

# Zeitschriftenschau

## Acta Orientalia (Oslo)

69. 2008

**Nome, F. A., K. Vogt**, Islamic Education in Qom: Contemporary Developments (35–75). – **Cacopardo, A. S.**, The Winter Solstice Festival of the Kalasha of Birir: Some Comparative Suggestions (77–120). – **Dehqan, M.**, References to Kurds in Medieval Arabic and Persian Literature (169–186).

## Africa (Edinburgh)

78. 2008/4

**Johnson, K.**, Between Self-Help and Dependence: Donor Funding and the Fight against HIV/AIDS in South Africa (496–517). – **Nyanzi, S., J. Nassimbwa, V. Kayizzi, S. Kabanda**, “African Sex is Dangerous!” Renegotiating “Ritual Sex” in Contemporary Masaka District (518–539). – **Boesen, E.**, Gleaming Like the Sun: Aesthetic Values in Wodaabe Material Culture (582–602).

79. 2009/1

**Kresse, K., T. H. J. Marchand**, Introduction: Knowledge in Practice (1–16). – **Thornton, R.**, The Transmission of Knowledge in South African Traditional Healing (17–34). – **McIntosh, J.**, Elders and “Frauds:” Commodified Expertise and Politicized Authenticity among Mijikenda (35–52). – **Dilley, R.**, Specialist Knowledge Practices of Craftsmen and Clerics in Senegal (53–70). – **Graw, K.**, Beyond Expertise: Reflections on Specialist Agency and the Autonomy of the Divinatory Ritual Process (92–109). – **Jansen, J.**, Framing Divination: A Mande Divination Expert and the Occult Economy (110–127). – **Gemmeke, A. B.**, Marabout Women in Dakar: Creating Authority in Islamic Knowledge (128–147). – **Kresse, K.**, Knowledge and Intellectual Practice in a Swahili Context: “Wisdom” and the Social Dimensions of Knowledge (148–167).

79. 2009/2

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**C.**, Pain with Punishment and the Negotiation of Childhood: An Ethnographic Analysis of Children’s Rights Processes in Maasailand (282–301).

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41. 2008/4

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thenticity and Nostalgia. The Making of a Yoruba Tradition in Southern Benin (26–31). – **Bentor, E.**, Masquerade Politics in Contemporary Southeastern Nigeria (32–43). – **Pratten, D.**, Masking Youth. Transformation and Transgression in Annang Performance (44–59). – **Gore, C.**, “Burn the Mmonwu.” Contradictions and Contestations in Masquerade Performance in Uga, Anambra State in Southeastern Nigeria (60–73). – **Savage, P.**, Playing to the Gallery. Masks, Masquerade, and Museums (74–81).

#### 42. 2009/1

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### African and Asian Studies (Leiden)

#### 7. 2008/4

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#### 35. 2007

**Candido, M. P.**, Merchants and the Business of the Slave Trade in Benguela c. 1750–1850 (1–30). – **Ojo, O.**, Êmu (Àmúyá): The Yoruba Institution of Panyarring or Seizure for Debt (31–58). – **Jalloh, A.**, Muslim Fula Business Elites and Politics in Sierra Leone (89–104).

### Afriche (Genova)

#### 80. 2008/4

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### Afrique Contemporaine (Paris)

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**Kuran, T.**, Sous-développement économique au Moyen-Orient : le rôle historique de la culture, des institutions et de la religion (33–54). – **La Ferrara, E.**, Une perspective historique de la famille et des liens de parenté dans le développement (63–84). – **Bayart, J.-F.**, Culture et développement : les luttes sociales font-elles la différence ? (85–110). – **Somanathan, R.**, La demande pour le “désavantage” (111–131). – **Walton, M.**, La culture a un impact sur la pauvreté ; mais pas à cause d’une culture de la pauvreté (136–190).

#### 227. 2008/3

**Pourtier, R.**, Reconstruire le territoire pour reconstruire l’État : la RDC à la croisée des chemins (23–52). – **Mukanga, R. D.**, Réforme administrative de la République démocratique du Congo : leçons et travers du passé (95–106). – **Vircoulon, T.**, La Chine, nouvel acteur de la reconstruction congolaise (107–118). – **Moufflet, V.**, Le paradigme du viol comme arme de guerre à l’Est de la République démocratique du Congo (119–133). – **Renard, Y.**, Des médias entre prolifération anarchique, impunité et pauvreté : le défi de la reconstruction du champ médiatique en RDC (135–152).

