

Zeitschriftenschau

Acta Archaeologica (Budapest)

60. 2009/2

Magyar, Z., Imperial Cult and Christianity. How and to What Extent Were the Imperial Cult and Emperor Worship Thought to Preserve Stability in the Roman World? (385–395). – **Behling, C. M.**, Wandmalereiforschung in Carnuntum (Niederösterreich). Überblick über die bisherigen Ergebnisse (397–406). – **Holl, I.**, Der Ofen mit den Heiligen Drei Königen im Palast von Buda (423–440).

Acta Ethnographica Hungarica (Budapest)

54. 2009/1

Davies, C., A General Theory of Jokes Whose Butts Are the Stupid and the Canny (7–19). – **Hidasi, J.**, Are There Any Elephants in the Desert? (21–30). – **Laineste, L.**, Post-Socialist Jokelore: Preliminary Findings and Further Research Suggestions (31–45). – **Mészáros, C.**, Funny Guy or Village Fool? Social Factors of the Evaluation of Humour and Jokes among Evenkis and Sakhas (47–60). – **Barta, P., H. Hrisztova-Gotthardt, A. T. Litovkina, K. Vargha**, Polysémie, homonymie et homophonie dans les proverbes détournés – avec des exemples Français, Hongrois, Anglais, Allemands et Russes (63–75). – **Hrisztova-Gotthardt, H., P. Barta, A. T. Litovkina, K. Vargha**, Paronomasie oder wie ein Sprichwort zum Antisprichwort wird (77–94). – **Lauhakangas, O.**, Humour and Functions of Proverbs in Social Interaction (95–103). – **Szpila, G.**, Humour as Tool in Communicating Proverbial Wisdom in Polish Graffiti (105–114). – **Voigt, V.**, Are There Humorous Proverb Texts? (115–121).

54. 2009/2

Marks, L., Legends about the *Grabancijaš Dijak* in the 19th Century and in Contemporary Writings (319–336). – **Mencej, M.**, Wolf Holidays among Southern Slavs in the Balkans (337–358). – **Taloş, I.**, Saint Peter in the Folk Religion of the Romanians (359–364). – **Timotin, E.**, Queen of the Fairies and Biblical Queen. Notes on the Romanian Herodias (365–378). – **Pócs, É.**, *Tündéres* and the Order of *St Ilona* or, Did the Hungarians Have Fairy Magicians? (379–396). – **Troeva, E.**, Magical Interaction with the Other World. Dealing with Demons (397–409). – **Toth, G. P.**, Objects, Worms, Demons. The

Natural and Magical Miracle as Material Proof in the Demonological Literature of Early Modern Hungary (411–451).

Acta Linguistica Hungarica (Budapest)

56. 2009/2–3

Lőrinczi, R., On Some Hungarian and General Aspects of an 18th-Century Romanian Grammar Written in Latin (169–200).

Acta Orientalia (Oslo)

70. 2009

Liljegren, H., The Dangari Tongue of Choke and Machoke: Tracing the Proto-Language of Shina Enclaves in the Hindu Kush (7–62). – **Adam, V.**, Zwischen rumänischer Heimat und dem Traum von der Krim: Das Nationalbewusstsein der Dobruđschatataren von den Anfängen bis in die Gegenwart (63–91). – **Goldberg, E.**, Medieval Haṭhayoga Sādhana: An Indigenous South Asian Bio-Therapeutic Model for Health, Healing, and Longevity (93–109). – **Svarverud, R.**, Perilous Life Views: Suicide, Morality, and the Rise of the Individual in May Fourth China (111–146).

Africa (Edinburgh)

79. 2009/4

Spronk, R., Sex, Sexuality, and Negotiating Africanness in Nairobi (500–519). – **Haxaire, C.**, The Power of Ambiguity: The Nature and Efficacy of the Zamble Masks Revealed by “Disease Masks” among the Gouro People [Côte d’Ivoire] (543–569). – **Clough, P.**, The Impact of Rural Political Economy on Gender Relations in Islamizing Hausaland, Nigeria (595–613).

80. 2010/1

Colin, J.-P., P. Woodhouse, Introduction: Interpreting Land Markets in Africa (1–13). – **Chimhowu, A., P. Woodhouse**, Forbidden but not Suppressed: “Vernacular” Land Market in Svosve Communal Lands, Zimbabwe (14–35). – **Sitko, N. J.**, Fractured Governance and Local Frictions: The Exclusionary Nature of a Clandestine Land Market in Southern Zambia (36–55). –

Lentz, C., Is Land Inalienable? Historical and Current Debates on Land Transfers in Northern Ghana (56–80). – **Chauveau, J.-P., J.-P. Colin**, Customary Transfers and Land Sales in Côte d’Ivoire: Revisiting the Embeddedness Issue (81–103).

African Affairs (Oxford)

109. 2010/434

Pottier, J., Representations of Ethnicity in the Search for Peace. Ituri, Democratic Republic of Congo (23–50). – **Cheeseman, N., M. Hinfelaar**, Parties, Platforms, and Political Mobilization. The Zambian Presidential Election of 2008 (51–76). – **Bachmann, J., J. Hönke**, “Peace and Security” as Counterterrorism? The Political Effects of Liberal Interventions in Kenya (97–114). – **Abrahams, C.**, Transforming the Region: Supermarkets and the Local Food Economy (115–134). – **Steinberg, J.**, Briefing Liberia’s Experiment with Transitional Justice (135–144).

109. 2010/435

Landau, L. B., Loving the Alien? Citizenship, Law, and the Future in South Africa’s Demonic Society (213–230). – **Deng, L. B.**, Social Capital and Civil War: The Dinka Communities in Sudan’s Civil War (231–250). – **Fanthorpe, R., R. Maconachie**, Beyond the “Crisis of Youth?” Mining, Farming, and Civil Society in Post-War Sierra Leone (251–272). – **Ingelaere, B.**, Peasants, Power, and Ethnicity: A Bottom-Up Perspective on Rwanda’s Political Transition (273–292). – **Schmidt, P. R.**, Postcolonial Silencing, Intellectuals, and the State: Views from Eritrea (293–313).

African Arts (Los Angeles)

42. 2009/4

Meier, P., Objects on the Edge. Swahili Coast Objects of Display (8–23). – **Probst, P.**, Yoruba Heritage as Project. Reauthenticating the Osun Grove in Osogbo, Nigeria (14–37). – **Jong, F. de**, Shining Lights. Self-Fashioning in the Lantern Festival of Saint Louis, Senegal (38–53). – **Palmié, S.**, Intangible Cultural Property, Semiotic Ideology, and the Vagaries of Ethnocolinary Recognition (54–61). – **Shirey, H.**, Transforming the Orixás. Candomblé in Sacred and Secular Spaces in Salvador de Bahia, Brazil (62–79).

43. 2010/1

Osman, F., First Sudanese Artists’ Forum 2008 (10–13).

African and Asian Studies (Leiden)

8. 2008/4

Thompson, M. W., Parties, Presidents, and State Consolidation: Cross-National Evidence with Illustrations

from Kenya (345–374). – **Al-Rimmawi, H.**, Spatial Changes in Palestine from Colonial Project to an Apartheid System (375–412).

Africana Linguistica (Tervuren)

15. 2009

Bulkens, A., Quelques thèmes pour “pirogue” dans les langues bantoues (27–58). – **Idiatov, D.**, A Bantu Path towards Lack of Differentiation between “Who” and “What?” (59–76).

Afriche (Genova)

84. 2009/4

Bridger, N. J., La nascita dell’arte cristiana *yoruba* (12–14). – **Bridger, N. J.**, L’arte cristiana *yoruba* celata in Italia (22–25).

85. 2010/1

Turrin, S., R. Masto, Il Nilo, culla di grandi civiltà. Sul Niger, dentro a deserti e foreste. Il Congo, nel cuore dell’Africa. Zambesi: Paesaggi incontaminati (12–25).

Afrique contemporaine (Paris)

230. 2009/2

Fjeldstad, O.-H., Vers plus d’éthique dans les douanes en Afrique subsaharienne (33–54). – **Djeuwo, M.**, La corruption dans le management des ressources humaines de l’administration douanière (55–67). – **Cantens, T.**, Être Chef dans les douanes camerounaises, entre idéal type, *titular chief* et *big katika* (83–100).

231. 2009/3

Østebø, T., Une économie salafie de la prière dans la région du Balé en Éthiopie (45–60). – **Bonate, L. J. K.**, Transformations de l’islam à Pemba au Mozambique (61–76). – **Augis, E.**, Les jeunes femmes sunnites et la libéralisation économique à Dakar (79–97). – **Ould Bah, M. F., A. W. Ould Cheikh**, Entrepreneurs moraux et réseaux financiers islamiques en Mauritanie (99–117). – **Adama, H.**, Pèlerinage musulman et stratégies d’accumulation au Cameroun (121–138). – **Hardy, F., J. Semin**, Islam au Sénégal et initiatives féminines. Une économie morale du pèlerinage à La Mecque (139–153). – **Sadouni, S.**, Humanisme spirituel en ONG islamiques en Afrique du Sud (157–170). – **Guillemet, É.**, Droit islamique et pratiques sociales : La question de l’orphelin. Étude de cas à Zinder au Niger (171–185). – **Vitale, M.**, Économie morale, Islam et pouvoir charismatique au Burkina Faso (231–243). – **Dekker, A., P. Ostien**, L’application du droit pénal islamique dans le Nord-Nigeria (245–264). – **Pacquement, F.**, Bâtir des politiques globales : L’aide au développement, source d’inspiration ? (267–282).

