

## Report on the academic event

### International & Interdisciplinary Symposium on "Cultural Studies of Wine in China and Germany"

«中国与德国葡萄酒文化研究» 国际研讨会

at the School of Applied Linguistics and Cultural Studies (FASK) of the  
Johannes Gutenberg University Mainz in Gernersheim, Germany  
October 4-7, 2007

The initial impulse for organizing this event were the recent profound, extensive and current changes of daily eating and drinking habits in the context of modernization and globalisation processes in China. In this regard, especially the continuous growth of grape wine (*pútáojiǔ* 葡萄酒) production and its consumption as well as its fast changing importance and meaning in Chinese society deserves special attention. In the course of this development and encouraged by new discoveries in cultural research and archaeology as well as motivated by new tendencies in the search of historical and cultural self identification, current academic dialogue in China shows a growing need to reappraise the culture of fermented alcoholic beverages, which can be traced back to prehistoric times, and in the broadest sense are subsumed under the expression *jiǔ* 酒, by the means of focused research initiatives. Recent *jiǔ*-related publications in particular show, that there are still many research gaps under the various perspectives of historical, archaeological, scientific, anthropological, philological, cultural, literary and last but not least present intercultural aims, waiting to be filled.

Of crucial importance for the realization of this project were discoveries published at the end of 2004 and the beginning of 2005 by the archaeologist and scholar of wine culture Patrick McGovern (University of Pennsylvania Museum) and his Chinese-American team who succeeded in verifying mankind's oldest alcoholic beverage by means of ceramic findings from the approximately 9000 year old Neolithic settlement Jiahu in the Central Chinese province Henan. The analysis shows traces of tartaric acid/tartrate and tannin, which implies, that fermentation was probably based on wild grapes in an unequalled variety, which have been native for millions of years in those regions of China that have a moderate climate. The theory that alcoholic beverages in prehistoric China were produced by means of wild grape fermentation is supported by other archaeological findings of 2005, whereupon a related and apparently rather advanced technology going back as far as 3,000 B.C. was discovered at the Liangchengzhen excavation site in the eastern Chinese province of Shandong.

The symposium was also inspired by McGovern's major work on cultural comparison *Ancient Wine: The Search for the Origins of Viniculture* (2003), by the comprehensive and informative research data in the new biology volume of the renowned Needham series *Science and Civilisation in China* (Volume 6: *Biology and Biological Technology*, Part V: *Fermentation and Food Science*, Cambridge, 2000) by Huang Hsing-Tsung as well as by a series of new, but individual research works of experts in different fields related to *jiǔ* and especially *pútáojiǔ* culture. There is an obvious need to gather the scattered results and data and to see them in a broader, interdisciplinary and intercultural context in order to gain new approaches to

questions and hypothesis from a historical and present point of view. In the correspondence with McGovern, Huang, and some of the researchers mostly working in China, the idea of such an exchange forum for China's *jiǔ* and grape wine culture was received very positively. While organizing the symposium a series of academic and research institutions showed their interest and support. The OIV (Organisation Internationale de la Vigne et du Vin), the international association of wine producing countries, which China is about to join, took over the patronage for the symposium in Gernersheim.

The School of Applied Linguistics and Cultural Studies (FASK) of Mainz University in Gernersheim, which is the world's largest academic institution for the education of translators and interpreters, also focuses in its research and teaching on projects of comparative cultural studies and intercultural communication. Furthermore its location is privileged, as it is situated in one of Europe's largest wine growing regions. These were crucial factors to create an international and interdisciplinary platform of discussion for the hitherto neglected cultural phenomenon of wine in general and especially in China.

For this first meeting of scholars of different fields, the emphasis was put on the latest discoveries and research data in archaeology, archaeochemistry, microbiology, fermentation research, agricultural and scientific history. Together with relevant publications during the past few years they provide fertile ground for further hypotheses and maybe even allow a paradigm change in the historical *jiǔ* and wine research in close relation to the evolution and development of earlier cultures and civilisations. Other key points of the symposium were individual research topics related to aspects of wine and culture in China in different areas, especially in times of great literary creativity, connections, which had up to now not been thoroughly investigated, and which were leading to very remarkable discoveries and new approaches. The symposium was rounded off by comparing past and present of Chinese wine culture to developments in Germany and worldwide.

