

Zeitschriftenschau

Acta Archaeologica (Budapest)

58. 2007/2

Zalai-Gaál, I., Die Schwangerschaft im Kult der Lengyel-Kultur und im südosteuropäischen Neolithikum (229–263). – **Dąbrowska, E.**, Le tau – un attribut ou un insigne liturgique? (341–363).

Acta Ethnographica Hungarica (Budapest)

52. 2007/1

Mieder, W., Anti-Proverbs and Mass Communication: The Interplay of Traditional and Innovative Folklore (17–45). – **Litovkina, A. T., K. Vargha, P. Barta, H. Hrisztova-Gotthardt**, Most Frequent Types of Alteration in Anglo-American, German, French, Russian, and Hungarian Anti-Proverbs (47–103). – **Boronkai, D., A. T. Litovkina**, Appreciation of Humor in Hungarian Anti-Proverbs (105–134). – **Vargha, K., A. T. Litovkina**, Proverb is as Proverb Does: A Preliminary Analysis of a Survey on the Use of Hungarian Proverbs and Anti-Proverbs (135–155).

Acta Orientalia (Kopenhagen)

68. 2007

Sørensen, H. H., Buddhism and Material Culture in China (247–280).

Africa (Edinburgh)

77. 2007/4

Englund, H., Pentecostalism beyond Belief: Trust and Democracy in a Malawian Township (477–499). – **Jones, B.**, The Teso Insurgency Remembered: Churches, Burials, and Propriety (500–516). – **Leonardi, C.**, Violence, Sacrifice, and Chiefship in Central Equatoria, Southern Sudan (535–558).

78. 2008/1

Pratten, D., Introduction. The Politics of Protection: Perspectives on Vigilantism in Nigeria (1–15). – **Fourchard, L.**, A New Name for an Old Practice: Vigilantes in South-Western Nigeria (16–40). – **Last, M.**,

The Search for Security in Muslim Northern Nigeria (41–63). – **Pratten, D.**, “The Thief Eats His Shame:” Practice and Power in Nigerian Vigilantism (64–83). – **Nolte, I.**, “Without Women, Nothing Can Succeed:” Yoruba Women in the Oodua People’s Congress (OPC), Nigeria (84–106). – **Higazi, A.**, Social Mobilization and Collective Violence: Vigilantes and Militias in the Lowlands of Plateau State, Central Nigeria (107–135). – **Adamu, F. L.**, Gender, *Hisba*, and the Enforcement of Morality in Northern Nigeria (136–152).

African Affairs (Oxford)

106. 2007/425

Boone, C., Property and Constitutional Order: Land Tenure Reform and the Future of the African State (557–586). – **Richardson, C. J.**, How Much Did the Expropriation of Commercial Farms Matter to Food Insecurity in Zimbabwe? (691–696).

107. 2008/426

Sharkey, H. J., Arab Identity and Ideology in Sudan: The Politics of Language, Ethnicity, and Race (21–43). – **Taylor, I.**, Sino-African Relations and the Problem of Human Rights (63–87). – **Eaton, D.**, The Business of Peace: Raiding and Peace Work along the Kenya-Uganda Border. Part 1 (89–110).

107. 2008/427

Nattrass, N., AIDS and the Scientific Governance of Medicine in Post-Apartheid South Africa (157–176). – **Fuest, V.**, “This Is the Time to Get in Front”: Changing Roles and Opportunities for Women in Liberia (201–224). – **Eaton, D.**, The Business of Peace: Raiding and Peace Work along the Kenya-Uganda Border. Part 2 (243–259).

African and Asian Studies (Leiden)

6. 2007/4

Bereketeab, R., When Success Becomes a Liability: Challenges of State Building in Eritrea [1991–2005] (395–430). – **Amankwaa, A. A.**, The Effects of Polygyny and Domicility on Offspring Sex Ratio in Ghana (431–456). – **Moudud, J., K. Botchway**, Challenging

the Orthodoxy: African Development in the Age of Openness (457–493).

7. 2008/1

Udogu, E. I., Historicizing and Contextualizing the Discourse on African International Law and the Concise Overview of the Pacific Settlement of the Cameroon Nigeria Bakassi Peninsula Dispute (77–99). – **Ansari, M., A. Abkar Taghvaei, H. M. Nejad**, Cultural Beliefs Regarding Persian Gardens with the Emphasis on Water and Trees (101–124).

African Arts (Los Angeles)

40. 2007/4

LaGamma, A., Eternal Ancestors: Art of the Reliquary in Central Africa (32–43). – **Kaehr, R., L. Perrois, M. Ghysels, R. Pearlman**, A Masterwork that Sheds Tears . . . and Light: A Complementary Study of a Fang Ancestral Head (44–57). – **Ceyssens, R.**, The “Bwa War Masks” of the Middle Uele Region. A Review (58–73). – **Plankensteiner, B.**, Exhibition Preview: Benin – Kings and Rituals: Court Arts from Nigeria (74–87).

41. 2008/1

Peek, P. M., Couples or Doubles? Representations of Twins in the Arts of Africa (14–23). – **Lawal, B.**, *Èjìwàpò*. The Dialectics of Twoness in Yoruba Art and Culture (24–39). – **Imperato, P. J., G. H. Imperato**, Twins, Hermaphrodites, and an Androgynous Albino Deity. Twins and Sculpted Twin Figures among the Bamana and Maninka of Mali (40–49). – **Lamp, F. J.**, Temne Twins (*Tà-bàri*) Should Share Everything. Do You Mean Everything? (50–65). – **Micheli, C. A.**, Doubles and Twins. A New Approach to Contemporary Studio Photography in West Africa (66–85).

Africana Linguistica (Tervuren)

12. 2006

Ambourou, O., De la tonalité des nominaux en orungu [B11b] (1–23). – **Bastin, Y.**, Un *pvj*- à la première personne du singulier en bantou (25–36). – **Elders, S.**, Issues in Comparative Kebi-Benue [Adamawa] (37–88). – **Faye, S., M. Mous**, Verbal System and Diathesis Derivations in Seereer (89–112). – **Meeuwis, M.**, The Lingála-Kiswahili Border in North-Eastern Congo. Its Origins in Belgian Colonial State Formation of the Late Nineteenth and Early Twentieth Centuries (13–135). – **Pozdniakov, K., G. Segerer**, Les alternances consonantiques du seereer: Entre classification nominale et dérivation (137–162). – **Somte, M.**, Structure du syntagme déterminatif en ngam (163–181).

13. 2007

Connell, B., Mambila Fricative Vowels and Bantu Spirantisation (7–31). – **Creissels, D.**, L'influence des voyelles sur les évolutions des consonnes en tswana

[S31] (33–52). – **Downing, L. J.**, Explaining the Role of the Morphological Continuum in Bantu Spirantisation (53–78). – **Janson, T.**, Bantu Spirantisation as an Areal Change (79–116).

Afriche (Genova)

76. 2007/4

Pezzoli, G., Un giro d'Africa. Immagini di un viaggio dai diari dei primi esploratori (2–49).

Afrique contemporaine (Paris)

222. 2007/2

Lapeyre, R., D. Andrianambinina, D. Requier-Desjardins, P. Méral, L'écotourisme est-il un mode durable de valorisation des ressources naturelles? Une comparaison Namibie-Madagascar (83–110). – **Angeon, V., V. Boisvert, A. Caron**, La marque “Parc naturel régional.” Un outil au service d'un développement local durable et un modèle pour les pays du Sud? (149–166). – **Lafargue, F.**, La rivalité entre la Chine et l'Inde en Afrique australe (167–179).

Almogaren (Wien)

37. 2007

Arias, J. C., Die Kanaren, die Hesperiden, die Glücklichen Inseln (7–26). – **Sommer, H.-M.**, Rock Art in Ostafrika – überraschende Entdeckungen an der kenianische Küste (147–153). – **Hernández Socas, E., E. Tabares Plasencia**, Deutschsprachige Reisende: Frauen des 19. Jahrhunderts auf den Kanarischen Inseln, Grundzüge ihrer Werke (155–172). – **Trost, F.**, Die Ahnen der Tuareg im Spiegel historischer Berichterstattung (173–235). – **Pichler, W.**, Die AVATI-Inschriften von Fuerteventura [Kanarische Inseln] (237–243).

American Anthropologist (Berkeley)

109. 2007/4

Pfeiffer, J., K. Gimbel-Sherr, O. J. Augusto, The Holy Spirit in the Household: Pentecostalism, Gender, and Neoliberalism in Mozambique (688–700). – **Craven, C.**, A “Consumer’s Right” to Choose a Midwife: Shifting Meanings for Reproductive Rights under Neoliberalism (701–712).

American Ethnologist (Berkeley)

31. 2004/1

Castañeda, Q. E., Art-Writing in the Modern Maya Art World of Chichén Itzá: Transcultural Ethnography and Experimental Fieldwork (21–42). – **Oakdale, S.**,

The Culture-Conscious Brazilian Indian: Representing and Reworking Indianness in Kayabi Political Discourse (60–75). – **Meyer, B.**, “Praise the Lord:” Popular Cinema and Pentecostalite Style in Ghana’s New Public Sphere (92–110). – **Taylor, J.**, Big Ideas: Feminist Ethnographies of Reproduction (23–130).

31. 2004/2

Sundar, N., Toward an Anthropology of Culpability (145–163). – **Lipset, D.**, Modernity without Romance? Masculinity and Desire in Courtship Stories Told by Young Papua New Guinean Men (205–224). – **Babb, F. E.**, Incitements to Desire: Sexual Cultures and Modernizing Projects (225–230).

