Session 1
Some Aspects of Chinese Muslim Society: Focusing on Migration, Network, and Gender

Sermon Poems in Uyghurs and Huis: A Comparison Approach toward the Socio-Religious Representations of Muslim Minorities in China

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In China, there are altogether ten Muslim ethnic nationalities: Hui, Uyhgur, Kazak, Qirghiz, Uzbek, Tatar, Salar, Dongxiang, Baoan, and Tajik. The Huis, numbering over ten million, and the Uyghurs, with about another ten million, are the two largest Muslim populations, amounting to about 90% of all China's Muslim populations. The Uyghurs, Kazaks, Qirghizs, Uzbeks, Tatars, and Salars are Turkic-speaking, the Dongxiangs and Baoans are Mongolian-speaking, and the Tajiks are Indo-European-speaking Muslim. In addition to their languages, their different historical developments and geographic locations are also critical factors contributing to their diverse cultural traditions.

To all of the Muslim nationalities, Islam is a transcendental body of religious doctrines and disciplines supporting their religious routines in worship and rituals. More importantly, Islam forms the foundation of their cultures, establishing their Muslim identity in their interactions with two other strong cultural streams, the traditional Chinese civilization and the new Socialist traditions in their respective socio-cultural environments. Islam thus is also critically important as a cultural system flexibly interwoven with various local traditions in the Muslim population.

However, different Muslim minorities make use of Islam in different ways in response to their historically-formed social organizations and ever changing socio-political realities. Thus, the localization of Islam as a foreign religious tradition in different Muslim localities has also different patterns which show us vividly Muslims' representations and questions in accommodating changing social realities. From their different religious representations, then we can gather rich information to understand their social problems and the composing grammar of their social discourses.

Fortunately, during my field investigations in the Uyghurs and Huis from the second half of 1980s, I

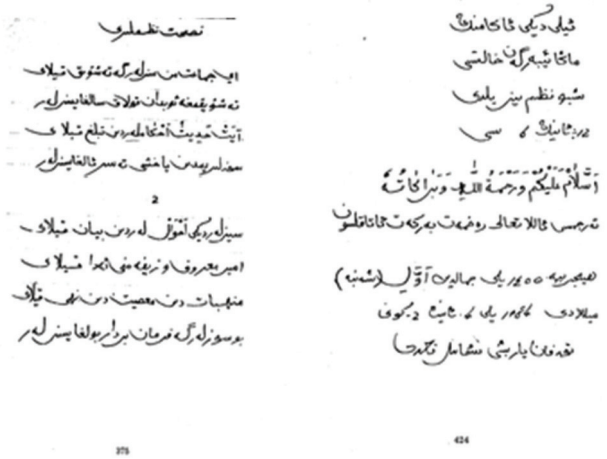

Figure　Samples of the Uyghur's Sermon Poems

Figure　Samples of the Hui's Sermon Poems

encountered with an interesting phenomenon in both the Muslim groups, that Islamic intellectuals teaching and proselytizing by using religious poems in different literate systems, Arabic letters and Turkic language for the Uyghurs and Chinese characters and language for the Huis. Later, I realized by checking sentence by sentence, those religious poems are precious materials to understanding the religious representations of the Uyghurs and Huis, and their ways to accommodate their social realities.

As a unique local convention of Islamic proselytizing, Uyghur religious specialists in the present in Xinjiang are using a kind of folk songs, called "qoshaq" to organize motifs and materials for their religious sermons. Though the poems are particularly used as religious texts at mosque preaching and other chances of Islamic learning, their contents give insights into the ways of local Uyghurs to understand various daily happenings through the lens of Islamic doctrines. This issue can be taken as a process of the localization of Islam among Uyghurs, therefore, it provides comprehensive pictures on the Islamic ways of local Uyghurs to accommodate social changes.

As to the Huis, my analyses are based on religious sources, some manuscripts collected during the fieldwork carried on a Sufi order called Lingmingtang, in Lanzhou City, Gansu, and Sanying Town of Guyuan County, Ningxia. The theological and Sufi ideas defended by the founder of this order and also by some of other preachers tell us that the transmission of the Sufi teaching throughout Northwest China since the 17th century when a group of Confucian-Islamic intellectuals, the members of the Jinling School, existed. This phenomenon tells also that though Sufi traditions and the related religious organizations entered China around the 10th century, mainly from Central Asia, and then spread over Northwest China, these Sufi traditions and lineages were integrated into the cultural traditions invented in the ancient mainland China but were consequently transformed to adapt to changing social practices in later historical developments.

In this paper, by applying a method of religious text analyses, I will make comparisons on the contents, structure and symbolic representations of the sermon poems of the Uyghurs and Huis. I mean to unfold the religious meanings they created to adopt Islamic traditions and accommodate their ever changing social realities. I want to argue that we can make clear, by checking the religious poems used in the Uyghurs and Huis' Islamic teaching and proselytizing, the meaning systems in their social discourses, their view points and their ways to deal with social problems, therefore understand the different patterns of the localization of Islam in various local Muslim societies.

Keywords: Uyghur, Hui, sermon poems, religious representation, cultural diversity, Islam locali-zation

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Soundscape of a Women's Mosque and Potency of Silence: Evocations of Islamic Faith, Ruptured Memory and Precarious Presence in Kaifeng, China

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To privilege voice over silence and secrecy as evidence of empowered agency ignores the transformative potential of a complex mix of choices. Indeed, Gal argues that the relationship among silence, speech, gender and power must be taken into account (Jane Parpart).

This presentation forms part of an on-going study, as yet at an early stage, which seeks to problematize the coming-to-voice of Chinese believing women within the interlinking frameworks of aural ethnography and cross cultural feminist theory. The focus of the presentation is the traditional soundscape of Chinese

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