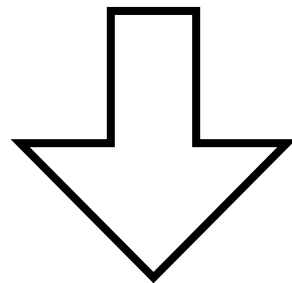


# cleromancy

Allison Parrish

"what is the will of the gods?"

continuous



discrete (closed set)





yes or no?





how many?

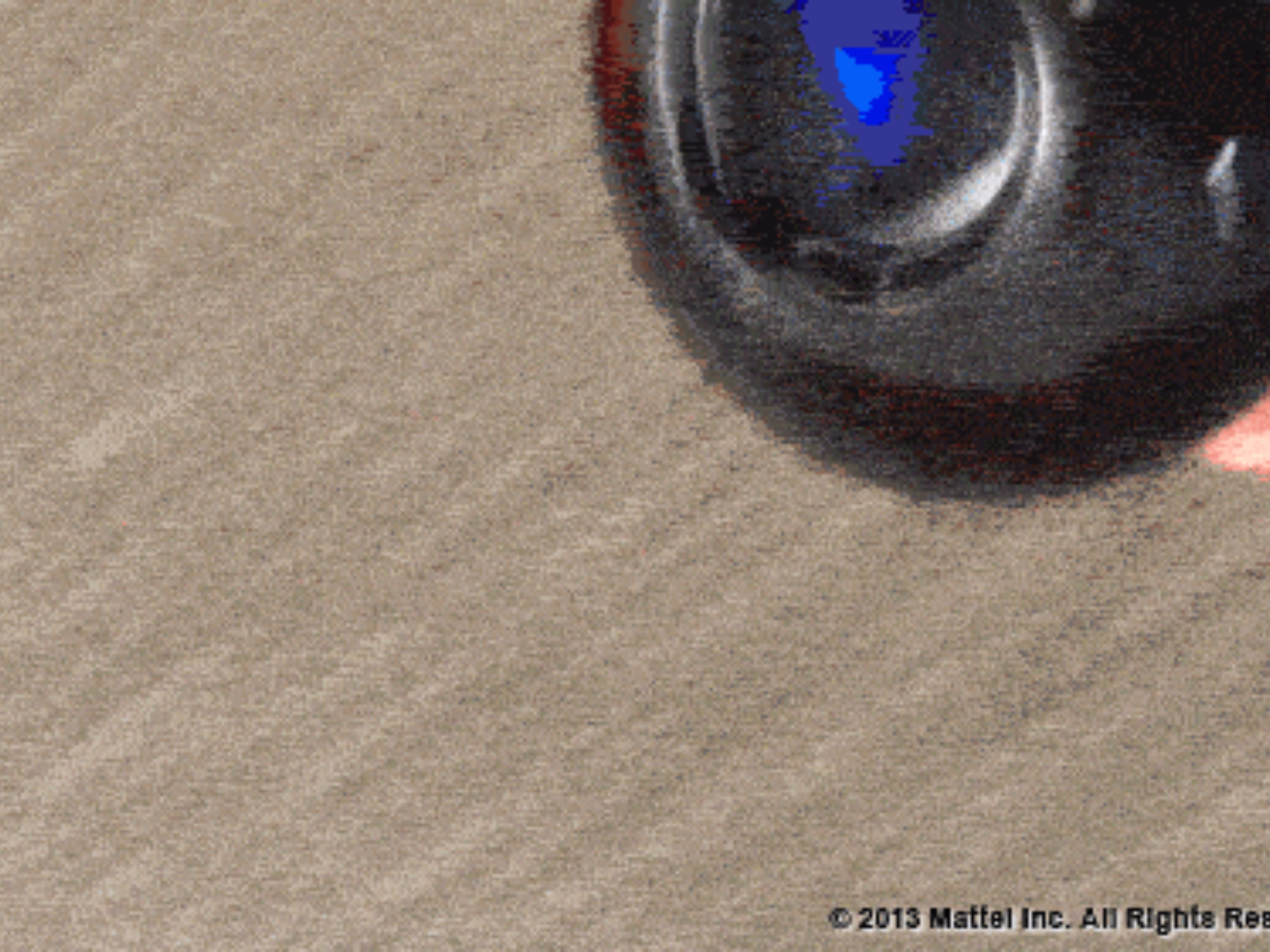




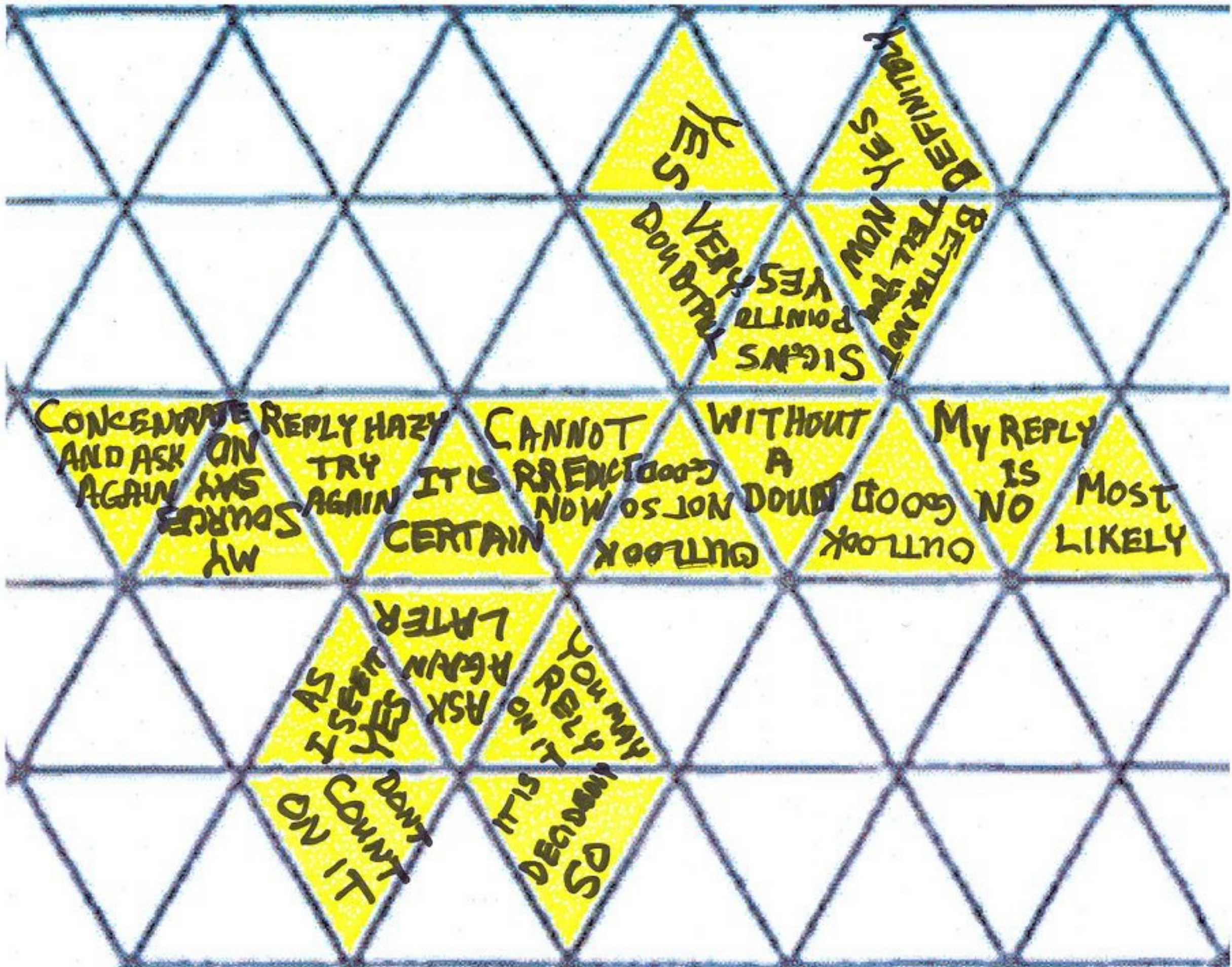
# magic 8 ball













- |                       |                       |                              |                        |
|-----------------------|-----------------------|------------------------------|------------------------|
| ● It is certain.      | ● As I see it, yes.   | ● Reply hazy, try again.     | ● Don't count on it.   |
| ● It is decidedly so. | ● Most likely.        | ● Ask again later.           | ● My reply is no.      |
| ● Without a doubt.    | ● Outlook good.       | ● Better not tell you now.   | ● My sources say no.   |
| ● Yes - definitely.   | ● Yes.                | ● Cannot predict now.        | ● Outlook not so good. |
| ● You may rely on it. | ● Signs point to yes. | ● Concentrate and ask again. | ● Very doubtful.       |

i ching

# -0-1-2-3-4-5-6-7-8-9

0-           

1-           

2-           

3-           

4-           

5-           

6-     





# Some I Ching hexagrams



19 臨 (lín) nearing, approach, the forest



29 坎 (kǎn) gorge, abyss, entrapment



45 萃 (cuì) clustering, gathering together



60 節 (jié) articulating, limitation, moderation

ifá divination





A.		B.		C.	
2	1				
4	3				
6	5				
8	7				

Lower right image from: Bascom, William. "The figures of Ifa." Ifa Divination, Indiana University Press, 1969, pp. 40–50, <http://www.jstor.org/stable/j.ctt16gzhwk.8>. JSTOR.