Considering schedule and topics, the conference was therefore divided into five days with the following topics: 1. *Keynotes: Introduction and General Aspects*, 2. *Archaeology, Ancient History of Viticulture and Wine Making*, 3. *Wine in China's History, Cultural Exchange and Literature*, 4. *Modern Society and Wine Culture in China*, 5. *Intercultural and Global Aspects of Wine*.

After some participants cancelled on short notice, among them, due to illness, Prof. Dr. Reiner Wittkowski (Berlin, Germany), Vice-president of the OIV, whose speech "Wine in China – quo vadis?" was supposed to be the introduction following the opening ceremony, 20 speakers gave their approximately 40 minute presentations in the FASK lecture hall. Well prepared simultaneous interpreters ensured the best possible communication in the three conference languages (English, Chinese, and German). Numerous students and employees of the FASK administration and technical support are also to be thanked for making this conference run smoothly.

To provide enough opportunities for a lively discussion among the participants outside the session, lunches as well as dinners were organized, and excursions to Speyer (Oct. 5) and Landau (Oct. 6), on the last evening a buffet and a German-Chinese wine presentation (Oct. 7), and an excursion on Monday (Oct. 8) to the German Wine Road concluded the event. The international participants mostly

arrived on October 3 and were lodged in the hotel “Germersheimer Hof” allowing a first face to face meeting.

The symposium was opened on October 4 at 9:00 a.m. by Prof. Dr. Peter Kupfer (FASK, organizer and head of the Chinese Studies Department), Prof. Dr. Karl-Heinz Stoll (Dean of FASK), Undersecretary Michael Ebling (Ministry of Education, Science, Youth and Culture Rheinland-Pfalz, Germany), Dieter Hänlein (Mayor of Germersheim), and Prof. Dr. h.c. Andreas F. Kelletat (Institute of Intercultural Communication), who welcomed the participants. Words of greeting by those who could not attend were read out, e.g. from the absent district administrator Dr. Bechtel, and the famous Chinese writer Feng Jikai, whose participation would have added weight to the symposium, but unfortunately he was not able to take up the invitation due to his important tasks in China’s cultural politics.

The first session of introductory speeches began with Peter KUPFER’s (Mainz University, Germany) presentation: “葡萄酒” – *“Magnificent Wine of Grapes”: New Perspectives of China’s Wine Culture in the Past and Present*. Starting with the most famous Chinese grape wine poem of the 8<sup>th</sup> century and a short description of the symposium’s development, the aim was to attempt a rough outline of the history and significance of the *jiǔ* and *pútáojiǔ* culture in relation to the latest discoveries, and a first summary of the interdisciplinary questions that resulted from this approach. Based on the concisely worded hypotheses (“palaeolithic hypothesis”, “quantum leap hypothesis”, and “inspiration hypothesis”) Kupfer depicted a paradigm change in the history of the research of universal wine culture. The research data presented during the conference could be very valuable for these hypotheses.

Presenting numerous graphics and illustrations Patrick MCGOVERN (University of Pennsylvania Museum, USA) demonstrated in his gripping speech *“Uncorking the Chinese Past: The Archaeological and Chemical Discovery of the World’s Oldest ‘Wine’”* the epochal discoveries and results of chemical and biomolecular analyses of pottery found at the 9,000 year old excavation site Jiahu in China’s Yellow River valley. A mixed fermented beverage of rice, Chinese hawthorn (*shānzhā*) fruit, grapes, and honey was found there. He connected his findings with his wine culture studies of other advanced civilisations especially the ones in East Turkey and the Middle East. He posed the question whether or not a forerunner of the Silk Road connecting the civilisation centres of Eurasia might have already existed in prehistoric times. This thought was continuously taken up during the conference.

