

Zeitschriftenschau

Africa (Manchester)

75. 2005/4

Petit, P., G. Mulumbwa Mutambwa, "La crise:" Lexicon and Ethos of the Second Economy in Lubumbashi (407–487). – **Stroeken, K.**, Immunizing Strategies: Hip-Hop and Critique in Tanzania (488–509). – **Pringle, R.**, The Nile Perch in Lake Victoria: Local Responses and Adaptations (510–538). – **Carrier, N.**, The Need for Speed. Contrasting Timeframes in the Social Life of Kenyan *Miraa* (539–558). – **Lobnibe, I.**, Forbidden Fruit in the Compound: A Case Study of Migration, Spousal Separation, and Group-Wife Adultery in Northwest Ghana (559–581). – **Stiles, E.**, "There Is No Stranger to Marriage Here!" Muslim Women and Divorce in Rural Zanzibar (582–598).

76. 2006/1

Pitcher, M. A., K. M. Askew, African Socialisms and Postsocialisms (1–14). – **Askew, K. M.**, Sung and Unsung. Musical Reflections on Tanzanian Postsocialisms (15–43). – **Eaton, D.**, Diagnosing the Crisis in the Republic of Congo (44–69). – **Watson, E. E.**, Making a Living in the Postsocialist Periphery: Struggles between Farmers and Traders in Konso, Ethiopia (70–87).

African Affairs (Oxford)

104. 2005/417

Richards, P., To Fight or to Farm? Agrarian Dimensions of the Mano River Conflicts [Liberia and Sierra Leone] (571–590). – **Butler, A.**, South Africa's HIV/AIDS Policy, 1994–2004: How Can It Be Explained? (591–614). – **Ballard, R., A. Habib, I. Valodia, E. Zuern**, Globalization, Marginalization, and Contemporary Social Movements in South Africa (615–634). – **Touray, O. A.**, The Common African Defence and Security Policy (635–656).

African Arts (Los Angeles)

38. 2005/2

Plankensteiner, B., African Art at the Museum für Völkerkunde in Vienna (12–37). – **Boram-Hays, C.**, Borders of Beads. Questions of Identity in the Beadwork of the Zulu-Speaking People (38–49). – **Petridis, C.**, Bwadi bwa Chikwanga. A Ram Mask of the Bakwa

Luntu (50–59). – **Nicklin, K., J. Salmona**, Hippies of Elmina (60–65). – **Nevadomsky, J.**, Casting in Contemporary Benin Art (66–77).

38. 2005/3

Schmahmann, B., Stitches as Sutures. Trauma and Recovery in Works by Women in the Mapula Embroidery Project (52–65). – **Kasfir, S. L.**, Narrating Trauma as Modernity. Kenyan Artists and the American Embassy Bombing (66–77).

38. 2005/4

Vogel, S., Whither African Art? Emerging Scholarship at the End of an Age (12–17). – **Bird, R.**, The Merina Landscape in Early Nineteenth Century Highlands Madagascar (18–23). – **Doris, D. T.**, Symptoms and Strangeness in Yorùba Anti-Aesthetics (24–31). – **Förster, T.**, Layers of Awareness. Intermediality and Practices of Visual Arts in Northern Côte d'Ivoire (32–37). – **Bentor, E.**, Challenges to Rural Festivals with the Return to Democratic Rule in Southeastern Nigeria (38–45). – **Richards, P.**, *Masques Dogons* in a Changing World (48–53). – **Visonà, M. B.**, Redefining Twentieth Century African Art. The View from the Lagoons of Côte d'Ivoire (46–53). – **Ogbechie, S. O.**, The Historical Life of Objects. African Art History and the Problem of Discursive Obsolescence (62–70). – **Peffer, J.**, Notes on African Art, History, and Diasporas Within (70–77).

Afrika und Übersee (Berlin)

86. 2005/2

Ahmad, S. B., From Orality to Mass Media: Hausa Literature in Northern Nigeria (223–234). – **Musa, D. E.**, Theatre and Religion: *Kyen Eku* as Performance and Ritual among the Eggon (235–248). – **Ogunbote, O. O.**, The Place of *Oriki* in Yoruba Oral Poetry (249–265).

African and Asian Studies (Leiden)

4. 2005/4

Nafziger, E. W., Meiji Japan as a Model for Africa (443–464). – **Morikawa, J.**, Japan and Africa after the Cold War (485–508). – **Felleke, G.**, Education

and Modernization: An Examination of the Experiences of Japan and Ethiopia (509–546). – **Adem, S.**, Is Japan's Cultural Experience Relevant for Africa's Development? (629–664).

Afrique contemporaine (Paris)

215. 2005/3

Lasseur, M., Cameroun: Les nouveaux territoires de Dieu (93–116).

Almogaren (Hallein)

36. 2005

Owens, L. S., Through a Glass Darkly: Illuminating the Conflict between Historical and Archaeological Interpretations of Ancient Populations of the Canary Islands (191–203). – **Sarmiento Pérez, M.**, Referencias al turismo alemán de salud en la bibliografía alemana sobre Canarias en el siglo XIX (259–284).

American Anthropologist (Washington)

107. 2005/4

Cobb, C. R., Archaeology and the "Savage Slot:" Displacement and Emplacement in the Premodern World (563–574). – **Boellstorff, T.**, Between Religion and Desire: Being Muslim and Gay in Indonesia (575–585). – **Blackburn, C.**, Searching for Guarantees in the Midst of Uncertainty: Negotiating Aboriginal Rights and Title in British Columbia (586–596). – **Fassin, D., E. d'Halluin**, The Truth from the Body: Medical Certification as Ultimate Evidence for Asylum Seekers (597–608). – **Ember, C. R., M. Ember**, Explaining Corporal Punishment of Children: A Cross-Cultural Study (609–619). – **Chernela, J.**, The Politics of Mediation: Local-Global Interactions in the Central Amazon of Brazil (620–631). – **West, P.**, Translation, Value, and Space: Theorizing an Ethnographic and Engaged Environmental Anthropology (632–642). – **Jacka, J. K.**, Emplacement and Millennial Expectations in an Era of Development and Globalization: Heaven and the Appeal of Christianity for the Ipili (643–653). – **Walsh, A.**, The Obvious Aspects of Ecological Underprivilege in Ankarana, Northern Madagascar (654–665). – **Waguespack, M. N.**, The Organization of Male and Female Labor in Foraging Societies. Implications for Early Paleoindian Archaeology (666–676).

108. 2006/1

Cowan, J. K., Culture and Rights after *Culture and Rights* (9–24). – **Goodale, M.**, Ethical Theory as Social Practice (25–37). – **Merry, S. E.**, Transnational Human Rights and Local Activism: Mapping the Middle (38–51). – **Riles, A.**, Anthropology, Human Rights, and Legal Knowledge: Culture in the Iron Cage (52–

65). – **Speed, S.**, At the Crossroads of Human Rights and Anthropology: Toward a Critically Engaged Activist Research (66–76). – **Meskel, L., L. Weiss**, Coetzee on South Africa's Past: Remembering in the Time of Forgetting (88–99). – **Andriolo, K.**, The Twice-Killed: Imagining Protest Suicide (100–113). – **Caton, S. C.**, Coetzee, Agamben, and the Passion of Abu Ghraib (114–123). – **Fuentes, A.**, The Humanity of Animals and the Animality of Humans: A View from Biological Anthropology Inspired by J. M. Coetzee's *Elizabeth Costello* (124–132). – **Levy, J. E.**, Prehistory, Identity, and Archaeological Representation in Nordic Museums (135–147). – **Colwell-Chanthaphonh, C., T. J. Ferguson**, Memory Pieces and Footprints: Multivocality and the Meanings of Ancient Times and Ancestral Places among the Zuni and Hopi (148–162). – **Brickley, M., M. Smith**, Culturally Determined Patterns of Violence: Biological Anthropological Investigations at a Historic Urban Cemetery (163–177). – **Rylko-Bauer, B., M. Singer, J. van Willigen**, Reclaiming Applied Anthropology: Its Past, Present, and Future (178–190). – **Gregory, S.**, Transnational Storytelling: Human Rights, WITNESS, and Video Advocacy (195–204). – **Avni, R.**, Mobilizing Hope: Beyond the Shame-Based Model in the Israeli-Palestinian Conflict (205–214). – **Torchin, L.**, *Ravished Armenia*: Visual Media, Humanitarian Advocacy, and the Formation of Witnessing Publics (214–220).

American Ethnologist (Washington)

32. 2005/4

Bunzl, M., Between Anti-Semitism and Islamophobia: Some Thoughts on the New Europe (499–508). – **Özyürek, E.**, The Politics of Cultural Unification, Secularism, and the Place of Islam in the New Europe (509–512). – **Gingrich, A.**, Anthropological Analyses of Islamophobia and Anti-Semitism in Europe (513–515). – **Boyarin, J.**, Discerning the Ghosts and the Interest of the Living (516–518). – **Brodkin, K.**, Xenophobia, the State, and Capitalism (519–520).

33. 2006/1

Redfield, P., A Less Modest Witness: Collective Advocacy and Motivated Truth in a Medical Humanitarian Movement (3–26). – **Ticktin, M.**, Where Ethics and Politics Meet: The Violence of Humanitarianism in France (33–49). – **Koch, E.**, Beyond Suspicion: Evidence, (Un)Certainty, and Tuberculosis in Georgian Prisons (50–62). – **Moodie, E.**, Microbus Crashes and Coca-Cola Cash: The Value of Death in "Free-Market" El Salvador (63–80). – **Kaufmann, S. R., A. J. Russ, J. K. Shim**, Aged Bodies and Kinship Matters: The Ethical Field of Kidney Transplant (81–99). – **Bragge, L., U. Class, P. Roscoe**, On the Edge of Empire: Military Brokers in the Sepik "Tribal Zone" (100–113). – **Feinberg, R.**, Early European-Polynesian Contact Reenacted: Anutan "Handling" of a Foreign Fishing Vessel (114–125).

L'Année sociologique (Paris)

55. 2005/2

Orléan, A., La sociologie économique et la question de l'unité des sciences sociales (279–305). – **Saint-Jean, I. T.**, Peut-on définir la sociologie économique ? (307–326). – **Convert, B., J. Heilbron**, La réinvention américaine de la sociologie économique (329–364). – **Swedberg, R.**, Towards an Economic Sociology of Capitalism (419–449). – **Falconi, A. M., K. Guenfoud, E. Lazega, C. Lemerrier, L. Mounier**, Le contrôle social du monde des affaires : Une étude institutionnelle (451–483). – **Lavaud, J.-P., F. Lestage**, Compter les Indiens [Bolivie, Mexique, Etats-Unis] (487–517).

56. 2006/1

Gonthier, F., Relativisme et vérité scientifiques chez Max Weber (15–39). – **Keucheyan, R.**, Les communautés de fans de *Matrix* sur Internet : Une étude de sociologie de la connaissance (41–66). – **Letourneur, É.**, Jeu, réseau et civilisation. Métaphores et conceptualisation chez Norbert Élias (67–82). – **Marcel, J.-C., L. Mucchielli**, André Davidovitch (1912–1986) et le deuxième âge de la sociologie criminelle française (83–117). – **Rios, D.**, La politique de la divergence. Quelques remarques sur le relativisme (119–136). – **Rol, C.**, “Sur la psychologie sociale de l'hostilité” ou la dernière apparition de Georg Simmel sur la scène sociologique française (137–175). – **Saquer, L.**, “La monade et l'œuvre d'art.” La contribution de Gabriel Tarde au domaine artistique (177–200). – **Tremblay, P., M. Bouchard, C. Leclerc**, La courbe de gravité des crimes (201–227).

Annual Review of Anthropology

(Palo Alto)

34. 2005

Turner Strong, P., Recent Ethnographic Research on North American Indigenous Peoples (253–315). – **Kaufman, S. R., L. M. Morgan**, The Anthropology of the Beginnings and Ends of Life (317–361). – **Ceuppens, B., P. Geschiere**, Autochthony: Local or Global? New Modes in the Struggle over Citizenship and Belonging in Africa and Europe (385–407). – **Mullings, L.**, Interrogating Racism: Toward an Antiracist Anthropology (667–693). – **Peña, G. de la**, Social and Cultural Policies Toward Indigenous Peoples: Perspectives from Latin America (717–739).

Anthropological Theory (London)

5. 2005/4

Graeber, D., Fetishism as Social Creativity: Or, Fetishes Are Gods in the Process of Construction (407–438). – **Glick Schiller, N.**, Transnational Social Fields

and Imperialism: Bringing a Theory of Power to Transnational Studies (439–461). – **Hage, G.**, A Not So Multi-Sited Ethnography of a Not So Imagined Community (463–475). – **Quinn, N.**, Universals of Child Rearing (477–515). – **Chun, A.**, Writing Theory: Steps toward an Ecology of Practice (517–543).

6. 2006/1

Searle, J. R., Social Ontology: Some Basic Principles (12–29).

Anthropologie et Sociétés (Québec)

29. 2005/2

Leavitt, J., Structuralisms and Myths (45–68). – **Moisseff, M.**, Procreation in Contemporary Mythology: A Matter of Science Fiction (69–94). – **Pons, C.**, The “Heedful Partnership” of Icelandic Cosmology. Dead Part in Genomic and Spiritualist Events (131–149). – **Gaucher, C.**, The Deaf: A Symbolic Example of Identity Tensions (151–167). – **Ortar, N.**, The Multiple Uses of the Allotments Dacha in Russia (169–185).