## B. Using the Divining Chain

1	2	3	4	5	6	7	8
Ogbe	Qyẹku	Iwori	Edi	Qbara	Qkanran	Irosun	Qwọnrin
O	☒	☒	O	O	☒	O	☒
O	☒	O	☒	☒	☒	O	☒
O	☒	O	☒	☒	☒	☒	O
O	☒	☒	O	☒	O	☒	O
9	10	11	12	13	14	15	16
Ogunda	Qsa	Irẹtẹ	Otura	Oturupọn	Ika	Qşẹ	Ofun
O	☒	O	O	☒	☒	O	☒
O	O	O	☒	☒	O	☒	O
O	O	☒	O	O	☒	O	☒
☒	O	O	O	☒	☒	☒	O

# odu: ogbe (o)yeku

If this Ifa sign Ogbe-Yeku is cast for someone, Ifa says for this person that (s)he will take a prominent position wherever (s)he is. Ifa says it seems as if others are cheating him or her. Ifa says in Ogbe-Yeku that this person will become leader over all those who have been causing him/her trouble. (S)He will become the leader of every single one of them. If, say, the person is a politician, Ifa says his/her colleagues don't accept him/her or anything that (s)he does. But if (s)he offers a sacrifice, (s)he will become the leader all of those who currently do not respect him/her. They will reach a unanimous decision that they should give an important position to this person.

from <http://ask-dl.fas.harvard.edu/>



# odu: ogbe (o)yeku

Ifa says he sees someone who owns neither a plate nor a calabash; everyone, including his own relatives, say he has a “bad head” and are making fun of him. Ifa says this person will become important in the near future and that he will have his revenge.

From the beginning of time all the animals took advantage of Lion. If he lay asleep on the ground, they climbed on top of him; they never showed him proper respect. Lion got ready and went to the diviners; he asked them what he could do to gain honor and glory among his associates. The diviners said that he should sacrifice one calabash of water, ashes, three clubs, and Ifa’s leaves (the “leaf of honor”). They said he should crush the leaves of Ifa in the water, add the ashes to it, and then drink it.[...]





By this Eight, tho' whig or quaker,  
Thou wilt be a cuckold maker;  
Maids that draw the same, are born  
To hold the beaus and fops in scorn.



What the Nine, upon my Life,  
Thou shalt wed a wealthy wife;  
He that draws the same, shall have  
One that is both fool and knave.



Now this number half a score,  
Shews thou wilt be wretched poor;  
Maids that draw the number, still  
Shall have joy and wit at will.



Here's the King of Clubs, that shews  
Thou hast friends as well as foes;  
Maids that draw this court Card, shall  
Have but few, or none at all.