232. 2009/4

Chelpi-Den Hamer, M., Le mythe du jeune désœuvré. Analyse de interventions DDR en Côte d'Ivoire (39–55). – **Moufflet, V.**, Le Bas-Congo, aux marges de l'agenda international. Angles morts sur les émeutes de 2008 (57–74). – **Tubiana, J.**, Lire entre les lignes d'un conflit. Fractures locales et actions internationales au cœur du Darfour (75–95). – **Véron, J. B.**, La Somalie : Un cas désespéré ? (97–114). – **Favre, J.**, Le rêve de Largeau, pacifier et développer l'est du Tchad (115–132). – **Hugon, P.**, La crise mondiale et l'Afrique : Transmission, impacts et enjeux (151–170). – **Cimpric, A.**, La violence anti-sorcellaire en Centrafrique (195–208).

Agnes (São Paulo)**8. 2008**

Dreher, L. H., Filosofia da religião et ciências da religião: Impressões gerais (51–88). – **Andrade Martins, A.**, Modernidade e a crise do ser: Uma crise existencial, de sentido e ética (89–117).

American Anthropologist (Berkeley)**111. 2009/4**

Brown, R. A., D. J. Hruschka, C. M. Worthman, Cultural Models and Fertility Timing among Cherokee and White Youth in Appalachia: Beyond the Mode (420–431). – **Griffith, D.**, The Moral Economy of Tobacco (432–442). – **McDougall, D.**, Becoming Sinless: Converting to Islam in the Christian Solomon Islands (480–491). – **Formoso, B.**, Ethnicity and Shared Meanings: A Case Study of the "Orphaned Bones" Ritual in Mainland China and Overseas (482–503).

112. 2010/1

Gettler, L. T., Direct Male Care and Hominin Evolution: Why Male-Child Interaction Is More than a Nice Social Idea (7–21). – **Urban, G.**, A Method for Measuring the Motion of Culture (122–139).

American Ethnologist (Berkeley)**36. 2009/4**

Robins, S., Humanitarian Aid beyond "Bare Survival": Social Movement Responses to Xenophobic Violence in South Africa (637–650). – **Willerslev, R.**, The Optimal Sacrifice: A Study of Voluntary Death among the Siberian Chukchi (593–704). – **Groark, K. P.**, Discourses of the Soul. The Negotiation of Personal Agency in Tzotzil Maya Dream Narrative (705–721).

37. 2010/1

Agrama, G. A., Ethics, Tradition, Authority: Toward an Anthropology of the Fatwa (2–18). – **Fernando, M. L.**, Reconfiguring Freedom: Muslim Piety and the Limits of Secular Law and Public Discourse in France (19–35).

– **Smid, K.**, Resting at Creation and Afterlife: Distant Times in the Ordinary Strategies of Muslim Women in the Rural Fouta Djallon, Guinea (36–52). – **Delugan, R. M.**, Indigeneity across Borders: Hemispheric Migrations and Cosmopolitan Encounters (83–97).

Annales Æquatoria (Mbandaka)**29. 2008**

Depaeppe, M., L'image du Congo dans les manuels scolaires belges et les écrits psychopédagogiques durant la période coloniale [1908–1960] (5–28). – **Korse, P.**, Proverbes des Môngo de Basankusu [RDC], Part 2 [nrs. 527–774] (29–114). – **Bostoën, K., J. Koni Muluwa**, Un recueil de proverbes mbuun d'Imbongo [RD Congo, bantu B87] (381–423).

L'Année sociologique (Paris)**59. 2009/2**

Chazel, F., Communauté politique. État et droit dans la sociologie wébérienne : Grandeur et limites de l'entreprise (275–301). – **Duran, P.**, Légitimité, droit et action publique (303–344). – **Revillard, A.**, Le droit de la famille : Outil d'une justice de genre ? Les défenseurs de la cause des femmes face au règlement juridique des conséquences financières du divorce en France et au Québec [1975–2000] (345–370). – **Seroussi, J.**, Les acteurs nationaux du droit pénal international : Le cas Pinochet (403–415).

Anthropological Quarterly (Washington)**82. 2009/4**

Levi, J. M., From Mato Grosso to *Millennium*: An Introduction to the Anthropology of Dialectical Observations (875–889). – **Maybury-Lewis, D.**, Indigenous Theories, Anthropological Ideas: A View from Lowland South America (897–927). – **Levi, J. M.**, Structuralism and Kabbalah: Sciences of Mysticism or Mystifications of Science? (929–984). – **Gustafson, B.**, Manipulating Cartographies: Plurinationalism, Autonomy, and Indigenous Resurgence in Bolivia (985–1016). – **Fast, P. A.**, Indigenous Dialectics at Garage Sales and in Traditional Tales (1017–1032).

83. 2010/1

Boyer, D., Digital Expertise in Online Journalism [and Anthropology] (75–95). – **Gertner, A.**, Science of Uncertainty: Making Cases for Drug Incorporation in Brazil (97–122). – **Smith, D. J.**, Promiscuous Girls, Good Wives, and Cheating Husbands: Gender Inequality, Transitions to Marriage, and Infidelity in Southeastern Nigeria (123–152).

Anthropological Review (Poznań)

72. 2009

Henneberg, M., Two Interpretations of Human Evolution: Essentialism and Darwinism (66–80).

Anthropological Theory (London)

9. 2009/3

Jackson, M. D., Where Thought Belongs: An Anthropological Critique of the Project of Philosophy (235–251). – **Zigon, J.**, Hope Dies Last (263–271). – **Eisenlohr, P.**, Technologies of the Spirit: Devotional Islam, Sound Reproduction, and the Dialectics of Immediacy in Mauritius (274–296). – **Lins Ribeiro, G.**, Other Globalizations (297–329). – **Chun, A.**, On the Geopolitics of Identity (331–349).

9. 2009/4

Guyer, J., On “Possibility”: A Response to “How Is Anthropology Going?” (355–370). – **Green, M.**, Doing Development and Writing Culture: Exploring Knowledge Practices in International Development and Anthropology (395–417).

Anthropologie et sociétés (Québec)

33. 2009/1

Collard, C., I. Leblic, Introduction: Childhood at Risk: Abandonment, Capture, Incest (7–30). – **Cardarello, A.**, The “Legal Trafficking” of Brazilian Children: Adoption as a Solution to Poverty (49–64). – **Ouellette, F.-R., D. Goubau**, Between Abandonment and Captation. “Mixed Bank” Adoption in Quebec (65–81). – **Guillon, A. Y.**, Through the Prism of HIV. Doing Field Research among Street Children in Cambodia (101–122). – **Dussy, D.**, Incest: The Epidemic of Silence (123–139). – **Carle, J., D. Bonnet**, Questions of Identity and Origin among Abandoned Children in Burkina Faso (141–155). – **Lallemand, S.**, The Question of Secrecy Pertaining to Origins in “Traditional” Societies (183–192).

33. 2009/2

Gagné, N., C. Neveu, Présentation : L’anthropologie et la “fabrique” des citoyennetés (7–24). – **Neveu, C.**, Comment faire l’anthropologie d’un objet “trop lourd.” Approche anthropologique de la citoyenneté en France (25–42). – **Clarke, J.**, Parler de citoyenneté : Discours gouvernementaux et vernaculaires (43–62). – **Salain, M., J. Vernaudon**, La citoyenneté comme horizon : Destin commun, demande sociale et décolonisation de l’école en Nouvelle-Calédonie aujourd’hui (63–80). – **Gagné, N.**, Penser la citoyenneté à l’aune des histoires coloniales : Terrains avec les Maori et les Tahitiens (81–100). – **Poirier, S.**, La différence aborigène et la citoyenneté australienne : Une conciliation impossible ? (101–122). – **Campeau, A.**, Espace public et expérience québécoise au Canada. Contribution à l’anthropologie d’une citoyenneté hétérogène (123–140). – **Saillant, F.**, Droits, Citoyenneté et réparations des torts du passé de

l’esclavage. Perspectives du mouvement noir au Brésil (141–165). – **Coll, K.**, Genre et citoyenneté culturelle à San Francisco. Subjectivité et “estime de soi” dans l’organisation de la communauté latino immigrante (167–192). – **Giguère, H.**, Un quart Gitan. Métissage, intégration et citoyenneté à Jerez (255–272).

33. 2009/3

Massé, R., Présentation : L’anthropologie face à la morale et à l’éthique (7–19). – **Massé, R.**, Anthropologie des moralités et de l’éthique : Essai de définitions (21–42). – **Ali, D., A. Pandian**, Généalogies de la vertu : Pratiques éthiques en Asie du Sud (43–60). – **Ogien, R.**, Extension du domaine de l’éthique (61–78). – **Eberhard, C.**, Au-delà de l’universalisme et du relativisme. L’horizon d’un pluralisme responsable (79–100). – **Bi-beau, G.**, Une éthique du tragique. Considérations anthropologiques sur la condition humaine (101–117). – **Droz, Y.**, La morale de l’interdiction de la clitoridectomie en pays kikuyu (118–137). – **Lorillard, M.**, Expression d’une souffrance sociale en milieu rural sénoufo et ethnoéthique (139–157).

Anthropology Southern Africa

(Boordfontein)

32. 2009/3–4

Hartnack, A., An exposé ethnography of Zimbabwe’s Internally Displaced Ex-Farm Workers: Practical and Ethical Dilemmas (117–127). – **Naidu, M.**, Glaring Invisibility: Dressing the Body of the Female Cleaner (128–138).

Anthropology Today (London)

25. 2009/6

Forth, G., Heads under Bridges or in Mud: Reflections on a Southeast Asian “Diving Rumour” (3–6). – **Ahmadu, F. S., R. A. Shweder**, Disputing the Myth of the Sexual Dysfunction of Circumcised Women: An Interview with Fuambai Ahmadu by Richard Sweder (14–17). – **Londoño Sulkin, C. D.**, Anthropology, Liberalism, and Female Genital Cutting (17–19).

26. 2010/2

Street, B. V., Advancing Anthropology in Schools: The Accreditation of the Anthropology A-Level (1–3). – **Caplan, P.**, “Child Sacrifice” in Uganda? The BBC, “Witch Doctors,” and Anthropologists (4–7).

Archives de sciences sociales des religions

(Paris)

54. 2009/146

Blancarte, R., Laïcité au Mexique et en Amérique latine : Comparaisons (17–40). – **Esquivel, J. C.**, Cultura política y poder eclesiástico: Encrucijadas para la construcción del Estado laico en Argentina (41–59). – **Milot,**

M., Laïcité au Canada : Liberté de conscience et exigence d'égalité (61–80). – **Lorea, R. A.**, Brazilian Secularity and Minorities in the Biggest Catholic Nation in the World (81–97). – **Huaco Palomino, M. A.**, Le Pérou : De l'état catholique à l'État laïque ou pluriconfessionnel ? (99–118). – **Perry, M. J.**, USA: Religion as a Basis of Lawmaking on the Non-Establishment of Religion? (119–135). – **Da Costa, N.**, La laicidad uruguaya (137–155). – **Ramirez Calzadilla, J.**, Laïcité, liberté de religion et État laïque. Les étapes de la laïcisation cubaine (157–182). – **Baubérot, J.**, Pour une sociologie interculturelle et historique de la laïcité (183–199). – **Willaime, J.-P.**, Pour une sociologie transnationale de la laïcité dans l'ultra-modernité contemporaine (201–218). – **Schlegel, J.-L.**, Le travail de la laïcité (219–235).

54. 2009/147

Lassave, P., Traduire l'intraduisible (9–19). – **Gueunier, N.**, Deux moments-clés dans l'histoire de la traduction biblique (21–39). – **Mattalucci, C.**, Traduire les noms de Dieu. Les missionnaires d'Afrique face à la religion haya [Tanzanie] (105–123). – **Chanson, P.**, "Rien n'est plus fort que le Bon Dieu !" Quand le conteur créole convoque et traduit le Dieu colonial (125–145). – **Larzul, S.**, Les premières traductions françaises du Coran [XVIIème – XIXème siècles] (147–165). – **Nemeth, O.**, Avatars d'un texte. Commentaires et traductions de la *Bhagavadgītā* (187–207).

54. 2009/148

Dehouve, D., À propos de la notion d'expulsion (25–31). – **Obadia, L.**, La part anthropologique du symbolisme religieux. Praxéologie, pragmatique et politique (33–43). – **Arppe, T.**, Sacrifice, anthropologie, économie (45–54). – **Roy, J.-M.**, La violence, la mimésis et le sujet (55–63).

Archivos (Buenos Aires)

3. 2005/1

Bórmida, M., Ergon y Mito. Una hermenéutica de la cultura material de los Ayoreo del Chaco Boreal (1–175).

3. 2005/2

Bórmida, M., Ergon y Mito. Una hermenéutica de la cultura material de los Ayoreo del Chaco Boreal (5–217).

4. 2006/1

Dasso, M. C., Reciprocidad y reinterpretación: Valoración de los bienes en el contacto intercultural de las sociedades Amerindias. Introducción (7–18). – **Saldaña Fernández, M. C.**, La tierra, símbolo que recrea y propicia la reciprocidad (19–31). – **Rivera Andía, J. J.**, Acerca de la valoración del ganado de origen europeo en los Andes. Una aproximación desde el canto ritual (47–90). – **Silva, C. T. da.** Trocas silenciosas e domesticação dos brancos. Formas de contato Avá-Canoeiro no Alto Rio Tocantins – Brasil (91–136). – **Bossert, F.**, **D. Villa.** "Aculturación" y "conversión" entre los chané (137–148). – **Siffredi, A.**, **A. M. Spadafora.** Acerca de las resignificaciones simbólicas de restos humanos en las

culturas chaqueñas [1900–2006] (149–171). – **López, A. M.**, **S. Giménez Benítez.** Bienes europeos y poder entre los Mocovíes del Chaco Argentino (191–216). – **Dasso, M. C.**, **G. Barúa.** El devenir de bienes e instituciones: El cebil y el shamanismo wichi (217–246). – **Franceschi, Z. A.**, La Historia que debe quedar por escrito. Escritura y oralidad entre los Wichí (247–260). – **Ciannameo, A.** Nuevos saberes y prácticas médico-sanitarias en el contexto de medicina tradicional de los Wichí (261–272).

The Asia Pacific Journal of Anthropology (Canberra)

10. 2009/4

Price, S., Prologue Victims or Partners? The Social Perspective in Development-Induced Displacement and Resettlement (266–282). – **McDonald-Wilmsen, B.**, Development-Induced Displacement and Resettlement: Negotiating Fieldwork Complexities at the Three Gorges Dam, China (283–300). – **Bisht, T. C.**, Development-Induced Displacement and Women: The Case of the Tehri Dam, India (301–317). – **Mohan Mathur, H.**, Investor-Friendly Development Policies: Unsettling Consequences for the Tribal People of Orissa (318–328). – **Traphagan, J. W.**, The Oddness of Things: Morality Games and Interpretations of Social Change among Elders in Rural Japan (320–347).

11. 2010/1

Telban, B., **D. Vávrová.** Places and Spirits in a Sepik Society (17–33). – **Mathews, G.**, On the Referee System as a Barrier to Global Anthropology (52–63).

Asian Ethnology (Nagoya)

68.2009/2

Kawanami, H., Introduction: Power, Authority, and Contested Hegemony in Burmese-Myanmar Religion (177–183). – **Brac de la Perrière, B.**, An Overview of the Field of Religion in Burmese Studies (185–210). – **Kawanami, H.**, Charisma, Power(s), and the *Arahant* Ideal in Burmese-Myanmar Buddhism (211–237). – **Tosa, K.**, The Cult of Thamaya Sayadaw. The Social Dynamism of a Formulating Pilgrimage Site (239–264). – **Carbonnel, L.**, On the Ambivalence of Female Monasticism in Theravāda Buddhism. A Contribution to the Study of the Monastic System in Myanmar (265–282). – **Brac de la Perrière, B.**, "Nats' Wives" or "Children of Nats." From Spirit Possession to Transmission among the Ritual Specialists of the Cult of the Thirty-Seven Lords (283–305). – **Mersan, A. de.** A New Palace for Mrs Swan Dewi Changes in Spirit Cults in Arakan (Rakhine) State (307–332). – **Leider, J. P.**, Relics, Statues, and Predictions. Interpreting an Apocryphal Sermon of Lord Buddha in Arakan (333–364).

Australian Aboriginal Studies (Canberra)

2009/2

Tatz, C., Coming to Terms: "Race," Ethnicity, Identity, and Aboriginality in Sport (15–31). – **Edwards, K.**, Traditional Games of a Timeless Land: Play Cultures in Aboriginal and Torres Strait Islander Communities (32–43). – **Bruce, T. E. Wensing**, "She's not One of Us": Cathy Freeman and the Place of Aboriginal People in Australian National Culture (90–100). – **Nelson, A.**, Sport, Physical Activity, and Urban Indigenous Young People (101–111).

The Australian Journal of Anthropology – TAJA (Sydney)

20. 2009/3

Gregory, C., Whatever Happened to Economic Anthropology? (285–300). – **Austin-Braas, D.**, Capitalism as Culture and Economy (301–317). – **Altman, J.**, The Hybrid Economy and Anthropological Engagements with Policy Discourse: A Brief Reflection (318–329). – **McKay, D.**, Performing Economy Differently: Exploring Economic Personhood and Local Economic Diversity (330–346). – **Tsing, A.**, Beyond Economic and Ecological Standardisation (347–368).