34. 2007/4

Johnson-Hanks, J., Women on the Market: Marriage, Consumption, and the Internet in Urban Cameroon (642–658). – **Mains, D.**, Neoliberal Times: Progress, Boredom, and Shame among Young Men in Urban Ethiopia (659–673). – **Striffler, S.**, Neither Here Nor There: Mexican Immigrant Workers and the Search for Home (674–688). – **Feldman, I.**, The Quaker Way: Ethical Labor and Humanitarian Relief (689–705). – **Clarke, K. M.**, Transnational Yoruba Revivalism and the Diasporic Politics of Heritage (721–734).

35. 2008/1

Lorway, R., Defiant Desire in Namibia. Female Sexual-Gender Transgression and the Making of Political Being (20–33). – **Muehlmann, S.**, “Spread Your Ass Cheeks.” And Other Things that Should not Be Said in Indigenous Languages (34–48). – **Kravel-Tovi, M.**, **Y. Bilu.**, The Work of the Present. Constructing Messianic Temporality in the Wake of Failed Prophecy among Chabad Hasidim (64–80).

Annales Æquatoria (Mbandaka)

28. 2007

Vansina, J., La survie du royaume kuba à l’époque coloniale et les arts (5–29). – **Korse, P.**, Bomóngó. The Notion of *Bomóngó*, the Supreme Being by the Móngo [R. D. Congo] (31–73). – **Hulstaert, G.**, Eléments pour la dialectologie mongo – Suite et fin – Formes relatives et particules (201–332). – **Motingea, M.**, Lombole (Bantou C60–70). Le dialecte des Loelé (333–414). – **Motingea, M.**, Minorités linguistiques au programme de recherche du Centre Æquatoria (439–455). – **Koni, J. M.**, **K. Bostoan**, Un recueil de proverbes nsong [R. D. Congo, Bantu B85d] (497–553).

Annual Review of Anthropology (Palo Alto)

36. 2007

Fogelin, L., The Archaeology of Religious Ritual (55–71). – **Hay, J.**, **K. Dager**, Sociophonetics (89–103). –

Gusterson, H., Anthropology and Militarism (155–173). – **Hames, R.**, The Ecologically Noble Savage Debate (177–190). – **Sidnell, J.**, Comparative Studies in Conversation Analysis (229–244). – **El-Hay, N. A.**, The Genetic Reinscription of Race (283–300). – **Mertz, E.**, Semiotic Anthropology (337–353). – **Morris, R. C.**, Legacies of Derida (355–389).

Anthropological Quarterly (Washington)

80. 2007/4

LaDousa, C., Of Nation and State: Language, School, and the Reproduction of Disparity in a North Indian City (925–959). – **Drexler, E. F.**, The Social Life of Conflict Narratives: Violent Antagonists, Imagined Histories, and Foreclosed Futures in Aceh, Indonesia (961–995). – **Abowd, T.**, National Boundaries, Colonized Spaces: The Gendered Politics of Residential Life in Contemporary Jerusalem (997–1034). – **Roberman, S.**, Commemorative Activities of the Great War and the Empowerment of Elderly Immigrant Soviet Jewish Veterans in Israel (1034–1064). – **Biehl, J.**, Pharmaceuticalization: AIDS Treatment and Global Health Politics (1083–1126). – **Feldman, J.**, Between Yad Vashem and Mt. Herzl: Changing Inscriptions of Sacrifice on Jerusalem’s “Mountain of Memory” (1147–1174).

81. 2008/1

Vidas, A. A. de, What Makes a Place Ethnic? The Formal and Symbolic Spatial Manifestations of Teenek Identity [Mexico] (161–203). – **Dilger, H.**, “We Are All Going to Die:” Kinship, Belonging, and the Morality of HIV/AIDS-Related Illnesses and Deaths in Rural Tanzania (207–230).

Anthropological Review (Poznań)

70. 2007

Kościński, K., Facial Attractiveness: General Patterns of Facial Preferences (45–79).

Anthropological Theory (London)

7. 2007/3

Velho, O., Missionization in the Post-Colonial World: A View from Brazil and Elsewhere (273–293). – **Csoradas, T. J.**, Global Religion and the Re-Enchantment of the World (295–314). – **Veer, P. van der**, Global Breathing: Religious Utopias in India and China (315–328).

7. 2007/4

Howell, B. M., The Repugnant Cultural Other Speaks Back: Christian Identity as Ethnographic “Standpoint” (371–391). – **Leavitt, G. C.**, The Incest Taboo? A Reconsideration of Westermarck (393–419). – **Friedman, J. R.**, Shock and Subjectivity in the Age of Globaliza-

tion: Marginalization, Exclusion, and the Problem of Resistance (421–448).

8. 2008/1

Foster, R. J., Commodities, Brands, Love, and Kula: Comparative Notes on Value Creation (9–25). – **Keane, W.**, Market, Materiality, and Moral Metalanguage (27–42). – **Turner, T.**, Marxian Value Theory: An Anthropological Perspective (43–56). – **Pedersen, D.**, Brief Event: The Value of Getting to Value in the Era of “Globalization” (57–77). – **Eiss, P. K.**, Beyond the Object: Of Rabbits, Rutabagas, and History (79–97).

Anthropologischer Anzeiger (Stuttgart)

66. 2008/1

Nazarova, A. F., S. M. Alkhutov, Anthropology and Genetics of the Caucasus Peoples and the Problem of the Origin of the Caucasoids (51–66).

Anthropology Southern Africa (Boordfontein)

39. 2007/1–2

Coertze, R. D., “Racism and Ethnicity:” Reflections on the Debatable Permanence of Terminology (11–19). – **Coertze, R. D., F. C. de Beer**, Succession to *Bogosi* among the Batlhako Ba Matutu in a Changing Dispensation (45–55). – **Church, J., J. Church**, The Constitutional Right to Culture and the Judicial Development of Indigenous Law: A Comparative Analysis of Cases (56–64).

Anthropology Today (London)

24. 2008/1

Morris, B., Insects as Food among Hunter-Gatherers (6–8). – **Falzon, M.-A.**, Flights of Passion: Hunting, Ecology, and Politics in Malta and the Mediterranean (15–20).

24. 2008/2

Oldham, P., M. A. Frank, “We the Peoples . . .” The United Nations Declaration on the Rights of Indigenous Peoples (5–9).

Antípoda (Bogotá)

5. 2007

Espinos Arango, M. L., Memoria cultural y el continuo del genocidio: Lo indígena en Colombia (53–73). – **Peláez, G. I.**, Los duelos en el cuerpo físico y social de mujeres víctimas de violencia (75–95). – **Esparza, M.**, Casi la verdad: silencios y secretos en la posdictadura del General Augusto Pinochet en Chile (121–141).

Archipel (Paris)

75. 2008

Picard, M., En quête de l’identité balinaise à la fin de l’époque coloniale (27–62). – **Naveau, É.**, La réception de l’œuvre de Khalil Gibran en Indonésie (63–110). – **Salmon, C.**, La mission de Théodose de Lagrené et les enquêtes sur les textiles d’Insulinde [1844–1846]. – **Feillard, A.**, Islamisme et démocratie en Indonésie: Quand la tradition se rapproche de la cause des femmes (199–230).

Archives de sciences sociales des religions (Paris)

52. 2007/140

Le Pape, L., Engagement religieux, engagements politiques. Conversions dans une confrérie musulmane (9–27). – **Nabti, M.**, Des soufis en banlieue parisienne: Mise en scène d’une spiritualité musulmane (49–68).

Arctic Anthropology (Madison)

44. 2007/2

Bates, P., Inuit and Scientific Philosophies about Planning, Prediction, and Uncertainty (87–100).

The Asia Pacific Journal of Anthropology (Canberra)

8. 2007/4

Bexley, A., Seeing, Hearing, and Feeling Belonging: The Case of East Timorese Youth (287–295). – **Fijn, N.**, Filming the Significant Other: Human and Non-Human (297–307). – **Bai, Z.**, The Camera in “Native” Hands: The Making of Ethnicity in a Temple Video (309–319). – **Alesich, S. K.**, Family Portraits in Rural Indonesia: Photography and Ethnographic Knowledge (321–331). – **Riphagen, M.**, Re-Framing Indigenous Australian Photography: Meaning and Materiality of Christian Thompson’s “In Search of the International Look” (333–346).

9. 2008/1

Fremngen, J. W., Marginality, Sexuality, and the Body: Professional Masseurs in Urban Muslim Punjab (1–28). – **Salomon, C., C. Hamelin**, Challenging Violence: Kanak Women Renegotiating Gender Relations in New Caledonia (29–46). – **Jennaway, M.**, Cowboys, Cowoks, Beachboys, and Bombs: Matching Identity to Changing Socioeconomic Realities in Post-2005 North Bali (47–65).

Asian Folklore Studies (Nagoya)

66. 2007/1–2

Knecht, P., Rice: Representations and Reality (5–25). – **Groemer, G.**, Female Shamans in Eastern Japan during the Edo Period (27–53). – **Tyler, R.**, The True History of Shido Temple (55–82). – **Suzuki, K.**, The Making of *Tōjin*: Construction of the Other in Early Modern Japan (83–105). – **Reider, N. T.**, *Onmyōji*: Sex, Pathos, and Grotesquery in Yumemakura Baku's Oni (107–124). – **Grayson, J. H.**, The *Kwallye Samga* of Korea: A Failed Attempt at Christian Accommodation to Confucian Culture (125–140). – **Børdahl, V.**, The Man-Hunting Tiger: From “Wu Song Fights the Tiger” in Chinese Traditions (141–163). – **Heyne, F. G.**, Notes on Blood Revenge among the Reindeer Evenki of Manchuria [Northeast China] (165–178). – **Valk, U., S. Lourdasamy**, Village Deities of Tamil Nadu in Myths and Legends: The Narrated Experience (179–199). – **Saito, C.**, Ordinary Religion, Extraordinary Anthropology: The Contributions of Peter Knecht (201–212). – **Lakhi, L., B. Hefright, K. Stuart**, The Namuyi: Linguistic and Cultural Features (233–253).

Asiatische Studien – Études Asiatiques (Bern)

61. 2007/3

Behr, W., Xià: Etymologisches zur Herkunft des ältesten chinesischen Staatsnamens (727–754). – **Kern, M.**, Escavated Manuscripts and Their Socratic Pleasures: Newly Discovered Challenges in Reading the “Airs of the States” (775–793). – **Suter, R.**, Die Sprache als Waage: Richtiges Benennen und die Kunst des Abwägens im *Yinwénzǐ* (879–940).

61. 2007/4

Geiser, U., “Zivilgesellschaft” in Pakistan: Zur Schwierigkeit der Lokalisierung eines spezifischen sozialen Raumes in fragilen postkolonialen Verhältnissen (1183–1200).

Australian Aboriginal Studies (Canberra)

2007/2

Barwick, L., B. Birch, N. Evans, Iwaidja *Jurtbirrk* Songs: Bringing Language and Music Together (6–34). – **Garde, M.**, *Morrddjanjno ngan-marnbom story nakka*, “Songs That Turn Me into a Story Teller:” The Morrddjanjno of Western Arnhem Land (35–45). – **Marett, A.**, Simplifying Musical Practice in Order to Enhance Local Identity: Rhythmic Modes in the Walakandha *wangga* [Wadeye, Northern Territory] (63–75). – **Treloyn, S.**, Flesh with Country: Juxtaposition and Minimal Contrast in the Construction and Melodic Treatment of *jadmi* Song Texts (90–99). – **Turpin, M.**, The Poetics of Central Australian Aboriginal Song (100–115). – **Corn, A., N. Gumbula**, *Budutthun ratja*

wiyinyimirri: Formal Flexibility in the Yolŋu *manikay* Tradition and the Challenge of Recording a Complete Repertoire (116–127). – **Walsh, M.**, Australian Aboriginal Song Language: So Many Questions, So Little to Work With (128–144).

The Australian Journal of Anthropology (Sydney)

18. 2007/3

Eipper, C., Moving Statues and Moving Images: Religious Artefacts and the Spiritualisation of Materiality (253–263). – **Mortimer, L.**, The Texture of Events and the Stuff of Dreams: Jean Rouch at the Heart of Film and Anthropology (264–275).

19. 2008/1

Lundberg, A., Material Poetics of a Malay House (1–16). – **Saniotis, A.**, Enchanted Landscapes: Sensuous Awareness as Mystical Practice among Sufis in North India (17–26). – **Wilemore, M.**, Urban Space and the Mediation of Political Action in Nepal: Local Television, Ritual Processions, and Political Violence as Technologies of Enchantment (41–56).

Autrepart (Bondy)

41. 2007

Dufour, F., Dire “le Sud :” Quand l'*autre* catégorise le monde (27–39). – **Hours, B., M. Selim**, Production et perte des sens du Sud (41–55). – **Raison, J.-P.**, Nommer, c'est créer un peu de “Tiers-Monde” à “Tropicalisme :” Les avatars d'un vocabulaire (57–68). – **Hancock, C.**, “Délivrez-nous de l'exotisme :” Quelques réflexions sur des impensés de la recherche géographique sur les Suds [et le Nords] (69–81). – **Fouquet, T.**, Imaginaires migratoires et expériences multiples de l'altérité : Une dialectique actuelle du proche et du lointain (83–98).

42. 2007

Micollier, É., *Qigong* et “nouvelles religions” en Chine et à Taiwan : Instrumentalisation politique et processus de légitimation des pratiques (127–144).

Azania (Nairobi)

42. 2007

Mack, J., The Land Viewed from the Sea (1–14). – **Beaujard, P.**, East Africa, the Comoros Islands, and Madagascar before the Sixteenth Century: On a Neglected Part of the World System (15–35). – **Gupta, S.**, Piracy and Trade on the Western Coast of India [AD 1–250] (37–51). – **Balarin, M.-P.**, How Spirits Travel along the Western Indian Ocean Rims: The Example of the Sakalava *tromba* from North-Western Madagascar [19th–20th Centuries] (53–67). – **Blench,**

R., New Palaeozoogeographical Evidence for the Settlement of Madagascar (69–82). – **Walsh, M. T.**, Island Subsistence: Hunting, Trapping, and the Translocation of Wildlife in the Western Indian Ocean (83–113). – **Lane, P. J.**, New International Frameworks for the Protection of Underwater Cultural Heritage in the Western Indian Ocean (115–135).

Baessler-Archiv (Berlin)

54. 2006

Schade, A., Zum Todestag von Arthur Baessler [1857–1907] (11–16). – **Fischer, M.**, Arthur Baessler (1857–1907): Visionär und Mäzen der Amerikanischen Archäologie (17–27). – **Lenz, B.**, Repräsentationen des Anderen: Das Konzept des Außereuropäers in den Sammlungen und Reisetexten Arthur Baesslers (29–50). – **Luttmann, I.**, Der Modeboom in Westafrika: Produktion, Ästhetik und Bedeutung (51–80). – **Faulhaber, P.**, Iconography, Myths, and Symbolism Inscribed in Ritual Artifacts: The Ticuna Collection in a Comparative Perspective (95–118). – **Renzo, S. D.**, *Maluwana* – Pinnacle of Wayana Art in the Guyanas (119–144). – **Oyuela-Caycedo, A., M. Fischer**, Ritual Paraphernalia and the Foundation of Religious Temples: The Case of Tairona-Kágaba/Kogi, Sierra Nevada de Santa Marta, Colombia (145–162).

Bijdragen tot de Taal-, Land- en Volkenkunde (Leiden)

163. 2007/4

Boden, R., The “Gestapu” Events of 1965 in Indonesia. New Evidence from Russian and German Archives (507–528). – **Wessing, R.**, Dislodged Tales. Javanese Goddesses and Spirits on the Silver Screen (529–555).

164. 2008/1

Goebel, Z., Language, Class, and Ethnicity in Indonesia (69–101).

Bulletin des Séances (Bruxelles)

52. 2006/3

Berg, P. L. van, et al., L’art rupestre du plateau du Hemma (Hassake–Syrie): Une nouvelle source iconographique en haute Mésopotamie (241–256).

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

70. 2007/3

Wang, T., Shang Ritual Animals: Colour and Meaning; Part 2 (539–567). – **Durán, L.**, Ngaraya: Women and Musical Mastery in Mali (569–602).

Cahiers d’Études Africaines (Paris)

47. 2007/3–4

Coquery-Vidrovitch, C., Genre et justice. Les recherches avancées en langue anglaise (461–494). – **Goerg, O.**, Femmes adultes, hommes voleurs? La “justice indigène” en Guinée (495–522). – **Bernard-Maugiron, N.**, Les femmes et la rupture du mariage en Égypte (711–731). – **Jolivet, M.-J., D. Vernon**, Droits, polygamie et rapports de genre en Guyane (733–752).

Cambridge Anthropology (Cambridge)

27. 2007/1

Sherrington, R., Mob Justice, Metaphysical Punishment, and the Moralisation of Accumulation in Urban Tanzania (1–24). – **Bannister, P.**, Regulating “Tradition:” South African *Izangoma* and the Traditional Health Practitioners Act 2004 (25–61).

Canadian Journal of African Studies (Toronto)

41. 2007/1

Janson, M., Pleasing God and Pleasing the Patrons: A Portrait of a Female *Finoo* in The Gambia (33–62). – **Miran, M.**, “La lumière de l’Islam vient de Côte d’Ivoire:” Le dynamisme de l’Islam ivoirien sur la scène ouest-africaine et internationale (95–128).

41. 2007/2

Adeboye, O., “*Iku Ya J’esin*:” Politically Motivated Suicide, Social Honor, and Chieftaincy Politics in Early Colonial Ibadan (189–225).

Catalyst (Port Moresby)

37. 2007/2

Petrus, P., Hindrances to Higher Education: A Case Study of Gumas Village (111–129). – **Tnines, M.**, The Yagaria Perspective on Epilepsy and Attitudes Towards Episodic Disability Experience (136–166). – **Urume, J.**, Cultural Values and the Impact of Change with Special Reference to Traditional Initiation Rites (167–189).

Central Asiatic Journal (Wiesbaden)

52. 2008/1

Filippi, G. G., Oracles and Shamans in Arunachal Pradesh (11–35). – **Solonin, K. J.**, The Glimpses of Tangut Buddhism (64–127).

Cibedo-Beiträge (Frankfurt)

2007/3

Albayrak, I., Der historische Status des Koran: Aktuelle Diskussionen unter türkischen Theologen und Wissenschaftlern (12–20).

2007/4

Schmid, H., Muslime in Europa zwischen Globalisierung und Lokalisierung: Gesellschaftspolitische und theologische Perspektiven im Anschluss an Enes Karić und Tariq Ramadan (8–16).

Comparative Sociology (Leiden)

6. 2007/4

Kohn, M. L., L. Li, W. Wang, Y. Yue, Social Structure and Personality during the Transformation of Urban China: A Preliminary Report of an Ongoing Research Project (389–429). – **Hasmath, R.**, The Paradox of Ethnic Minority Development in Beijing (464–480).

7. 2008/1

Song, E. Y., Competing Values in World Culture and the Emergence of Middle Ground (28–50).

