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use tourism as a tool to protect their communities from both the impact of occupation and the encroachment of physical barriers.

Christianity in Palau

KONYA Akari

This paper aims to discuss the ambiguity between indigenous shamanism and Christianity in contemporary Palau through an examination of how people cross borders between two different religious spheres. It first describes the anthropological discourse on Christianity in Oceania since the nineteenth century to classify the differences in the way Christianity was received in Polynesia, Melanesia and Micronesia. It then focuses on the case study of Micronesia, especially in Palau through an analysis of peoples' ordinary practices such as traditional chants, herbal treatment, and peculiar currency exchange which deeply concerns their indigenous shamanism to consider how they construct relations between several spheres in present time.

Palau started as a modern nation after gaining independence in 1994. Before independence, Palau had experienced over 100 years of colonial rule by four different countries, i.e. Spain (1891-1899), German (1899-1914), Japan (1914-1945) and the United States (1945-1994). Missionaries started to propagate Catholicism in Palau during the Spanish period, though it was under German administration that local people started to convert to Christianity. Based on the *International Religious Freedom Report 2007* published by the US Bureau of Democracy, Human Rights, and Labor, approximately 65 percent of the Palau's 20,000 population is Roman Catholic. Aside from Catholicism, there is also *Modekngei*, a new religion of Palau which was established under the early Japanese mandate, and includes indigenous shamanism and Catholicism. There has also been a recent upsurge among the SDA (Seventh-day Adventist) members in Palau as a Protestant Christian group.

Earlier studies on the history of the receptivity process of Christianity in Oceania tend to focus on how missionary works impacted the local politics and economy. Although such discussion facilitates significant understanding on the political culture of the local people, it treats the religious role—which is an important aspect for analysis of the polyphyletic world view in Oceania—as a secondary problem until the "Cargo cult" emerged in Melanesia in the 1970s. As one of the representative

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: