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Article Abstracts

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In analyzing the relationship between the premodern Chinese and Japanese poetic traditions, WIEBKE DENECKE proposes the concept of “intertopicality” to denote an allusive process that is less specific than intertextual engagement. To illuminate this concept, she explores tenth-century “Topic Poetry” (*kudaishi*), a genre of regulated *kanshi* that was composed on a line, or “topic phrase,” from a Chinese poem. Denecke traces this genre’s rise against the background of Tang poetics and suggests that “Topic Poetry” moved from an *intertextual* engagement in the early Heian period, when lines from actual poems were used, to an *intertopical* dynamic in the late Heian Period, when “topic phrases” were often invented and *kanshi* poetry thus intersected with the *waka* tradition.

PAIZE KEULEMANS explores the acoustic dimension of vernacular fiction by discussing a popular late Qing series of martial arts novels. He demonstrates the importance of aurality by focusing on those portions that readers would expect to be the most visual, the action scenes. Onomatopoeias suggest the speed or destruction of the human body through the materiality of sound itself, turning martial arts scenes into acoustic spectacles and bringing to mind Roland Barthes’s “reality effect.” In contrast to French nineteenth-century realist novels, however, the martial arts novels construct a reading experience marked not by contemplative observation or possessive gaze, but

rather by a sensory immersion that dazzles the reader's aural perception, an experience whose excitement is best captured by the word *renao*.

Two trends initiated by the Song government, the codification of medical knowledge and the creation of a hospitable environment for physicians, dramatically accelerated under the Yuan. REIKO SHINNO explores the complex interactions among Mongols, Western and Central Asians, and Chinese that led to this development. Of central importance were medical schools and Temples to the Three Progenitors, which the Yuan government jointly endorsed as “medical temple-school complexes” and encouraged localities all over China to build. Using a variety of sources, Shinno shows that the new medical complexes fostered canonical literacy among physicians, enlarged their role in government, and honored them as followers of the Three Progenitors, legendary rulers whom Yuan Neo-Confucian scholars exalted as the founders of the Way (*Dao*).

Into the twentieth century, the philosopher Xunzi (third century B.C.) was criticized as the progenitor of a scriptural legacy that derailed the original Confucian mission and plunged China into a cycle of authoritarianism and corruption that lasted more than two thousand years. Recognizing that the tide has turned today, PAUL R. GOLDIN examines the reasons for the past damage to Xunzi's reputation. He argues that the decline began in the Six Dynasties, when literati regarded Xunzi as an apologist for the detested Qin and Han empires. By tracing Xunzi's influence on the three foremost

early Han thinkers--Lu Jia, Jia Yi, and Dong Zhongshu--Goldin shows that the Six Dynasties association of Xunzi with imperial ideology was rational for its time.