Comparative Studies in Society and History (Cambridge)

49. 2007/4

Ramaswamy, S., Conceit of the Globe in Mughal Visual Practice (751–782). – **Hung, C.-T.**, Oil Paintings and Politics: Weaving a Heroic Tale of the Chinese Communist Revolution (783–814). – **Eisenlohr, P.**, Creole Publics: Language, Cultural Citizenship, and the Spread of the Nation in Mauritius (968–996). – **Collins, J. F.**, Recent Approaches in English to Brazilian Racial Ideologies: Ambiguity, Research Methods, and Semiotic Ideologies. A Review Essay (997–1009).

50. 2008/1

Alexopoulos, G., Stalin and the Politics of Kinship: Practices of Collective Punishment, 1920s–1940s (91–117). – **Ledeneva, A.**, *Blat* and *Guanxi*: Informal Practices in Russia and China (118–244).

Congo-Afrique (Kinshasa)

2007/415

Kambere, L. M., La symbolique du nombre 7 chez les Nande (331–354).

2007/416

Yoka, A. L. M., Les langages populaires et vision démocratique: La part du proverbe et du conte (423–431). – **Yamuremye, D.**, La réinsertion sociale des

enfants soldats. La problématique de leur prise en charge morale, spirituelle et psycho-sociale au Burundi (455–466). – **Shanyungu, A. M. W.**, Paradoxe de l'homme rationnel: De la déshumanisation à la réhabilitation (467–478).

2007/418

Ngoie, G. T., C. E. Kabika, Les relations sino-africaines: Entre l'espoir et les controverses (599–619).

2007/420

Bujo, B., Le SIDA dans le contexte de l'éthique africaine (765–781). – **Mana, K.**, Les religions face au VIH/SIDA en Afrique. Discours et problèmes (843–855).

Contributions to Indian Sociology (New Delhi)

41. 2007/1

Tewari-Jassal, S., Taking Liberties in Festive Song: Gender, New Technologies, and a "Joking Relationship" (5–40). – **Marsden, M.**, Islam, Political Authority, and Emotion in Northern Pakistan (41–80).

41. 2007/2

Saunders, J. B., "I Don't Eat Meat:" Discourse on Food among Transnational Hindus (203–223).

41. 2007/3

Ciotti, M., Ethnohistories behind Local and Global Bazaars: Chronicle of a Chamar Weaving Community in the Banaras Region (321–354).

Cultural Anthropology (Berkeley)

22. 2007/4

Ochoa, T. R., Versions of the Dead: *Kalunga*, Cuban-Kongo Materiality, and Ethnography (473–500). – **Nash, J.**, Consuming Interests: Water, Rum, and Coca-Cola from Ritual Propitiation to Corporate Expropriation in Highland Chiapas (621–639).

23. 2008/1

Marcus, G. E., The End(s) of Ethnography: Social Cultural Anthropology's Signature Form of Producing Knowledge in Transition (1–14). – **Howe, C.**, Spectacles of Sexuality: Televisionary Activism in Nicaragua (48–84). – **Pandian, A.**, Pastoral Power in the Post-colony: On the Biopolitics of the Criminal Animal in South India (85–117). – **Silverstein, B.**, Disciplines of Presence in Modern Turkey: Discourse, Companionship, and the Mass Mediation of Islamic Practice (118–153). – **Elisha, O.**, Moral Ambitions of Grace: The Paradox of Compassion and Accountability in Evangelical Faith-Based Activism (154–189).

Culture and Religion (Abingdon)

8. 2007/3

Muir, S., The Good of New Age Goods: Commodified Images of Aboriginality in New Age and Alternative Spiritualities (233–253). – **Hermkens, A.-K.**, Religion in War and Peace: Unravelling Mary's Intervention in the Bougainville Crisis (271–289).

Current Anthropology (Chicago)

48. 2007/6

Leonetti, D. L., D. C. Nath, N. S. Hemam, In-Law Conflict: Women's Reproductive Lives and the Roles of Their Mothers and Husbands among the Matrilineal Khasi (861–890).

49. 2008/1

Solomon, A., Myths, Making, and Consciousness: Differences and Dynamics in San Rock Arts (59–86). – **Sayers, J., C. Owen Lovejoy**, The Chimpanzee Has no Clothes: A Critical Examination of *Pan troglodytes* in Models of Human Evolution (87–114).

Erdkunde (Bonn)

62. 2008/1

Belina, B., "We May Be in the Slum, but the Slum Is Not in Us!" Zur Kritik kulturalistischer Argumentationen am Beispiel der Underclass-Debatte (15–26). – **Wehrmann, B.**, The Dynamics of Peri-Urban Land Markets in Sub-Saharan Africa: Adherence to the Virtue of Common Property vs. Quest for Individual Gain (75–88).

Ethnic and Racial Studies (Abingdon)

31. 2008/1

Twine, F. W., C. Gallagher, Introduction: The Future of Whiteness: A Map of the "Third Wave" (4–24). – **Steyn, M., D. Foster**, Repertoires for Talking White: Resistant Whiteness in Post-Apartheid South Africa (25–51). – **Essed, P., S. Trienekens**, "Who Wants to Feel White?" Race, Dutch Culture, and Contested Identities (52–72).

31. 2008/2

Kibria, N., The "New Islam" and Bangladeshi Youth in Britain and the US (243–266). – **Sikkink, D., M. O. Emerson**, School Choice and Racial Segregation in US Schools: The Role of Parents' Education (267–293). – **Phan, M. B., C. M. Luk**, "I Don't Say I Have a Business in Chinatown:" Chinese Sub-Ethnic Relations in Toronto's Chinatown West (294–326). – **Fong, J.**, Revising the Ethnodevelopment Model: Addressing Karen Self-Determination within the Context of the Failed Ethnocratic State of Military-Ruled Burma (327–357). – **Içduygu, A., Ş. Toktaş, B. A. Soner**, The

Politics of Population in a Nation-Building Process: Emigration of Non-Muslims from Turkey (358–389). – **Cobas, J. A., J. R. Feagin**, Language Oppression and Resistance: The Case of Middle Class Latinos in the United States (390–410). – **Afshar, H.**, Can I See Your Hair? Choice, Agency, and Attitudes: The Dilemma of Faith and Feminism for Muslim Women Who Cover (411–427).

31. 2008/3

Gustafson, P., Transnationalism in Retirement Migration: The Case of North European Retirees in Spain (451–475). – **Redeker Hepner, T. M.**, Transnational Governance and the Centralization of State Power in Eritrea and Exile (476–502). – **Knepper, P.**, Rethinking the Racialization of Crime: The Significance of Black Firsts (503–523). – **Gutiérrez Chong, N.**, Symbolic Violence and Sexualities in the Myth Making of Mexican National Identity (524–542). – **Ukeje, C., W. Adebaniwi**, Ethno-Nationalist Claims in Southern Nigeria: Insights from Yoruba and Ijaw Nationalisms since the 1990s (563–591). – **Kyriakides, C.**, Third Way Anti-Racism: A Contextual Constructionist Approach (592–610).

Ethnography (London)

9. 2008/1

Ordóñez, J. T., The State of Confusion: Reflections on Central American Asylum Seekers in the Bay Area (35–60). – **Juris, J. S.**, Performing Politics: Image, Embodiment, and Affective Solidarity during Anti-Corporate Globalization Protests (61–97).

Ethnohistory (Durham)

55. 2008/1

Bergman, I., L. Östlund, O. Zackrisson, L. Liedgren, Värro Muorra: The Landscape Significance of Sami Sacred Wooden Objects and Sacrificial Altars (1–28). – **Wanhalla, A.**, Women "Living across the Line:" Intermarriage on the Canadian Prairies and in Southern New Zealand, 1870–1900 (29–49). – **Yaya, I.**, The Importance of Initiatory Ordeals: Kinship and Politics in an Inca Narrative (51–85). – **Schreiber, D.**, "A Liberal and Paternal Spirit:" Indian Agents and Native Fisheries in Canada (87–118). – **Serulnikov, S.**, The Politics of Intracommunity Land Conflict in the Late Colonial Andes (119–152).

Ethnologia Europaea (Kopenhagen)

36. 2006/2

Knudsen, B. T., Emotional Geography: Authenticity, Embodiment, and Cultural Heritage (5–15). – **Mohrmann, R.-E.**, Anniversaries and Jubilees. Changing Celebratory Customs in Modern Times (16–25).

Ethnologia Slovaca et Slavica (Bratislava)

32. 2007

Mencej, M., Night Witches in Rural Eastern Slovenia in the Context of Slavic and European Parallels (45–58). – **Yudin, A. V.**, Neue Bücher zur slavischen Ethnolinguistik [2000–2006] (59–68).

Ethnology (Pittsburgh)

45. 2006/4

Buckser, A., The Empty Gesture: Tourette Syndrome and the Semantic Dimension of Illness (255–274). – **Tsai, Y., M. Lee, T. Wang**, The Personal Consequences of Globalization in Taiwan (275–285). – **Leaf, M. J.**, Experimental-Formal Analysis of Kinship (305–330).

Ethnomusicology (Bloomington)

52. 2008/1

Schultz, A., The Collision of Genres and Collusion of Participants: Marathi *Rāṣṭriya Kīrtan* and the Communication of Hindu Nationalism (31–51). – **Sanga, I.**, Music and Nationalism in Tanzania: Dynamics of National Space in *Muziki wa Injili* in Dar es Salaam (52–84). – **Wallach, J.**, Living the Punk Lifestyle in Jakarta (98–116).