Baessler-Archiv (Berlin)

56. 2008

Schwedes, M., Reise ins Reich der Wiedergeburt der Menschen, der Unterwelt und in Zwischenparadiese. Ein buddhistisches Tempelbild aus Korea (67–86). – **Mongne, P.**, Le miroir déformant des Amériques : Répliques, pastiches et faux en art précolombien. Le cas mexicain (125–145). – **Beierlein de Gutierrez, M.**, Los Chichas. Arqueología y etnohistoria (147–165). – **Idoyaga Molina, A. M. Gancedo, M. Algranti**, Infidelidad, canibalismo y metamorfosis. Análisis de un mito Pilagá, Argentina (167–175).

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

165. 2009/4

Duncan, C., Monuments and Martyrdom. Memorializing the Dead in Post-Conflict North Maluku (429–458). – **Sunardi, C.**, Pushing at the Boundaries of the Body. Cultural Politics and Cross-Gender Dance in East Java (459–492). – **Forth, G.**, Human Beings and Other People. Classification of Human Groups and Categories among the Nage of Flores [Eastern Indonesia] (493–514). – **Creese, H.**, Judicial Processes and Legal Authority in Pre-Colonial Bali (515–500).

Bulletin de l'Institut français d'Études andines (Lima)

37. 2008/2

Taylor, G., L'ogresse dans les Andes et en Amazonie (293–328). – **Carlier, A.**, Le nettoyage rituel des canaux d'irrigation d'une communauté de la cordillère de Lima (province de Canta, Pérou) : Une approche ethnohistorique (351–374). – **Girard, S.**, Quatre siècles de luttes et d'alliances pour le contrôle de l'eau dans le sillon interandin : Du monopole des haciendas sous la colonisation espagnole au récent réveil indien. Le cas du versant de Santa Rose-Pilahuin [Équateur] (375–401).

38. 2009/1

Álvaro Echeverri, J., Pueblos indígenas y cambio climático. El caso de la Amazonia colombiana (11–28). – **Surrallés, A.**, Entre derecho y realidad. Antropología y territorios indígenas amazónicos en un futuro próximo (29–46). – **Espinosa Rivero, O.**, Ciudad e identidad cultural. ¿Cómo se relacionan con lo urbano los indígenas amazónicos peruanos en el siglo XXI? (47–60). – **Chaumeil, J.-P.**, El comercio de la cultura: El caso de los pueblos amazónicos (61–74). – **Sendón, P.**, Los *ayllus* de la porción oriental del departamento del Cusco. Aproximación comparativa desde el Collasuyu (107–130).

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

72. 2009/3

Hazran Y., Between Authenticity and Alienation: The Druzes and Lebanon's History (459–487).

73. 2010/1

Aytürk, I., Revisiting the Language Factor in Zionism: The Hebrew Language Council from 1904 to 1914 (45–64). – **De Voogt, A. J.**, The Meroitic Script and the Understanding of Alpha-Syllabic Writing (101–105).

Cahiers d'Études Africaines (Paris)

49. 2009/196

Viti, F., Les ruses de l'oral, la force de l'écrit. Le mythe baule d'Aura Poku (869–892). – **Abbink, J.**, Suri Images: The Return of Exoticism and the Commodification of an Ethiopian "Tribe" (893–924). – **Orij, J. N.**, Transformations in Igbo Cosmology during Slavery: A Study of the Geneses of Place-Names, Totems, and Taboos (953–967). – **Philiponeau, M.**, Micro-histoire de la diffusion de l'islam en Afrique de l'Ouest. Création de réseaux et de chaînes d'enseignement en Bwamu [Burkina Faso] (969–1000).

Cahiers de Littérature Orale (Paris)

63–64. 2008

Bornand, S., Histoires de contextes ... Expériences en région songhay-zarma [Niger] (27–57). – **Leguy, C.**,

En quête de proverbes (59–81). – **Calame-Griaule, G.**, Dites-le avec des gestes. Comment étudier la gestuelle des conteurs ? (109–116). – **Pasqualino, C.**, La littérature orale comme performance (109–116). – **Derive, M.-J.**, Internet : Un nouveau terrain d'enquête. Quelques pistes à explorer d'après une expérience (117–125). – **Furniss, G.**, On the Multiple Dimensions of Memory in the Oral Communicative Moment (127–144). – **Xanthakou, M.**, Littérature orale : Un enquête peut en cacher une autre (145–159). – **Gaborit, L.**, L'imparfait dans la quête (161–169). – **Derive, J.**, Une collecte de littérature orale chez les Dioula de Kong (Côte d'Ivoire) témoignage (171–184). – **Langlois, J.**, Confessions of a Legend Hunter in the USA (185–200). – **Bru, J.**, Perbosc et l'enquête folklorique : Projet pédagogique et outil de construction sociale (201–212). – **Decourt, N.**, Conter entre les langues et les cultures : circulation de la parole et des imaginaires. Deux dispositifs d'enquête (231–239). – **Biebuyck, D. P.**, En quête de traditions orales en pays nyanga [RDC] (241–252). – **Mason, C.**, Ethnographie de la poétique de la performance (261–294). – **Roulon-Doko, P.**, Le conte : Du terrain à Internet, pratique et déontologie (295–304). – **Nimr, S.**, Fast Forward to the Past: A Look into Palestinian Collective Memory (337–349). – **Lorillard, M.**, Échos d'une "guerre amère" : Témoignage à propos d'une enquête portant sur la littérature orale au nord de la Côte d'Ivoire (351–372).

Catalyst (Goroka)

39. 2009/2

Spingler, H., And the Context Does It All. Cultural Challenges and Ethical Dilemmas in Conceptualising HIV and AIDS in PNG (6–28). – **Lewis, I.**, How Is HIV Transmission in PNG Influenced by Violence Against Women and Attitudes Towards Condoms? (29–55). – **Gibbs, P.**, Making Sense of HIV and AIDS: Community Conversation in the Papua New Guinea Context (56–70). – **Kelly, A.**, Christian Discourse in Young People's Narrative of Sex and HIV in Eastern Highlands Papua New Guinea (102–114). – **Haley, N.**, HIV/AIDS and Witchcraft at Lake Kopyago (115–134).

China heute (Sankt Augustin)

28. 2009/4

Jihong, M., Der rechtliche Status religiöser Organisationen in der Volksrepublik China. Ein Blick auf die chinesische Gesetzgebung (224–236). – **Laliberté, A.**, Die Regelung der religiösen Angelegenheiten in Taiwan: Von staatlicher Kontrolle zum Laissez-faire? Der Versuch einer institutionalisierten "Zwillingstoleranz" (239–248). – **Xusheng, Y.**, Entzauberung und Verzauberung: Religiosität in der chinesischen Moderne. Die Staatsreligionsbewegung der frühen Republikzeit und das Paradox der Religion im Kontext des heutigen China (249–255). – **Malek, R.**, Religion – Atheismus – Marxismus. Zum

Tode von Ren Jiyu [1916–2009]. Nestor der Religionswissenschaft in der Volksrepublik China (256–258).

Cibedo-Beiträge (Frankfurt)

4. 2009

Riegger, M., Das "Fremde" und das "Eigene". Islam in Deutschland. Eine neue Bruchlinie als pädagogische Herausforderung (130–139). – **Braun, R.**, Der Atem der Geschichte. Anmerkungen zur muslimischen Schrifthermeneutik im Horizont der Menschenrechtsdebatte (140–146). – **Copeaux, E.**, Das getrübe Bild des Christentums in der Türkei (147–156).

Comparative Sociology (Leiden)

8. 2009/4

O'Mahony, P., Sociological Theory, Discourse, and the Cognitive Construction of Participation (490–51). – **Pellegrini, G.**, Biotechnologies and Communication: Participation for Democratic Processes (517–540). – **Levidow, L.**, Democratizing Agri-Biotechnology? European Public Participation in Agbiotech Assessment (541–564). – **Münste, P.**, Participation in Administrative Decision-Making: Sequential Analysis of Announcement, Objections, and Concluding Letter (565–570). – **Baier, M.**, Law and Participation (580–601). – **Bora, A., H. Hausendorf**, Participation and Beyond: Dynamics of Social Positions in Participatory Discourse (602–625).

9. 2010/2

Meyer, H.-D., Framing Disability: Comparing Individualist and Collectivist Societies (165–181). – **Murakami, Y., H.-D. Meyer**, Culture, Institutions, and Disability Policy in Japan: The Translation of Culture into Policy (202–221). – **Barnartt, S.**, The Globalization of Disability Protests, 1970–2005: Pushing the Limits of Cross-Cultural Research? (222–240).

Comparative Studies in Society and History (Cambridge)

51. 2009/4

Urton, G., Sin, Confession, and the Arts of Book-and Cord-Keeping: An Intercontinental and Transcultural Exploration of Accounting and Governmentality (801–831). – **Lemon, A.**, Sympathy for the Weary State?: Cold War Chronotopes and Moscow Others (832–864). – **Hutcheson, M.**, Memory, Mimesis, and Narrative in the K'iche' Mayan Serpent Dance of Joyabaj Guatemala (865–895). – **Hecht, G.**, Africa and the Nuclear World Labor, Occupational Health, and the Transnational Production of Uranium (896–926).

