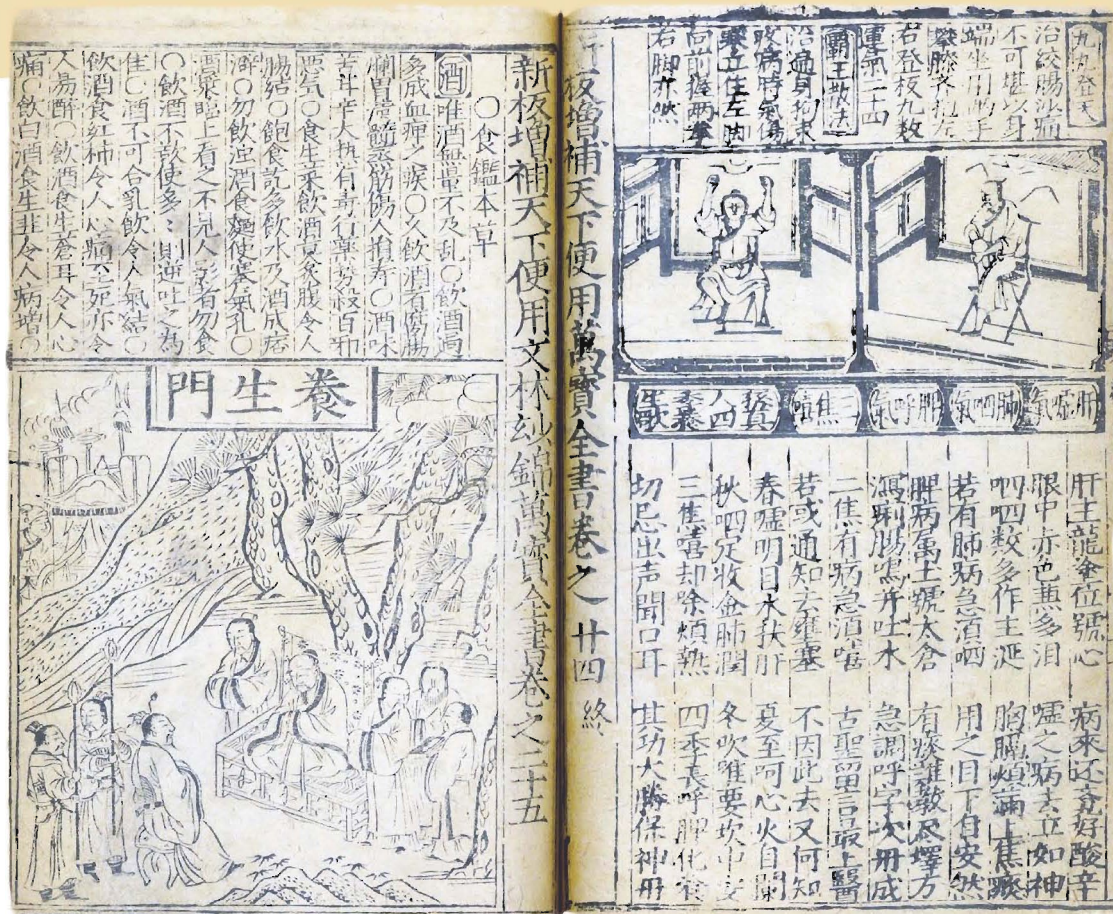
Song Confucian Literati, Diviners and Their Social Interactions

Prof. Dr. Liao Hsien-huei (IKGF Visiting Scholar, National Chi Nan University, Taiwan)

As potent ways of manipulating family fortune and prophesying individual fate, geomancy and prognostication became extremely popular during the Song, a time when social mobility was very dynamic. Men with skills in geomancy and prognostication considerably increased in numbers as they were frequently consulted by the educated elite, who hoped to improve their status, ensure the perpetuation of their families, and explore the mysterious knowledge about fate. Through examining the close contacts between the educated elite and mantic experts, this study highlights the mechanism that facilitated, and the reciprocity that characterized their interactions. Questions such as why Confucian literati and diviners were inclined to stay in contact with each other, what the specific measures in which they established and maintained constant connections were, and what impact their close relations exerted on both groups are raised and answered respectively. I argue that while the diviners’ mantic knowledge helped allevi-

ate the elite’s anxiety over the future, justify their achievements, and incite academic debate, the elite’s recognition of mantic knowledge also enabled diviners to obtain wealth, reputation and social status.