29. 2005/3

Lemay, J.-F., Anti-Globalization Movements and the Collective Identity of Organizations. The Tribulations of a Fair Trade Association (39–58). – **Beauzamy, B.**, Integrating Feminist Movements in the Anti-Globalization Sphere at What Cost? (59–76). – **Deléage, E.**, Peasants Movements in Alterglobalization. The Case of Sustainable Agriculture in France (77–95). – **Hardtmann, E.-M.**, Indian Dalits Are Suddenly Everywhere! Creating New Alternative Global Networks (97–122). – **Fall, A. S.**, Multidimensional Governance and the Transformation of Relations between the State and Citizen Movements in Central and Western Africa (123–138). – **Eysermann, B.**, In Search of the Homeless Person: The “SDF” Social Construction by Volunteers Involved in Nocturnal Charitable Activities in Marseille (167–183). – **Saidi, H.**, We Are Re-Turning: “Threat-Reality” and “Re-Tourism” in Tunisia (185–206). – **Vonarx, N.**, Voodoo: The Role of the Anthropological Terrain in the Production of Knowledge [Research Note] (207–221).

Anthropologischer Anzeiger (Genève)

64. 2006/1

Grandics, P., S. Kirchengast, Gibt es Geschlechtsunterschiede in der Prävalenz von Übergewicht und Adipositas bei Volksschulkindern aus Ostösterreich? (67–81). – **Ghosh, A., D. Chatterjee, A. R. Bandyopadhyay, A. B. Das Chaudhuri**, Age and Sex Variation of Body Mass Index and Waist Circumference among the Santal Children of Jharkhand, India (83–89).

Anthropology Southern Africa (Boordfontein)

28. 2005/3–4

Henderson, P. C., Mortality and the Ethics of Qualitative Research in a Context of HIV/AIDS (78–90). – **Green, L. J. F.**, “Ba pi ai?” – Rethinking the Relationship between Secularism and Professionalism in Anthropological Fieldwork (91–98). – **Ross, F. C.**, Codes and Dignity: Thinking about Ethics in Relation to Research on Violence (99–107). – **Macdonald, H. M.**, A Voice in Control? Narratives of Accused Witches in Chhattisgarh, India (108–114). – **Mkhwanazi, N.**, Reflections on the Ethical Dilemmas that Arise for Anthropologists Conducting Fieldwork on the Provision of Sexuality Education in South Africa (115–122). – **Becker, H.**, **E. Boonzaler, J. Owen**, Fieldwork in Shared Spaces: Positionality, Power, and Ethics of Citizen Anthropologists in Southern Africa (123–132).

Anthropology Today (London)

22. 2006/1

Hart, J., Saving Children: What Role for Anthropology (5–8). – **Comaroff, J., J. L. Comaroff**, Portraits by the Ethnographer as a Young Man: The Photography of Isaac Schapera in “Old Botswana” (9–16). – **Van der Vaal, C. S., V. Ward**, Shifting Paradigms in the New South Africa: Anthropology after the Merger of Two Disciplinary Associations (17–20).

Archipel (Paris)

70. 2005

Somers Heidhues, M., An Early Traveler’s Compendium: *Caspar Schmalkalden’s* Images of Asia (145–184). – **Feener, R. M., M. F. Laffan**, Sufi Scents Across the Indian Ocean: Yemeni Hagiography and the Earliest History of Southeast Asian Islam (185–208). – **Alam, M., S. Subrahmanyam**, Southeast Asia as Seen from Mughal India: Tahir Muhammad’s “Immaculate Garden” [ca. 1600] (209–237).

Archives de sciences sociales des religions (Paris)

50. 2005/131–132

Schnapper, D., Renouveau ethnique et renouveau religieux dans les “démocraties providentielles” (9–26). – **Zins, M.-J.**, Rites publics et deuil patriotique en Inde : Les funérailles de la guerre indo-pakistanaise de 1999 (63–86). – **Petit, A.**, Des funérailles de l’entre-deux. Rituels funéraires des migrants Manjak en France (87–99). – **Bacuez, P.**, Devenirs musulmans à Zanzibar

ou l’étrangeté de la conversion (101–121). – **Fer, Y.**, Genèse des émotions au sein des Assemblées de Dieu polynésiennes (143–163). – **Altglas, V.**, “Les mots brûlent :” Sociologie des Nouveaux Mouvements Religieux et déontologie (165–188). – **Lehmann, D.**, The Cognitive Approach to Understanding Religion (199–213).

51. 2006/133

Palard, J., Médiation et institution catholique (9–26). – **Béraud, C.**, Prêtres de la génération Jean-Paul II : Recomposition de l’idéal sacerdotal et accomplissement de soi (45–68). – **Bremond d’Ars, N. de**, Les catholiques et l’argent. Une approche de la paroisse par ses finances (67–92). – **Bobineau, O.**, Sociabilité et socialisation paroissiales : Une comparaison franco-allemande (93–113). – **Turina, I.**, Vers un catholicisme “exemplaire ?” (115–133). – **Corten, A.**, Un religieux immanent et transnational (135–151).

Archivos (Buenos Aires)

11. 2004/2

Cordeu, E. J., Miedo y mal en la mitología de los Chamacoco (*ishír*) del chaco boreal (7–50). – **Dasso, M. C., C. Rinaldi**, La noción de mal y el temor ayoréi (51–76). – **Córdoba, L. I.**, Los peligros del nacer: Una aproximación a lo temible desde el ciclo vital de los Chacobo (77–88). – **Califano, M., J. A. Gonzalo**, La configuración del daño entre les *Harákmbet* [Perú] (89–113). – **Regan, J.**, Perspectivismo y género en dos ritos Ashaninkas (115–122). – **Palmer, J. H.**, The Political Economy of Jivaroan Scalping (123–159). – **Rivas Ruis, R.**, La pesca en dos pueblos de rios andino-amazónicos: *Ashaninka* y *Yanesha* (161–179). – **Domingos Lins, F. A.**, Demonopatias, neurose demoniaca e sugestão em religiões sincréticas no Brasil e no Caribe (181–188).

Arctic Anthropology (Madison)

42. 2005/2

Giles, A. R., A Foucaultian Approach to Menstrual Practices in the Dehcho Region, Northwest Territories, Canada (9–21). – **Kang, B. W.**, An Examination of an Intermediate Sociopolitical Evolutionary Type between Chiefdom and State (22–35). – **Schneider, W., K. Kielland, G. Finstad**, Factors in the Adaptation of Reindeer Herders to Caribou on the Seward Peninsula, Alaska (36–49). – **Collings, P.**, Housing Policy, Aging, and Life Course Construction in a Canadian Inuit Community (50–65). – **Stern, P.**, Wage Labor, Housing Policy, and the Nucleation of Inuit Households (60–81). – **Wilson, E.**, Gender, Nationalism, Citizenship, and Nunavut’s Territorial “House:” A Case Study of the Gender Parity Proposal Debate (82–94).

The Artefact (Melbourne)**28. 2005**

Hayes, S., Yorktown: The Cultural Landscape of the First European Settlement in the North of Tasmania (4–14). – **Davies, P., A. Ellis**, The Archaeology of Childhood: Toys from Henry's Mill (15–22).

Asian Folklore Studies (Nagoya)**64. 2005/2**

Altenburger, R., Is It Clothes that Make the Man? Cross-Dressing, Gender, Sex in Pre-Twentieth Century Zhu Yingtai Lore (165–205). – **Reider, N. T.**, *Shuten Doji*: "Drunken Demon" (207–231). – **Leete, A.**, Religious Revival as Reaction to Hegemonization of Power in Siberia in the 1920 to 1940s (233–245). – **Öztürkmen, A.**, Staging a Ritual Dance Out of Its Context: The Role of an Individual Artist in Transforming the Alevi *Semah* (247–260). – **Onon, S.**, A Shaman's Ritual Songs (279–286).

Asiatische Studien – Études Asiatiques (Bern)**59. 2005/3**

Meier, D., La citoyenneté au Liban: Le cas des mariages libano-palestiniens (815–830).

Australian Aboriginal Studies (Canberra)**2005/1**

McCarron-Benson, A. A., Native Title Archaeology: A Synopsis of the Role of Archaeology in Litigated Native Title Determinations in Australia (66–73). – **Godwin, L.**, "Everyday Archaeology:" Archaeological Heritage Management and Its Relationship to Native Title in Development-Related Processes (74–83).

The Australian Journal of Anthropology (Sydney)**16. 2005/2**

Mulcock, J., C. Pocock, Y. Toussaint, Introduction: Current Directions in Australian Anthropologies of the Environment (281–293). – **Rose, D.**, An Indigenous Philosophical Ecology: Situating the Human (294–305). – **Trigger, D., J. Mulcock**, Forests as Spirituality Significant Places: Nature, Culture, and "Belonging" in Australia (306–320). – **Peace, A.**, Managing the Myth of Ecotourism: A Queensland Case Study (321–334). – **Pocock, C.**, "Blue Lagoons and Coconut Palms:" The Creation of a Tropical Idyll in Australia (335–349). – **King, T. J.**, Crisis of Meanings: Divergent Experiences

and Perceptions of the Marine Environment in Victoria, Australia (350–365). – **Strang, V.**, Water Works: Agency and Creativity in the Mitchell River Catchment (366–381). – **Toussaint, Y.**, Debating Biodiversity: Threatened Species Conservation and Scientific Values (382–393).

17. 2006/1

Lattas, A., Technologies of Visibility: The Utopian Politics of Cameras, Televisions, Videos, and Dreams in New Britain (15–31). – **Nyíri, P.**, The Nation-State, Public Education, and the Logic of Migration: Chinese Students in Hungary (32–46). – **Rumsey, A.**, The Articulation of Indigenous and Exogenous Orders in Highland New Guinea and Beyond (47–69).

Bijdragen tot de Taal-, Land- en Volkenkunde (Dordrecht)**161. 2005/4**

Niehof, A., R. Jordaan, A. Santoso, Technological and Social Change in a Madurese Fishing Village [1978–2004] (397–432). – **Barnard, T. P.**, *Sedih sampai buta*. Blindness, Modernity, and Tradition in Malay Films of the 1950s and 1960s (433–453). – **Roth, D.**, *Lebensraum* in Luwu. Emergent Identity, Migration, and Access to Land (485–516).

162. 2006/1

Maier, H., Explosions in Semarang (1–34). – **Ricklefs, M. C.**, The Birth of the *abangan* (35–55). – **Retsikas, K.**, The Semiotics of Violence. Ninja, Sorcerers, and State Terror in Post-Soeharto Indonesia (56–94).

Bulletin des Séances (Bruxelles)**50. 2004/3**

Bouvier, P., Partnership: A New Paradigm of Development Cooperation or a Mere Semantic Reconversion? Introductory Remarks (251–259). – **Wolanski, E.**, The Serengeti. An Example of Successful Development through Conservation Made Possible by North-South Partnership (261–269). – **Portaels, F.**, A Partnership with African Countries for a More Efficient Council of Tuberculosis and the Buruli Ulcer (271–282). – **Lenaerts, R.**, Partnership: A New Paradigm of Development Cooperation or a Mere Semantic Reconversion. Pragmatic Approach of the Theme (283–306). – **Lemarchand, R.**, Mythology and Political Violence (309–317).

50. 2004/4

Lame, D. de, Altered and Alternate Generations. Complicities for a Human Development (403–411). – **Goyens, P.**, *Medecin – L'art de guérir*: Lessons from the South (413–422). – **Droesbeke, J.-J.**, An Evolutionary Statistical Issue: Cutting Life into Slices (423–435).

Bulletin of the School of Oriental and African Studies (London)

68. 2005/3

Finkin, J., Enantiodrama: Enantiosemia in Arabic and Beyond (369–386). – **Crone, P.**, How Did the Quranic Pagans Make a Living? (387–399). – **Cuffel, A.**, From Practice to Polemic: Shared Saints and Festivals as “Women’s Religion” in the Medieval Mediterranean (401–419). – **Barrett, T. H.**, Was There an Imperial Distribution of Buddha Relics in Ninth-Century China? (451–454). – **Barrett, T. H.**, Religion and the First Recorded Print Run: Luoyang July, 855 (455–461).

Bullettino di Paletnologia Italiana (Roma)

93–95. 2002–2003

Palma di Cesnola, A., Variazioni nel tempo et nello spazio dei riti funerari del Paleolitico superiore italiano (1–17). – **Fugazzola Delfino, M. A., V. Tiné**, Le statuine fittili femminili del Neolitico italiano. Iconografia e contesto culturale (19–51).

Cahiers d’Études Africaines (Paris)

45. 2005/179–180

Arditi, C., Les “enfants bouviers” du sud du Tchad, nouveaux esclaves ou apprentis éleveurs ? (713–729). – **Deshusses, M.**, Du confiage à l’esclavage: “Petites bonnes” ivoiriennes en France (731–750). – **Bullard, A.**, From Colonization to Globalization: The Vicissitudes of Slavery in Mauritania (751–769). – **Boyer, F.**, L’esclavage chez les Touaregs de Bankilaré au miroir des migrations circulaires (771–803). – **Giuffrida, A.**, Métamorphoses des relations de dépendance chez les Kel Antessar du cercle de Goundam (805–829). – **Razafindralando, L. N.**, Inégalité, exclusion, représentations sur les Hautes Terres centrales de Madagascar (879–903). – **Blanchy, S.**, Esclavage et commensalité à Ngazdja, Comores (905–933). – **Mrad Dall, I.**, De l’esclavage à la servitude. Le cas des Noirs de Tunisie (935–953). – **McDougall, E. A.**, Living the Legacy of Slavery: Between Discourse and Reality. – **Leservoisier, O.**, “Nous voulons notre part!” Les ambivalences du mouvement d’émancipation des *Saafaalbe Hormankoo* de Djéol [Mauritanie] (987–1014). – **Morice, A.**, “Comme des esclave,” ou les avatars de l’esclavage métaphorique (1015–1036). – **Viti, F.**, Travailler pour rien. L’apprentissage en Côte d’Ivoire urbaine [Abidjan, Toumodi] (1037–1067). – **Moulier Boutang, Y.**, Formes de travail non libre. “Accumulation primitive: Préhistoire ou histoire continuée du capitalisme?” (1069–1092). – **Moujoud, N., D. Pourette**, “Traite” de femmes migrantes, domesticité et prostitution. A propos de migrations interne et externe (1093–1121). – **Vergès, F.**, Les troubles de la mémoire. Traite négrière, esclavage et écriture de l’histoire (1143–1178).