52. 2010/1

Folch, C., Stimulating Consumption: Yerba Mate Myths, Markets, and Meanings from Conquests to Present (6–36). – **Melly, C.**, Inside-Out Houses: Urban Belong-

ing and Imagined Futures in Dakar Senegal (37–65). – **Jones, G. M.**, Modern Magic and the War on Miracles in French Colonial Culture (66–99). – **Meyer, B.**, “There Is a Spirit in that Image:” Mass-Produced Jesus Pictures and Protestant-Pentecostal Animation in Ghana (100–130). – **O’Neill, K. L.**, I Want More of You: The Politics of Christian Eroticism in Postwar Guatemala (131–156). – **Rafael, V. L.**, Welcoming What Comes: Sovereignty and Revolution in the Colonial Philippines (157–179).

Contributions to Indian Sociology

(New Delhi)

43. 2009/2

Subramanian, D., Work and Autonomy in the Assembly of Printed Circuit Boards: An Ethnographic Account (183–216). – **Radhakrishnan, R.**, The Gulf in the Imagination: Migration, Malayalam Cinema, and Regional Identity (217–245). – **Macdonald, H. M.**, Handled with Discretion: Shaping Policing Practices through Witch Accusations (285–315).

Cultural Anthropology (Berkeley)

24. 2009/4

George, K. M., Ethics, Iconoclasm, and Qur’anic Art in Indonesia (589–621). – **Bornstein, E.**, The Impulse of Philanthropy (622–651). – **Livingston, J.**, Suicide, Risk, and Investment in the Heart of the African Miracle (652–680). – **Langford, J. M.**, Gifts Intercepted: Biopolitics and Spirit Debt (652–680). – **Pearson, T.**, On the Trail of Living Modified Organisms: Environmentalism within and against Neoliberal Order (712–745).

25. 2010/1

Novak, D., Cosmopolitanism, Remediation, and the Ghost World of Bollywood (40–72). – **Valiani, A. A.**, Physical Training, Ethical Discipline, and Creative Violence: Zones of Self-Mastery in the Hindu Nationalist Movement (73–99).

Culture and Religion (Abingdon)

10. 2008/3

Fedele, A., From Christian Religion to Feminist Spirituality: Mary Magdalene Pilgrimages to La Sinte-Baume, France (243–261). – **Day, A.**, Believing in Belonging: An Ethnography of Young People’s Constructions of Belief (263–278). – **Schiller, A.**, On the Catholic Church and Indigenous Identities: Notes from Indonesian Borneo (279–295). – **Bryce, D.**, The Generous Exclusion of Ottoman-Islamic Europe: British Press Advocacy of Turkish EU Membership (297–315). – **Gómez-Barris, M.**, **C. Irázabal**, Transnational Meanings of *La Virgen de Guadalupe*: Religiosity, Space, and Culture at Plaza Mexico (339–357).

11. 2010/1

Day, A., **S. Coleman**, Broadening Boundaries: Creating Inter-Disciplinary Dialogue on Belief (1–8). – **Day, A.**, Propositions and Performativity: Relocating Belief to the Social (9–30). – **Graveling, E.**, “That Is not Religion, That Is the Gods:” Ways of Conceiving Religious Practices in Rural Ghana (31–50). – **Demircioğlu, M.**, The Rhetoric of Belief and Identity Making in the Experience of Infertility (51–67). – **Rudlak-Gould, P.**, Being Marshalllese and Christian: A Case of Multiple Identities and Contradictory Beliefs (69–87).

Curare (Berlin)

32. 2009/3–4

Möhring, P., Ein Beitrag zur Psychoanalytischen Anthropologie der Angst. “Angst und Methode in den Verhaltenswissenschaften” von Georges Devereux eingedenk (178–188). – **Friedrich, V.**, **G. Schlecht**, Das Geheimnis des Himba-Hirten M. Eine ethnopschoanalytische Fallgeschichte aus Namibia. Teil 1: Kontext, Begegnungen und Gesprächsprotokolle [V. Friedrich]; Teil 2: Bemerkungen zum Fallbericht von V. Friedrich unter Rückgriff auf Gedanken von Georges Devereux [G. Schlecht] (188–202). – **Krüger, R.**, **U. Kluge**, Untergang einer Kultur? Oder: Was ist eigentlich aus der DDR geworden? Anmerkungen zur deutsch-deutschen kulturellen Entwicklung nach der “Wende” (210–230).

Current Anthropology (Chicago)

50. 2009/6

Popp Weingarten, C., **J. S. Chisholm**, Attachment and Cooperation in Religious Groups: An Example of a Mechanism for Cultural Group Selection (759–785). – **Ventura Santos, R.**, **P. H. Fry**, **S. Monteiro**, **M. Chor Maio**, **J. C. Rodrigues**, **L. Bastos-Rodrigues**, **S. D. J. Pena**, Color, Race, and Genomic Ancestry in Brazil: Dialogues between Anthropology and Genetics (787–819). – **Clemmer, R. O.**, Pristine Aborigines or Victims of Progress? The Western Shoshones in the Anthropological Imagination (849–881).

51. 2010/1

Smith, E. A., **K. Hill**, **F. W. Marlowe**, **D. Nolin**, **P. Wiessner**, **M. Gurven**, **S. Bowles**, **M. Borgerhoff Mulder**, **T. Hertz**, **A. Bell**, Wealth Transmission and Inequality among Hunter-Gatherers (19–34). – **Borgerhoff Mulder, M.**, **I. Fazio**, **W. Irons**, **R. L. McElreath**, **S. Bowles**, **A. Bell**, **T. Hertz**, **L. Hazzah**, Pastoralism and Wealth Inequality: Revisiting an Old Question (35–48). – **Gurven, M.**, **M. Borgerhoff Mulder**, **P. L. Hooper**, **H. Kaplan**, **R. Quinlan**, **R. Sear**, **E. Schniter**, **C. von Rueden**, **S. Bowles**, **T. Hertz**, **A. Bell**, Domestication Alone Does Not Lead to Inequality: Intergenerational Wealth Transmission among Horticulturalists (49–64). – **Shenk, M. K.**, **M. Borgerhoff Mulder**, **J. Beise**, **G. Clark**, **W. Irons**, **D. Leonetti**, **B. S. Low**, **S. Bowles**, **T. Hertz**, **A. Bell**, **P. Piraino**, Intergenerational

Wealth, Transmission among Agriculturalists: Foundations of Agrarian Inequality (65–83). – **Smith, E. A., M. Bergerhoff Mulden, S. Bowles, M. Gurven, T. Hertz, M. K. Shenk**, Production Systems, Inheritance, and Inequality in Premodern Societies: Conclusions (85–94).

51. 2010/2

Heggarty, P., D. Beresford-Jones, Agriculture and Language Dispersals. Limitations, Refinements, and an Andean Exception? (163–191). – **Werbner, P.**, Notes from a Small Place: Anthropological Blues in the Face of Global Terror (193–221). – **Donohue, M., T. Denham**, Farming and Language in Island Southeast Asia: Refraining Austronesian History (223–256).

Erdkunde (Bonn)

64. 2010/1

Geiselhart, K., Stigma and Discrimination – An Integrative Perspective. Spatial Disparities and Their Impact on the Introduction of an Antiretroviral Therapy Scheme for HIV and AIDS Treatment in Botswana (33–45).

Ethnic and Racial Studies (Abingdon)

32. 2009/9

Vasquez, J. M., C. Wetzel, Tradition and the Invention of Racial Selves: Symbolic Boundaries, Collective Authenticity, and Contemporary Struggles for Racial Equality (1557–1575). – **Oakley, D., J. Stowell, J. R. Logan**, The Impact of Desegregation on Black Teachers in the Metropolis, 1970–2000 (1576–1598). – **Samuels, G. M.**, Using the Extended Case Method to Explore Identity in a Multiracial Context (1599–1618). – **Gowricharn, R.**, Changing Forms of Transnationalism (1619–1638). – **Bayar, M.**, Reconsidering Primordialism: An Alternative Approach to the Study of Ethnicity (1639–1657).

33. 2010/1

Però, D., J. Solomos, Introduction: Migrant Politics and Mobilization: Exclusion, Engagements, Incorporation (1–18). – **Mollenkopf, J., J. Hochschild**, Immigrant Political Incorporation. Comparing Success in the United States and Western Europe (19–38). – **Bhatt, C.**, The “British Jihad” and the Curves of Religious Violence (39–59). – **Bermudez, A.**, The Transnational Political Practices of Colombians in Spain and the United Kingdom: Politics “Here” and “There” (75–91). – **Lem, W.**, Mobilization and Disengagement: Chinese Migrant Entrepreneurs in Urban France (92–107).