Hsing-Tsung HUANG 黄兴宗 (Needham Research Institute, Cambridge, U.K./U.S.A.), though at the high age of 88 nevertheless spared no efforts to travel to Germany. In his speech *“The Origin of Alcoholic Fermentations in Ancient China”* he raised the still unsolved question of the consistency and production of the alcoholic beverages 酪 *luò*, 醴 *lǐ*, and 酒 *jiǔ*, which are mentioned in the oldest Chinese records. Based on McGovern’s recent findings, he believes, that the oldest beverage (*luò*) might have been a fruit wine, possibly grape wine. He postulates, that later only the subsequently developed complicated techniques of fermentation using a mixed culture of malt (蘖 *niè*) and the fermentation substance known as *qū* (麴) were used.

Based on his life-long research, China’s most famous wine scientist of the older generation LUO Guoguang 罗国光 (China Agricultural University, Beijing, China)

emphasised in his presentation 中国葡萄栽培的发展对葡萄酒历史文化的影响 (*"The Influence of the Development of Viticulture on the History and Culture of Grape Wine in China"*) on the significance of the over 40 different kinds of wild grapes in China. Combined with a historical outline, he showed that viticulture in Western Chinese regions might well be over two and a half millenniums old.

In the second session in the afternoon of the first conference day, the leading archaeologist at the famous excavation site of Jiahu since 1983, ZHANG Juzhong 张居中 (University of Science and Technology of China, Hefei, China) once again focused in his presentation 贾湖古酒研究论纲 (*"The Research on Ancient Wine Found in Jiahu Site, 7000 B.C."*) on the spectacular character of the Jiahu findings. The discoveries of the 9,000 year old alcoholic beverage have replaced the hitherto oldest findings of 5,400 B.C. in Northern Iran. The remains of wine in the old ceramic vessels in Iran had previously been analysed by McGovern. – Jiahu is furthermore of great interest as other important discoveries were made: such as the complex burial rites, the oldest music instruments (bone flutes with clear pentatonic scales), turtle shells with engraved symbols probably used for magic rites – obviously the predecessor of Chinese characters –. Alcoholic beverages were produced using the knowledge of the already developed rice agriculture, and played an important role in society. Unlike McGovern, Zhang postulates that primarily Chinese hawthorn, which has similar qualities as wine grapes, was used for the fermentation, though grape seeds were also found at the site. In later times, 𪚩 醴 was produced, which is a beverage not unlike beer, and it can hardly be a coincidence that a river south of Jiahu bears the same name.

The microbiologist CHENG Guangsheng 程光胜 (Chinese Academy of Sciences, Beijing, China) who is a specialist in fermentation history, analysed subsequently in his presentation 从酒麴看中国利用微生物的成就 (*"Jiuqu Fermentation Techniques and Achievements in Using Microorganisms in China"*) three different traditional kinds of fermented beverages in China: fruit wine, alcoholic beverages made from mare milk, and those from grain fermentation. Thereafter he presented the different kinds of fermentation. Around 5,000 years ago, Central-China benefited from a hot and humid climate, in which the highly complex fermentation substance 𪚩 麴 could be developed; it consists of a mixed culture of yeast bacteria, mildew and other microorganisms. Over thousands of years 𪚩 has had a great influence on the whole Chinese 𪚩 酒 and food culture and it can be found today in a number of regional varieties, even reaching as far as Japan. Cheng put emphasis on the fact that due to the historical and traditional dimension of the 𪚩 culture (only since 1985 there has been the expression "𪚩 culture" 酒文化), which fundamentally differs from the Western fermentation culture, there is still a great need for further research, especially on an international level.