46. 2006/181

Sègla, A., A. E. Boko, De la cosmologie à la rationalisation de la vie sociale. Ces mots idààcha qui parlent ou la mémoire d’un type de calendrier yoruba ancien (11–50). – **Niehaus, I.**, Biographical Lessons. Life Stories, Sex, and Culture in Bushbuckridge, South Africa (51–73). – **Abega, S. C., E. K. Magne**, Le premier rapport sexuel chez les jeunes filles à Yaoundé (75–93). – **Riccio, B.**, “Transmigrants” mais pas “nomades.” Transnationalisme mouride en Italie (95–114). – **Yenshu Vubo, E.**, Management of Ethnic Diversity in Cameroon against the Backdrop of Social Crises (135–156).

Cahiers de Littérature orale (Paris)

56. 2004

Privat, J.-M., Si l’oralité m’était contée (23–52). – **Goody, J.**, The Folktale and Cultural History (53–66).

Cambridge Anthropology (Cambridge)

25. 2005/2

Hastrup, K., Performing the World Agency, Anticipation, and Creativity (5–19). – **Hughes-Freeland, F.**, “Tradition and the Individual Talent.” T. S. Eliot for Anthropologists (20–35). – **Hendry, J.**, Creativity as Evidence of Having Persisted through Time (36–49). – **Degen, C.**, Temporality, Narrative, and the Ageing Self (50–63). – **Corsín Jiménez, A.**, After Trust (64–78). – **Grasseni, C.**, Slow Food, Fast Genes. Timescapes of Authenticity and Innovation in the Anthropology of Food (79–94). – **Eriksen, T. H.**, New Work, Flexibility, and the Cult of Creativity (95–107).

Canadian Journal of African Studies (Toronto)

39. 2005/1

Bellagamba, A., Slavery and Emancipation in the Colonial Archives: British Officials, Slave-Owners, and Slaves in the Protectorate of the Gambia [1890–1936] (5–41). – **Lecocq, B.**, The Bellah Question: Slave Emancipation, Race, and Social Categories in Late Twentieth-Century Northern Mali (42–68). – **Bruijn, M. de, L. Pelckmans**, Facing Dilemmas: Former Fulbe Slaves in Modern Mali (69–95). – **Curto, J. C.**, Struggling against Enslavement: The Case of José Manuel in Benguela, 1816–20 (96–122).

39. 2005/2

Evans, M., Insecurity or Isolation? Natural Resources and Livelihoods in Lower Casamance (282–312). – **Maru, J.-C.**, Les racines mondiales du particularisme casamançais (323–337). – **Toliver-Diallo, W. J.**, “The Woman Who Was More Than a Man.” Making Aline Sitoe Diatta into a National Heroine in Senegal (338–

360). – **Foucher, V.**, La guerre des dieux? Religions et séparatisme en Basse Casamance (361–388). – **Jong, F. de**, A Joking Nation: Conflict Resolution in Senegal (389–413). – **Tomàs, J.**, “La parole de paix n’a jamais tort.” La paix et la tradition dans le royaume d’Oussouye [Casamance, Sénégal] (414–441).

39. 2005/3

Lombardo, A. P., R. E. Howard-Hassmann, Africans on Reparations: An Analysis of Elite and Activist Opinion (517–548).

Catalyst (Port Moresby)

36. 2006/1

Gibbs, P., Limited Preferential Voting and Enga Political Culture (3–25). – **Fey, W.**, Traditions of Conflict Resolution in Papua New Guinea and in Australia (48–80).

China heute (Sankt Augustin)

24. 2005/6

Qiongxin, Z., Die konstitutionelle Bedeutung religiöser Ethik in Ost und West (234–241).

Comparative Civilizations Review

(Scranton)

53. 2005

Enzmann, R. D., D. T. Burgy, Reading Europe’s Paleolithic Writing (11–33). – **Thompson, J.**, Cultural Relativism or Covert Universalism? The Metaethics of Multiculturalism (34–51). – **O’Brien, P.**, Europe: A Civilization on the Edge (52–85).

54. 2006

Keccses, C. S., Extrapolating the Trends of the Most Significant Patterns of World History (28–52). – **Páles, E., M. Mikulecky**, Periodic Emergence of Great Historians in the History of Ancient Greece, Rome, and China (53–63).

Comparative Sociology (Leiden)

4. 2005/3–4

Weakliem, D. L., R. Andersen, A. F. Heath, By Popular Demand: The Effect of Public Opinion on Income Inequality (261–284). – **Bussmann, M., I. de Soysa, J. R. Oneal**, The Effect of Globalisation on National Income Inequality (285–312). – **Marsh, R. M.**, Tolerance of Civil Liberties in a New Democracy (313–338). – **Wernet, C. A., C. Elman, B. F. Pendleton**, The Postmodern Individual: Structural Determinants of Attitudes (339–364). – **Smith, T. W., P. P. Mohler, J. Harkness, N. Onodera**, Methods for Assessing and Calibrating Response Scales across Countries and Lan-

guage (363–415). – **Yoshino, R.**, Trust and National Character: Japanese Sense of Trust, Cross-National and Longitudinal Surveys (417–450). – **Pahre, R.**, Hegemony and the International Economy (451–477).

Comparative Studies in Society and History (Cambridge)

47. 2005/4

Sartori, A., The Resonance of “Culture:” Framing a Problem in Global Concept-History (676–699). – **Ben-ton, L.**, Legal Spaces of Empire: Piracy and the Origins of Ocean Regionalism (700–724). – **Blecher, R.**, Citizens without Sovereignty: Transfer and Ethnic Cleansing in Israel (725–754). – **Gellner, D. N.**, The Emergence of Conversion in a Hindu-Buddhist Polytropy: The Kathmandu Valley, Nepal, c. 1600–1995 (755–780). – **Engelke, M.**, The Early Days of Johane Masowe: Self-Doubt, Uncertainty, and Religious Transformation (781–808).

48. 2006/1

Böröcz, J., Goodness Is Elsewhere: The Role of European Difference (110–138). – **Sarkar, M.**, Difference in Memory (139–168). – **Roy, S.**, Seeing a State: National Commemorations and the Public Sphere in India and Turkey (200–232).

48. 2006/2

Delaney, C., Columbus’ Ultimate Goal: Jerusalem (260–292). – **Barnes, R. H.**, Maurice Godelier and the Metamorphosis of Kinship: A Review Essay (326–358). – **Vaz da Silva, F.**, Sexual Horns: The Anatomy and Metaphysics of Cuckoldry in European Folklore (396–418).

Congo-Afrique (Kinshasa)

45. 2005/398

Awak’Ayom, A., Une “coalition chrétienne” pour le changement intégral en RDC ? (405–422). – **Ekwa M.**, Les chrétiens face à la question de nationalité et de citoyenneté. De la citoyenneté au développement de la RDC (423–430).

Contributions to Indian Sociology

(New Delhi)

39. 2005/1

Jeffrey, C., P. Jeffrey, R. Jeffrey, When Schooling Fails: Young Men, Education, and Low-Caste Politics in Rural North India (1–38). – **Froerer, P.**, Challenging Traditional Authority: The Role of the State, the Divine, and the RSS (39–73). – **Zou, D. V.**, Raiding the Dreaded Past: Representations of Headhunting and Human Sacrifice in North-East India (75–105). – **Philips,**

A., The Kinship, Marriage, and Gender Experiences of Tamil Women in Sri Lanka's Tea Plantations (107–142).

39. 2005/2

Chatterji, R., Plans, Habitation, and Slum Redevelopment: The Production of Community in Dharavi, Mumbai (197–218). – **Simpson, E.**, The “Gujarat” Earthquake and the Political Economy of Nostalgia (219–249). – **Hodges, S.**, Revolutionary Family Life and the Self Respect Movement in Tamil South India, 1926–49 (251–277). – **Staples, J.**, Becoming a Man: Personhood and Masculinity in a South Indian Leprosy Colony (279–305).

39. 2005/3

Devika, J., The Malayali Sexual Revolution: Sex, “Liberation,” and Family Planning in Kerala (343–374). – **Srivastava, S.**, *Ghummakkads*, a Woman's Place, and the LTC-walas. Towards a Critical History of “Home,” “Belonging,” and “Attachment” (375–405).

Cultural Anthropology (Arlington)

20. 2005/4

Busse, M., Wandering Hero Stories in the Southern Lowlands of New Guinea: Culture Areas, Comparison, and History (443–473). – **Maurer, B.**, Due Diligence and “Reasonable Man,” Offshore (474–505). – **Lukose, R.**, Empty Citizenship: Protesting Politics in the Era of Globalization (506–533). – **Bloch, A.**, Longing for the *Kollektiv*: Gender, Power, and Residential Schools in Central Siberia (534–569). – **McGranaham, C.**, Truth, Fear, and Lies: Exile Politics and Arrested Histories of the Tibetan Resistance (570–608).

21. 2006/1

Schwenkel, C., Recombinant History: Transnational Practices of Memory and Knowledge Production in Contemporary Vietnam (3–30). – **Willford, A.**, The “Already Surmounted” yet “Secretly Familiar:” Malaysian Identity as Symptom (31–59). – **Sharma, A.**, Crossbreeding Institutions, Breeding Struggle: Women's Empowerment, Neoliberal Governmentality, and State (Re) Formation in India (60–95). – **Hale, C. R.**, Activist Research v. Cultural Critique: Indigenous Land Rights and the Contradictions of Politically Engaged Anthropology (96–120). – **Castañeda, Q. E.**, Ethnography in the Forest: An Analysis of Ethics in the Morals of Anthropology (121–145).

Culture and Religion (Richmond)

6. 2005/2

Waggoner, M., Restaging the Secular: Response to the Critique of Morality and Secular Reason (237–261). – **Lindquist, G.**, Healers, Leaders, and Entrepreneurs: Shamanic Revival in Southern Siberia (263–285). – **Gilliat-Ray, S.**, From “Chapel” to “Prayer Room:” The

Production, Use, and Politics of Sacred Space in Public Institutions (287–308). – **Armet, S.**, Controlling the Means of Production: The Urban Poor in an Age of Globalisation (309–326).

6. 2005/3

Bradley, T., Does Compassion Bring Results? A Critical Perspective on Faith and Development (337–351). – **Parish, J.**, From Liverpool to Freetown: West African Witchcraft, Conspiracy, and the Occult (353–361). – **Burack C., J. J. Josephson**, Origin Stories: Same-Sex Sexuality and Christian Right Politics (369–392). – **Park, J. K.**, “Creating My Own Cultural and Spiritual Bubble:” Case of Cultural Consumption by Spiritual Seeker Anime Fans (393–413).

7. 2006/1

John, G. St., Electronic Dance Music Culture and Religion: An Overview (1–25). – **Lynch, G., E. Badger**, The Mainstream Post-Rave Club Scene as a Secondary Institution. A British Perspective (27–40). – **D'Andrea, A.**, The Spiritual Economy of Nightclubs and Raves: Osho Sannyasins as Party Promoters in Ibiza and Pune/Goa (61–75). – **Lau, S. S.-C.**, Churched Ibiza: Evangelical Christianity and Club Culture (77–92). – **Till, R.**, The Nine O'Clock Service: Mixing Club Culture and Postmodern Christianity (93–110).

Curare (Wiesbaden)

27. 2004/3

Schmidt, B. E., Voodoo-Medizin in New York City. Zur Relevanz religiöser Heilung in der Migration (201–208). – **Gronover, A.**, Teilnehmende Beobachtung in religiösen Kontexten – Erfahrung und Reflexion als Methode? (209–214). – **Knipper, M.**, Behandeln und Beobachten – methodische Konsequenzen aus der Doppelrolle als ethnologisch forschender Arzt (215–224). – **Verwey, M.**, Schmerzpatientinnen und -patienten mit Migrationshintergrund aus der Perspektive von medizinischen und paramedizinischen Fachkräften (225–238). – **Zahlten-Hinguranage, A., L. Bernd, D. Sabo**, Die persönliche und soziale Konstruktion des Körpers – Medizinethnologie im klinischen Alltag einer deutschen orthopädisch-onkologischen Klinik (239–246). – **Lauer, M. B.**, “Da kannst Du nichts machen – die Globalisierung ...” Neuere Theorien des Kulturtransfers und ihre Grenzen (253–261). – **Patemann-Hinz, H.**, Die Ahnenkrankheit *hadhimu*. Krankheit verhandeln statt “Panado” schlucken. Eine Feldforschung bei den Hambukushu von Namibia (263–278). – **Kuntner, L.**, Zum Umgang mit der Nachgeburt. Plazentabestattung im Kulturvergleich (279–293).