33. 2010/2

Posel, D., Races to Consume: Revisiting South Africa’s History of Race, Consumption and the Struggle for Freedom (157–175). – **England, S.**, Mixed and Multiracial in Trinidad and Honduras: Rethinking Mixed-Race Identities in Latin America and the Caribbean (195–213). – **Berman, G., Y. Paradies**, Racism, Disadvantage, and Multiculturalism: Towards Effective Anti-Racist Praxis

(214–232). – **Elouafi, A. A.**, The Colour of Orientalism: Race and Narratives of Discovery in Tunisia (253–271). – **Banks, P. A.**, Black Cultural Advancement: Racial Identity and Participation in the Arts among the Black Middle Class (272–289). – **Cort, D. A.**, What Happened to Familial Acculturation? (313–335).

33. 2010/3

Connor, P., Contexts of Immigrant Receptivity and Immigrant Religious Outcomes: The Case of Muslims in Western Europe (376–403). – **Bevelander, P., J. Otterbeck**, Young People’s Attitudes towards Muslims in Sweden (404–425). – **Gundelach, P.**, Democracy and Denomination: Democratic Values among Muslim Minorities and the Majority Population in Denmark (426–450). – **Maliepaard, M., M. Lubbers, M. Gijsberts**, Generational Differences in Ethnic and Religious Attachment and Their Interrelation. A Study among Muslim Minorities in the Netherlands (451–472). – **Okamura, J. Y.**, From Running Amok to Eating Dogs: Century of Misrepresenting Filipino Americans in Hawai’i (496–514). – **Oda, E.**, Ethnic Migration and Memory: Disputes over the Ethnic Origins of Japanese Brazilians in Japan (515–532). – **Sarigil, Z.**, Curbing Kurdish Ethno-Nationalism in Turkey: An Empirical Assessment of Pro-Islamic and Socio-Economic Approaches (533–553).

33. 2010/4

Han, D., Policing and Racialization of Rural Migrant Workers in Chinese Cities (593–610). – **Costa Vargas, J., J. Amparo Alves**, Geographies of Death. An Intersectional Analysis of Police Lethality and the Racialized Regimes of Citizenship in São Paulo (611–636). – **Roshan Samara, T.**, Order and Security in the City: Producing Race and Policing Neoliberal Spaces in South Africa (647–655). – **Body-Gendrot, S.**, Police Marginality, Racial Logics, and Discrimination in the Banlieues of France (656–674). – **Rosga, A.-J.**, The Bosnian Police, Multi-Ethnic Democracy, and the Race of “European Civilization” (675–695). – **Moncada, E.**, Counting Bodies: Crime Mapping, Policing, and Race in Colombia (696–716). – **Sengupta, A.**, Concept, Category, and Claim: Insights on Caste and Ethnicity from the Police in India (717–736).

Ethnography (London)

10. 2009/4

Jaynes, G. D., D. E. Apter, H. J. Gans, W. Kornblum, R. Horowitz, J. F. Short Jr., G. D. Suttles, R. E. Washington, The Chicago School and the Roots of Urban Ethnography: An Intergenerational Conversation (375–396). – **Short Jr., J. F., L. A. Hughes**, Urban Ethnography and Research Integrity: Empirical and Theoretical Dimensions (397–415). – **Duck, W.**, “Senseless” Violence: Making Sense of Murder (417–434). – **Emerson, R. M.**, Ethnography, Interaction, and Ordinary Trouble (535–548). – **Wilson, W. J., A. Chaddha**, The Role of Theory in Ethnographic Research (549–564).

Ethnohistory (Durham)

57. 2010/1

Chuchiak, J. F., Writing as Resistance: Maya Graphic Pluralism and Indigenous Elite Strategies for Survival in Colonial Yucatan, 1550–1750 (87–116). – **Brokaw, G.**, Indigenous American Polygraphy and the Dialogic Model of Media (117–133). – **Hyland, S.**, The Moral Origins of Andean *Khipu* (165–173). – **Bender, M.**, Reflections on What Writing Means, beyond What It “Says:” The Political Economy and Semiotics of Graphic Pluralism in the Americas (175–182).

Ethnologia Europaea (Copenhagen)

39. 2009/1

Frykman, J. M.-M. Hammarlin, K. Hansen, B. Rothstein, H. Olofsdotter Stensöta, I. Schieroneck, Sense of Community. Trust, Hope, and Worries in the Welfare State (7–46).

Ethnology (Pittsburgh)

47. 2008/4

Abu-Raia-Queder, S., Politics of Conformity: Power for Creating Change (209–225). – **Adam, J.**, Forced Migration, *Adat*, and a Purified Present in Ambon, Indonesia (227–238). – **Searles, E.**, Inuit Identity in the Canadian Arctic (239–255). – **Hough, C. A.**, Re/Producing Mothers: Structure and Agency in Gambian *Kanyaleng* Performances (257–269). – **Naka, T.**, Faith at Work: Mennonite Beliefs and Occupations (271–289).

Ethnomusicology (Bloomington)

53. 2009/3

Gelbart, M., “The Language of Nature:” Music as Historical Crucible for the Methodology of Folkloristics (363–395). – **Grauer, V. A.**, Concept, Style, and Structure in the Music of the African Pygmies and Bushmen: A Study in Cross-Cultural Analysis (396–424). – **Beaster-Jones, J.**, Evergreens to Remixes: Hindu Film Songs and India’s Popular Music Heritage (425–448). – **Jacobson, K.**, Rita(hhh): Placemaking and Country Music on the Navajo Nation (449–477).

54. 2010/1

Fiol, S., Dual Framing: Locating Authenticities in the Music Videos of Himalayan Possession Rituals (28–53). – **Downing, S. L.**, Agency Leadership, and Gender Negotiation in Balinese Girls’ Gamelans (54–80). – **Bates, E.**, Mixing for *Parlak* and Bowing for a *Biyyük Ses*: The Aesthetics of Arranged Traditional Music in Turkey (81–105).

Ethos (Berkeley)

38. 2010/1

Eddings Prince, D., An Exceptional Path: An Ethnographic Narrative Reflecting on Autistic Parenthood from Evolutionary, Cultural, and Spiritual Perspectives (56–68). – **Lawlor, M. C.**, Commentary: Autism and Anthropology? (167–171). – **Grinker, R. R.**, Commentary: On Being Autistic, and Social (172–178).

Etnofoor (Amsterdam)

21. 2009/2

Kent, M., How to Make the State Listen. Indigenous Violence, State Fears, and Everyday Politics in Peru (11–33). – **Rosenkrantz Lindegaard, M.**, Moving to the “Dark Side.” Fear and Thrills in Cape Town, South Africa (35–61). – **Golden, D.**, Fear, Politics, and Children. Israeli-Jewish and Israeli-Palestinian Preschool. Teachers Talk about Political Violence (77–95).

Études Inuit Studies (Québec)

32. 2008/1

Kishigami, N., M. Lee, Urban Inuit (9–11). – **Dybbroe, S.**, Is the Arctic Really Urbanising? (13–32). – **Rygaard, J.**, The City Life of Youths in Greenland (33–54). – **Patrick, D., J.-A. Tomiak**, Language, Culture, and Community among Urban Inuit in Ottawa (55–72). – **Kishigami, N.**, Homeless Inuit in Montreal (73–90). – **Kleist Pedersen, B.**, Young Greenlanders in the Urban Space of Nuuk (91–105).

32. 2008/2

Müller-Wille, L., Franz Boas and the Inuit (9–12). – **Baehre, R.**, Early Anthropological Discourse on the Inuit and the Influence of Virchow on Boas (13–34). – **Pöhl, F.**, Assessing Franz Boas’ Ethics in His Arctic and Later Anthropological Fieldwork (35–52).

Folia Linguistica (Berlin)

43. 2009/2

Eng, J., Defective Documentation, International Linguistics, and Modern Norwegian (269–310). – **Tribushinina, E.**, The Linguistics of Zero: A Cognitive Reference Point or a Phantom? (417–461).

Folia Linguistica Historica (Berlin)

30. 2009/1

Melis, C., M. Flores, On the Interplay between Forces of Erosion and Forces of Repair in Language Change: A Case Study (271–310). – **Voigt, R.**, Tigrinya, an “African Semitic” Language (391–399).

Folklore (London)**120. 2009/3**

Hansen, W., Poverty of Cause in Mythological Narrative (241–252). – **Atkinson, D.**, Toponymy of the Child Ballads: Problems of Representation in Written and Oral Texts (253–273). – **Smith, M.**, Arbiters of Truth at Play: Media April Fools' Day Hoaxes (274–290). – **Al-Rawi, A. K.**, The Arabic Ghoul and Its Western Transformation (291–306).

Geo (Hamburg)**2010/1**

Schoeller, M., M. Henk, Die Sprache der Pirahã: Gíxai kaxaxái (48–70). – **Hilmer, A., G. M. B. Akash**, Der neue Dalai Lama. Ein Gott in Einarbeitung (116–134).

2010/3

Abromeit, L., C. Ziegler, J. Wehberg, T. Wehrmann, J. auf dem Kampe, Expedition Ruwenzori. Daher kam der Mensch (24–50). – **Yin, A.**, Innere Mongolei. Ein Land fern unserer Zeit (60–73).

2010/4

Langer, F., Hexen. Neues vom Scheiterhaufen (65–72).