#### 228. 2008/4

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### Agnes (São Paulo)

#### 2006/4

**Amed, F.**, Um capítulo da historiografia colonial: Frei Vicente do Salvador e a primeira história do Brasil – Friar Vicente do Salvador and the Early History of Brazil, a Chapter in Colonial Historiography (57–82).

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**Bartoś, T.**, God Is the Future. Deus é o futuro (23–34). – **Savian Filho, J.**, Experiência mística e filosofia em Edith Stein – Mystical Experience and Philosophy in Edith Stein (35–49).

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110. 2008/4

**Brown, K.**, "All They Understand Is Force:" Debating Culture in Operation Iraqi Freedom (443–453). – **Sanderson, S. K., W. W. Roberts**, The Evolutionary Forms of the Religious Life: Cross-Cultural, Quantitative Analysis (454–466). – **Kapchan, D. A.**, The Promise of Sonic Translation: Performing the Festive Sacred in Morocco (467–483). – **Kohl, P. L.**, Shared Social Fields: Evolutionary Convergence in Prehistory and Contemporary Practice (495–506).

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35. 2008/4

**Schielke, S.**, Policing Ambiguity. Muslim Saints-Day Festivals and the Moral Geography of Public Space in Egypt (539–552). – **Hamdy, S. F.**, When the State and Your Kidneys Fail. Political Etiologies in an Egyptian Dialysis Ward (553–569). – **Gammeltoft, T. M.**, Figures of Transversality. State Power and Prenatal Screening in Contemporary Vietnam (570–587). – **Aragon, L. V., J. Leach**, Arts and Owners. Intellectual Property Law and the Politics of Scale in Indonesian Arts (607–631).

36. 2009/1

**Keeler, W.**, What's Burmese about Burmese Rap? Why Some Expressive Forms Go Global (2–19). – **Krupa, C.**, Histories in Red. Ways of Seeing Lynching in Ecuador (20–39). – **Pelican, M.**, Complexities of Indigeneity and Autochthony: An African Example (52–65). – **Ansell, A.**, "But the Wind Will Turn against You:" An Analysis of Wealth Forms and the Discursive Space of Development in Northeast Brazil (96–109). – **Dewey, S.**, "Dear Dr. Kothari . . .": Sexuality, Violence against Women, and the Parallel Public Sphere in India (124–139).

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37. 2008

**Holloway, R. L.**, The Human Brain Evolving: A Personal Retrospective (1–19). – **Wortham, S.**, Linguistic Anthropology of Education (37–51). – **Shennan, S.**, Evolution in Archaeology (75–91). – **Boyer, P., B. Bergstrom**, Evolutionary Perspectives on Religion (111–130). – **Croft, W.**, Evolutionary Linguistics (219–234). – **Marcus, J.**, The Archaeological Evidence for Social Evolution (251–266). – **Johnson-Hanks, J.**, Demographic Transitions and Modernity (301–315). – **Voss, B. L.**, Sexuality Studies in Archaeology (317–336). – **Levine, N. E.**, Alternative Kinship, Marriage, and Reproduction (375–389).

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81. 2008/4

**Hess, J. M., D. Shandy**, Kids at the Crossroads. Global Childhood and the State (765–776). – **Boehm, D. A.**, "For My Children:" Constructing Family and Navigating the State in the U.S.- Mexico Transnation (777–802). – **Shandy, D. J.**, Irish Babies, African Mothers: Rites of Passage and Rights in Citizenship in Post-Millennial Ireland (803–831). – **Uehling, G. L.**, The International Smuggling of Children Coyotes, Snakeheads, and the Politics of Compassion (833–871). – **Terrio, S. J.**, New Barbarians at the Gates of Paris? Prosecuting Undocumented Minors in the Juvenile Court – The Problem of the "Petits Roumains" (873–901). – **Gozdziaik, E. M.**, On Challenges, Dilemmas, and Opportunities in Studying Trafficked Children (903–923). – **Horton, S.**, Consuming Childhood: "Lost" and "Ideal" Childhoods as a Motivation for Migration (925–943).

