

during the second half of the Zhenzong era, after the affirmation of Song Dynasty not longer required an absolute return to the Tang Dynasty system.

During the Renzong 仁宗 era, the discord arose over the terms "guan" 官 (jiluguan 寄祿官, a designation of the rank and stipend of an official) and "chaiqian" 差遣 (designation of the duties of an official), and bureaucratic reform was again proposed to solve this problem. Unlike the reform proposals prior to the Zhenzong era, these did not call for a complete return to the Tang system, but were also seeking the Han 漢 Dynasty system and the idea of "Zhouli 周礼" as their basis. The same tendency can be seen in the dispute about "jiyiguan" 集議官 (officials called to conferences in the Shangshudusheng 尚書都省). Such change in logic was influenced by the elite's confidence in the legitimacy of the Song Dynasty, which had maintained political unification. The Renzong era proposals were a manifestation of the desire to implement bureaucratic reform as an original enterprise, based not on the dynasty, but rather on a "modern age" for the Song Dynasty, referring to the ancient dynasties for the basis.

The Banner Garrison and Shaocheng Park in Chengdu during
Late Imperial and Early Republican Periods: Spatial Aspects

by KOHADA Seiji

This article considers urban planning and urban transformation in Chengdu 成都 before and after the 1911 Revolution (辛亥革命). During the Qing 清 period, "The Banner Garrison" (the banner-mans' quarter; 滿城) had been an area of heterogeneous Chengdu city separated geographically from the Han Chinese quarter by a wall. Banner Garrison was not influenced at first by the multi-faceted New Politics (新政) of Zhou Shanpei 周善培 carried out many-sided policies in Chengdu. It did undergo a radical change, however, when Shaocheng 少城 Park was constructed in the south-

east area of Banner Garrison in 1910, and when after the 1911 Revolution, it was incorporated into the Han Chinese quarter.

Shaocheng Park was founded with a view to increasing fiscal revenue, so it was intended as an entertainment spot for Han Chinese, rather than a place to integrate the Manchu and Han citizenry. Furthermore, after the 1911 Revolution, many Han Chinese rapidly moved into all parts of the Banner Garrison area. In response to this trend, the authorities promote a series of "back-to-Chinese" policies, including demolishing the wall and changing street names. Foreigners were prohibited to reside in the area, and in Shaocheng park, a monument mourning the fallen soldiers of the 1911 Revolution was erected and an exhibition hall for promoting commerce and industry was built. In this respect, it seem apparent that the old Banner Garrison was intentionally transformed for the purpose of nationalistic development. Moreover, from the government's point of view, such development was not to be laissez-faire in character, but more controlled and systematic.

Viewed in this light, urban planning during the era in question can be regarded as an attempt to refashion the spatial structure in order to realize a more accurate plan, more progressive than planning during the New Politics era—planning to cope with the existing socioeconomic order.

*Xue and Jiao: Diversity in Chinese Muslim Society
Observed in the Muslim Rebellion of 1862-1878*

KUROIWA Takashi

The Muslim rebellion that arose in Northwest China between 1862 and 1878 is one of the most momentous series of events in Chinese Muslim history. Although it has mostly attracted attention as a symbol of the century of revolt, regional differences within the rebellion has yet to be sufficiently argued. By focusing on the