Hemispheres (Warszawa)**24. 2009**

Gökkir, N., Muslim Community/Ummah in Changing Society: Re-Contextualization of the Qur'an in Political Context (29–40). – **Kaczyński, G. J.**, Muslim Migration and Identity in Europe (41–69). – **Popławski, B.**, The History of Education in Nigeria (105–131). – **Trzcíński, K.**, Social Depoliticization, Authoritarian Power, and Lack of Development in African States (133–142). – **Vorbrich, R.**, The Clay Pot and the Iron Pot. The Tribal Society Confronted with the Nation and the Global Society (143–154). – **Badru, F. A.**, Cultures, Ethnicities, and Globalization – Any Link? (155–164).

History of Religions (Chicago)**49. 2009/2**

Campo, E. M. del, The Global Making of a Mexican Vampire: Mesoamerican, European, African, and Twentieth-Century Media Influences on the *Teyollohcuani* (107–140). – **Yelle, R. A.**, The Hindu Moses: Christian Polemics Against Jewish Ritual and the Secularization of Hindu Law under Colonialism (141–171). – **Scott, J. B.**, Miracle Publics: Theosophy, Christianity, and the Coloumb Affair (172–196).

49. 2010/3

Stronks, E., Literature and the Shaping of Religious Identities: The Case of the Protestant Religious Emblem in the Dutch Republic (219–253). – **Dobe, T. S.**, Flaunting the Secret: Lineage Tales of Christian Sannyasis

and Missionaries (254–299). – **Garrett, F.**, Tapping the Body's Nectar: Gastronomy and Incorporation in Tibetan Literature (300–326).

L'Homme (Paris)**2009/192**

Glassner, J.-J., Essai pour une définition des écritures (7–22). – **Stoichiță, V. A.**, Pensée motivique et pièges à pensée. Musique, tissage et œufs de Pâques en Moldavie (23–38). – **Bosa, B.**, Les chevaux de Harry. Résistances aborigènes à l'autorité coloniale (39–65). – **Lassègue, J., V. Rosenthal, Y.-M. Visetti**, Économie symbolique et phylogénèse du langage (67–100).

Human Organization (Oklahoma City)**68. 2009/1**

Fjord, L., L. Manderson, Anthropological Perspectives on Disasters and Disability: An Introduction (64–72). – **Gerber, E.**, Describing Tragedy: The Information Access Needs of Blind People in Emergence-Related Circumstances (73–81). – **Nakamura, K.**, Disability, Destitution, and Disaster: Surviving the 1995 Great Hanshin Earthquake in Japan (82–88). – **Merten, S., T. Haller**, Whose Logic? The Local Redistribution of Food Aid Targeting Old and Chronically Sick People in Zambia (89–102). – **Gwatirisa, P., L. Manderson**, Food Insecurity and HIV/AIDS in Low-Income Households in Urban Zimbabwe (103–112).

68. 2009/2

Kendall-Taylor, N., Treatment Seeking for a Chronic Disorder: How Families in Coastal Kenya Make Epilepsy Treatment Decisions (141–153). – **Little, P. D., A. A. Aboud, C. Lenachuru**, Can Formal Education Reduce Risks for Drought-Prone Pastoralists? A Case Study from Baringo District, Kenya (154–165). – **Oliveira Martins Pereira, N. de, R. Ventura Santoz, J. R. Welch, L. G. Souza, C. E. A. Coimbra Jr.**, Demography, Territory, and Identity of Indigenous Peoples in Brazil: The Xavante Indians and the 2000 Brazilian National Census (166–180).

Ibla (Tunis)**72. 2009/2**

Voorhoeve, M., The Interaction between Codified Law and Divine Law: The Case of Divorce for Disobedience in Tunisia (267–286).

Indiana (Berlin)**26. 2009**

Balutet, N., La importancia de los enanos en el mundo maya precolombino (81–103). – **Brabec de Mori, B., L. M. S. de Brabec**, La corona de la inspiración:

Los diseños geométricos de los Shipibo-Konibo y sus relaciones con cosmovisión y música (105–134). – **Frühsoerge, L.**, Zwischen Archäologie und mündlicher Überlieferung: Die Malerei eines Tz’utujil-Maya als Quelle zum Geschichtsdenken in Santiago Atitlán (135–148). – **García M. A., A. M. Spadafora**, Visitantes oportunos e inoportunos de la noche pilagá. Derivaciones del sueño en la vida diurna (149–167). – **Guizar Vázquez, F.**, Wixariti (*huicholes*) y mestizos: Análisis heurístico sobre un conflicto intergrupar (169–207). – **Pedro Robles, A. E. de**, Viajeros, selva, ciudades perdidas e ídolos feos. Antigüedades americanas en el pensamiento americanista europea del siglo XIX (209–232).

The International Journal of African Historical Studies (Boston)

42. 2009/3

Ogundiran, A., Material Life and Domestic Economy in a Frontier of the Oyo Empire during the Mid-Atlantic Age (351–385). – **Norman, N. L.**, Hueda (Whydah) Country and Town: Archaeological Perspectives on the Rise and Collapse of an African Atlantic Kingdom (387–410). – **Lane, P.**, Environmental Narratives and the History of Soil Erosion in Kondo District, Tanzania: An Archaeological Perspective (457–483).

Ishvani Documentation and Mission Digest (Pune)

27. 2009/2

Sebastian V., Language Standardization as a Specific Instance of Cultural Marginalization (142–154).

Islam and Christian-Muslim Relations (Birmingham)

21. 2010/1

Franzmann, M., “God Desires Ease for You, and Desires not Hardship for You”: A Comparison of Qur’anic and Judaeo-Christian Law (1–9). – **Pratt, D.**, Muslim-Jewish Relations: Some Islamic Paradigms (11–21). – **Robson, L. C.**, Palestinian Liberation Theology, Muslim-Christian Relations, and the Arab-Israeli Conflict (39–50). – **Woodlock, R.**, The Masjid Is for Men: Competing Voices in the Debate about Australian Muslim Women’s Access to Mosques (51–60). – **Duderija, A.**, Constructing the Religious Self and the Other: Neo-Traditional Salafi Manhaj (75–93).

The Islamic Quarterly (London)

53. 2009/3

Rufai, S. A., The Challenge of Teacher Education in the Contemporary Muslim World: Translating Islamic Principles into Philosophy and Curriculum (229–250).

– **Vijapur, P.**, The Islamic Concept of Human Rights and Responsibilities: Insights that Islam Can Give to the West (251–268).

53. 2009/4

Ahsan, S., A Critical Study of Pan-Islamic and Anti-Colonial Movements in the Muslim World (291–308). – **Sujimon, M. S.**, Preservation of Progeny in Islamic Law with Regard to Foundlings and Illegitimate Children (309–341). – **Isik, H.**, Malek Bennabi’s Approach to Decadence and Democracy in the Muslim World (343–354).

Islamochristiana (Roma)

35. 2009

Fitzgerald, M. L., The Most Beautiful Names of God: Their Meaning for a Christian (15–30). – **Déclais, J.-L.**, Samson et la nuit du destin (51–60). – **Cottini, V.**, Le menzogne di Abramo (61–84). – **An-Na’im, A. A.**, Islam and the Secular State: Framework for Christian-Muslim Relations (157–169). – **Moroni, F.**, La donna secondo la legislazione iraniana: Da Rhezā Shāh ad Ahmadi Nezhād (193–208).

Journal de la Société des Américanistes (Paris)

95. 2009/2

Legoupe, D., N. Pigeot, Les grandes pointes foliacées du type “Ponsonby.” Un traceur culturel en Patagonie australe (7–32). – **Platt, T.**, From the Island’s Point of View. Warfare and Transformation in an Andean Vertical Archipelago (33–70). – **Praet, I.**, Catastrophes and Weddings. Chachi Ritual as Metamorphosis (71–94). – **Rodríguez, C. E.**, Contestations over Classifications: *Latinos*, the Census and Race in the United States (175–205). – **Loveman, M.**, Whiteness in Latin America: Measurement and Meaning in National Censuses [1850–1950] (207–234). – **Rogers, D.**, Raciser la société : Un projet administrative pour une société domingoise complexe [1760–1791] (235–260). – **Fry, P.**, The Politics of “Racial” Classification in Brazil (261–282).

The Journal of African History (Cambridge)

50. 2009/3

Mann, G., What Was the *Indigénat*? The “Empire of Law” in French West Africa (331–353). – **Haour, A., B. Gado**, Garumele, Ville Médiévale du Kanem-Borno? Une contribution archéologique (353–375). – **Ander-son, D., N. Carrier**, Khat in Colonial Kenya: A History of Prohibition and Control (377–397). – **Taylor, J. J.**, Differentiating “Bushmen” from “Bantus:” Identity-Building in West Caprivi, Namibia, 1950–89 (417–436).

