

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*

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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

rebellion's local character, this paper aims to offer a new perspective on the rebellion itself, proposing an approach for correlating regional characteristics with the religious basis the Chinese Muslim society. This paper focuses on the areas of Shangxi and Gansu, for each shows distinctive regional differences. Through an examination of the roles played by rebellion leaders in each region regarding the maintenance of local social order, the following can be conceived.

The Muslim society of Shangxi was characterized by Xue (学), based on a tradition of Islamic Holy scripture scholarship. And the recognition of Ahongs, the leaders of the community, was grounded in an understanding of scripture with concerns exclusively on sustaining the ethical standard of their own community. Therefore, they did not participate in the non-Muslim social order and had no intent to coordinate cooperation with other communities.

On the other hand, the *Menhuan* shaykhs of Gansu formed networks within a fluid Jiao (教) society; and out of a necessity to manage their community alliances, they took authority over various mundane matters and leaned towards regional integration. In addition, local administrators hoped to take advantage of them and set the conditions under which they would become the leaders within the local order.

It is hardly a coincidence that the local aspects of Muslim society produced a rebellion in Xue Muslim society that was rather separatist, while producing an uprising with characteristics tending towards regional integration in Jiao Muslim society. Thus, it can be said that the rebellions in Shangxi and Gansu possessed different relevance, each reflecting local circumstances. In this respect, what has been said about unity and solidarity within rebellions should be at least questioned in the future study of them.