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**Henry, E.**, The Beggar's Play: Poverty, Coercion, and Performance in Shenyang, China (7–35). – **Abdullah, Z.**, African "Soul Brother" in the 'Hood: Immigration, Islam, and the Black Encounter (37–62). – **Phillips, S. A.**, Crip Walk, Villain Dance, Pueblo Stroll: The Embodiment of Writing in African American Gang Dance (69–97). – **Lei, D. P.**, The Blood Stained Text in Translation: Tattooing, Bodily Writing, and Performance of Chinese Virtue (99–127). – **Ray, S.**, Writing the Body: Cosmology, Orthography, and Fragments of Modernity in Northeastern India (129–154). – **Sklar, D.**, Reflecting on Words and Letters from the Perspective of Embodiment, with Commentary on Essays by Daphne Lei, Susan Phillips, and Sohini Ray (155–171). – **Hamdy, S. F.**, Islam, Fatalism, and Medical Intervention: Lessons from Egypt on the Cultivation of Forbearance (*Sabr*) and Reliance on God (*Tawakkul*) (173–196). – **Furlow, C. A.**, Malaysian Modernities: Cultural Politics and the Construction of Muslim Technoscientific Identities (197–228). – **Lotfalian, M.**, The Iranian Scientific Community and Its Diaspora after the Islamic Revolution (229–250). – **Kaya, L. P.**, Dating in a Sexually Segregated Society: Embodied Practices of Online Romance in Irbid, Jordan (251–278).

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31. 2008/3–4

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76. 2008

**Feillard, A.**, Du messianisme au dépassement de la “religion.” La voie de Salamullah dans l’Indonésie du XXI<sup>e</sup> siècle (65–98).

77. 2009

**Somers Heidhues, M.**, 1740 and the Chinese Massacre in Batavia: Some German Eyewitness Accounts (117–147). – **Salmon, C.**, The Massacre of 1740 as Reflected in a Contemporary Chinese Narrative (149–154). – **Raillon, F.**, Indonésie 2008 : le principe de réalité (183–198).

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56. 2006

**Adams, M.**, “It Opens Your Mouth!” Forest Spirit Identities in Public Display and Private Discussion: Masking and Rhetoric in Canton Boo, Southwestern Côte d’Ivoire (1–30). – **Nevadomsky, J.**, Punitive Expedition Photographs from the British Army Museum and the Parody of the Benin Kingdom in the Time of Empire (43–50). – **Schicklgruber, C.**, Von Tibets Göttern, heiligen Bergen und heiligen Männern. Religiöse Objekte sprechen über Politik (67–85).

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**Ownby, D.**, Sect and Secularism in Reading the Modern Chinese Religious Experience (13–29). – **Palmer, D. A.**, Les mutations du discours sur les sectes en Chine moderne. Orthodoxie impériale, idéologie révolutionnaire, catégories sociologiques (31–50). – **Ling, F., V. Goossaert**, Les réformes funéraires et la politique religieuse de l’État chinois [1900–2008] (51–73). – **Saint-Lary, M.**, “S’il ment, que l’accusé soit maudit par la mosquée !” Anthropologie d’une épreuve juratoire au Burkina Faso (93–108).

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Sacred Object, Artifact, or Cultural Icon? Displaying the *Xăng bók* Tree of the Thái People (287–304). – **Nguyễn, T. N.**, Yin Illness. Its Diagnosis and Healing within *Lên Đòng* (Spirit Possession) Rituals of the Việt (305–321). – **Tai, H. T. H., H. L. Lê**, The Revenge of the Object Villagers and Ethnographers in *Đông Kỳ Village* (323–343).

## Asiatische Studien – Études Asiatiques (Bern)

62. 2008/4

**Nünlist, T.**, Der Dämonenglaube im Bereich des Islams: Eine unbekannt Materialsammlung im Nachlass Fritz Meiers [1912–1998] (1027–1041).

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47. 2008

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48. 2008

**Batisse, C., M. Selim**, Du socialisme (de marché) au post-communisme. Singularités et unicité dans la globalisation du capitalisme (3–12). – **Laruelle, M., S. Peyrouse**, Impact et enjeux sociaux des évolutions économiques en Asie centrale (13–23). – **Durand, C., M. Petrovski**, Un développementisme russe ? Les limites du retour de l'État producteur (25–44). – **Heintz, M.**, Changes in Work Ethic in Eastern Europe: The Case

of Romania (45–58). – **Wehrli, A.**, ¡No es fácil! – Facing Daily Challenges in Havana, Cuba (73–86). – **Barthou, É.**, L'“économie de survie” ou comment s'adapter à l'essor du capitalisme en Roumanie (101–112). – **Gironde, C.**, Grandes réformes et petits arrangements dans les compagnes vietnamiennes (113–128). – **Gascon, A.**, *Shining Ethiopia: L'Éthiopie post-communiste du nouveau millénaire* (141–152). – **Pirotte, G.**, La société civile roumaine post-communiste (153–164).