Ethnos (Stockholm)

72. 2007/4

Hill, M. D., Contesting Patrimony: Cusco's Mystical Tourist Industry and the Politics of *Incanismo* (433–460). – **Killick, E.**, Autonomy and Leadership: Political Formations among the Ashéninka of Peruvian Amazonia (461–482).

73. 2008/1

Vigh, H., Crisis and Chronicity: Anthropological Perspectives on Continuous Conflict and Decline (5–24). – **Scheper-Hughes, N.**, A Talent for Life: Reflections on Human Vulnerability and Resilience (25–56). – **Jackson, M.**, The Shock of the New: On Migrant Imaginaries and Critical Transitions (57–72). – **Whyte, S. R.**, Discrimination: Afterthoughts on Crisis and Chronicity (97–100). – **Cohen, E.**, What Is Spirit Possession? Defining, Comparing, and Explaining Two Possession Forms (101–126).

Ethos (Berkeley)

35. 2007/4

Ozawa-de Silva, C., Demystifying Japanese Therapy: An Analysis of Naikan and the Ajase Complex through Buddhist Thought (411–446). – **Ross, N., D. Medin, D. Cox**, Epistemological Models and Culture Conflict:

Menominee and Euro-American Hunters in Wisconsin (478–515). – **Yafeh, O.**, The Time in the Body: Cultural Construction of Femininity in Ultraorthodox Kindergartens for Girls (516–553).

Études Inuit Studies (Québec)

30. 2006/2

Saladin d'Anglure, B., Introduction: L'influence de Marcel Mauss sur l'anthropologie des Inuit (5–18). – **Saladin d'Anglure, B.**, Introduction: The Influence of Marcel Mauss on the Anthropology of the Inuit (19–31).

European Review of Native American Studies (Wien)

21. 2007/1

Hovens, P., C. van Saten, Collecting Blackfoot: Dutchmen and Indians on the Northwestern Plains (1–8). – **Rowicka, G. J.**, Saving a Dead Language: Quinault (25–29).

Folia Linguistica (Berlin)

41. 2007/3–4

Lehmann, C., Linguistic Competence: Theory and Empiry (223–278).

Folklore (London)

118. 2007/3

Forth, G., Images of the Wildman Inside and Outside Europe (261–281).

119. 2008/1

Ryan, W. F., Games, Pastimes, and Magic in Russia (1–13). – **Valk, Ü.**, Superstition in Estonian Folklore: From Official Category to Vernacular Concept (14–28). – **Čvorović, J.**, A Gypsy, a Butterfly, and a Gadge: Narrative as Instruction for Behaviour (29–40). – **Billington, S.**, The Midsummer Solstice as It Was, or Was Not, Observed in Pagan Germany, Scandinavia, and Anglo-Saxon England (41–57).

FUGE – Journal für Religion und Moderne (Berlin)

1. 2007/1

Panikkar, R., Religion oder Politik: Das westliche Dilemma (21–36). – **Sweeney, J.**, Das Ende des soziologischen Atheismus. Neufassungen der Säkularisierungstheorie (37–59). – **Brauch, J.**, Der Kampf um die Deutung der jüdischen Tradition: Säkulare Begründun-

gen israelischer Staatlichkeit (61–72). – **Hözl, M., G. Ward**, Die postsäkulare Kondition. Nietzsches Seiltänzer und die Formen des Glaubens (73–85). – **Büschler, J.**, Die heilige Aufklärung (87–100). – **Sander, H.-J.**, Die Matrix religiöser Macht (101–106).

GEO (Hamburg)

2007/12

Ferry, S., J. Schaefer, Bolivien: Nach Generationen der Knechtschaft erkämpfen sich Indianer eigenes Land (58–86).

2008/1

Paos, B., China: Eine Erkundungstour durch jenes China, das keine Schlagzeilen macht (128–142). – **Meister, M., B. Steinhilber, S. Sättele**, Steinzeit: Die Kulturrevolution von Göbekli Tepe (146–174).

2008/2

Laman, T., L. Abromeit, Neuguinea-Expedition: Bei den Hütern des Gestern, Teil 2 (104–117).

2008/3

Lahusen, C., Irak: Der glücklose Staat (128–140).

2008/4

Drake, C., A. Hilmer, Bhutan. Ein Volk probiert die Demokratie (30–52). – **Guichard, G., L. Weyl, A. Weber**, Kasachstan. Aralsee: Wo Söhne von Kapitänen zu Steppenbewohnern werden (74–90).

2008/5

Yankang, Y., Tibet: Bilder eines Glaubens, der Panzern trotz (106–130).

Historische Anthropologie (Köln)

15. 2007/2

Hur, Y. R., Koloniale Region, Eisenbahn, Wochenmarkt, Stadtpark und die Bevölkerung im kolonialen Korea der 1920er Jahre (221–243). – **Gleixner, U.**, Religion, Geschlecht und Unterordnung. Möglichkeiten einer *connected history* zwischen Christentum, Judentum und Islam (244–258). – **Martschukat, J.**, “His Chief Sin is Being a Negro. Next He Whipped a White Man. Next He Married a White Woman.” Sport, Rassismus und die (In)Stabilität von Grenzziehungen in den USA um 1900 (259–280).

History of Religions (Chicago)

47. 2007–2008/2–3

Myscofski, C. A., Imagining Cannibals: European Encounters with Native Brazilian Women (142–155). – **Gallagher, E. V.**, Compared to What? “Cults” and “New Religious Movements” (205–220). – **Sered, S.**, Taxonomies or Ritual Mixing: Ritual, Healing in the Contemporary United States (221–231).

L’Homme (Paris)

2007/184

Le Bras, H., Quelles statistiques ethniques ? (7–24). – **Fauvelle-Aymar, F.-X., F. Bon, K. Sadr**, L’ailleurs et l’avant. Éléments pour une critique du comparatisme ethnographique dans l’étude des sociétés préhistoriques (25–46). – **Hammoudi, A.**, Phénoménologie et ethnographie. À propos de l’*habitus* kabyle chez Pierre Bourdieu (47–83). – **Affergan, F.**, L’anthropologie cognitive existe-t-elle ? (85–106). – **Diantell, E.**, La Cité des hommes. La domination masculine dans la mythologie du culte d’Ifa [Cuba] (107–129). – **Fontaine, L.**, Logiques modales et anthropologie. Des règles à la parole chez les Indiens Yucuna d’Amazonie colombienne (131–154). – **Adam, M.**, La force du mal: Leçons d’Afrique (155–165). – **Heusch, L. de**, Considérations sur le symbolisme des religions bantoues (167–190). – **Adler, A.**, Magie, sorcellerie, religion: Une nouvelle théorie ? (203–212).

Human Organization (Oklahoma-City)

66. 2007/4

Turner, S., Trading Old Textiles: The Selective Diversification of Highland Livelihoods in Northern Vietnam (389–404). – **Acheson, J.**, Household Exchange Networks in Post-Socialist Slovakia (405–413).

Indiana (Berlin)

24. 2007

Schmidt, B. E., African Cultures in Spanish America. An Introduction (9–14). – **Hensel, S.**, Africans in Spanish-America: Slavery, Freedom, and Identities in the Colonial Era (15–37). – **Gabbert, W.**, In the Shadow of the Empire – The Emergence of Afro-Creole Societies in Belize and Nicaragua (39–66). – **Mohr de Collado, M.**, Los garínagu en Centroamérica y otros lugares. Identidades de una población afro-caribe entre la tradición y la modernidad (67–86). – **Bachmann, I.**, *Negertaaltje or Volkstaal*: The Papiamentu Language at the Crossroads of Philology, Folklore, and Anthropology (87–105). – **Schwegler, A.**, Black Ritual Insulting in the Americas: On the Art of “VociferaR” [Colombia], “Vacilar” [Ecuador], and “Snapping,” “Sounding,” or “Playing the Dozens” [U.S.A.] (107–155). – **Schneider, D.**, La Mama Negra – ¿símbolo de la multiculturalidad ecuatoriana? (157–171). – **Rosbach de Olmos, L.**, Expresiones controvertidas: Afrobolivianos y su cultura entre presentaciones y representaciones (173–190). – **Schmidt, B. E.**, Afro-Peruvian Representations in and around Cusco: A Discussion about the Existence or Non-Existence of an Afro-Andean Culture in Peru (191–209). – **Peñaloza, F.**, Mapping Constructions of Blackness in Argentina (211–231). – **Aguilera, S.**, Mirando a través del espejo, recordando el camino primigenio. Un análisis iconográfico a la luz de la mitología y el ritual de

los tarahumaras (235–257). – **Combés, I.**, De Sanandita al Itiyuro: Los chanés, los chiriguanos (¿y los tapietes?) al sur del Pilcomayo (259–289). – **Drexler, J.**, “Unser kühles Territorium:” Das indioamerikanische Konzept der “Territorialhygiene” am Beispiel des Ressourcenkrisenmanagements der Nasa (Páez) des kolumbianischen *Tierradentro* (291–315). – **Paulinyi, Z.**, La tierra como ser viviente en el arte teotihuacano (317–337). – **Rossbach de Olmos, L.**, ¿Vienen los espíritus cuando se les llama sin bastón? o Cómo mantuvo su identidad de chamán un jaibaná emberá del Chocó (Colombia) cuando efectuó un ritual fuera de regla (339–359). – **Sheseña, A.**, ¿Glifo Maya para “Siete Cuevas?” (361–399). – Rezension: **Ortiz, L.** (ed.): “Chamabú, la historia la escribes tú:” Ensayos sobre cultura afrocolombiana [B. E. Schmidt] (401–405).

Informationen zur politischen Bildung (Bonn)

2007/297

Herrmann, A., Idee der Menschenrechte (6–9).