28. 2005/1

Chopra, A. S., Globaler Āyurveda – eine Āyurveda-Klinik in Deutschland (39–42). – **Richter, K., K. Richter**, Transferschritte für die Arbeit mit “Rituellen Körperhaltungen und Ekstatischer Trance nach Felicitas Goodman” in der Psychotherapie (43–52). – **Balzer,**

C., Ayahuasca Rituals in Germany: The First Steps of the Brazilian Santo Daime Religion in Europe (53–66). – **Schröder, E.**, Das 50 Jahre alte Konzept des “Signalismus in der Kunst der Naturvölker” von Katesa Schlosser. Eine Interpretationshilfe für das Verständnis künstlerischer Darstellung aus Ritual, Alltag und Klinik in gesunden und in kranken Tagen (75–85).

Current Anthropology (Chicago)

46. 2005/4

Schneider, J., P. Schneider, Mafia, Antimafia, and the Plural Cultures of Sicily (501–520). – **Sutter, R. C., R. J. Cortez**, The Nature of Moche Human Sacrifice: A Bio-Archaeological Perspective (521–549).

46. 2005/5

Barker, J., Engineers and Political Dreams: Indonesia in the Satellite Age (703–727). – **Aporta, C., E. Higgs**, Satellite Culture: Global Positioning Systems, Inuit Wayfinding, and the Need for a New Account of Technology (729–753). – **Horst, H., D. Miller**, From Kinship to Link-Up Cell Phones and Social Networking in Jamaica (755–778). – **Yongming, Z.**, Living on the Cyber Border. Minjian Political Writers in Chinese Cyberspace (779–803). – **Green, S., P. Harvey, H. Knox**, Scales of Place and Networks: An Ethnography of the Imperative to Connect through Information and Communications Technologies (805–826).

46. 2005/Supplement

Lock, M., Eclipse of the Gene and the Return of Divination (847–870).

47. 2006/1

Clendon, M., Reassessing Australia’s Linguistic Prehistory (39–61). – **Rosenthal, J. P.**, Politics, Culture, and Governance in the Development of Prior Informed Consent in Indigenous Communities (119–142). – **Kramer, K. L., G. P. McMillan**, The Effect of Labor-Saving Technology on Longitudinal Fertility Changes (165–172). – **Gurven, M.**, The Evolution of Contingent Cooperation (185–192).

Entwicklungsethnologie (Trier)

14. 2005/1–2

Benda-Beckmann, F. von, K. von Benda-Beckmann, W. Heise, M. Schönhuth (Hrsg.), Recht und Entwicklung – Law and Development (5–221).

Erdkunde (Bonn)

60. 2006/1.

Bauer, S., A. Escher, S. Knieper, Essaouira. “The Wind City” as a “Cultural Product” (25–39).

Ethnic and Racial Studies

(Henley-on-Thames)

29. 2006/1

Massey, D. S., M. J. Fischer, The Effect of Childhood Segregation in Minority Academic Performance at Selective Colleges (1–26). – **Tzaneli, R.**, “Not My Flag!” Citizenship and Nationhood in the Margins of Europe [Greece, October 2000/2003] (27–49). – **Janmaat, J. G.**, Popular Conceptions of Nationhood in Old and New European Member States: Partial Support for the Ethnic-Civic Framework (50–78). – **Pickering, P. M.**, Generating Social Capital for Bridging Ethnic Divisions in the Balkans: Case Studies of Two Bosniak Cities (79–103). – **Howard, K.**, Constructing the Irish of Britain: Ethnic Recognition and the 2001 UK Censuses (104–123). – **Wherry, F. F.**, The Nation-State, Identity Management, and Indigenous Crafts: Constructing Markets and Opportunities in Northwest Costa Rica (123–152). – **Robson, K., R. Berthoud**, Age at First Birth and Disadvantage among Ethnic Groups in Britain (153–172).

29. 2006/2

Fox, J. E., Consuming the Nation: Holidays, Sports, and the Production of Collective Belonging (217–236). – **Murji, K.**, Using Racial Stereotypes in Anti-Racist Campaigns (260–280). – **Kulyk, V.**, Constructing Common Sense: Language and Ethnicity in Ukrainian Public Discourse (281–314). – **Goldberg, D. T.**, Racial Europeanization (331–364).

29. 2006/3

Nayak, A., After Race. Ethnography, Race, and Post-Race Theory (411–430). – **Trondman, M.**, Disowning Knowledge: To Be or Not to Be “the Immigrant” in Sweden (431–451). – **Kalra, V. S.**, Ethnography as Politics: A Critical Review of British Studies of Racialized Minorities (452–470). – **Ali, S.**, Racializing Research: Managing Power and Politics (471–486). – **Twine, F. W.**, Visual Ethnography and Racial Theory: Analyzing Family Photograph Albums as Archives of Interracial Intimacies (487–511). – **Knowles, C., D. Harper**, Seeing Race through the Lens (512–529).

Ethnography (London)

6. 2005/2

Sherman, R., Producing the Superior Self: Strategic Comparison and Symbolic Boundaries among Luxury Hotel Workers (131–158). – **Skuse, A.**, Voices of Freedom: Afghan Politics in Radio Soap Opera (159–181). – **O’Connor, E.**, Embodied Knowledge: The Experience of Meaning and the Struggle towards Proficiency in Glassblowing (183–204). – **Blommaert, J., J. Collins, S. Slembrouck**, Polycentricity and Interactional Regimes in Global Neighbourhoods (205–235).

6. 2005/3

Chari, S., V. Gidwani, Introduction: Grounds for a

Spatial Ethnography of Labor (267–281). – **Erickson, K., J. L. Pierce**, Farewell to the Organization Man: The Feminization of Loyalty in High-End and Low-End Service Jobs (283–313). – **Mann, G.**, What's a Penny Worth? Wages, Prices, and the American Working Man (315–355). – **Cravey, A. J.**, Desire, Work, and Transnational Identity (357–383). – **Mills, M. B.**, Engendering Discourses of Displacement: Contesting Mobility and Marginality in Rural Thailand (385–419).

6. 2005/4

Hancock, B. H., Steppin' out of Whiteness (427–461). – **Takano, T.**, Connections with the Land: Land-Skills Courses in Igloodik, Nunavut (463–486). – **Yang, S.-Y.**, Imagining the State: An Ethnographic Study (487–516). – **Božić-Vrbančić, S.**, “After All, I Am Partly Māori, Partly Dalmatian, but First of All I Am a New Zealander” (517–542). – **Hsu, C. L.**, A Taste of “Minority:” Working in a Western Restaurant in Market Socialist China (543–565).

Ethnohistory (Durham)

52. 2005/4

Steverlynck, A., To What Extent Were Amazon Women Facts, Real or Imagined, of Native Americans? (689–726).

Ethnologia Europaea (Göttingen)

34. 2004/2

Arvastson, G., T. Butler, Metamorphoses, Transformations, and European Cities (5–17). – **Shaw, S., J. Karmowska**, The Multicultural Heritage of European Cities and Its Re-presentation through Regeneration Programmes (41–56). – **Evans, G., J. Foord**, Rich Mix Cities. From Multicultural Experience to Cosmopolitan Engagement (71–84).

Ethnology (Pittsburgh)

44. 2005/2

Dernbach, K. B., Spirits of the Hereafter: Death, Funerary Possession, and the Afterlife in Chuuk, Micronesia (99–123). – **Buckser, A.**, Chabad in Copenhagen: Fundamentalism and Modernity in Jewish Denmark (125–145). – **Palmer, C. T.**, Mummies and Moshers: Two Rituals of Trust in Changing Social Environments (147–166). – **Avieli, N.**, Vietnamese New Year Rice Cakes: Iconic Festive Dishes and Contested National Identity (167–187). – **Lohmann, R. I.**, The Afterlife of Asabano Corpses: Relationships with the Deceased in Papua New Guinea (189–206).

44. 2005/3

Perry, D. L., Wolof Women, Economic Liberalization, and the Crisis of Masculinity in Rural Senegal

(207–226). – **Natrajan, B.**, Caste, Class, and Community in India: An Ethnographic Approach (227–241). – **Draper, P., C. Haney**, Patrilinear Bias among a Traditionally Egalitarian People: Ju/Hoansi Naming Practice (243–259). – **Bondarenko, D., A. Kazan-kov, D. Khaltourina, A. Korotayev**, Ethnographic Atlas XXXI: Peoples of Easternmost Europe (261–289).

Ethnomusicology (Bloomington)

49. 2005/3

Reed, D. B., “The *Ge* is in the Church” and “Our Parents Are Playing Muslim:” Performance, Identity, and Resistance among the Dan in Postcolonial Côte d’Ivoire (347–367). – **Baker, G.**, ¡Hip Hop, Revolución! Nationalizing Rap in Cuba (368–402). – **Miller, R. S.**, Performing Ambivalence: The Case of Quadrille Music and Dance in Carriacou, Grenada (405–440). – **Dor, G.**, Uses of Indigenous Music Genres in Ghanaian Choral Art Music: Perspectives from the Works of Amu, Blege, and Dor (441–475).

50. 2006/1

Manabe, N., Globalization and Japanese Creativity: Adaptations of Japanese Language to Rap (1–31). – **Hutchinson, S.**, *Mengue Típico* in Santiago and New York: Transnational Regionalism in a Neo-Traditional Dominican Music (37–72). – **Benadon, F.**, Slicing the Beat: Jazz Eighth-Notes as Expressive Microrhythm (73–98). – **Gerischer, C.**, *O Suingue Baiano*: Rhythmic Feeling and Microrhythmic Phenomena in Brazilian Percussion (99–119). – **López Viera, J. Á.**, The *Baile del Tambor* of the Island of La Gomera (120–140).

Ethnos (Stockholm)

70. 2005/4

Ninetto, A., “An Island of Socialism in a Capitalist Country:” Postsocialist Russian Science and the Culture of the State (443–464). – **Vann, E. F.**, Domesticating Consumer Goods in the Global Economy: Examples from Vietnam and Russia (465–488). – **Phillips, S. D.**, Civil Society and Healing: Theorizing Women’s Social Activism in Post-Soviet Ukraine (489–514). – **Wanner, C.**, Money, Morality, and New Forms of Exchange in Postsocialist Ukraine (515–537). – **Moore, S. F.**, Key Informants on the History of Anthropology Part of the Story: A Memoir (538–566).

71. 2006/1

Ingold, T., Rethinking the Animate, Re-Animating Thought (9–20). – **Hornborg, A.**, Animism, Fetishism, and Objectivism as Strategies for Knowing (or Not Knowing) the World (21–32). – **Bird-David, N.**, Animistic Epistemology: Why Do Some Hunter-Gatherers Not Depict Animals? (33–50). – **Scott, C.**, Spirit and Practical Knowledge in the Person of the Bear among Wemindji Cree Hunters (51–66). – **Lepri, I.**, Identity

and Otherness among the Ese Ejja of Northern Bolivia (67–88). – **Sneath, D.**, Transacting and Enacting: Corruption, Obligation, and the Use of Monies in Mongolia (89–112).

Ethos (London)

33. 2005/4

Levy, R. I., Ethnography, Comparison, and Changing Times (433–458).

34. 2006/1

Walkerdine, V., Workers in the New Economy: Transformation as Border Crossing (10–41). – **Cassaniti, J.**, Toward a Cultural Psychology of Impermanence in Thailand (58–88). – **Pratt Ewing, K.**, Revealing and Concealing: Interpersonal Dynamics and the Negotiation of Identity in the Interview (89–122). – **Erdreich, L.**, Degendering the Honor/Care Conflation: Palestinian Israeli University Women's Appropriations of Independence (132–164).

Etnofoor (Amsterdam)

18. 2005/1

Bendix, R., Introduction: Ear to Ear. Nose to Nose. Skin to Skin. The Senses in Comparative Ethnographic Perspective (3–14). – **Marvin, G.**, Sensing Nature. Encountering the World in Hunting (15–26). – **Walmsley, E.**, Race, Place, and Taste. Making Identities through Sensory Experience (43–66). – **Young, D.**, The Smell of Green-Ness. Cultural Synaesthesia in the Western Desert [Australia] (61–77). – **Hsu, E.**, Acute Pain Inflation as Therapy (78–96). – **Moeran, B.**, Japanese Fragrance Descriptives and Gender Constructions. Preliminary Steps towards an Anthropology of Olfaction (97–123). – **Orlove, B., M. Kabugo**, Signs and Sight in Southern Uganda. Representing Perception in Ordinary Conversation (124–141).

Études Inuit (Québec)

29. 2005/1–2

Csonka, Y., Les sens inuit de l'histoire et leurs divergences au Groenland de l'Ouest et au Nunavut (476–65). – **Krupnik, I.**, "When Our Words Are Put to Paper." Heritage Documentation and Reversing Knowledge Shift in the Bering Strait Region (67–90). – **Gearheard, S.**, Using Interactive Multimedia to Document and Communicate Inuit Knowledge (91–114). – **Charrest, P.**, Les assistants de recherche amérindiens en tant que médiateurs culturels: Expériences en milieux innu et atikamekw du Québec (115–129). – **Vakhtin, N.**, Two Approaches to Reversing Language Shift and the Soviet Publication Program for Indigenous Minorities (131–147). – **Andersen, C., A. Johns**, Labrador Inuititut: Speaking into the Future (187–205). – **Collette, V.**,

Rétention linguistique et changement social à Mistissini (207–219). – **Aporta, C.**, From Map to Horizon; from Trail to Journey; Documenting Inuit Geographical Knowledge (221–231).

European Review of Native American Studies (Altenstadt)

19. 2005/2

Ferrara, N., G. Lanoue, Healing Fragile Selves. Emotional Expression and Psychotherapy among the Quebec Cree (41–50).