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55. 2007

**Ceyssens, R.**, The “Twisted Lance” of Chief Katende (7–18). – **Karg, S.**, Afro-brasilianische Kultobjekte aus Rio Grande do Sul – die Sammlung Pietzker (19–41).

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164. 2008/4

**Ishida, N.**, The Textures of Central Javanese Gamelan Music. Pre-Notation and Its Discontents (475–499). – **Porath, N.**, The Naturalization of Psychiatry in Indonesia and Its Interaction with Indigenous Therapeutics (500–528).

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**Moreno Chia, F. R.**, La producción de masculinidad: entre la dominación y el rechazo de lo femenino (11–32). – **Arboleda Gómez, R.**, La cultura corporal en los negros macandianos: una retórica de ciudadanía (52–81). – **Santamarina Compas, B.**, Movimientos sociales: una revisión teórica y nuevas aproximaciones (112–131). – **Hawkins, D.**, Fronteras y límites: transnacionalismo y el Estado-nación (132–158).

## Bulletin de l'École française d'Extrême-Orient (Paris)

93. 2006

**Kalus, L., C. Guillot**, Les inscriptions funéraires islamiques de Brunei [2<sup>ème</sup> partie] (139–181). – **Le Failler, P.**, Une divinité de circonstance, *le culte de Hoàng Công Chât à Diên-Biên-Phủ* (183–205).

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**Silk, J. A.**, Putative Persian Perversities: Indian Buddhist Condemnations of Zoroastrian Close-Kin Marriage in Context (433–464).

72. 2008/1

**Geen, J.**, *Kṛṣṇa and His Rivals in the Hindu and Jaina Traditions* (63–99).

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**Ballarin, M. P.**, Le "roi est nu." Les imaginaires du sacré dans la tourmente judiciaire. Procès autour des *regalia* de la royauté sakalava du Boïna, Nord-Ouest de Madagascar, 1957–2006 (665–685). – **Ciarcia, G.**, Restaurer le futur. Sur la *Route de l'Esclave* à Ouidah [Bénin] (687–705). – **Babo, A., Y. Droz**, Conflits fonciers : de l'ethnie à la nation. Rapports interethniques et "ivoirité" dans le sud-ouest de la Côte d'Ivoire (741–763). – **Boni, S.**, Female Cleansing of the Community. The *Momome* Ritual of the Akan World (765–790).

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62. 2007

**Bohler, D.**, L'armoire de la mémoire : la parole enclose (19–36). – **Valière, M.**, Au seuil de l'écrit, au seuil de l'oral (79–102).

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28. 2008–2009/1

**Billé, F.**, Faced with Extinction: Myths and Urban Legends in Contemporary Mongolia (34–60). – **Amrith, M., J. Johnson, D. Martin, M. Murawski, T. Nelms**, Harvesting Failure in the Field: An Ethnographic Apprenticeship in Coping with the Unexpected (61–82).

### Catalyst (Port Moresby)

38. 2008/2

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**Özcan, K.**, Notes on Turkish Towns in Central Asia [Pre-Islamic Period] (186–196).

53. 2009/1

**Kleinmichel, S.**, Bilder von Frauen in der usbekischen Dichtung: Kleopatra, Tomyris und Nadira neben namen-

losen Frauen (38–66). – **Tóth, A.**, Tibeto-Burman and Hungarian (80–104). – **Vovin, A.**, Japanese, Korean, and Other "Non- Altaic" Languages (105–147).

### Cibedo-Beiträge (Frankfurt)

30. 2008/4

**Uçar, B.**, Was kann und sollte islamische Religionspädagogik in der staatlichen Schule leisten? Glaubensvermittlung und Grenzen der Scharia (24–30).

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in the Netherlands. Can We Use Durkheim’s Concept of “Fatalistic Suicide” to Explain Their High Incidence of Attempted Suicide? (302–322). – **Grewal, Z. A.**, Marriage in Colour: Race, Religion, and Spouse Selection in Four American Mosques (323–345). – **Lutz, A., S. Crist,** Why Do Bilingual Boys Get Better Grades in English-Only America? The Impacts of Gender, Language, and Family Interaction on Academic Achievement of Latino/a Children of Immigrants (346–368). – **Maylor, U.**, What Is the Meaning of “Black?” Researching “Black” Respondents (369–387).

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**Jairazbhoy, N. A.**, What Happened to Indian Music Theory? Indo-Occidentalism? (349–377). – **Manuel, P.**, North Indian Sufi Popular Music in the Age of Hindu and Muslim Fundamentalism (378–400).

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