More specifically, in addition to monetary rewards, it has become more and more popular for Song literati to write poetry, prefaces, postscripts, or biographies as gifts for those who had performed mantic services for them. When literary dedications served to express literati’s appreciation for, and sometimes criticism of, or even debates with mantic practitioners, diviners considered them powerful references, and proof of their acceptance by the educated elite. Motivated by these mutual benefits, mantic experts and educated elite tended to develop a tighter social network that in turn helped shorten the perceived social and cultural gap between them, and reshape the cultural characteristics of each group.



Pages of a
 “Daily-Use Encyclopedia”
 (with permission of the National Library Peking)

Daily-Use Encyclopedias and Fangshu-Related Knowledge Under the Yuan and Ming Dynasties

Dr. Dimitri Drettas (IKGF Visiting Scholar, CRCAO, Paris)

While Chinese “daily-use encyclopedias” (an almost direct translation of the term *riyong leishu* / *nichiyō ruisho* 日用類書, introduced by Sakai Tadao in 1958) do provide their readers with supposedly sound knowledge on “a myriad of things”, they are mainly characterized by the practical advice they offer on everyday matters of domestic life, ranging from letter writing and ancestor worship, to cooking and chess.

The production of this type of printed books, whose oldest known representative dates from the Southern Song dynasty (1227-1279), has developed under the Yuan (1271-1368), and culminated during the Ming (1368-1644), benefiting from the expansion of the publishing industry, at the end of the 16th century. Unlike older “classified books”, some of which were compiled by imperial order, they address a popular readership and use a different set of references, all particularities that distinguish them also from the compendia written contemporaneously by literati for equally learned readers.

Some of the household-related subjects treated in those books belong to the field of *fangshu* 方術 (“recipes and techniques”), which encompasses divination,

magic, pharmacopoeia and health care. The research recently started by the lecturer aims to analyze the role played by the *riyong leishu* in the spreading of this set of specialized practices.

This requires the material study of original copies, to examine, through paper alterations and hand-written notes and punctuation marks added by various readers, what may have been the real usage of well-known titles like the *Jujia biyong* (1339) and the *Wanbao quanshu* (1596), in comparison with what can be hypothesized about their usability from the layout of both text and illustrations.

Aside from the necessary philological analysis of the content, it also implies a confrontation between the methods presented and the techniques effectively applied in the encyclopedias’ social setting.

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

Why Contradictory?

A Theoretical and Historical Investigation into Buddhist 'Prognostication'

Prof. Dr. Zhou Qi (IKGF Visiting Scholar, Chinese Academy of Social Sciences, Beijing)

The reflection of the role of prognostication within Buddhism is nearly a new topic in the long history of Buddhism which has not been researched systematically. Characteristic for the relation between Buddhism and prognostication is the fact that throughout history, Buddhism has mostly rejected prognostication theoretically, while it was *de facto* practiced by Buddhists. The basic aim of the pro-

ject is therefore to elucidate this contradictory relation between Buddhism and divinatory practices. In my research project, I focus first on verifying historical reasons for this relation through historical analysis of sutra-texts and content-related materials. In my lecture, I introduced my methodological approach and in addition presented five thoughts, which clarify the ambivalence of the relation between Buddhism and prognostication in a historical and contentwise perspective.

