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Author(s)	今中, 崇文
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things of the social movement broke out in Oceania, the Cargo cult was also seen in Melanesia. At first, researchers dealt with it as one of the Millenarianism. They understood it as an appearance of a new religion or a cult of the indigenous faith and by doing so, treated it as a “strange” and “irrational” faith. However, under the post-structural perspective and postcolonial criticisms, it has gradually been reinterpreted as a “social tangle” as indigenous campaign.

On the other hand in Micronesia, the reception of Christianity was carried out after the nineteenth century when it fell most from other areas. In spite of the strategy of such the rule country influences, there was no outbreak of the conspicuous social/religious movement when compared with other regions. However, it has been pointed out that religious tangles existed ceaselessly in their traditional political systems and customs. In a recent study analyzing how Micronesia people became Christian, two types of differences were noted: (1) refusal of traditional gods to accept a Christian god, (2) harmonization of the traditional religion with Christianity.

On the basis of the above mention background, this paper shows the conflict between Palauan indigenous shamanism and Christianity through a case study of the role on religion in contemporary Palau.

## **Differences in Maintaining Symbiotic Relationships**

### **The Hui’s Religious Practices in Xi’an, China**

IMANAKA Takafumi

This paper, focusing on the Hui in Xi’an City, Shaanxi Province, China, describes the historically formed groups in the region and the Hui’s religious practices. It also analyzes how the Hui maintain symbiotic relationships with the Han living around their communities.

The Hui are a predominantly Muslim ethnic minority group in China. They live in all parts of China, speak Mandarin Chinese, and their physical appearance closely resembles that of the ethnic majority group, the Han Chinese. However, the Hui’s practice of Islam has created some striking cultural differences between them and the Han Chinese. The Hui were known to live in close proximity to mosques (*Qingzhensi* in Mandarin), which formed the heart of their communities, and maintained symbiotic relationships with the Han Chinese living around their communities. Recent investigations have demonstrated that Hui communities have undergone significant changes:

some of them have been reorganized while others have disappeared. However, the Xi'an Hui have preserved their traditions and customs in such circumstances. Thus, this study investigates the Xi'an Hui ethnic group through describing the historically formed sub-groups and their religious practices and analyzes how they maintain their communities.

Xi'an, one of the oldest cities in China, has 60,000 Hui and 31 mosques or other places of worship. The Hui live close to their mosques, which constitute the center of their communities. Those living close to the Hui posit that the different Xi'an Hui communities are independent of each other. In fact, there exist two forms of multi-tiered relationships between some communities. On the one hand, there are large Hui residential districts in the central area of Xi'an City, known locally as the "Hui quarter" (*Huifang*), which include 12 communities. Moreover, there are three religious factions (*Jiaopai*) that differ in their interpretations of Islamic dogma. The origin of the "Hui quarter" goes back to the middle Ming dynasty, and the area's boundary was clearly defined in the late Qing dynasty. Then, through the Republic of China and the People's Republic of China, the Hui continuously built new communities in Xi'an, expanding their society. On the other hand, in the early Republic of China, Ikhwan (Chinese *Yihewani*) was introduced to the Hui from the outside. It has polarized Xi'an Hui society, and the groups have been in conflictual relationships until now.

In this article, through summarizing the historical backgrounds of the two forms of multi-tiered relationships, I indicate that the Xi'an Hui are influenced by community relationships, which results in certain changes, for example, urban renewal or avoidance of marriage between different religious factions. In addition, I reveal that the division between two different religious factions, the Gedimu and Ikhwan, was caused by *Nietie*, an important religious practice for the Xi'an Hui. The term *Nietie* refers to "voluntary alms"—to cover the expenditures of running a mosque, publishing religious books, and so on. The Xi'an Ikhwan criticize the Gedimu for their practice of *Nietie*, as the Gedimu provide compensation for the reading of the Qur'an, a religious practice known as *Guo Nietie*, which the Ikhwan argue is not in accord with Islamic teachings. The Gedimu countered that it is necessary for maintaining religious faith in China, a non-Islamic nation.

A local Hui scholar argues that *Guo Nietie* is a patterned religious practice that is engaged in after one's wishes are realized. The Xi'an Gedimu practice two kinds of *Guo Nietie*: public and private. Generally speaking, public *Nietie* is performed in the mosques, whereas private *Nietie* is performed in private residences. The former is performed in connection with other mosques and serves as an important religious practice to maintain traditions and customs, while the latter is performed after funeral rites and memorial services and helps the Hui maintain their connection to a certain mosque and recognize the relationship between the mosque and themselves as well as their place in the community.