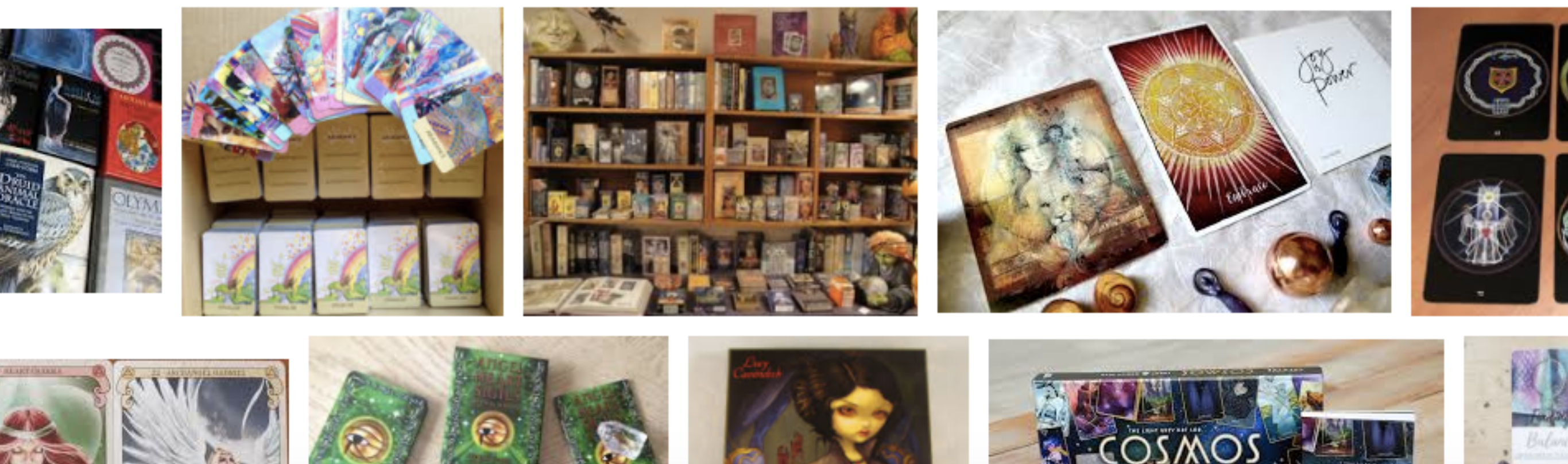
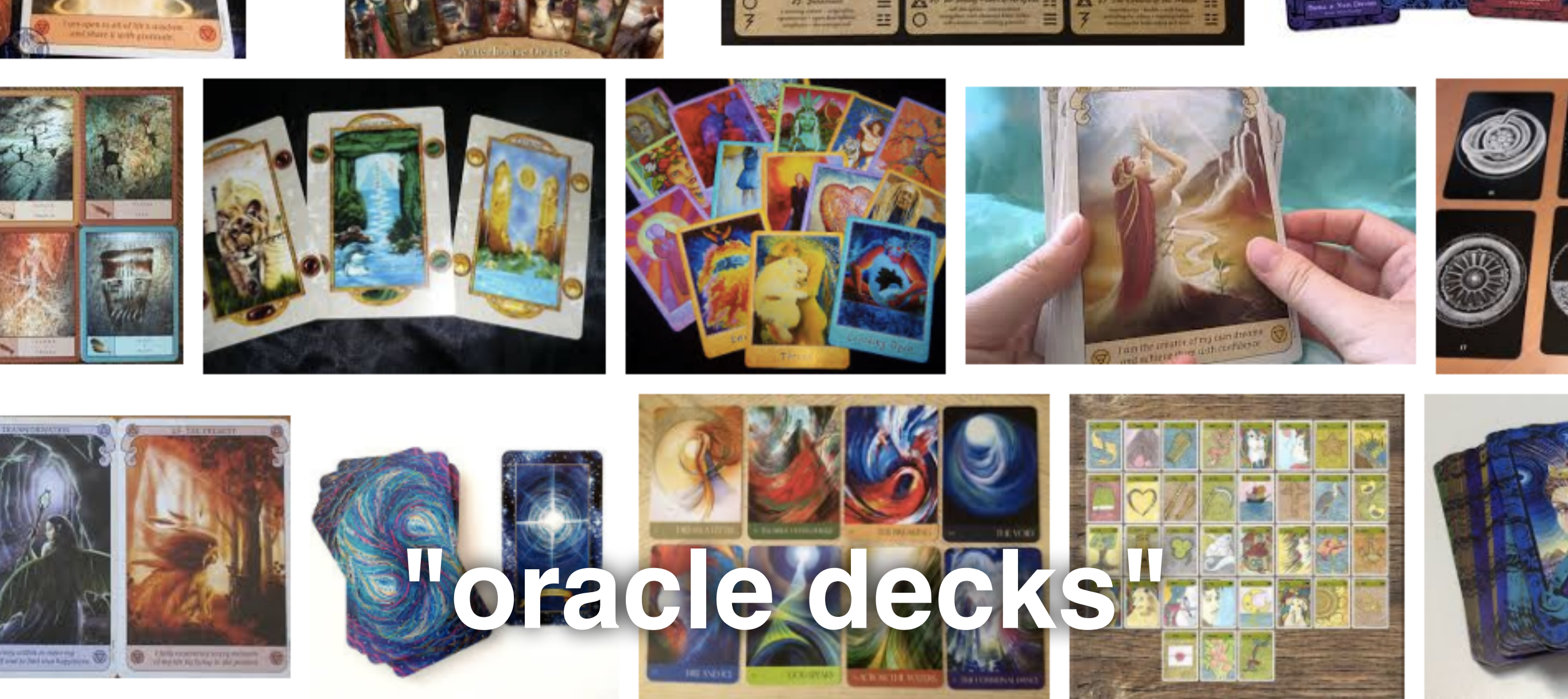




tarot









# Formal characteristics

- Social context: *querent* and *reader* (usually 1-to-1, but can be one to many, or more frequently, reflexive). The querent asks, the reader interprets.
- Semantic context: a reading provides an *answer* to a question
- Discrete set of possible outcomes (i.e., a coin has two sides; 78 cards in a Tarot deck)
- Outcomes are associated with conventional meanings
- Reading process is ritualized