The expert in agricultural history WEI Si 卫斯 (Academy of Social Sciences of Shanxi, Taiyuan, China), who is most famous for his research publications concerning viticulture in China's Western regions, presented new information in his talk 试论唐代以前葡萄种植及葡萄酒在我国西域地区的传播与兴起 (*"The Rise and Spread of Viticulture and Wine Making in the Western Areas of China in the Pre-Tang Period"*) on hitherto almost unknown findings in the dry desert regions of Xinjiang and Central Asia. Those findings show, that viticulture on a grand scale, employing advanced technology, can be traced back at least to 500 B.C. Records in different languages

also show, that since the beginning of the 2<sup>nd</sup> century B.C., wine had become an essential factor in social and economic life in flourishing small states like Jingjue and Gaochang, and since the 7<sup>th</sup> century A.D. spread throughout the whole Tang empire.

The first day presentations ended with LIU Yingsheng's 刘迎胜 (Nanjing University, China) talk: 蒙元时代的葡萄酒文化及其生产与贸易 (*"The Culture of Grape Wine, its Production and its Trade in Mongol-Yuan China"*). The historian, famous for his research on topics such as the historical Silk Road, the antique central Asian states, and the Mongolian world empire, shed new light on the hitherto quite unknown facts concerning the flourishing wine culture in the Yuan dynasty (1279-1368) under the Mongolian rule – not only at the emperor's court, but also in art and literature. He showed that viticulture and wine trade over large geographical areas were major economic factors in this time.

The final conclusion of the first day was a dinner in the "Stadtgartenrestaurant" in Germersheim – including a selection of Palatinate wines.

The third session on Friday morning (Oct. 5) consisted of five presentations, starting with CHEN Xigang's presentation 关于中国古代葡萄酒历史文化的记载及其研究 —— 两宋以前 (*"Investigations into Records about History and Culture of Grape Wine in Old China before Song Dynasty"*). CHEN Xigang 陈习刚 (Academy of Social Sciences of Henan, Zhengzhou, China), is a historian of economy and regional studies and the author of a comprehensive history of grape wine in China. His research data showed, that China can look back on one of the world's oldest traditions of viticulture, grape wine production and culture, especially in the centuries and millennia before the Song dynasty, i.e. up to the 10<sup>th</sup> century A.D. Already flourishing in the capital Chang'an since the Han dynasty (206 B.C. - 220 A.D.), viticulture spread during the Tang dynasty (618-907) from the Western regions throughout the whole empire. Temporarily, traditional *qū* fermentation methods competed with grape fermentation or both methods were combined. Chen used numerous examples to illustrate how wine culture pervaded nearly every aspect of Chinese social life throughout centuries, from literature and the different religions to court and every day culture.

As an expert in world history, history of Chinese-foreign relations and author of several publications dealing with Chinese-European ancient grape wine culture, SU Zhenxing 苏振兴 (Hebei Normal University, Shijiazhuang, China) complemented the research results with his speech on 论古代中西交流中的葡萄酒文化 (*"On the Exchange of Ancient Chinese and Western Grape Wine Culture"*). From the point of view of East-Western cultural exchange, he illustrated the great importance of the Mediterranean, Middle and Central-Asian regions for the development and spread of wine culture from the Han to the Tang dynasties and thereby also characterized Chinese civilization as eager to adopt know-how from other cultures.

The presentation dealing with present and future Chinese-European cooperation relating to wine by Gérard Colin (Bordeaux University, France), who has been working for many years in China as a wine consultant, was replaced on short notice with the paper *"The Grape and Wine Road"* by Giancarlo PANARELLA (Enopress Online, Rome, Italy), a political scientist, archaeologist, and wine expert who also spent several years in China. He focused on the exchange of wine culture in

prehistoric and classical times between Europe and China, e.g. the role of the Etruscans in the merchant contacts via the Caucasus to the Far East as well as the advancement of the Romans into the Western regions of the Chinese empire. Later on it were the early Christians and especially Nestorians, Manicheans, Jews, pilgrims, commercial travellers and missionaries who played an important role in the wine culture exchange. Like McGovern, Panarella showed in his illustrated presentation the amazing resemblance between wine amphora from China and from Middle East and European cultures. Identical with the logo which has been used during the preparations for the conference is the archaic Chinese character for wine vessel *yǒu* 酉. Panarella's idea of a prehistoric ancient "Wine Road", which existed prior to the "Silk Road", was accepted as a main topic during the following discussion.

