



INTERNATIONALES KOLLEG für Geisteswissenschaftliche Forschung

Schicksal, Freiheit und Prognose.

Bewältigungsstrategien in Ostasien und Europa

June 12 - June 14
2023

Illustrations
Top: Taiping fenghui tu 太平風會圖 (Street Scenes in Times of Peace), detail. Zhu Yu 朱玉 (also known as Zhu Junbi 朱君璧, 1293-1365). Chicago, The Art Institute of Chicago.
Bottom: De divinatione, Olaus Magnus (1490-1558), *Historia de Gentibus Septentrionalibus*, Rome, 1555.

The Käte Hamburger Kolleg IKGF: Insights and Outlooks

Seminar Room, International Consortium for Research in the Humanities (IKGF)
Hartmannstr. 14, Building D1, 91052 Erlangen



The Käte Hamburger Kolleg IKGf: Insights and Outlooks

Conference Program

Monday, June 12

9:00 Welcome Addresses by Rainer Trinczek (Dean of the Faculty of Humanities, Social Sciences, and Theology), Michael Lackner, Klaus Herbers, and Andrea Bréard

9:30-10:15 First Round of Talks

Radu Bikir (Rennes 2 University): Divination without Prediction: the other Resources of Mantic Practices during the Song Dynasty

Chair: Michael Lackner

10:15-10:30 Coffee Break

10:30-12:00 Second Round of Talks

Zhang Qiong (Wake Forest University, North Carolina): Does Heaven Speak?: Modalities of Picturing and Comprehending Atmospheric Phenomena in Seventeenth-Century China

Chang Che-chia (Academia Sinica, Taipei): The Rise and Spread of the Prophecy of “Red Goat Catastrophe”

Chair: Thomas Crone

12:00-14:00 Buffet Lunch on Site at the Premises of the IKGf

14:00-15:30 Third Round of Talks

Stefan Heilen (Osnabrück University): Hartmann Schedel and the Horoscopes of his Family Members

Charles Burnett (Warburg Institute, London): Ptolemy’s Definition of Prognostication and Its Mutations in the Course of the Translation of the *Tetrabiblos* through Arabic into Latin

Chair: Klaus Herbers

15:30-15:45 Coffee Break

15:45-17:15 Fourth Round of Talks

Marc Kalinowski (École Pratique, Paris): The Five Elements in China: a Cross-cultural Perspective

Petra Schmidl (IKGf): “Strategies for Coping with the Future” in al-Ashraf ‘Umar’s *Kitāb al Tabṣira fī ‘ilm al-nujūm*

Chair: Li Gang

19:00 Dinner at Mireo

Mediterranean Restaurant

Glockenstraße 4

91054 Erlangen

The Käte Hamburger Kolleg IKGf: Insights and Outlooks

Conference Program

Tuesday, June 13

Round Table Discussions

10-12 minutes for each participant, followed by a joint discussion

RT I 10:00-12:00

Chair: Alexander Fidora (Universitat Autònoma de Barcelona)
Stefano Rapisarda (Università di Catania)
Michael Grünbart (University of Münster)
Gian Luca Potestà (Università Cattolica, Milan)
Klaus Herbers (IKGF)

12:00-14:00 Buffet Lunch on Site at the Premises of the IKGf

RT II 14:00-16:30

Chair: Tiziana Lippiello (Cà Foscari, Venice)
Zhao Lu (New York University, Shanghai Branch)
Fabrizio Pregadio (IKGF)
Marta Hanson (MPIWG, Berlin)
Stephan Kory (University of Florida, Gainesville)
Stéphanie Homola (CNRS, Paris)
Dimitri Drettas (FAU Erlangen-Nuremberg)
Brandon Dotson (Georgetown University, Washington DC)
Esther-Maria Guggenmos (Lund University)

The Käte Hamburger Kolleg IKGF: Insights and Outlooks

Abstracts

Divination without Prediction: the other Resources of Mantic Practices during the Song Dynasty

Radu Bikir (Rennes 2 University)

Divination is always linked to the capacity to predict the future, but are diviners always infallible, and especially do they have other capacities than prognostication? The texts we are going to study will show us the close links between divination and the pleasure that the literati have in the interpretation of characters and words, and that often this interpretative pleasure is sufficient in itself.

The themes that will be addressed will thus be linked to specific techniques of the Song dynasty, such as Guaying 卦影 (Hexagram Shadow). I will also show how divination allows us to understand the immediate environment of the literati and how they can become potential diviners.