FF Network for the Folklore Fellows (Turku)

29. 2005

Kaivola-Bregenhøj, A., Homo Narrans – People Making Narratives (3–11).

Folklore (London)

116. 2005/2

Schmidt, S., Children in Nama and Damara Tales of Magic (155–171). – **Howard, R. G.**, A Theory of Vernacular Rhetoric: The Case of the "Sinner's Prayer" Online (172–188).

116. 2005/3

Abu-Rabia, A., The Evil Eye and Cultural Beliefs among the Bedouin Tribes of the Negev, Middle East (241–254). – **Cavaglioni, G., R. Sela-Shayovitz**, The Cultural Construction of Contemporary Satanic Legends in Israel (255–271). – **Tuczay, C. A.**, Motifs in the *Arabian Nights* and in Ancient and Medieval European Literature (272–291). – **Gencarella Olbrys, S.**, Money Talks: Folklore in the Public Sphere (292–310).

117. 2006/1

Russel, I., Working with Tradition: Towards a Partnership Model of Fieldwork (15–32). – **Power, R.**, A Place of Community: "Celtic" Iona and Institutional Religion (33–53). – **Marianthi, K.**, The Folk Cult of St. Phanourios in Greece and Cyprus, and Its Relationship with the International Tale Type 804 (54–74). – **Hugoson, M.**, "Instant Tradition:" The Introduction of the Swedish Easter Tree (75–86). – **Gaudet, M.**, Ribbon Pulls in Wedding Cakes: Tracing a New Orleans Tradition (87–96). – **Sanga, I.**, *Kumpolo*: Aesthetic Appreciation and Cultural Appropriation of Bird Sounds in Tanzania (97–102).

Geo (Hamburg)

2005/12

George, U., Sudan: Erzengel und Heilige am Nil: Ein Vorposten des Christentums kommt nach Jahrhunderten

wieder ans Licht (18–40). – **Eckhardt, E.**, Sebastian Münster. Von einem, der daheim blieb, die Welt zu entdecken (150–164).

Hemispheres (Warszawa)

20. 2005

Zimon, H., Burial Rituals of Elderly People among the Konkomba of Northern Ghana (59–75). – **Kownacki, P.**, The Political Aspect of Cultural Conditions for the African Union's Functioning (109–119). – **Mrozek-Dumanowska, A.**, The Survival of Ancient Rituals in Contemporary Arab Countries (133–140). – **Kraśniewski, M.**, Tro Adherents in West Africa. Tradition and Slavery (141–150).

L'Homme (Paris)

175–176. 2005

Colleyn, J.-P., Fiction et fictions en anthropologie (147–163). – **Keck, F.**, Fiction, folie, fétichisme. Claude Lévi-Strauss entre Comte et *La Comédie humaine* (203–218). – **Debaene, V.**, Ethnographie / fiction. À propos de quelques confusions et faux paradoxes (219–232).

177–178. 2006

Williams, P., Standards et standardisation. Sur un aspect du répertoire des musiciens de jazz (7–48). – **Lortat-Jacob, B.**, L'image musicale du souvenir. *Georgia on my Mind* by Ray Charles (49–72). – **Pierrepont, A.**, *Let My Children Hear Music*. Pour une ethnographie des phénomènes de transmission dans le champ jazzistique (73–105). – **Morand, K.**, "Apprendre à chanter." Essai sur l'enseignement du jazz vocal (107–129). – **Martin, D.-C.**, *Le myosotis, et puis la rose ...*. Pour une sociologie des "musiques de masse" (131–153). – **Arom, S., D.-C. Martin**, Combiner les sons pour réinventer le monde. *La World Music: Sociologie et analyse musicale* (155–177). – **Schaeffner, A.**, *Introduction à Musique et danses funéraires chez les Dogons de Sanga* [texte établi, présenté et annoté par Jean Jamin, suivi de "Schaeffner aux tambours" par Bernard Lortat-Jacobi] (207–249). – **Adam, M.**, Nouvelles considérations dubitatives sur la théorie de la magie et de la sorcellerie en Afrique noire (279–302). – **Maj, É.**, Croyances et convenances iakoutes autour du *sobo*. Ethnographie du poisson où tout est bon (303–327). – **Tétart, G.**, Entomologie, éthologie et dérives anthropologiques (329–347). – **Derlon, B., M. Judy-Ballini**, Collectionneur/collectionné. L'art primitif, le discours de la passion et la traversée imaginaire des frontières (349–372). – **Fogel, F.**, Du mariage "arabe" au sens de la parenté. De "frère-frère" à "frère-sœur" (373–394). – **Hage, P.**, Dravidian Kinship System in Africa (395–407).

Indiana (Berlin)

22. 2005

Gareis, I., Identidades latinoamericanas frente al colonialismo – una apreciación histórico-antropológica: Introducción al dossier (9–18). – **Ruiz Moras, E.**, Comunitas, Ritual Action, and Open Identities among the Toba Taksek of the Central Chaco (45–53). – **Masson, P.**, Aspectos de la identidad étnico-cultural e histórico-social manifestada en la cultura tradicional indígena de una región de los Andes Ecuatorianos (73–100). – **Acuña Delgado, Á.**, Semana Santa en Norogachi: Fiesta y espectáculo del sincretismo religioso rarámuri (101–126).

International Journal of African Historical Studies (Boston)

38. 2005/2

Isaacman, A., Displaced People, Displaced Energy, and Displaced Memories: The Case of Cahora Bassa, 1970–2004 (201–238). – **Jansen, J.**, Hunting Griots? Three "German" Studies in Oral Tradition (329–336).

International Journal of American Linguistics (Chicago)

71. 2005/3

Collins, W. M., Codeswitching Avoidance as a Strategy for Mam (Maya) Linguistic Revitalization (239–276).

71. 2005/4

Voort, H. van der, Kwaza in Comparative Perspective (365–412).

Inter-Religio (Taipei)

46. 2005

Kim, S.-n., Korean Shamanic Practice in Cyber Culture (3–20). – **Tomomasa, T.**, Introduction to the Study of the Religious Factor in Japanese Comics (21–29). – **Rika, M.**, The Understanding Reception of Re-Incarnation in Contemporary Japan (30–38).

Islam and Christian-Muslim Relations (Birmingham)

17. 2006/1

Dragonas, T., A. Frangoudaki, Educating the Muslim Minority in Western Thrace (21–41).

Journal de la Société des américanistes (Paris)

91. 2005/1

Castañeda de la Paz, M., El Códice X o los anales del grupo de la *Tira de peregrinación*. Evolución pictográfica y problemas en su análisis interpretativo (7–40). – **Yvinec, C.**, Que disent les tapis ? De la communication avec les non-humains en Amazonie (41–70). – **Désveaux, E.**, L'Amérique ou le grand renoncement à Durkheim (71–79). – **Capone, S.**, Introduction : Repenser les "Amériques noirs." Nouvelles Perspectives de la recherche afro-américaniste (83–91). – **Guedi, P.**, Du panafricanisme à la réafricanisation : Formation et actualité du mouvement akan aux Etats-Unis (93–112). – **Testa, S.**, La "lucumisation" des cultes d'origine africains à Cuba : Le cas de Sagua la Grande (113–138). – **Parés, L.N.**, The Birth of the Yoruba Hegemony in Post-Abolition Candomblé (139–159). – **Rey, T.**, Toward an Ethnohistory of Haitian Pilgrimage (161–184). – **Siffredi, A.**, Cuando la persona se deshumaniza: Des-centramiento y jaguarización en la sociedad nivacle (185–210).

91. 2005/2

Harkin, M.E., Object Lessons. The Question of Cultural Property in the Age of Repatriation (9–29). – **Zuidema, R.T.**, Problèmes de structure dans les Andes. De la parenté, de la polygynie et des moieties à Cuzco (31–49). – **Boidin, C.**, *Tperekue* ou abandonner sa demeure. Une population rurale guaranophone du Paraguay (51–82). – **Palmié, S.**, *Ackee and Saltfish* vs. *amalá con quimbombó*? A Note on Sidney Mintz' Contribution to the Historical Anthropology of African American Cultures (89–122). – **Hoffmann, O.**, Renaissance des études afromexicaines et production de nouvelles identités ethniques (123–152). – **Argyriadis, K.**, *Ramas*, familles, réseaux. Les supports sociaux de la diffusion de la santería cubaine [Cuba-Mexique] (153–183). – **Frigerio, A., A.P. Oro**, Guerre sainte dans le Cône sud latino-américain : Pentecôtistes *versus* umbandistes (185–218).

The Journal of African History (Cambridge)

47. 2006/1

Oppen, A. von, The Village as Territory: Enclosing Locality in Northwest Zambia, 1950 s to 1990 s (57–75). – **Fourchard, L.**, Lagos and the Invention of Juvenile Delinquency in Nigeria, 1920–1960 (115–137).

Journal of American Folklore (Washington)

118. 2005/469

Prahlad, S.A., Africana Folklore: History and Challenges (253–270). – **Kerr, A.E.**, The Paper Bag Prin-

ciple: Of the Myth and the Motion of Colorism (271–289). – **Haring, L.**, Eastward to the Islands: The Other Diaspora (290–307). – **Sánchez-Carretero, C.**, *Santos y Misterios* as Channels of Communication in the Diaspora: Afro-Dominican Religious Practices Abroad (308–326). – **Largey, M.**, Recombinant Mythology and the Alchemy of Memory: Occide Jeanty, Ogou, and Jean-Jacques Dessalines in Haiti (327–353). – **McMahon, F.F.**, Repeat Performance: Dancing DiDinga with the Lost Boys of Southern Sudan (354–379).

118. 2005/470

Dundes, A., Folkloristics in the Twenty-First Century [AFS Invited Presidential Plenary Address, 2004] (385–408). – **Bronner, S.J.**, Contesting Tradition: The Deep Play and Protest of Pigeon Shoots (409–452). – **Wickwire, W.**, Stories from the Margins: Toward a More Inclusive British Columbia Historiography (453–474).

119. 2006/471

Dyen, D.J., *Routes to Roots*: Searching for the Streetlife of Memory (19–29). – **Rahn, M.**, Laying a Place at the Table: Creating Public Foodways Models from Scratch (30–46). – **Chittenden, V.A.**, "Put Your Very Special Place on the North Country Map!" Community Participation in Cultural Landmarking (47–65).

Journal of Anthropological Research (Albuquerque)

61. 2005/3

Blum, S.D., Five Approaches to Explaining "Truth" and "Deception" in Human Communication (289–315). – **Bacigalupo, A.M.**, The Creation of a Mapuche Sorcerer: Sexual Ambivalence, the Commodification of Knowledge, and the Coveting of Wealth (317–336). – **Charles, J.O.**, Social Relations and the "Trinity" in Ibibio Kinship: The Case of Ibibio Immigrants in Akpabuyo (Efikland), Nigeria (337–356). – **Shapira, R.**, Academic Capital or Scientific Progress? A Critique of Studies of Kibbutz Stratification (357–380).

62. 2006/1

Novak, S.A., L. Rodseth, Remembering Mountain Meadows: Collective Violence and the Manipulation of Social Boundaries (1–25). – **Reyes-García, V., R. Godoy, V. Vadez, T. Huanca, W. R. Leonard**, Personal and Group Incentives to Invest in Prosocial Behavior: A Study in the Bolivian Amazon (81–101).

The Journal of Asian Studies (Ann Arbor)

64. 2005/3

Glover, W.J., Objects, Models, and Exemplary Works: Educative Sentiment in Colonial India (539–566). – **Claypool, L.**, Zhang Jian and China's First Museum (567–604). – **Aguilar, F.V. Jr.**, Tracing Origins.

Illustrado Nationalism and the Racial Science of Migration Waves (605–637). – **Henry, T. A.**, Sanitizing Empire: Japanese Articulations of Korean Otherness and the Construction of Early Colonial Seoul, 1905–1919 (639–675).

64. 2005/4

Blackwood, E., Gender Transgression in Colonial and Postcolonial Indonesia (849–879). – **Lee, N.**, Representing the Worker: The Worker-Intellectual Alliance of the 1980s in South Korea (911–937). – **Sökefeld, M.**, From Colonialism to Postcolonial Colonialism: Changing Modes of Domination in the Northern Areas of Pakistan (939–973).

Journal of Contemporary Religion (London)

21. 2006/1

Bartholomew, R., Publishing, Celebrity, and the Globalisation of Conservative Protestantism (1–13). – **Ezzy, D.**, White Witches and Black Magic: Ethics and Consumerism in Contemporary Witchcraft (15–31). – **Hjelm, T.**, Between Satan and Harry Potter: Legitimizing Wicca in Finland (33–48). – **Parsons, G.**, Civil Religion and the Invention of Tradition: The Festival of Saint Ansano in Siena (49–67). – **Versteeg, P.**, Marginal Christian Spirituality: An Example from a Dutch Meditation Group (83–97).

Journal of Mediterranean Studies (Letchworth)

15. 2005/1

Just, R., In Defence of Rules: Pierre Bourdieu en Grèce (1–24). – **Schubert, V.**, Dynamics of Macedonian Kinship in a Mediterranean Perspective: Contextualizing Ideologies and Pragmatics of Agnation (25–49). – **Kenna, M. E.**, Why Does Incense Smell Religious? Greek Orthodoxy and the Anthropology of Smell (51–70). – **Ginkel, R. van**, Killing Giants of the Sea: Contentious Heritage and the Politics of Culture (71–98). – **Fournier, S.**, Old Resources for New Ceremonies: Building up Olive Products as New Leisure and as Cultural Heritage in Mediterranean France (99–120).