WANG Mei 王玫 (Xiamen University, China) as one of the rare experts in the field of wine and literature in Chinese history gave an introduction to this field in her presentation 葡萄酒与中国古代文学 (*"Grape Wine and Literature in Ancient China"*). Since the import of grape vine from Central Asia to the emperor by the generals Zhang Qian 张骞 and Li Guangli 李广利 of the Han dynasty during the 2<sup>nd</sup> century B.C. documented by historiography, there have been sporadic records of this then precious plant and the even more expensive wine, of which the production and popularization were only fully developed at the beginning of the Tang dynasty. At the end of the Han dynasty the *pútáo* motif expands into poetry and art where it is to be found both in aesthetics and ornaments as a fruit and as an inspiring beverage. It is therefore no longer exclusively an important part of the drinking culture, but plays a significant role in the literary works over the following centuries.

Maria ROHRER (Tübingen University, Germany) presented one of the most famous examples of the above mentioned motif in the history of Chinese literature: *"Das Motiv des Weintrinkens in der Dichtung Tao Yuanmings (365-427)"* (*"The Motif of Wine Drinking in the Poetry of Tao Yuanming 陶渊明, A.D. 365-427"*). Herself an expert in the works of the first major poet on nature, Rohrer confirmed and underlined the assumption according to which Tao Yuanming's works are – in all their symbolic variety – inspired by and full of 'wine drinking'. It has to be mentioned, however, that it is just about *jiǔ* and it can no longer be ascertained to what extent grape wine contributed to this as source of creativity. In his works, the wine motif is intricately interwoven with his favourite themes, such as hermitage, loneliness, friendship and philosophical reflections on life and death.

In the afternoon of the second day, the participants visited the near-by town of Speyer. After a guided tour in English through the medieval parts of the city centre and a visit of the monumental Cathedral the director of the Historic Museum of the Palatinate, Dr. Alexander Koch, held a reception. He organized guided tours through the wine museum – containing the world's oldest grape wine from Roman times – and through the current exhibition "Attila and the Huns". The latter served as further inspiration for the morning's discussion on a historic Eurasian "Wine Road". The evening came to an end in the Bavarian ambience of the "Domhof", where the participants switched from wine to the home-brewed beer.

On the morning of October 6, during the fourth session of the symposium, there were four lectures on wine culture in modern Chinese society. In her talk *"Patriotischer Schnaps und kosmopolitischer Wein: Trinkrituale in der chinesischen Gegenwartsliteratur"* (*"Patriotic Spirits and Cosmopolitan Wine: Drinking Rituals in*

*Contemporary Chinese Literature*”), Ylva MONSCHEIN (Munich University, Germany), a profound expert and translator of modern Chinese literature, focused on the beverage culture of contemporary Chinese society in literature and the media. Using various enjoyable scenes and quotes of well-known modern literary works and TV programs, she pointed out that, on the one hand the primary traditional function of hard liquors (*báijǔ*) in the social interaction of everyday Chinese life can’t be replaced by wine at this stage. Out of patriotic reasons, wine is even refused at times. On the other hand she stressed the fast growing acceptance of wine, in particular red wine, among the younger generation and women – especially for its connotations of romanticism and health.

The food and nutrition scientist CHEN Shangwu 陈尚武 (China Agricultural University, Beijing, China) talked about 中国大众饮食结构和文化礼仪对葡萄酒消费的影响 (*“The Influence of Dietary Structure and Cultural Habits in Chinese Society on Grape Wine Consumption”*), a topic, though scarcely researched, of immense interest. In his view, despite of all the changes in cuisine and in eating and drinking habits, grape wine is still not as popular in China as it is in the West. This is due to the specific dietary traditions, which are not (yet) centered around meaty and fat dishes that are served with wine as is the case in European cultures. However Chinese dietary habits – and with them the consumption of alcoholic beverages including wine – have changed dramatically over the last three decades. Health concerns hinder, according to Chen, the relishing of wine as it is practiced in the West. This is the reason why red wine is given preference over white - and this not primarily because of its sensoric aspects of quality.