Does Heaven Speak?: Modalities of Picturing and Comprehending Atmospheric Phenomena in Seventeenth-Century China

Zhang Qiong (Wake Forest University)

Since high antiquity, the Chinese have paid keen attention to what we term today “meteorological phenomena.” Various prognostic traditions seeking to understand their effects on human life evolved over the millennia. Some sought to predict the weather in the short term to serve the daily needs of private individuals and government officials; others offered readings of atmospheric phenomena as Heaven’s indication of what was to come, especially regarding political and military affairs involving state actors. How did the encounters with Aristotelian meteorology and other aspects of Jesuit science in the late Ming and early Qing intervene in these discourses on the weather? Were there significant ruptures in these discourses that may be termed their “early modern” transformations? Drawing on my research for a chapter on Chinese meteoromancy in the IKGF project, Handbook of Chinese Divination Techniques, and my manuscript in progress, “Weather Matters: The Science and Politics of Meteorological Discourses in Late Imperial China,” I will venture some preliminary answers to these questions. In particular, I will examine some seminal texts with significant coverage on atmospheric phenomena produced and/or circulated in the seventeenth century to highlight the continuities and emerging fault lines in how their authors visualized and interpreted such phenomena.

The Rise and Spread of the Prophecy of “Red Goat Catastrophe”

Chang Che-chia (Academia Sinica)

Among the various prophecies of calamities in China, the “Red Goat Catastrophe” (*hong yang jie* 紅羊劫) or “Red Horse Catastrophe” (*chi ma jie* 赤馬劫) has become the most noted and

provocative. The origin of this prophecy is usually attributed to Chai Wang's 柴望 (1212–1280) memorial to Emperor Song Lizong 宋理宗 (1205–1264) warning that every future year of the Red Horse (*bing wu* 丙午) and Red Goat (*ding wei* 丁未) will be accompanied by national catastrophes. Chai's historical research on this rule is not well grounded, but his argument received continuous attention. Chai's historical accounts were repeatedly quoted and expanded by writers of later generations. The impression of his prophecy's effectiveness has prolonged to the twentieth century. Sometimes it is rumored that the rise of the Cultural Revolution (1966, a year of the Red Horse) verifies this prophecy. In this essay, I try to explore the origins as well as the spread of this prophecy and argue that it commenced earlier than the Song Dynasty. From its feature of cyclical repetition, it could be considered as one of the variations of the historical turning points in the ancient Confucian prophet books *Wei shu* 緯書. Beyond that, the popular Five Phase theoretical framework could explain it more easily. Furthermore, it better echoes the millenarian prophecy of calamities accompanying *kalpa*, widespread in China since the Medieval period. All these factors together enhanced the influence of this prophet to be rooted in the Chinese people's memory.

Hartmann Schedel and the Horoscopes of his Family Members

Stefan Heilen (Osnabrück University)

The Nuremberg humanist Hartmann Schedel (1440–1514) is widely known as the compiler of the Latin text of the Nuremberg Chronicle and builder of one of the largest private libraries of late medieval and Renaissance Europe. Far less known is his personal interest in astrology. The Bavarian State Library owns numerous astrological manuscripts and incunabula from Schedel's library. Examination of this material reveals that Schedel collected horoscopes of several (maybe all) members of his family. Only a few of them have been identified so far. This paper will discuss Schedel's competence in astrology, survey and characterize the extant horoscopes, and investigate whether he cast any of them himself, what they add to his hitherto known biographical data, and how his astrological interests are reflected in a different sort of text, the history of his family (Familienbuch).

Ptolemy's Definition of Prognostication and Its Mutations in the Course of the Translation of the *Tetrabiblos* through Arabic into Latin

Charles Burnett (Warburg Institute)

The talk will start with the statement that Ptolemy, in the *Tetrabiblos*, regarded there to be two kinds of prognostication from the stars, the first being astronomy, by which one can predict the movements of the heavenly bodies, the second being that of astrology, by which one can predict the effects. A misreading of Ptolemy led to the belief that he claimed that these forms of prognostication were superior to any other forms, and his commentators therefore surveyed different kinds of prognostication to show how that from the stars was the most reliable and exalted kind.

“Strategies for coping with the future” in al-Ashraf ‘Umar’s *Kitāb al-Tabṣira fī ‘ilm al-nujūm*

Petra G. Schmidl (IKGF)

Friedrich-Alexander Universität of Erlangen-Nürnberg

In the 13th century Yemen al-Ashraf ‘Umar authored more than ten scholarly treatises and constructed at least six astrolabes – most probably before ascending the throne and ruling over the southern part of the Arabian Peninsula until his death in 1296. To his works belongs the *Kitāb al-Tabṣira fī ‘ilm al-nujūm* (“Enlightenment in the Science of the Stars”), recently under investigation in the project “The Sultan and the Stars.” This text provides a wide variety of topics, all loosely linked to celestial phenomena, astronomical, astrological, mathematical, and geographical knowledge as well as calculating, prognostic, and magic practises. After shortly introducing the author, his oeuvre, and his treatise, this talk will focus on examples of prognostic practices that al-Ashraf ‘Umar includes in his *Tabṣira*. Their methods will be explained and their scholarly niveau discussed, since both allow to draw conclusions concerning the target audience or user community. Together with further reflections concerning the derivation and dissemination of these practices, in particular, that some of them kept being confined to Islamicate societies, while others pervaded linguistic, religious, and cultural boundaries, these deliberations will help when finally asking for the suitability of the presented prognostic practices as “strategies for coping with the future.”