The Journal of Pacific History (Canberra)

40. 2005/1

Chapple, S., Sex Inequality in the Maori Population in the Prehistoric, Proto-Historic, and Early Historic Eras in a Trans-Polynesian Context (1–21). – **Johnston, E.**, Reinventing Fiji at 19th-Century and Early 20th-Century

Exhibition (23–44). – **Campbell, I. C.**, Resistance and Colonial Government: A Comparative Study of Samoa (45–69). – **Campbell, I. C.**, Pacific Currents. The Quest for Institutional Reform in Tonga (91–104).

40. 2005/3

Wood, M., Charles Lane-Poole and Early Forest Surveys of Papua and New Guinea (289–309). – **Doran, S.**, Wanting and Knowing Best: Motive and Method in Australia's Governance of PNG, 1966–69 (311–321). – **Douglas, B.**, Notes on "Race" and the Biologisation of Human Difference (331–338).

Journal of Religion in Africa (Leiden)

35. 2005/4

Loimeier, R., Translating the Qur'ān in Sub-Saharan Africa. Dynamics and Disputes (403–423). – **Janson, M.**, Roaming about for God's Sake: The Upsurge of the *Tablīgh Jamā'at* in The Gambia (459–481). – **Desplat, P.**, The Articulation of Religious Identities and Their Boundaries in Ethiopia: Labelling Difference and Processes of Contextualization in Islam (482–505).

The Journal of the Royal Anthropological Institute (London)

11. 2005/4

Yan, Y., The Individual and Transformation of Bridewealth in Rural North China (637–658). – **Were, G.**, Thinking through Images: Kastom and the Coming of the Baha'is to Northern New Ireland, Papua New Guinea (659–676). – **Lepri, I.**, The Meaning of Kinship among the Ese Ejja of Northern Bolivia (703–724). – **Hauser-Schäublin, B.**, Temple and King: Resource, Management, Rituals, and Redistribution in Early Bali (747–771).

12. 2006/1

Sorabji, C., Managing Memories in Post-War Sarajevo: Individuals, Bad Memories, and New Wars (1–18). – **Froerer, P.**, Emphasizing "Others": The Emergence of Hindu Nationalism in a Central Indian Tribal Community (39–59). – **Fewster, K. J.**, The Potential of Analogy of Post-Processual Archaeologies: A Case Study from Basimane Ward, Serowe, Botswana (61–87). – **Kelly, T.**, Documented Lives: Fear and the Uncertainties of Law during the Second Palestinian Intifada (89–107). – **Lattas, A.**, The Utopian Promise of Government (129–150). – **Simpson, E.**, Apprenticeship in Western India (151–171). – **Pirie, F.**, Secular Morality, Village Law, and Buddhism in Tibetan Societies (173–190). – **Strathern, M.**, A Community of Critics? Thoughts on New Knowledge (191–209).

Special Issue 2006

Ellen, R., Introduction to Ethnobiology and the Science of Humankind (1–22). – **Berlin, B.**, The First Congress

of Ethnozoological Nomenclature (23–44). – **Mithen, S.**, Ethnobiology and the Evolution of the Human Mind (45–61). – **Harris, D. R.**, The Interplay of Ethnographic and Archaeological Knowledge in the Study of Past Human Subsistence in the Tropics (63–78). – **Rival, L.**, Amazonian Historical Ecologies (79–91). – **Waldstein, A., C. Adams**, The Interface between Medical Anthropology and Medical Ethnobiology (95–118). – **Sillitoe, P.**, Ethnobiology and Applied Anthropology: *Rapprochement* of the Academic with the Practical (119–142). – **Hunn, E.**, Meeting of Minds: How Do We Share our Appreciation of Traditional Environmental Knowledge? (143–160).

KAS Auslandsinformationen (Sankt Augustin)

10. 2005

Kunze, T., Der Tschetschenenkonflikt: Geschichte, Stereotypen und Ausblick (4–21). – **Gallep, B.**, Der zentralamerikanische Integrationsprozess. Probleme und Scheinprobleme (50–81).

Language (Baltimore)

81. 2005/4

Port, R. F., A. F. Leary, Against Formal Phonology (927–964).

Lingua Posnaniensis (Poznań)

47. 2005

Baldi, S., L'influence de la langue arabe en Afrique (7–19). – **Kießling, R.**, *bàk mwà mé dó* – Camfranglais in Cameroon (87–107). – **Koerner, E. F. K.**, Pour une historiographie engagée: Or What's Wrong with the History of Linguistics (109–177) – **Maurus, B. V. III**, Sanskrit: An Analysis in Terms of Haugen's Theory of Language Planning (121–131). – **Peng, F. C. C.**, Dementia as a Form of Language Disorders: Nosological Clarification (133–141). – **Preston, D. R.**, What is Folk Linguistics? Why Should You Care? (143–162). – **Zaborsky, A.**, Grammaticalization and Lexicalization in the Verbal System of Hamitosemitic (199–207).

Maghreb Machrek (Paris)

2005/185

Bensaad, A., Introduction: Le Sahara, vecteur de mondialisation (7–12). – **Bensaad, A.**, Les migrations transsahariennes, une mondialisation par la marge (13–36). – **Alioua, M.**, La migration transnationale des africains subsahariens au Maghreb: L'exemple de

l'étape marocaine (37–57). – **Haddad, S.**, Les migrations africaines, enjeu géopolitique libyen (81–93). – **Le Houerou, F.**, À la rencontre des mondes: L'épopée des réfugiés du Darfour (103–126).

2005–2006/186

Tamini, A., Le débat islamique sur les bombes humaines (15–26). – **Vuillemenot, A.-M.**, Femmes bombes humaines, les cas palestinien et tschéchène (27–38). – **Maréchal, B.**, La sémantique de l'action engagée, en rapport au martyr, dans des discours apparentés aux Frères musulmans européens (39–55). – **Richard, Y.**, Les débats sur le martyr dans le chiisme (72–83).

The Mankind Quarterly (Washington)

46. 2005/1

Scott, R., Law, Social Science, Federal and State Agencies, Resurgence of Tabula Rasa, and Perpetuation of Racial Problems (81–98)

46. 2005/2

Meisenberg, G., "Genes for Intelligence:" A Review of Recent Progress (139–164).

46. 2006/4

Meisenberg, G., E. Lawless, E. Lambert, A. Newton, Determinants of Mental Ability on a Caribbean Island, and the Mystery of the Flynn Effect (273–312). – **Mackey, W. C., R. S. Immerman**, Whither Lithuania and Japan? Canaries in the Mine or Outliers of Evolutionary Change? (313–335).

Max Planck Institute for Social Anthropology. Working Papers (Halle)

2005/73

Kehl-Bodrogi, K., Religiöse Heilung und Heiler in Choresm, Usbekistan (2–30).

2005/74

Diallo, Y., From Stability to Uncertainty. A Recent Political History of Côte d'Ivoire (3–25).

2005/75

Dea, D., Christianity and Spirit Mediums: Experiencing Post-Socialist Religious Freedom in Southern Ethiopia (2–27).

2005/79

King, A. D., Genuine and Spurious Dance Forms in Kamchatka, Russia (1–19).

2005/80

Eckert, J., The *Trimurti* of the State: State Violence and the Promises of Order and Destruction (1–29).

2006/82

Höhne, M. V., Traditional Authorities in Northern Somalia: Transformation of Positions and Powers (1–28).

Mitteilungen der Anthropologischen Gesellschaft in Wien (Horn)

134–135. 2005

Wohlrab, S., B. Fink, P. M. Kappeler, Menschlicher Körperschmuck aus evolutionärer Perspektive – Diversität und Funktionen von Tätowierungen, Piercings und Skarifizierungen (1–10). – **Mückler, H.**, Die Haartracht der fidschianischen Häuptlinge – Ein Beitrag zum Thema Körperschmuck (135–149). – **Eberhard, I.**, “We Are Māori and We Are Proud” – Zwischen kultureller Renaissance und *kirituhi*. Untersuchungen zu Identitätskonstrukten am Beispiel von Tätowierungen der Māori [tā moko] (151–163). – **Wessel, A.**, Gute Narben, schlechte Narben. Interpretation von Narben im Bismarckarchipel, Papua Neuguinea [Melanesien] (165–176). – **Schifko, G.**, Das Moko im Spiegel von Jules Vernes Romanen – Ein Beitrag zur ethnographischen Rezeption und Imagologie der Maori in der Literatur (177–190). – **Girtler, R.**, Tätowierungen – ihre alte Geschichte und ihr Reiz bei “feinen Leuten” und Ganoven (191–197).

Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte (Berlin)

26. 2005

Hardenberg, R. J., Ethnologische Feldforschung im entlegenen Gebiet: Ein Beitrag zur Bedeutung der ethnografischen Einführung (71–82). – **Pashos, A.**, Menschliche Partnerwahl aus evolutionärer und sozialer Perspektive (83–91). – **Pfeffer, G.**, Sozialanthropologie als vergleichende Gesellschaftswissenschaft vom Menschen (93–101).

Mitteilungen für Anthropologie und Religionsgeschichte (Münster)

17. 2005

Dupré, W., *Heilig* und *Sakral* als Aspekte religiöser Identitätsbildung (153–173). – **Häusling A.**, Konzepte religiöser Identität in der Zeit. Zur Kritik eines Leitbegriffs menschlicher Lebenswirklichkeit(en) (175–198). – **Meisig, K.**, Der Highgatehill Marugan-Tempel in London-Archway. Ein Zentrum des Auswanderer-Hinduismus (217–236). – **Mertens, A.**, *varna* – ein panindischer Identitätsbegriff? Zur Bedeutung des Vier-Stände-Modells für die indischen Religionen (237–270). – **Merz-Benz, P.-U.**, Religiöse Gemeinschaft und religiöse Vergemeinschaftung. Zur Bestimmung der Religion in den Werken der soziologischen Klassiker – Ferdinand Tönnies, Emile Durkheim und Max Weber (293–303). – **Jeserich, F.**, Grenzgänger, Geisterseher, Gurus und Gegenwelten. Das Postmortalitätsmodell des

Hollywoodfilms *What Dreams May Come* – ein religionswissenschaftlicher Re-Konstruktionsversuch (319–389).

Monumenta Serica (Nettetal)

53. 2005

Wesolowski, Z., Understanding the Foreign (the West) as a Remedy for Regaining One’s Own Cultural Identity (China): Liang Shuming’s (1893–1988) Cultural Thought (361–399). – **Santangelo, P.**, Evaluation of Emotions in European and Chinese Traditions: Differences and Analogies (401–427).

Münchener Beiträge zur Völkerkunde (München)

9. 2004

Khavari, M. A., Die schiitischen Standarten und ihre historischen Vorläufer (177–223).

The Muslim World (Hartford)

95. 2005/4

Leonhard, K. I., Introduction: Young American Muslim Identities (473–477). – **Naber, N.**, Muslim First, Arab Second: A Strategic Politics of Race and Gender (479–495). – **Karim, J.**, Between Immigrant Islam and Black Liberation: Young Muslims Inherit Global Muslim and African American Legacies (497–513). – **Ali, S.**, Why Here, Why Now? Young Muslim Women Wearing *Hijāb* (515–530). – **Chaudhry, L. N.**, Aisha and Her Multiple Identities: Excerpts from Ethnographic Encounters (551–556). – **Al-Johar, D.**, Muslim Marriages in America: Reflecting New Identities (557–574). – **Schmidt, G.**, The Transnational *Umma* – Myth or Reality? Examples from the Western Diasporas (575–586). – **Abraham, N.**, From Baghdad to New York. Young Muslims on War and Terrorism (587–599).

96. 2006/1

Bilici, M., The Fethullah Gülen Movement and Its Politics of Representation in Turkey (1–20). – **Lizzio, K.**, The Naqshbandi/Saifiyya Battle for Islamic Tradition (37–59). – **Pemberton, K.**, Women *Pirs*, Sainly Succession, and Spiritual Guidance in South Asian Sufism (61–87).

National Geographic (Hamburg)

2005/12

Garfinkel, P., S. McCurry, Die neue Welt des Buddha (80–103).

Numen (Leiden)**52. 2005/3**

Johnson, P. C., Savage Civil Religion (289–324). – **Hornborg, A. C.**, Eloquent Bodies: Rituals in the Contexts of Alleviating Suffering (356–394).

52. 2005/4

Sørensen, J., Religion in Mind: Review Article of the Cognitive Science of Religion (465–494).

Oceania (Sydney)**75. 2005/4**

Hermann, E., W. Kempf, Introduction to Relations in Multicultural Fiji: The Dynamics of Articulations, Transformations, and Positionings (309–324). – **Abramson, A.**, Drinking to Mana and Ethnicity: Trajectories of Yaqona Practice and Symbolism in Eastern Fiji (325–341). – **Dickhardt, M.**, Viti, the Soil from Eden: On Historical Praxis as a Mode of Connecting in Kadavu (342–353). – **Trnka, S.**, Land, Life, and Labour: Indo-Fijian Claims to Citizenship in a Changing Fiji (354–367). – **Kempf, W., E. Hermann**, Reconfigurations of Place and Ethnicity: Positionings, Performances, and Politics of Relocated Banabans in Fiji (368–386). – **Emde, S.**, Feared Rumours and Rumours of Fear: The Politicisation of Ethnicity during the Fiji Coup in May 2000 (387–402). – **Cretton, V.**, Traditional Fijian Apology as a Political Strategy (403–417). – **Henry, R.**, “Smoke in the Hills, Gunfire in the Valley:” War and Peace in Western Highlands, Papua New Guinea (431–443). – **Jorgensen, D.**, Third Wave Evangelism and the Politics of the Global in Papua New Guinea: Spiritual Warfare and the Recreation of Place in Telefomin (444–461).