Just returned from field studies in Northeast China, Mareile FLITSCH (TU Berlin, Germany) talked about “Technikethnologische Überlegungen zur häuslichen Weinherstellung im urbanen Nordosten Chinas” (*“Socio-Technical Aspects of House Wine Production in Urban Northeast China”*) and presented interesting findings of a new and fashionable trend of private wine production with fresh grapes in urban households. Although this phenomenon was unknown to the other participants, it clearly demonstrates that grape wine as a “light” and healthy alcoholic beverage becomes more and more accepted and popular among the average Chinese citizens.

The last lecture of the day, held partly in English partly in Chinese, was by China’s most noted wine scientist of the younger generation and professor for agriculture and biotechnology, MA Huiqin 马会勤 (China Agricultural University, Beijing, China), and was devoted to the topic 中国女性与酒 —— 意象、角色的历史文化变革 (*“Women and Wine in China – Transformation of Historical and Cultural Images and Roles”*). In a comprehensive excursus through China’s historical epochs she demonstrated that ever since in mythology, literature and society there was a bond between spirituous beverages and women. In contrast to European history, where male dominance appears in figures such as Dionysos or Bacchus, the legendary entity of Yidi (仪狄) who created wine is probably to be thought as female. Like the famous imperial concubine Yang Guifei of the 8<sup>th</sup> century and similar figures in Yuan drama, the image of wine drinking women in Chinese history is, apart from some exceptional cases, by no means negative. The still very popular female poet Li Qingzhao (1084-1151) mentioned wine in nearly half of her poems. With the culture of hard liquor emerging in the Ming and Qing dynasties, the literary role of women gradually became the one of a maid serving the male hero. While liquor and beer are widely spread in modern male society, wine gets more and more popular with female society.

In the afternoon of October 6, the participants were offered an excursion to Landau on the German Wine Road. The first destination was the well-known Institute for Grapevine Breeding Geilweilerhof situated amidst the vineyards of Siebeldingen near Landau. After an introduction of the history and responsibilities of the Institute, Dr. Margit Harst used the brilliant autumn day for a guided tour through the research plantations in the institutes close vicinity where several thousand vines from all over the world and even rare vines from the Middle Ages have been cultivated. A wine testing with new and curiously named varieties which have not yet come onto the market concluded the visit.

Following the programme, the conference party visited the family-owned historic winery Wolfgang Pfaffmann in Nußdorf at the German Wine Road. Beforehand the family organized a visit of the village's church of the 12<sup>th</sup> century and a short organ concert as well as a visit to the farmer museum nearby. At the end of the tour the Pfaffmann family presented a selection of prize winning wines.

In the village of Frankweiler at the foothills of the Palatinate Mountains, a famous German wine region, the participants had the opportunity to savour creative regional cuisine paired with excellent wines of local production in traditional atmosphere of the half-timbered "Weinstube Brand".

The program of the fifth and last session on Sunday morning (October 7) with the topic *Contemporary Society and Wine Culture in China* had to be modified. This was because the two original talks of Yong Liang 梁镛, professor for sinology in Trier, about 葡萄酒广告语的跨文化比较 (*"Intercultural Comparison of Grape Wine Advertisement"*) and of Heinz Decker, professor at the Institute for molecular biophysics at Mainz University and consul of the Wine Senate in Mainz, about *"Gesundheit und Wein"* (*"Health and Wine"*) had been cancelled on short notice. Manfred Seebauer held a presentation in their place.

In his comparison *"Ökologischer Weinbau in China und Deutschland – Chancen und Risiken"* (*"Ecological Viticulture in China and Germany – Opportunities and Risks"*) Wolfgang PFAFFMANN (Winery Pfaffmann, Landau-Nußdorf, Germany) talked about his own experience and observations regarding sustainable wine cultivation as well as cooperative projects with Chinese wine producers, whom he had visited in recent years. He also dared a glimpse at future developments in this field in both countries, Germany and China.