In the Buddhist canon, texts directed against divinatory techniques can be found as well as texts that justify divinations from a Buddhist perspective. (1) Early Indian Buddhism as a philosophical system rejected divinatory practices and distanced itself from other Indian philosophical schools. Nevertheless, also in early Indian Buddhism the influence of divination was unavoidable. (2) From the perspective of Buddhist philosophy, the basic Buddhist doctrine of cause and effect (*hetu-pratyaya*) includes prognostication as logically possible. (3) The theory of twofold truth (*二諦*, *paramârtha-satya*), which distinguishes between absolute and relative truth, also leaves the freedom to justify prognostic techniques. (4) The same is true for the doctrine of „useful means“ (*upâya*), which aims at gaining Buddhahood. Its application enables prognostic techniques to be regarded as a step towards awakening and a form of transmitting insight. (5) Throughout Chinese Buddhist history, traces can be discovered, in which the contradictory relation between Buddhism and prognostication are reflected. The relation of Buddhism to prognostication is ambivalent and because of this asks for a precise analysis - not only but also because in contemporary East Asia Buddhist divinatory practices are a „living fossil“ practiced as a matter of course.

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Master Eckhart and his Sources. Introduction of a Historiographic Project

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

This contribution introduced the commented index of sources of the Latin and German works of Meister Eckhart which will be prepared after finalizing the Stuttgart historical-critical edition (Stuttgarter historisch-kritische Edition). The presentation also introduced a new volume which the research group at the Università del Salento published with "Academic Press" of the University of Fribourg, Switzerland.. How Eckhart made use of the works of Aristotle, Augustine, Avicenna, Dinoysius Areopagita, the Liber de causis, Proklos and Seneca was the topic of this volume. The analysis of specific examples from the documentation contained in that volume gave reason for a precise definition of the termini intertextuality and interdiscursivity within Medieval philosophical texts.



EVENTS

Summer Semester 2010 – Overview

As in the previous semester, the Consortium offers a series of lectures on Tuesday evenings. Besides presentations of current research done at the Consortium by our fellows, selected scholars are invited from outside. There will be a lecture about the dissemination of prognostic techniques in Germany (Dr. Gerhard Mayer). Sinologically relevant research about the iconography of the Han-dynasty referring to death and afterlife will also be introduced (Prof. Dr. Tiziana Lipiello). Prof. Dr. Barbara Volkmar combines sinological and medical expertise lecturing about concepts of destiny in Buddhist and Daoist ritual texts.

There will be three workshops in the summer semester.: Together with Prof. Dr. Felicitas Schmieder (Hagen), the IKGF holds a workshop about cultural transmission processes and their relation to concepts of fate and destiny (May 6-7). "Mantic Practices, Destiny and Freedom in Medieval Europe" ("Mantik, Schicksal und Freiheit im Mittelalter") are in the focus of a 2-day workshop of Prof. Dr. Loris Sturlese (June 8-9). The contributions to this workshop will be published as a special issue ("Beiheft") of the Archiv für Kulturgeschichte. A lecture and course about a Chinese fortune telling technique - Bazi Suanming - of Dr. Manfred Kubny (Berlin) introduces this most popular

technique and responds to the Consortium's interest in divinatory practices and their cultural, psychological and philosophical significance in China (June 23).

Students get insight into the research at the Consortium by participating in courses: Visiting scholars and researchers of the Consortium from the field of Chinese Studies will read Chinese historical texts about divination and philosophical and poetic reflections about the term fate ("ming") in a regular Reading Session. In the seminar "Miracle and Magic - Visions and Foresight" ("Mirakel und Magie - Visionen und Vorausschau"), Prof. Dr. Klaus Herbers and Dr. Wiebke Deimann introduce students to the subject area of the Consortium and encourage them to work on aspects of divination through and beyond their term papers.