Oral Tradition (Columbus)**20. 2005/2**

Finnegan, R., The How of Literature (164–187). – **Gerstle, C. A.**, The Culture of Play: Kabuki and the Production of Texts (188–216). – **Foley, J. M.**, From Oral Performance to Paper-Text to Cyber-Edition (233–263). – **Barber, K.**, Text and Performance in Africa (264–277). – **Burns, J.**, My Mother Has a Television, Does Yours? Transformation and Secularization in an Ewe Funeral Drum Tradition (300–319).

Paideuma (Stuttgart)**51. 2005**

Thiel, F. J., Über die Mission zur Ethnologie (7–21). – **Zinser, H.**, Magie und Medizin (23–40). – **Kosel, S.**, Christian Mission in an Islamic Environment:

Religious Conversion in North Sulawesi in the Light of a Case-Study from Bolaang Mongondow (41–65). – **Langewiesche, K.**, Religiöse Mobilität. Konversionen und religiöser Wandel in Burkina Faso (67–88). – **Geiger, T.**, Professionelle Erzähler bei den Kanuri in der Tschadsee-Region. Lokale und internationale Perspektiven (89–109). – **Balzer, C.**, The Great Drag Queen Hype: Thoughts on Cultural Globalisation and Autochthony (111–131). – **Kämpf, H.**, Der Sinn fürs Scheitern. Ethnologische Bekenntnisliteratur zwischen Selbsterforschung und Selbstverlag (133–151). – **Steger, B.**, Creating Time for Enjoyment, Creating Positive Energy: Why Japan Rises Early (181–192). – **Heijnen, A.**, Dreams, Darkness, and Hidden Spheres: Exploring the Anthropology of the Night in Icelandic Society (193–207). – **Schnepel, B.**, “In Sleep a King . . .” The Politics of Dreaming in a Cross-Cultural Perspective (209–220). – **Hauser, B.**, Travelling through the Night: Living Mothers and Divine Daughters at an Orissan Goddess Festival (221–233). – **Handelman, D.**, Epilogue: Dark Soundings – Towards a Phenomenology of Night (247–261). – **Schmidt, B. E.**, *Brasilidade* und andere Kulturmodelle. Kulturkritische Blicke auf Brasilien (263–275).

Philippine Quarterly of Culture and Society (Cebu City)**32. 2004/3–4**

Naerssen, T. van, Cebu City in the Global Arena: Its Governance and Urban Development Policy (179–202). – **Saniel Amper, Z. H.**, Indigenous Development Amid National Development: The Case of Mangrove Reforestation in Banacon Island, Getafe, Bohol (237–258).

33. 2005/1–2

Aure, B., C. M. Escabi-Ruiz, Tarsier Talk: Tarsiers, Hunters, and Ecotourism in Corella, Bohol (76–99).

Praehistorische Zeitschrift (Berlin)**80. 2005/2**

Kaul, F., Bronze Age Tripartite Cosmologies (135–148).

Publicación del CIFYH (Córdoba)**4. 2004/3**

Kaiser, S., Historias que (no) nos contaron: Memorias del terror en la generación posdictadura (21–40). – **Solis, A. C.**, Humor contra la impunidad. La prensa gráfica en la construcción de un mundo democrático [Argentina, 1982–1983] (41–58). – **Anta Féliz, J. L.**, La memoria de los campos de concentración (59–68). – **Sota, E.**, Memoria y representación social de los dere-

chos humanos (87–107). – **Anderlini, S.**, Memorias de la liberación (123–137).

Race and Class (London)

47. 2005/2

Gordon, A. F., Cedric Robinson's Anthropology of Marxism (23–38). – **Quan, H. L. T.**, Geniuses of Resistance: Feminist Consciousness and the Black Radical Tradition (39–53). – **Santiago-Valles, K.**, Racially Subordinate Labour within Global Contexts: Robinson and Hopkins Re-Examined (54–70). – **Tatum, T.**, Reflections on *Black Marxism* (71–76). – **Plummer, B. G.**, On Cedric Robinson and *Black Marxism: A View from the US Academy* (111–114).

47. 2006/3

Mathur, S., Surviving the Dagnet: "Special Interest" Detainees in the US after 9/11 (31–46).

47. 2006/4

Amato, S., Quai Branly Museum: Representing France after Empire (46–65).

Recherches amérindiennes au Québec (Montreal)

35. 2005/2

Maligne, O., La matière du rêve: Matériaux, objets, arts et techniques dans les pratiques indianophiles (39–48). – **Sabev, D.**, La modernité de la tradition: Une analyse de la géométrie culturelle dans "Nous, les Premières Nations," Musée de la civilisation, Québec (49–60).

Religião e Cultura (São Paulo)

8. 2005

Beozzo, J. O., Vaticano II e as transformações culturais na América Latina e no Caribe (57–102).

Religion and Society (Bangalore)

51. 2006/1

Jha, V., M. I. Ali, Atrocities on Dalits in Haryana and Rajasthan – A Comparative Study: Religion as Oppressive (43–58).

Revista Andina (Cusco)

41. 2005/2

Gundermann, H., J. I. Vergara, R. Foerster, La adscripción étnica de los pueblos andinos de Chile analizada a través de las cifras censales de 1992 y 2002 (9–61). – **La Riva González, P.**, Las representaciones del *animu* en los Andes del sur peruano (63–88). –

Presta, A. M., Devoción cristiana, uniones consagradas y elecciones materiales en la construcción de identidades indígenas urbanas, Charcas, 1550–1650 (109–130). – **Mould de Pease, M.**, Machu Picchu: Un rompecabezas para armar (199–220).

Revista Antropológicas (Pernambuco)

15. 2004/2

Naase, K. M., Impact and Visibility: Challenges for Development Cooperation in Times of Globalization (7–28). – **Baines, S.**, Antropologia do Desenvolvimento e a questão das sociedades indígenas (29–45). – **Wentzel, S.**, Complementando perspectivas "de fora" e "de dentro:" Observações antropológicas sobre os projetos voltados para povos indígenas do Programa Piloto [PPG7] (47–83). – **Moreira Lima, L.**, Diálogo intercultural e participação indígena no PPTAL (85–105). – **Schröder, P.**, É possível mudar a Funai? Sobre os impactos de um projeto de cooperação internacional (107–134). – **Rizzo de Oliveira, A. L.**, Projeto Carajás, práticas indigenistas e os povos indígenas no Maranhão (135–169). – **Macedo e Castro, J. P.**, Da favela à comunidade: Formas de classificação e identificação de populações no Rio de Janeiro (171–198). – **Schröder, P.**, Antropologia do Desenvolvimento: Uma bibliografia introdutória (199–225).

16. 2005/1

Pessoa Souto Maior, H., Durkheim e a Família: Da "introdução à sociologia da família" à "família conjugal" (7–30). – **Andersen Sarti, C.**, "Deixarás pai e mãe:" Notas sobre Lévi-Strauss e a família (31–52). – **Lanna, M.**, A noção de "casa:" Considerações a partir de R. Firth e dos Tikopia (53–86). – **Fensterseifer Woortmann, E.**, Método comparativo, família e parentesco: Algumas discussões e perspectivas (87–108). – **Hita, M. G.**, A família em Parsons: Pontos, contrapontos e a perspectiva de modelos alternativos (109–148). – **Chambliss Hoffnagel, J.**, A família na obra de Emilio Willems (149–170). – **Reis Itaboraí, N.**, A família colonial e a construção do Brasil: Vida doméstica e identidade nacional em Gilberto Freyre, Sérgio Buarque de Holanda e Nestor Duarte (171–196). – **Couto, M. T.**, Estudos de famílias populares urbanas e a articulação com gênero (197–215). – **Scott, P.**, A família brasileira diante de transformações no cenário histórico global (217–242).

Revista Europea de Estudios Latinoamericanos y del Caribe (Amsterdam)

79. 2005

Korovkin, T., Creating a Social Wasteland? Non-Traditional Agricultural Exports and Rural Poverty in Ecuador (47–67). – **Morales Barragán, F.**, Instituciones y innovación: La experiencia del grupo K'NAN

CHOCH en Chiapas, México (69–84). – **Biekart, K.**, Seven Theses on Latin American Social Movements and Political Change: A Tribute to André Gunder Frank [1929–2005] (85–94). – **Panizza, F. E.**, The Social Democratization of the Latin American Left (95–103). – **Corrales, J.**, In Search of a Theory of Polarization: Lessons from Venezuela, 1999–2005 (105–118).

80. 2006

Chaves, M., M. Zambrano, From *blanqueamiento* to *reindigenización*: Paradoxes of *mestizaje* and Multiculturalism in Contemporary Colombia (5–23). – **Schwarcz, L. M.**, A Mestizo and Tropical Country: The Creation of the Official Image of Independent Brazil (25–42).

Revue de l'Histoire des Religions (Paris)

222. 2005/2

Macé, A., Propos sur le feu au pays du *vodu*. Un pont entre hommes et dieux en Afrique (131–176). – **Toffin, G.**, La forêt dans l'imaginaire des populations de l'Himalaya népalais (177–207).

222. 2005/4

Gaborieau, M., Un sanctuaire soufi en Inde: Le *dargâh* de Nizamuddin à Delhi (529–555).

Seminar (New Delhi)

2005/553

Jaitly, J., Crafts as Industry (14–18). – **McNulty, R. H.**, Culture and Solidarity (19–24). – **Howkins, J.**, Enhancing Creativity (29–32). – **Evans, S.**, Creative Clusters (33–36). – **Engelhardt, R. A.**, A Vector for Sustainable Development (37–39). – **Shaeffer, S.**, Cultural Regeneration as Business (40–42). – **Garzón, A.**, Economic Treaties and Cultural Trade (43–47).

Social Anthropology (Cambridge)

13. 2005/3

Bonhomme, J., Voir par-derrière. Sorcellerie, initiation et perception au Gabon (259–273). – **Pink, S.**, Dirty Laundry. Everyday Practice, Sensory Engagement, and the Constitution of Identity (275–290). – **Gallinat, A.**, A Ritual Middle Ground? Personhood, Ideology, and Resistance in East Germany (291–305). – **Parkes, P.**, Milk Kinship in Islam. Substance, Structure, History (307–329).

14. 2006/1

Argenti, N., U. Rösenthaler, Introduction: Between Cameroon and Cuba: Youth, Slave Trades, and Translocal Memoryscapes (33–47). – **Argenti, N.**, Remem-

bering the Future: Slavery, Youth, and Masking in the Cameroon Grassfields (49–69). – **Rösenthaler, U.**, Translocal Cultures: The Slave Trade and Cultural Transfer in the Cross River Region (71–91). – **Warnier, J.-P.**, The Transfer of Young People Working Ethos from the Grassfields to the Atlantic Coast (93–98). – **Palmié, S.**, A View from *itia ororó kande* (99–118).

Social Compass

(Ottignies Louvain-La-Neuve)

52. 2005/4

Beyer, P., Au croisement de l'identité et de la différence: Les Syncrétismes culturo-religieux dans le contexte de la mondialisation (417–429). – **Boyarin, D., V. Burrus**, Hybridity as Subversion of Orthodoxy? Jews and Christians in Late Antiquity (431–441). – **Boettcher, S. R.**, Post-Colonial Reformation? Hybridity in 16th-Century Christianity (443–452). – **Rey, T.**, Habitus et hybridité: Une interprétation du syncrétisme dans la religion afro-catholique d'après Bourdieu (453–462). – **Droogers, A.**, Syncretism and Fundamentalism: A Comparison (463–471). – **Howell, J. D.**, Muslims, the New Age, and Marginal Religions in Indonesia: Changing Meanings of Religious Pluralism (473–493). – **Ackerman, S. E.**, Falun Dafa and the New Age Movement in Malaysia: Signs of Health, Symbols of Salvation (495–511). – **Okechukwu Onah, S., J. Leman**, Cosmological and Religious Fundamentals among Igbo Immigrants in Belgium: The Way Out of Segregation (513–527).

53. 2006/1

Stolz, J., Salvation Goods and Religious Markets: Integrating Rational Choice and Weberian Perspectives (13–32). – **Bruce, S.**, Les Limites du "marché religieux" (33–48). – **Pace, E.**, Salvation Goods, the Gift Economy, and Charismatic Concern (49–64). – **Bastian, J.-P.**, La nouvelle économie religieuse de l'Amérique latine (65–80). – **Burger, M.**, What Price Salvation? The Exchange of Salvation Goods between India and the West (81–95). – **Mayer, J.-F.**, Biens de salut et marché religieux dans le *cultic milieu* (97–108). – **Saroglou, V.**, Religious Bricolage as a Psychological Reality: Limits, Structures, and Dynamics (109–115). – **Christians, L.-L.**, Religious Bricolage in a Legal Perspective between Aporia and Inescapability (117–123).

Sociedade e Cultura (Goiânia)

6. 2003/1

Knauer, L. M., Remesas multi-direccionales y etnografía viajera (13–24). – **Barbosa da Silva, A.**, Sobre o compromisso do antropólogo e seu papel de mediador cultural (25–36). – **Reis Mota, F.**, Entre a ação e a intervenção: Poder e conflitos na produção de identidades coletivas (37–46). – **Lewis, L.**, Dados

etnográficos de presenças estrangeiras: Intervenções de uma antropóloga no trabalho com crianças refugiadas na Inglaterra (47–58). – **Menezes Simão, L. de**, Os mediadores do patrimônio imaterial (59–70). – **Araújo Pinho, O. de**, Uma experiência de etnografia crítica: Raça, gênero e sexualidade na periferia do Rio de Janeiro (71–84). – **Freire Rodrigues, F. X.**, A sociologia do trabalho e a sociologia do futebol: Uma análise da flexibilização das relações de trabalho no futebol brasileiro [2001–2003] (85–97). – **Martins, A. F.**, Aventura de Georges Méliés dans la lune (99–110).