Dieter HOFFMANN, professor and head of the Department of Business Economics and Market Research of the internationally known research institute Geisenheim, lectured on *"China auf dem Weg in die globale Weinwelt"* (*"China on its Way to the Global Wine World"*). Punctuated by impressing charts his presentation showed that, in the context of dramatic structural changes in the global wine market, China has launched itself into the global top ten in terms of wine production and consumption. With demands and sales stagnating in the traditional wine producing countries of Europe he expects new markets, foremost in Asia, in particular in China. On the global perspective a rise of demand for quality and quality standards in the near future is very likely.

Manfred SEEBAUER (GWB, Hesseneck, Germany), who has a great deal of experience in developing agricultural and forestry projects in many regions of China



as well as other countries gave a talk on “*Wein und Wald in China – Bericht über ein Projekt in Gansu*” (“*Vine and Forest in China – A Report on a Project in Gansu*”). Illustrated with elaborate photographic documentation, he presented a private investment initiative for growing and producing quality wine in a small valley in Southern Gansu Province which is rich in loess soil. In order to bring some prosperity to one of the poorest regions of China by careful management of local resources, local villagers are directly involved in this project. Its position near the historic Silk Road evokes glorious memories of wine culture and wine trade in ancient days, which made this region famous.

After these last lectures, a final discussion at the round table was held for all participants. After drawing a résumé of all the talks of the symposium, further topics were discussed, like the possibility of a second conference, future international cooperation and planning the publication of the conference papers. Each participant expressed her or his satisfaction about the organization and arrangement of the symposium as well as the arrangement of topics and excursions. The consensus was that the logical order of the lectures had provided a most excellent survey of the current situation as well as fruitful results of discussion for this first meeting.

Peter Kupfer tried to summarize these conclusions and added the need for future interdisciplinary research. First, in the course of the conference, there was demand to specify or qualify certain recurring conceptual stereotypes such as the widely spread but incorrect translation of *jiǔ* as “Wein” resp. “wine”. Moreover the contrast of “Western” vs. “Eastern” or “Chinese” wine culture which – as historical facts suggest – should give way to the notion of a long existing continental, Eurasian continuum with mutual influences between individual cultures and reciprocal transfers of knowledge and technology. With this in mind, there was a general agreement among the participants on the thesis of a prehistoric “Wine Road”, thus not supporting the theory anymore, that fermentation had been discovered simultaneously, but separately during the course of the Neolithic Revolution in the “West” and the “East”.

From a comparative perspective certain universal phenomena and features concerning the cultural history of the grape wine (*pútáojiǔ*) are striking, like McGovern’s *Paleolithic Hypothesis*. (As a witty passing remark to this, note the *Adam-and-Eve-Hypothesis* which assumes that in the Garden of Eden there were no apples of temptation but grapes.) From this originates the *Thesis of Inspiration* which reverses causality and proposes that the very discovery of fermentation and production of alcoholic beverages enabled humanity for a quantum leap in cultural development (such as ethnic and linguistic diversity, mythology, writing, historiography, religion, philosophy, art, music, literature etc.). Evidence for this hypothesis can not just be found in Jiahu but also in other later highly developed cultures of Asia and the Mediterranean region. Common universal features to be found in the different historic centers of civilization once again substantiate the idea of a prehistoric “Wine Road” as a Eurasian axis of continuous mutual transfer of knowledge and technology which also explains the constant change in all the wine cultures.

