

外 国 語 要 旨

学位論文題目 (英 語) Guangzhou's Urban Space and Social Order during the Qing Dynasty
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This dissertation examines some prominent aspects of the city of Guangzhou in South China in local and national contexts during the Qing Dynasty (1644–1912). It depicts a prolonged process in which a major Chinese city continuously presented itself in different ways in late imperial times and people in the urban neighborhood of the city dynamically perceived their daily life and practices.

The dissertation has two parts. Part I, including Chapters 1 and 2, discusses the Qing's military and administrative institutions by analyzing two kinds of urban space, namely *cheng* and *chengxiang*. *Cheng* was the space as well as a unit enclosed by walls, while *chengxiang* was a broader concept that incorporated the suburb outside of the wall, namely *xiang*, into the *cheng*. Part II, including Chapters 3, 4, and 5, explores people's social mobility and settlement within the city. It aims to describe how people established and modified their relationships with the urban space. The addendum discusses a novel published in 1804, *On the Mirage (Shenlou zhi)*, to reveal the spatial sensation and social networking of Guangzhou at the turn of the nineteenth century.

This dissertation has demonstrated three major points crystalizing the core theme. First, the structure of the Qing's political rule largely determined the characteristics of the urban space of Guangzhou *cheng*. The banners and the Green Standard Army garrisoned the Guangzhou *cheng*, each responsible for their own districts, providing a historical context for the rise of new institutes. The Green Standard Army consisted of *fubiao* commanded by the Governor, *junbiao* by the Banner General, and *chengshouxie* residing in most walled cities. These forces co-existed in the same urban community through mutual surveillance and cooperation within a hierarchical system. This kind of “urban defense force” was a loose integration of different garrisons interwoven with imperial authorities and institutions, rather than a highly organized and systematic structure. Meanwhile, the various government offices and garrison placed in the *cheng* comprised a part of the inhabitants' daily life, as well as objectives to which they could seek help immediately. This kind of accessibility to the imperial authorities distinguished the space of the *cheng* from other urban communities that were not enclosed by walls.

Second, the relationship between the city and its peripheral rural areas affected both the way of urban administration and the social structure of Guangzhou's *chengxiang*. Along the practice of *tujia* household taxation system bonded with the lineage expansion in Pearl River Delta, county-level police departments (*xunjiansi*) in the peripheral area gradually became responsible for the districts under their jurisdiction. Corresponding to this delineation of sub-county divisions in the rural areas was the similar development of *bushu* districts under the jurisdiction of county-level

police chief (*dianshi*) in Guangzhou's *chengxiang*. As a spatial division, *bushu* was first created out of the government's concerns about law and order, and then was put in charge of collecting land taxes and registering the households of new arrivals. During the late Qing period, it was even turned into an administrative unit and became involved in public works projects. The relationship between the city and its peripheral rural areas also affected the social structure of Guangzhou's *chengxiang*. Due to the Ming–Qing transition and the operation of *tujia* household taxation system, many of the local gentry who had constructed lineage rituals and had direct network with the imperial authorities in the city returned to the rural areas, imposing a great influence upon the structure of urban society.

Third, the construction of the social bonds and social status within some certain spaces of the city were interwoven with both the practice of the imperial institutions and the urbanism of the community. With the process of settlement and indigenization, the in-migrants built a variety of loose social bonds. The construction and modification of these social bonds presented the multiple dimensions of the city. In addition, the social bonds based on the residential space significantly affected the urban life. The street functioned as the basic unit of the urban society, enabling the flexible social bonds based on streets to be responsible for a number of public works. Moreover, the relationship between the bannermen and the urban society was defined by the imperial principle of the Eight Banners and the collectivity of the bannermen. The bannermen living in a special quarter of the city gradually became part of the urban society while still maintaining their institutional status. In response to the change from the Han banners' single garrison to the Manchu and Han banners' joint garrison, the Manchu bannermen tried to unite together and keep their ethnic entirety. The difference between the Han bannermen and the Manchu bannermen thus became clearer.

In conclusion, this dissertation uses Guangzhou as a study case to reveal the multilayers of the spatial urban territory, the stratified spatial sensation, and the flexibility of urban inhabitants' identity. It argues that this mechanism of the formation, construction, and reconstruction of the social order within complex institutional, spatial, and social contexts fundamentally defined the characteristics of the walled city in Qing China.