Towards the end of the semester, on July 1-2, the annual conference of the Consortium will take place. The international visiting scholars are going to present current research of the consortium at the Round Tables named "Prognostication and Mantic Practices" and "Fate and Freedom." Panels about the topics "Power Politics and Divination" and about comparative approaches between East Asia and Europe offer insight into the first phase of research. The conference is framed by two keynote speeches: The Sinologist Prof. Dr. Rudolf Wagner (Heidelberg) will talk about "The Gift Economy of Fate: The Chinese Way of Coping with Asymmetry" and Prof. Dr. Johannes Fried (Frankfurt a.M.) will lecture on "Der Einfall der Mongolen (1238-42): Apokalyptik und Aufklärung" ("The Mongol Invasions (1238-42): Apocalypse and Enlightenment").

For further information and details of IKGF events, please also refer to www.ikgf.uni-erlangen.de

LECTURE SERIES SS 2010

Every Tuesday Evening 6:15 – 7:45 p.m.

Kollegienhaus Room 0.024, Universitätsstraße 11, 91054 Erlangen

April 27: **Dr. László Sándor Chardonens** (PhD Univ. Leiden; IKGF Fellow):

"Definition and Transmission of the Medieval Dreambook of Joseph, with a Focus on Texts in Franconian Collections" (*English*)

May 4: **Dr. Albert Galvany** (Sorbonne, Paris; IKGF Fellow):

"Death, Weeping, and Divination: The Opacity and Transparency of Tears in Early China" (*English*)

May 11: **Dr. Sophia Katz** (The Hebrew University of Jerusalem; IKGF Fellow):

"Prophecy Was Given to the Insane." A Confucian Perspective on Unrestrainedness and Holiness. (*English*)

June 1: **Dr. Gerhard Mayer** (IGPP, Freiburg):

"Prognose in der gegenwärtigen westlichen Astrologie - Methoden und Modelle" (*German*)

June 15: **Prof. Dr. Loris Sturlese** (Università del Salento, Lecce; IKGF Fellow):

"Thomas von Aquin und die Prognostik." (*German*)

June 22: **Prof. Dr. Tiziana Lipiello** (Univ. Venice):

"Death and the Afterlife in Han China: Cosmology and Omens in Iconography" (*English*)

July 13: **PD Dr. Hannes Möhring** (Univ. Bayreuth; IKGF Fellow):

"Die Renovatio Imperii Ottos III. und die Endzeit-Erwartung um 1000" (*German*)

July 20: **Prof. Dr. Barbara Volkmar** (Univ. Heidelberg):

"Kindheit, Lebenszyklen, Lebenszeit: Die Verwandlung des Schicksals nach buddhistischen und daoistischen Ritualtexten (Song- bis Republikzeit)" (*German*)

The IKGf Visiting Scholars at their reception with the president of the Friedrich-Alexander-University Erlangen-Nuremberg, Prof. Dr. Karl-Dieter Gröske



OUTLOOK

In the coming winter semester, the directors of the Consortium will engage in a dialogue with philosophers and sociologists that have determined the discourse on how (German) society can and should cope with the future in a special way. This dialogue shall take place in form of a series of lectures organized by the university itself ("Ringvorlesung"). In summer 2011, there will be a conference of the IKGf under the preliminary title "Ming and fatum – Key Concepts of Fate and Prediction in a Comparative Perspective". Prof. Dr. Martin Kern (Princeton) will stay as an international visiting scholar at the Consortium and invite to a

workshop about "Fate and Authorship in Early and Medieval China". In spring 2011, Prof. Dr. Richard Smith (Advisory Board) will host a conference together with the Consortium about "Divination in China – Past and Present" at Rice University which will bear a publication. In autumn 2011, a workshop about "Buddhism and Divination" is going to be held in China (Prof. Dr. Zhou Qi, Advisory Board; Dr. Esther-Maria Guggenmos, IKGf). A workshop on pilgrimages will analyze the importance of pilgrimages in Medieval Europe as a form of coping with the future.

THE NEXT fate

The next issue of the "fate" will feature the following topics:

- Summer Semester Lecture Series
- Workshop with Prof. Dr. Loris Sturlese
- Annual Conference 2010
- Research reports from those first visiting scholars, who are already departing
- Outlook on the visiting scholars of the upcoming academic year