The lectures and discussions of the symposium also revealed unanswered questions and gaps in knowledge which future research will have to clarify. The following points can only be outlined very briefly:

- Archaeology and prehistory: specifying the finds and analysis of grape wine traces in Jiahu (to be differentiated from hawthorn); other discoveries in different Chinese regions and epochs; identification of wild vines mentioned in ancient texts; parallels and connections to findings in Central Asia and Middle East (especially in connection with the research in Neolithic settlements in Eastern Turkey mentioned by McGovern);
- Ancient times: identification of the earliest beverage *luò* 酪 mentioned in the texts; production of grape wine and other alcoholic beverages in different regions and epochs of China; popularization of distilled beverages and reasons for the decrease of grape wine; history and culture of the fermentation substance *qū* 麴; role of Central Asian countries in wine culture and wine trade;
- Economic history: grape wine in the context of the economic, agricultural, climatic, fiscal, commercial and political prerequisites at certain time; viticulture and wine trade under various economic and political conditions;
- Writing: production and culture of alcoholic beverages as reflected in the development of the Chinese writing;
- Literature, art, music, religion: grape wine and *jiǔ* 酒 in historiographic, literary, agronomical and medicinal-dietary works of different eras; grape wine in aestheticism, painting, calligraphy and music; connections between wine culture and philosophy/religion (shamanism, ancestor worship, Confucianism, Daoism, Buddhism, Manichaeism, Nestorianism, Christianity etc.);
- Modern times and the present: wine in the context of a changing food culture and way of life in China; wine “competing” with distilled beverages (*báijiǔ* 白酒) and beer; reception of wine in different social classes and groups in modern China; wine production and consumption in China in the context of globalisation;

The symposium ended with cordial words of gratitude to the organizers, the numerous helpers and especially the interpreters who excelled in their difficult task in the cabins of the main lecture hall, thus contributing a great deal to the success of the event.

In the afternoon a guided tour in English took place through the city of Germersheim and its historic sights. Participants, guests, colleagues and students were invited to join the farewell party afterwards in the “Bierstübchen” of the FASK in cooperation with the German Academy for Culinary Studies, Slow Food Germany, Slow Food Palatinate, local wine growers and the Persian band of Abbas Mashayekh. The first highlight of the evening was the foundation of the *Research Center of Comparative Cultural Studies of Wine China – Germany* at the Department of Chinese Language and Culture of the FASK followed by an inauguration speech and the presentation of a nameplate by Otto Geisel, board member of the German Academy for Culinary Studies, chairman of Slow Food Germany and sole officially appointed expert for evaluating wine in Germany. As “appetizer”, Patrick McGovern brought three bottles of 9,000 years old “Château Jiahu“, produced according to his analyses in Jiahu by a brewery in Philadelphia. After that, selected quality wines from different regions in China as well as from the Palatinate and Taubertal forming an “intercultural dialogue” were presented by the wine experts. A self-catered buffet of Western and Eastern delicacies, a musical journey on the Silk Road and recitations of German, Chinese and Persian wine literature enriched the evening.

On October 8, a day trip to the German Wine Road was made possible because the departure of the ten Chinese participants was scheduled for October 9. The remaining guests joined, as well as some students who served as well prepared interpreters. The first destination was the wine growers' association German Wine Gate in Ilbesheim at the Southern Wine Road which has been maintaining commercial contacts to China for several years. Andreas Töpfer, a board member, led a guided tour of the wine cellars and the bottling facilities and presented several high quality products at a wine tasting. The next destination was Rhodt, one of the most beautiful wine villages in the Palatinate. Lunch was served in the sunny vineyard of one of its traditional restaurants "Alter Kastanienhof". In the afternoon tours of Hambach Castle, the "Cradle of German Democracy", and the Roman Winery "Weilberg" near Bad Dürkheim-Ungstein had been organized. Dr. Fritz Schumann, founder and chairman of the Association for the History of Wine and president of the Palatinate Brotherhood of Wine personally introduced the history of the winery. Dating back to the 4<sup>th</sup> century A.D., the site was excavated in 1981 and partly reconstructed. Its picturesque location amidst the vineyards elucidates the economic and cultural meaning of wine production by the Romans in Southwest Germany. In this autumnal atmosphere Dr. Schumann presented a wine produced according to Roman recipes and bottled based on historic models. A final tour and a dinner at the medieval town of Freinsheim concluded the day trip.

Within the next months the homepage of the *Research Center of Comparative Cultural Studies of Wine China – Germany* will be established gradually, and the publication of the conference lectures in one volume will be prepared.

Peter Kupfer