6. 2003/2

Souza, J. L. de, O despertar da fênix: A educação escolar como espaço de afirmação da identidade étnica Kinikinau em Mato Grosso do Sul (149–156). – **Arias, N. J.**, Os toba da Argentina: Processos de organização (157–166). – **Pacheco de Oliveira, J.**, O efeito “túnel do tempo” e a suposta inautenticidade dos índios atuais (167–175). – **Dal Poz, J.**, A etnia como sistema: contato, fricção e identidade no Brasil indígena (177–188). – **Silva Rêses, E. da**, Do conhecimento sociológico à teoria das representações sociais (189–199). – **Miranda, E.**, Globalização financeira e associações de bancos no Brasil: O caso da Febraban (201–214).

7. 2004/1

Vaquero, M., M. S. Souza Amorim, Cultura política fragmentada: O papel do capital social na democratização brasileira (9–20). – **Sousa Bonfim, W. L., M. Alves de Oliveira, J. Bezerra dos Santos**, Decentralização, participação e esfera pública: Reflexões sobre a literatura com base no caso de Terezina, Piauí (21–35). – **Bezerra dos Santos, J.**, Pos-estruturalismo, religião e democracia: Notas sobre aportes teóricos do deslocamento do político para a subjetividade (37–47). – **Leopoldi, J. S.**, As relações de gênero entre os caçadores-coletores (61–73). – **Torres do Araújo, O. J.**, Modernidade, religiosidade e estilo de vida: Um estudo acerca das manifestações religiosas no planalto central do Brasil (89–106). – **Freitas, C.**, A inteligência artificial e os desafios às ciências sociais (107–121).

7. 2004/2

Ciarallo, G., A sobrevivência da matriz escravocrata e a modernização seletiva do Brasil (127–137). – **Peruso, M. A.**, Intelectuais, movimentos sociais e pensamento social brasileiro (139–150). – **Jacquet, C., L. Fialho da Costa**, As práticas educativas nas famílias recompostas: Notas preliminares (179–189). – **Alves de Equino, J.**, Socialização e política (191–205). – **Souza, R. L. de**, Populismo, mobilização e reforma (237–246).

8. 2005/1

Farias, E., Faces de uma festa-espetáculo: Redes e diversidades na montagem do ciclo junino em Caruaru (7–28). – **Alves Couceira, L. A.**, Peculiaridades em comum: Vida social em B. Malinowski, C. Lévi-Strauss e E. P. Thompson (29–41). – **Horta Nunes, J.**, Neutralidade ou impregnação teórica na observação: Implicações metodológicas nas ciências sociais (43–52). – **Neubert, L. F., N. Aguiar**, Um estudo da percepção de usos

do tempo sob a perspectiva de gênero Márcio Ferreira de Souza (53–69). – **Freire Rodrigues, F. X.**, Pierre Bourdieu: Esquema analítico e contribuição para uma teoria do conhecimento na sociologia do esporte (111–125). – **Osório, A.**, Bruxas modernas na rede virtual: A internet como espaço de sociabilidade e disputas entre praticantes de Wicca no Brasil (127–139).

8. 2005/2

Tamaso, I., A expansão do patrimônio: Novos olhares sobre velhos objetos, outros desafios [Laudos culturais dos antropólogos inventariantes] (13–36). – **Abreu, R.**, Quando o campo é o patrimônio: Notas sobre participação dos antropólogos nas questões do patrimônio (37–52). – **Vianna, L.**, O caso do registro da viola-de-cocho como patrimônio imaterial (53–62). – **Cavignac, J. A., M. I. Dantas**, Sistema alimentar e patrimônio imaterial: O chouriço do Seridó (63–78). – **Proença Leite, R.**, Patrimônio e consumo cultural em cidades enobrecidas (79–89). – **Botelho, T. R., L. Teixeira de Andrade**, Cidade e patrimônio: O tombamento na percepção dos proprietários de imóveis em Belo Horizonte (91–101). – **Ferreira Delgado, A.**, Museu e memória biográfica: Um estudo da casa de Cora Coralina (103–117). – **Ledo, C., A. F. Borghi Leite**, Caracterização de atividades informais – O comércio de rua de Goiânia (119–130). – **Pizarro, M.**, Imagens do corpo e embodiment das imagens: A circulação da imagem corporal em uma perspectiva histórica (artística) e antropológica [estética] (131–141). – **Comin de Carvalho, A. P.**, O memorial dos lanceiros negros: Disputas simbólicas, configurações de identidades e relações interétnicas no sul do Brasil (143–152).

Sociologus (Berlin)

55. 2005/1

Elwert, G., Fragmente zu einer Konflikttheorie als Instrument des Gesellschaftsvergleichs (9–37). – **Aijmer, G.**, Women, Kitchen, and Belonging in Eastern China – Idioms of Continuity in Kaixiangong (39–59). – **Krings, M.**, Verführung oder Bekehrung? Zensur und Islam in nordnigerianischen Videodiskursen (61–88). – **Seesemann, R.**, Islamism and the Paradox of Secularization: The Case of Islamist Ideas on Women in the Sudan (89–118).

55. 2005/2

Dorsch, H., M. Scholze, Erfahrungen mit beweglichen Zielen – Anmerkungen zur Ethnographie unter Bedingungen der Globalisierung (143–179). – **Eckert, J.**, The *Trimurti* of the State: State Violence and the Promises of Order and Destruction (181–217). – **Scherer, C.**, Scrutinizing the Public. Notes on Artistic Practice, Social Agency, and the Localization of Perception: The Case of “Surprise Art Centre” in Zimbabwe (219–238). – **Waldmann, P.**, The Radical Community: A Comparative Analysis of the Social Background of ETA, IRA, and Hezbollah (239–257).

South Asia Research (New Delhi)**25. 2005/2**

Wardhaugh, J., The Jungle and the Village: Discourses on Crime and Deviance in Rural North India (129–140). – **Munck, V. C. de**, Sakhina: A Study of Female Masculinity in a Sri Lankan Muslim Community (141–164).

26. 2006/1

Mohan, S., Narrativizing Oppression and Suffering: Theorizing Slavery (5–40). – **Percot, M.**, Indian Nurses in the Gulf: Two Generations of Female Migration (41–62).

Spiritus (Paris)**181/2005**

Gallego, M., Des femmes actrices de paix en Colombie. “La Ruta Pacífica” et une ONG qui soutient les femmes victimes de la guerre en Colombie (393–396). – **Guibila, J.-P.**, Le remède à l’incendie . . . Pour assurer la paix, opter pour de armées différentes de celles des belligérants (397–402). – **Kituba, A.**, L’éducation de la jeunesse: Une alternative pour la paix en Afrique. Éducation et instruction de la jeunesse, armes pour une révolution pacifique et durable en Afrique (403–408). – **Ackerman, L.**, Solidarité avec les femmes en détresse. Épauler les femmes victimes de trafics illégaux et dénoncer les incohérences des politiques nationales (409–411). – **Duteil, A.**, Pour retrouver l’espérance, vivre en communauté. Recréer des liens et du tissu social, protéger les plus faibles, éduquer, remettre au travail (412–422).

Temenos (Helsinki)**41. 2005 /2**

Knott, K., Special Theory and Method for the Study of Religion (155–184). – **Anttonen, V.**, Space, Body, and the Notion of Boundary: A Category-Theoretical Approach to Religion (185–201). – **Kunin, S.**, Neo-Structuralism and the Contestation of Sacred Place in Biblical Israel (203–224). – **Kong, L.**, Religious Processions. Urban Politics and Poetics (225–249). – **Häger, A.**, Visual Representations of Christianity in Christian Music Videos (251–274).

Tsantsa (Basel)**10/2005**

Levinson, B. A. U., Bringing in the Citizen. Culture, Politics, and Democracy in the US Anthropology of Education (35–48). – **Streissler, A. I.**, “Nicht für die Schule, für das Leben lernen wir”. Das “Hidden Curriculum” von *Preparatorias* in Guadalajara, Mexiko (49–57). – **Bush, M. E. L.**, Social Norms, Racial

Narratives, and the Mission of Public Education (58–69). – **Waldis, B.**, Staatlich verordnete Scheuklappen. Das universalistische Prinzip in Schule von La Réunion (70–82). – **Heid, M.**, Lebenswelt Klassenzimmer. Überlegungen zur ethnographischen Methode im Forschungsfeld Schule (83–94). – **Jost, S. C.**, “Wir machen grad die Indianer, können wir einmal vorbeikommen?” Das ethnographische Museum als ausserschulischer Lernort. Reflexionen zu Popularität und Popularisierung von Ethnologie (95–104). – **Bertels, U.**, **S. Eylert**, Die Vermittlung interkultureller Kompetenz in der Schule. Ein ethnologischer Ansatz (111–122). – **Kaufmann, M. E.**, “Mama lernt Deutsch.” Ein Deutschkurs als transkultureller Übergangsraum (123–134). – **Granada, S.**, *Palu* – eine Metapher im Alltag Abidjans [Côte d’Ivoire] (157–161). – **Martin, H.**, Les métamorphoses d’un objet de recherche anthropologique. Commerçantes et artisanes indépendantes dans la région d’Agadir (12–166). – **Monsutti, A.**, Beyond the Boundaries. A Methodological Perspective on Afghan Migratory Networks in the Western Countries (167–171). – **Mulugeta, A.**, Resource Based Conflict Framing among the Kereyu in the Upper and Middle Awash Valley of Ethiopia (172–175). – **Tolivia, S.**, Autour de la relance d’une production. Entre la formation d’une communauté de pratique et les dynamiques de sociabilité (176–180). – **Wenk, I.**, Bounded Spaces of Coexistence. Land Titling and Settlers on Indigenous Domains in Mindanao, the Philippines (181–185).

Die Waage (Aachen)**44. 2005**

Schivelbusch, W., Von Kaffee und Opium. Genussmittel als Gifte (52–58). – **Eikermann, E.**, Toxikologische Expertinnen. Frauen als Giftmischerinnen (60–67). – **Jütte, R.**, “Trinck das in, so wüerst du dann schlaffen . . .” Schmerz-, Schlaf- und Betäubungsmittel in Mittelalter und Früher Neuzeit (68–73). – **Vasold, M.**, “I Gave Him a Gift.” Gifte in Literatur, Sprache und Umwelt (74–77). – **Jekubzik, G. H.**, “Gift für zwei Personen, bitte” – Kino-Gift, blondes Gift und andere tödliche Mittelchen (78–84). – **Berhues, L.**, Gifte der Natur. Pflanzen und Tiere Lateinamerikas (86–93).

Zeitschrift für Ethnologie (Berlin)**130. 2005/1**

Köpping, K.-P., The Fieldworker as Performative Flaneur: Some Thoughts on Postmodernism and the Transfiguration of Doing Anthropology (1–22). – **Gottowik, V.**, Der Ethnologe als Fremder. Zur Genealogie einer rhetorischen Figur (25–44). – **Weißköppel, G.**, Kreuz und quer. Zur Theorie und Praxis der *Multi-Sited-Ethnography* (45–68). – **Hardenberg, R.**, Mädchenhäuser, Schöpfung und Empfängnis. Kulturelle Konstruktion der Geschlechter bei den Dongria Kond

[Indien/Orissa] (69–98). – **Duelke, B.**, Über eine Thematisierung des Möglichen (99–125).

130. 2005/2

Basu, H., Geister und Sufis: Translokale Konstellationen des Islam in der Welt des Indischen Ozeans (169–193). – **Adams, M.**, Agency and Control in Masked Festivals among the Bo People, Southwestern Côte d'Ivoire (195–221). – **Lang, H.**, The Farm System of the Rehoboth Basters (Namibia). The Situation in 1999/2000 (223–243). – **Lenz, B.**, Matrilinearität, Modernität und Mobilität. Migration von Frauen bei den Minangkabau (245–271). – **Lauser, A.**, Transnationale Subjekte zwischen Deutschland und Philippinen. Ethnologische Perspektiven am Beispiel philippinischer Heiratsmigration (273–292).

Zeitschrift für Religions- und Geistesgeschichte (Köln)

57. 2005/4

Niemeyer, C., Jugendbewegung und Nationalsozialismus (337–365).

Zeitschrift für Religionswissenschaft (Marburg)

13. 2005/2

Gebhardt, W., M. Engelbrecht, C. Bochsinger, Die Selbstermächtigung des religiösen Subjekts. Der "spirituelle Wanderer" als Idealtypus spätmoderner Religiosität (133–151). – **Wohlrab-Sahr, M., U. Karstein, C. Schaumburg**, "Ich würd' mir das offenlassen". Agnostische Spiritualität als Annäherung an die "große Transzendenz" eines Lebens nach dem Tode (153–173). – **Schetsche, M., I. Schmied-Knittel**, Zwischen Pragmatismus und Transzendenz. Außergewöhnliche Erfahrungen in der Gegenwart (175–191). – **Ebertz, M. N.**, "Spiritualität" im Christentum und darüber hinaus. Soziologische Vermutungen zur Hochkonjunktur eines Begriffs (193–208).

Zentral-Asiatische Studien (Halle)

34. 2005

Ronge, V., Wo stehen die Frauen im tibetischen Handwerk? (231–268).