The International Journal of African Historical Studies (Boston)

40. 2007/3

Lydon, G., Islamic Legal Culture and Slave-Ownership Contests in Nineteenth-Century Sahara (391–439).

International Journal of American Linguistics (Chicago)

74. 2008/1

Beck, D., Ideophones, Adverbs, and Predicate Qualification in Upper Necaxa Totonac (1–46). – **Marlett, S. A.**, The Form and Use of Names in Seri (47–81). – **Hopkins, N. A.**, **A. Cruz Guzmán, J. K. Jossierand,** A Chol (Mayan) Vocabulary from 1789 (83–113). – **Nichols, L.**, Zuni Accusative Intransitives (115–140).

74. 2008/2

Hill, J. H., Northern Uto-Aztec and Kiowa-Tanoan: Evidence of Contact between the Proto-Languages? (155–188). – **Aikhenvald, A. Y.**, Multilingual Imperatives: The Elaboration of a Category in Northwest Amazonia (189–225). – **MacKay, C. J.**, **F. R. Trechsel,** Symmetrical Objects in Misanla Totonac (227–255).

Islam and Christian-Muslim Relations (Birmingham)

18. 2007/4

Field, C. D., Islamophobia in Contemporary Britain: The Evidence of the Opinion Polls, 1988–2006 (447–

472). – **Ataman, K.**, Religion, Culture, and the Shaping of Religious Attitudes: The Case of Islam (495–508).

The Islamic Quarterly (London)

51. 2007/3

Karataş, A. I., **O. Çetin,** Marriages of Non-Muslims in a Muslim Community (215–235). – **Dien, M. I.**, Towards an Islamic Concept for Sustainable Development: Theory and Practice (265–284).

Islamochristiana (Rom)

33. 2007

Scattolin, G., Reading Sufi Texts: Some Hermeneutical Insights (101–119). – **Zannini, F.**, The Italian “Charter of Values of Citizenship and Integration:” A Path towards Intercultural and Interreligious Dialogue (149–161).

Journal Asiatique (Paris)

2007/295

Gerow, E., La dialectique de la *Bhagavadgītā* (133–154). – **Vogel, S.**, L’histoire des deux orphelins [Un conte phnong de Mondulkiri] (155–216).

Journal de la Société des Américanistes (Paris)

93. 2007/1–2

Alonso de la Fuente, J. A., Proto-maya y lingüística diacrónica. Una (breve y necesaria) introducción (49–72). – **Barcelos Neto, A.**, *Wüsixuki*: Desejo alimentar, doença e morte entre os Wauja da Amazônia meridional (73–95). – **Déléage, P.**, Les répertoires graphiques amazoniens (97–126). – **Bossert, F.**, **D. Villar,** La etnología chiriguano de Alfred Métraux (127–166).

The Journal of African History (Cambridge)

48. 2007/3

Day, L. R., Nyarroh of Bandasuma, 1885–1914: A Re-Interpretation of Female Chieftaincy in Sierra Leone (415–437).

Journal of African Languages and Linguistics (Berlin)

28. 2007/2

Kula, N. C., **L. L.-S. Cheng,** Phonological and Syntactic Phrasing in Bemba Relatives (123–148). – **Theil, R.**, Kafa Phonology (193–216).

Journal of American Folklore (Champaign)

120. 2007/478

Schacker, J., Unruly Tales: Ideology, Anxiety, and the Regulation of Genre (381–400).**Journal of Anthropological Research**

(Albuquerque)

64. 2008/1

Clottes, J., Rock Art: An Endangered Heritage Worldwide (1–18). – **Christie, J. J.**, Inka Roads, Lines, and Rock Shrines: A Discussion of the Contexts of Trail Markers (41–66). – **Kyle, C., W. Yaworsky**, Mexican Justice: Codified Law, Patronage, and the Regulation of Social Affairs in Guerrero, Mexico (67–90).**The Journal of Asian Studies** (Cambridge)

66. 2007/4

Bhattacharya, T., Tracking the Goddess: Religion, Community, and Identity in the Durga Puja Ceremonies of Nineteenth-Century Calcutta (919–962).

67. 2008/1

Leshkovich, A. M., Wandering Ghosts of Late Socialism: Conflict, Metaphor, and Memory in a Southern Vietnamese Marketplace (5–41). – **Tran, N. T.**, Gender, Property, and the “Autonomy Thesis” in Southeast Asia: The Endowment of Local Succession in Early Modern Vietnam (43–72). – **Borchert, T.**, Worry for the Dai Nation: Sipsongpannā, Chinese Modernity, and the Problems of Buddhist Modernism (107–142). – **Fisher, G.**, The Spiritual Land Rush: Merit and Mortality in New Chinese Buddhist Temple Construction (143–170). – **Green, N.**, Tribe, Diaspora, and Sainthood in Afghan History (171–211). – **Marsden, M.**, Muslim Cosmopolitans? Transnational Life in Northern Pakistan (213–247).**Journal of Contemporary Religion**

(London)

22. 2007/3

McCloud, S., Liminal Subjectivities and Religious Change: Circumscribing Giddens for the Study of Contemporary American Religion (295–309). – **Arweck, E., E. Nesbitt**, Spirituality in Education: Promoting Children’s Spiritual Development through Values (311–326). – **Leman, J., H. Roos**, The Process of Growth in Krishna Consciousness and Sacredness in Belgium (327–340). – **Sebastian, R., A. Parameswaran**, Conversion and the Family: Chinese Hare Krishnas (341–359). – **Zaidman, N.**, The New Age Shop – Church or Marketplace? (361–374). – **Harwood, B. J.**, Beyond Poetry and Magick: The Core Elements of Wiccan Morality (375–390).

23. 2008/1

Lord, K., Implicit Religion: A Contemporary Theory for the Relationships between Religion, State, and Society (33–46).**The Journal of Pacific History** (Canberra)

42. 2007/3

Kahn, M., S. Wilke, Narrating Colonial Encounters: Germany in the Pacific Islands (293–297). – **Buschmann, R. F.**, Oceanic Carvings and Germanic Cravings: German Ethnographic Frontiers and Imperial Visions in the Pacific, 1870–1914 (299–315). – **Petersen, G.**, Hambruch’s Colonial Narrative: Pohnpei, German Culture Theory, and the Hamburg Expedition Ethnography of 1808–1910 (317–330). – **Balme, C.**, New Compatriots: Samoans on Display in Wilhelminian Germany (331–344). – **Scaglione R.**, Multiple Voices, Multiple Truths: Labour Recruitment in the Sepik Foothills of German New Guinea (345–360).**The Journal of the Polynesian Society**

(Auckland)

116. 2007/2

Kaeppler, A. L., Containers of Divinity (97–130). – **Hooper, S.**, Embodying Divinity: the Life of A’a (131–179). – **Stevenson, K., S. Hooper**, Tahitian Fau: Unveiling an Enigma (181–211). – **Neich, R.**, Tongan Figures: From Goddesses to Missionary Trophies to Masterpieces (213–268).

116. 2007/3

Binney, J., Paphurihia, Pukerenga, Te Atua Wera, and Te Nākahi: How Many Prophets? (309–320). – **Di Piazza, A., E. Pearthree**, A New Reading of Tupaia’s Chart (321–340).

116. 2007/4

Kirch, P. V., M. D. McCoy, Reconfiguring the Hawaiian Cultural Sequence: Results of Re-Dating the Hālawā Dune Site (MO-A1–3), Moloka’i Island (385–406). – **Sand, C., F. Valentin, J. Bolé, A. Ouetcho, D. Baret, T. Sorovi-Vunidilo, S. Matararaba**, Report and Preliminary Analysis of the First Archaeological Survey of Naqelelevu Atoll, Northeast Fiji (407–432). – **Næss, A., E. Hovdhaugen**, The History of Polynesian Settlement in the Reef and Duff Islands: The Linguistic Evidence (433–449).**Journal of Religion in Africa** (Leiden)

37. 2007/4

Asamoah-Gyadu, K., “Broken Calabashes and Covenants of Fruitfulness:” Cursing Barrenness in Contemporary African Christianity (437–460). – **Newell, S.**, Pentecostal Witchcraft: Neoliberal Possession and De-

monic Discourse in Ivoirian Pentecostal Churches (461–490).

38. 2008/1

McCaskie, T. C., *Akwantemfi* – “In Mid-Journey:” An Asante Shrine Today and Its Clients (57–80).

Journal of the Royal Anthropological Institute (London)

13. 2007/4

Pottier, J., Rights Violations, Rumour, and Rhetoric: Making Sense of Cannibalism in Mambasa, Ituri [Democratic Republic of Congo] (825–843). – **Daryn, G.**, Inversion Revisited: *Dai Halne* – A Himalayan Inversion of Hierarchy and Trust (845–861). – **Schnell, S.**, Are Mountain Gods Vindictive? Competing Images of the Japanese Alpine Landscape (863–880). – **Pelkmans, M.**, “Culture” as Tool and an Obstacle: Missionary Encounters in Post-Soviet Kyrgyzstan (881–899). – **Saethre, E.**, Close Encounters: UFO Beliefs in Remote Australian Aboriginal Community (901–915). – **Vidal, D.**, Anthropomorphism or Sub-Antropomorphism? An Anthropological Approach to Gods and Robots (917–933). – **Retsikas, K.**, Being and Place: Movement, Ancestors, and Personhood in East Java, Indonesia (969–986).

2008 / Special Issue

Bloch, M., Truth and Sight: Generalizing without Universalizing (22–32). – **Pinney, C.**, The Prosthetic Eye: Photography as Cure and Poison (33–46). – **Good, A.**, Cultural Evidence in Courts of Law (47–60). – **Ecks, S.**, Three Propositions for an Evidence-Based Medical Anthropology (77–92). – **Holbraad, M.**, Definitive Evidence, from Cuban Gods (93–109). – **Keane, W.**, The Evidence of the Senses and the Materiality of Religion (110–127). – **Stafford, C.**, Linguistic and Cultural Variables in the Psychology of Numeracy (128–141).

14. 2008/1

Halvaksz, J. A. II, Whose Closure? Appearances, Temporality, and Mineral Extraction in Papua New Guinea (21–37). – **Tapper, R.**, Who Are the Kuchi? Nomad Self-Identities in Afghanistan (97–116). – **Kapila K.**, The Measure of a Tribe: The Cultural Politics of Constitutional Reclassification in North India (117–134). – **Clarke, M.**, New Kinship, Islam, and the Liberal Tradition: Sexual Morality and New Reproductive Technology in Lebanon (153–169). – **Schneider, A.**, Three Modes of Experimentation with Art and Ethnography (171–194).

KAS Auslandsinformationen (Sankt Augustin)

11. 2007

Lange, M. A., Politischer Islam auf dem Vormarsch. Das Beispiel der Muslimbruderschaft in Ägypten (75–105).

12. 2007

Rasul, A., Die Radikalisierung der Muslime in den Philippinen (6–17). – **Weck, W.**, Das Missverständnis von der Freiheit. Der Islam und die demokratische Entwicklung in Indonesien (18–49). – **Wolff, J.**, Indien: Eine Demokratie lebt mit dem Islam (50–65). – **Tröndle, D.**, Das Verhältnis von Islam und Demokratie in der Türkei zwischen Islamisierung der Politik und Politisierung des Islam (66–90). – **Schiller, T.**, Islam und Demokratie in Marokko. Integration oder Niedergang des politischen Islam? (91–105). – **Gierczynski-Bocandé, U.**, Islam und Demokratie in Senegal (106–136).

Language (Washington)

83. 2007/1

Corbett, G. G., Canonical Typology, Suppletion, and Possible Words (8–42). – **Jäger, G.**, Evolutionary Game Theory and Typology: A Case Study (74–109). – **Alexopoulou, T., F. Keller**, Locality, Cyclicity, and Resumption: At the Interface between the Grammar and the Human Sentence Processor (110–160). – **Ladefoged, P.**, Articulatory Features for Describing Lexical Distinctions (161–180).

The Mankind Quarterly (Washington)

48. 2007/1

Pratarelli, M. E., B. Chiarelli, Extinction and Overspecialization: The Dark Side of Human Innovation (83–98). – **Oesterdiekhoff, G. W.**, Ancient Sun Cults: Understanding Religious Rites in Terms of Developmental Psychology (99–116).

48. 2007/2

Murove, M. F., The Shona Ethic of Ukama with Reference to the Immortality of Values (179–189).

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

2007/96

Fleischer, F., Settling into Uncertainty: Migrants in Suburban Beijing (1–25).

2007/97

Czeglédy, A. P., Distinctly African Christians: Situating His People Christian Church within Social Transformation (1–22).

2007/98

Valtchinova, G. I., From Postsocialist Religious Revival to a Socialist Seer and Vice Versa: The Remaking of Religion in Postsocialist Bulgaria (1–31).

2007/99

Safonova, T., I. Sántha, Companionship among the Evenki of Eastern Buryatia: A Study of Flexible and Stable Cultural Elements (1–22).

Medical Anthropology Quarterly (Detroit)

21. 2007/4

Pylypa, J., Healing Herbs and Dangerous Doctors: "Fruit Fever" and Community Conflicts with Biomedical Care in Northeast Thailand (349–368).

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

28. 2007

Augustin, S., Kalmyken – Ethnografische Sammlungen Herrnhuter Missionare, 1765–1914 (15–26). – **Benteler, M.**, "Nothing but the Sale of Girls?" – Die ethnologische Meinungsbildung zur Mitgift in Südasiens (27–37). – **Göbel, K.**, Tatauierung in Samoa. *Fa'a-Sāmoa* und die Bedeutung der Tatauierung im gesellschaftlichen Kontext (57–84). – **Krebs, M.**, Habitat in Zentralasien. Wohnkultur städtischer und ländlicher Bevölkerung (115–131).

The Muslim World (Hartford)

98. 2008/1

Marcinkowski, C., Aspects of Shi'ism in Contemporary Southeast Asia (36–71). – **Ellingwood, J.**, The Programme for Christian-Muslim Relations in Africa (PROCURA): An Evolutionary Perspective (72–94).

National Geographic (Hamburg)

2008/1

O'Neill, T., B. K. Behl, Hohe Kunst: Ein indischer Fotograf entlockt 1500 Jahre alten buddhistischen Tempelmalereien ihre Geheimnisse (100–117).

2008/2

Kulke, U., Die Reise ans Ende der Welt. Georg Forster war 17 Jahre alt, als er 1772 mit James Cook in den Pazifik aufbrach. Seine Berichte und Bilder machten den Deutschen zum Wissenschaftspionier (28–56).

2008/3

Draper, R., K. Garrett, Könige aus der Wüste. Im 8. Jahrhundert v. Chr. eroberten afrikanische Herrscher Ägypten und führten das zerstrittene Reich in eine glanzvolle Ära (96–119).

Numen (Leiden)

54. 2007/4

McHugh, J., The Classification of Smells and the Order of the Senses in Indian Religious Traditions (374–

419). – **Gayley, H.**, Soteriology of the Senses in Tibetan Buddhism (459–499).

55. 2008/1

Dinzelbacher, P., Kritische Bemerkungen zur Geschichte der religiösen Toleranz und zur Tradition der Lessing'schen Ringparabel (1–26). – **Togawa, M.**, Syncretism Revisited: Hindus and Muslims over a Sainly Cult in Bengal (27–43). – **Seales, C. E.**, Parades and Processions: Protestant and Catholic Ritual Performances in a Nuevo New South Town (44–67). – **Dyrendal, A.**, Devilish Consumption: Popular Culture in Satanic Socialization (68–98).

Oceania (Sydney)

77. 2007/3

Jones, A., Mekeo Chiefs and Sorcerers: Metaphor, Ideology, and Practice (286–312). – **Lambert-Pennington, K.**, What Remains? Reconciling Repatriation, Aboriginal Cultures, Representation and the Past (313–336).

Pacific Studies (Laie)

29. 2006/3–4

Kamehiro, S. L., 'Iolani Palace: Spaces of Kingship in Late Nineteenth Century Hawai'i (1–32). – **Sharp, H., S. V. Dev**, Integrating Gender into Public Expenditure: Lessons from the Republic of the Marshall Islands (83–105).

Pesquisas (São Leopoldo)

65. 2007

Castilhos de Araujo Cypriano, D. C., Almas, corpos e especiarias. A expansão colonial nos rios Tapajós e Madeira (9–170).

Race and Class (London)

49. 2007/2

Kamugisha, A., The Coloniality of Citizenship in the Contemporary Anglophone Caribbean (20–39). – **Mentore, G.**, Guyanese Amerindian Epistemology: The Gift from a Pacifist Insurgence (57–70).

49. 2008/3

Wang, J., AIDS Denialism and "The Humanisation of the African" (1–18). – **Soong, K. K.**, Racial Conflict in Malaysia: Against the Official History (33–53).

49. 2008/4

Arocena, F., Multiculturalism in Brazil, Bolivia, and Peru (1–21). – **McNeill, D.**, "Black Magic," Nationalism, and Race in Australian Football (22–37). – **Colic-Peisker, V., F. Tilbury**, Being Black in Australia: A Case Study of Intergroup Relations (38–56). – **Matu-**

sevich, M., An Exotic Subversive: Africa, Africans, and the Soviet Everyday (57–81).

Recherches amérindiennes au Québec (Montréal)

37. 2007/1

Boivin, R., R. Morin, La Commission royale sur les peuples autochtones (1991–1996) ou la longue marche des peuples autochtones du Canada vers la reconnaissance de leurs droits (25–36). – **Shewell, H.**, Rassembler nos forces, ou recourir encore à l'aide sociale? La situation socio-économique des premières nations avant et après la commission royale (43–56).

Religious Studies (Cambridge)

44. 2008/1

Framarin, C. G., Motivation in the *Nyāyasūtra* and *Brahmasiddhi* (43–61). – **Näreaho, L.**, The Cognitive Science of Religion: Philosophical Observations (83–98).

Research in Economic Anthropology (Oxford)

26. 2008

Pickering, K., B. Mizushima, Lakota Health Care Access and the Perpetuation of Poverty on Pine Ridge (11–33). – **Molla, A. R.**, The Power of Culture in Selecting Health Care Providers in Rural Bangladesh: An Ethno Scientific Analysis (35–53). – **Lurie, S. G.**, Reinventing Mental Health Care: Public-Private Systems (55–73). – **Kwiatkowski, L.**, Political Economy and the Health and Vulnerability of Battered Women in Northern Vietnam (199–226). – **Obadia, L.**, The Economies of Health in Western Buddhism: A Case Study of a Tibetan Buddhist Group in France (227–259).

Revista Andina (Cusco)

44. 2007

Frame, M., Lo que Guaman Poma nos muestra, pero no nos dice sobre *Tikapu* (8–69). – **Moscovich, V.**, Yupana, tabla de contar inca: Estructura interna (71–116). – **Gutmann, M.**, Diseños culturales en cuentos orales quechuas (249–262).

Revista Espaços (São Paulo)

15. 2007/2

Malandrino, B. C., Uma utopia banto chamada Umbanda (135–156).

Revista de Etnografie și Folclor (București)

1. 2007

Panea, N., Hospitalité et identité (5–17). – **Nicolae, R.**, Atmospheric Change and Dynamic Ambiguity in Japanese Legends (19–30). – **Castaldini, A.**, Forme della religiosità primitiva: Riti solstiziali presso le minoranze germaniche delle Alpi meridionali (31–40). – **Taloş, I.**, Profane Bräuche und Lieder der Weihnachtszeit bei den romanischen Völkern (41–77). – **Zane, R.**, Culture traditionnelle et construction identitaire en Roumanie aujourd'hui. Notes en marge d'un projet de recherche (78–84). – **Guță, A.**, Istro-Romanian Cultural Minority Today (85–101).

Saeculum (Köln)

58. 2007/2

Weltecke, D., Die Macht des Islam und die Niederlage der Kreuzfahrer: Zum Verständnis der Briefe an die himmlische Kurie des Riccodo da Monte di Croce OP (265–295). – **Waechter, M.**, Fortschrittsdiskurse in Frankreich und den USA im 19. und 20. Jahrhundert (297–316). – **Metz, K. H.**, Technik als Wissen. Thesen zu einer historischen Theorie des Wissens (317–326).

Social Analysis (New York)

51. 2007/2

Baud, M., Indigenous Politics and the State: The Andean Highlands in the Nineteenth and Twentieth Centuries (19–42). – **Goldstein, D. M., G. Achá, E. Hinojosa, T. Roncken**, *La Mano Dura* and the Violence of Civil Society in Bolivia (43–63). – **Colloredo-Mansfeld, R.**, The Power of Ecuador's Indigenous Communities in an Era of Cultural Pluralism (86–106). – **Cuxil, D. C.**, Indigenous Nations in Guatemalan Democracy and the State: A Tentative Assessment (124–147).

51. 2007/3

Gulbrandsen, Ø., Town-State Formations on the Edge of the Kalahari: Social-Cultural Dynamics of Centralization in Northern Tswana Kingdoms (55–77). – **Reyna, S. P.**, The Travelling Model that Would Not Travel: Oil, Empire, and Patrimonialism in Contemporary Chad (78–102). – **Raman, K. R.**, Community-Coca-Cola Interface: Political-Anthropological Concerns on Corporate Social Responsibility (103–120). – **Babidge, S., S. Greer, R. Henry, C. Pam**, Management Speak: Indigenous Knowledge and Bureaucratic Engagement (148–164).

Social Anthropology (Cambridge)

15. 2007/2

Comaroff, J., J. Comaroff, Law and Disorder in the Postcolony (133–152). – **Moeran, B.**, Marketing

Scents and the Anthropology of Smell (153–168). – **Díaz de Rada, A.**, School Bureaucracy, Ethnography, and Culture: Conceptual Obstacles to Doing Ethnography in Schools (205–222).

Social Compass (London)

54. 2007/4

Corten, A., M.-C. Doran, Immanence and Transcendence in the Religious and the Political (565–571). – **Massignon, B.**, The European Compromise: Between Immanence and Transcendence (573–582). – **Oro, A. P.**, “Religious Politicians” and “Secular Politicians” in Southern Brazil (583–591). – **Kamrane, R.**, Le transcendant au service de l'immanent: L'art islamiste comme exemple d'art totalitaire en Iran (603–611).

55. 2008/1

Van Harskamp, A., Existential Insecurity and New Religiosity: An Essay on Some Religion-Making Characteristics of Modernity (9–19). – **Knibbe, K.**, The Role of Religious Certainty and Uncertainty in Moral Orientation in a Catholic Province in the Netherlands (20–30). – **Roeland, J.**, Acceptation religieuse du moi: L'identité chez les jeunes néo-évangélistes (31–41). – **Versteeg, P.**, L'évolution liturgique comme réponse à la sécularisation: Le cas de deux Églises protestantes aux Pays-Bas (42–53). – **Minkjan, H.**, Seeking Guidance from the Spirits: Neo-Shamanic Divination Rituals in modern Dutch Society (54–65). – **Lee, R. L. M.**, La fin de la religion? Réenchantement et déplacement du sacré (66–83).

Sociedade et Cultura (Goiânia)

10. 2007/2

Magno, A., S. Barbosa, O futebol e a sociedade global: Uma reavaliação de identidade sociocultural brasileira (173–186). – **Gracino Souza, P., Jr.**, Mineiridade e adesão religiosa: Uma análise da expansão pentecostal e da resistência católica em duas regiões mineiras (197–207). – **Cunha Almendra, C. da, Baierl, L. F.**, A violência: Realidade cotidiana (267–279).

Sociologus (Berlin)

57. 2007/2

Pinheiro, T., Monolithische und rissige Indianerbilder: José de Anchieta Indianerdarstellung zwischen Ethnologie und Mission (207–226).

South Asia Research (New Delhi)

27. 2007/1

McLain, K., Who Shot the Mahatma? Representing Gandhian Politics in Indian Comic Books (57–

77). – **Mahapatra, S.**, Livelihood Pattern of Agricultural Labour Households in Rural India: Evidence from Orissa (79–103). – **Datta, P.**, Devolution of Financial Power to Local Self-Governments: The “Feasibility Frontier” in West Bengal (105–124).

27. 2007/2

Roy, S., The Everyday Life of the Revolution: Gender, Violence, and Memory (187–204). – **Samuel, L.**, Women, Work, and Fishing: An Examination of the Lives of Fisherwomen in Kerala (205–227).

28. 2008/1

Chandhoke, N., Exploring the Right to Secession: The South Asian Context (1–22). – **Aquil, R.**, *Hazrat-i-Dehli*: The Making of the Chishti Sufi Centre and the Stronghold of Islam (23–48). – **Nijhawan S.**, “The Touchstone of a Nation's Greatness Is the Status of Its Women” – Responses to Colonial Discourses on Indian Womanhood (73–88).

Studi e Materiali di Storia delle Religioni (L'Aquila)

73. 2007/1

Calisti, F., Il *Mundus*, l'*Umbilicus* e il simbolismo del centro a Roma (51–77). – **Sacco, L.**, Kamikaze, occidentalismo e terrorismo suicida (187–214).

SUGIA (Köln)

18. 2007

Haacke, W. H. G., Linguistic Hypotheses on the Origin of Namibian Khoekhoe Speakers (69–86). – **Kose, E., J. Richter**, The Prehistory of the Kavango People (103–129). – **Möhlig, W. J. G.**, Linguistic Evidence of Cultural Change. The Case of the Rumanyo Speaking People in Northern Namibia (131–154). – **Vossen, R.**, Languages of the Desert . . . and What They Can Tell Us about the Economic History of Southern Africa (175–185).

Suplemento Antropológico (Asunción)

42. 2007/1

Chamorro, G., Ciclo de vida en los pueblos guaraní (7–56). – **Perusset, M.**, Una aproximación a los procesos de etnogénesis en el Paraguay colonial (57–80). – **Fabre, A.**, Los pueblos del Gran Chaco y sus lenguas: Los zamuco (271–323). – **Salinas, M. L.**, Demografía en la frontera argentino-paraguaya: Las reducciones franciscanas de Yuty et Itatí de mediados del siglo XVII (325–356). – **Beck, H. H.**, Aborígenes chaqueños: De la conquista al respeto por su cultura (357–374).

Verbum (Nettetal)**49. 2008/1**

Gergont, C., Aspects of Interreligious Dialogue in Religious Education Activities in the Catholic Schools in Ghana (57–69).

Zeitschrift für Ethnologie (Berlin)**132. 2007/2**

Weißköppel, C., Die zweite Generation: Aufwachsen mit Alters- und Kultur-Differenzen im Einwanderungsland (181–208). – **Ploeg, A.**, Revitalisation Movements among Me, Damal, and Western Dani, Central Highlands, Papua, Indonesia (263–286). – **Häberlein, T.**, Das abgewandte Gesicht: Konflikt und Meidung in Zunchangai *Sum* [Mongolei] (287–314).

Zeitschrift für Religions- und Geistesgeschichte (Leiden)**60. 2008/1**

Knoll, J. H., Jahresringe der Religions- und Geistesgeschichte. Jubiläen und Erinnerungen anlässlich des 100. Geburtstages von Hans-Joachim Schoeps, des “60sten” der “Zeitschrift für Religions- und Geistesgeschichte” und des “50sten” der “Gesellschaft für Geistesgeschichte” (1–19). – **Hafner, J. E.**, Monstranz – Gott zeigen. Das Fronleichnamfest aus systemtheoretischer Perspek-

tive (20–40). – **Ben-Asher Gitler, I.**, Reconstructing Religions: Jewish Place and Space in the Jerusalem YMCA Building, 1919–1933 (41–62).

60. 2008/2

Hillerbrand, H. J., The Decline and Fall of the True Christian Church: The English Deist View (97–110). – **Hildesheimer, M.**, Religious Education in Response to Changing Times. Congregation Adass-Isroel Religious School in Berlin (111–130).

Zeitschrift für vergleichende Rechtswissenschaft (Frankfurt)**106. 2007**

Julius, H., G. M. Rehm, Das chinesische Sachenrechtsgesetz tritt in Kraft: Revolution oder Viel Lärm um Nichts? (367–414). – **Enders, T.**, Urheberrecht der Volksrepublik China nach dem Beitritt zur WTO (415–429).

Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn (Bonn)**36. 2007**

Johansen, U., Walter Heissig und die materielle Kultur. Entwicklung und Leitfragen einer modernen Forschung an Artefakten (21–34).