Journal of American Folklore (Champaign)

122. 2009/486

Bishop, J. M., "Those, Who Gather In:" An Indigenous Ritual Dance in the Context of Contemporary Mexican Transnationalism (391–413). – **Garner, S.**, Aztec Dance, Transnational Movements: Conquest of a Different Sort (414–437). – **Cara, A. C.**, Entangled Tangos: Passionate Displays, Intimate Dialogues (438–465). – **Borland, K.**, Embracing Difference: Salsa Fever in New Jersey (466–492).

Journal of Anthropological Research

(Albuquerque)

66. 2010/1

Bacigalupo, A. M., The Life, Death, and Rebirth of a Mapuche Shaman: Remembering, Disremembering, and the Willful Transformation of Memory (97–119).

The Journal of Asian Studies (Cambridge)

68. 2009/4

Duncan, C. R., Reconciliation and Revitalization: The Resurgence of Tradition in Postconflict Tobelo, North Maluku, Eastern Indonesia (1077–1104). – **McDonald, E.**, Getting Over the Walls of Discourse: "Character Fetishization" in Chinese Studies (1189–1213). – **Yengoyan, A. A.**, Clifford Geertz, Cultural Portraits, and Southeast Asia (1215–1230).

69. 2010/1

U, E., Third Sister Liu and the Making of the Intellectual in Socialist China (57–83). – **Baranovitch, N.**, Others No More: The Changing Representation of Non-Han Peoples in Chinese History Textbooks, 1951–2003 (85–122). – **Balabanlilar, L.**, The Begins of the Mystic Feast: Turco-Mongol Tradition in the Mughal Harem (123–147).

Journal of Contemporary Religion

(London)

25. 2010/1

Donnelly, S., T. Inglis, The Media and the Catholic Church in Ireland: Reporting Clerical Child Sex Abuse (1–19). – **Sengers, E.**, Marketing in Dutch Mainline Congregations: What Religious Organizations Offer and How They Do It (21–33). – **Kringlebota Sødal, H.**, "Victor, not Victim:" Joel Osteen's Rhetoric of Hope (37–50). – **Trzebiatowska, M.**, Habit Does Not a Nun Make? Religious Dress in the Everyday Lives of Polish Catholic Nuns (51–65). – **Arweck, E., E. Nesbitt**, Young People's Identity Formation in Mixed-Faith Fami-

lies: Continuity or Discontinuity of Religious Traditions? (67–87).

Journal of Mediterranean Studies (Msida)

17. 2007/1

Zografou, M., The Politics of Dance. The Incorporation of the Pontic Refugees in Modern Greek Culture through the Manipulation of Dancing Practices in a Northern Greek Village (1–21). – **Vella Gregory, I.**, Thinking through the Body: The Use of Images as a Medium of Social Expression (23–46). – **Falzon, M.-A.**, God Protect Me from My Friends. Prelates, Politicians, and Social Welfare in Contemporary Malta (47–72). – **Mills, K. L.**, Bearing the Burden: Women, Family Planning and the Making of Modern Tunisia (73–94).

18. 2008/1

Fournier, L.-S., Festivals, Games, and Ludic Performances as a New Potential Intangible Cultural Heritage in the Mediterranean World (1–15). – **Boissevain, J.**, Some Notes on Tourism and the Revitalisation of Calendrical Festivals in Europe (17–42). – **Alempijevic, N. S.**, Inventing Local Traditions, Becoming a Local Brand: Creators of Ludic Performances on a Croatian Island (43–61). – **Seraidari, K.**, Private Space and Public Performance: Questioning the Notions of Sociability and Ownership in a Greek Religious Festival (63–78). – **Isnart, C.**, Making Saints and Performing Locality as Heritagization? An Ethnography of Local Holiness and Village Identity in the French and Italian Alps (79–91). – **Guin, C.**, Ritual Revitalization and the Construction of Places in Catalonia, Spain (93–118). – **Krom, M. J. C.**, Festivals of Moors and Christians: Performance, Commodity, and Identity in Folk Celebrations in Southern Spain (119–138). – **Hounet, Y. B.**, *Wa'da (mawssim)* and the Bedouin Heritage in Algeria (139–156). – **Crociani-Windland, L.**, From Farmyards to Town Square: Managing Continuity through Rupture: Montepulciano's *Bruscello* Theatre (157–184).

The Journal of Pacific History (Canberra)

44. 2009/3

Flower, S., The Struggle to Establish Islam in Papua New Guinea (241–260). – **Claas, U., P. Roscoe**, Manuscript XXI: A Journey up the Sepik River in 1887 (333–343).

Journal of Religion in Africa (Leiden)

39. 2009/4

Wuaku, A. K., Hinduizing from the Top, Indigenizing from Below: Localizing Krishna Rituals in Southern Ghana (403–428). – **Mohr, A.**, Missionary Medicine

and Akan Therapeutics: Illness, Health, and Healing in Southern Ghana's Basel Mission, 1828–1918 (429–461).

The Journal of the Polynesian Society (Auckland)

118. 2009/3

Meijl, T. van, The *Poukai* Ceremony of the Māori King Movement: An Ethnohistorical Interpretation (233–258). – **Feinberg, R.**, Nukumanu Kinship and Contested Cultural Construction (259–292).

118. 2009/4

Kawharu, M., Ancestral Landscapes and World Heritage from a Māori Viewpoint (317–338). – **Swearingen, R. G.**, A Tale of Two *Tapa*: Their History, Legend, and Celebrity Ownership by Robert Louis Stevenson (339–359). – **Neich, R.**, Tutauru, the Adze of Ngahue in Myth and History (361–368).

Journal of the Royal Anthropological Institute (London)

15. 2009/4

Mosko, M. S., The Fractal Yam: Botanical Imagery and Human Agency in the Trobriands (679–700). – **Killick, E.**, Ashéninka Amity: A Study of Social Relations in an Amazonian Society (701–718). – **High, C.**, Remembering the Auca: Violence and Generational Memory in Amazonian Ecuador (719–736). – **Praet, I.**, Shamanism and Ritual in South America: An Inquiry into Amerindian Shape-Shifting (737–754). – **Novellino, D.**, From “Impregnation” to “Attunement”: A Sensory View of How Magic Works (755–776).

16. 2010/1

Godelier, M., Community, Society, Culture: Three Keys to Understanding Today's Conflicted Identities (1–11). – **Sillitoe, P.**, Trust in Development: Some Implications of Knowing in Indigenous Knowledge (12–30). – **Jamieson, M.**, Bloodman, Manatee Owner, and the Destruction of the Turtle Book: Ulwa and Miskitu Representations of Knowledge and the Moral Economy (31–45). – **Rytter, M.**, In-Laws and Outlaws: Black Magic among Pakistani Migrants in Denmark (46–63). – **Pandian, A.**, Interior Horizons: An Ethical Space of Selfhood in South India (64–83). – **Rapport, N.**, Apprehending Anyone: The Non-Indexical, Post-Cultural, and Cosmopolitan Human Actor (84–101). – **Strickland, M.**, Aid and Affect in the Friendships of Young Chinese Men (102–118).

2010/Special Issue

Downey, G., “Practice Without Theory”: A Neuroanthropological Perspective on Embodied Learning (522–540). – **Rice, T.**, Learning to Listen: Auscultation and the Transmission of Auditory Knowledge (541–561).

KAS Auslandsinformationen (Sankt Augustin)

2009/9

Mols, M., Vom amerikanischen zu einem asiatisch-pazifischen Jahrhundert? (7–44). – **Mills, G.**, Afrika und das “postamerikanische Jahrhundert” (79–117). – **Reifeld, H.**, Der Verlust von Zentrum und Peripherie. Ein Blick der “Anderen” auf den “Westen” (118–127).

2009/10

Käss, S., Dreieinhalb Jahre Regierung Evo Morales und Wahlkampfstimmung in Bolivien. Entzauberte Regierung – Enttäuschende Opposition (7–30). – **Khalatbari, B., T. Bauer**, Präsidentschaftswahlen in Afghanistan: Fluch oder Segen für die Demokratisierung des Landes? (71–83). – **Jacobs, A., J. Woischnik**, Literatur zum Islam. Versachlichung der Diskussion über die Scharia (84–87).

2009/11

Sand, K. van de, Was ist aus der Armutsbekämpfung und Partizipation in der deutschen Entwicklungszusammenarbeit geworden? (7–19). – **Weck, W., B. Gutschmidt**, Das Superwahljahr 2009 in Indonesien (65–89).

2009/12

Dane, F., K. von Gehlen, Verspielte Hoffnung? Die Palästinensische Perspektive auf die Nahostpolitik Barack Obamas (35–52). – **Sehling, R.**, What Is a “Win” in Afghanistan? (53–65). – **Schwarzbauer, A.**, Wahlen in Mosambik – Chronik eines angekündigten Wahlsiegs (85–102).

2010/2

Weibezahl, T., Mehr Schatten als Licht. Zur politischen Situation in der demokratischen Republik Kongo dreieinhalb Jahre nach den Wahlen und der Verabschiedung der neuen Verfassung (29–42). – **Bösl, A.**, Namibias Demokratie – Ihre Fassade und Erosion. Die Parlaments- und Präsidentschaftswahlen im November 2009 (43–56). – **Robert, D., A. Caspers**, Siebenmal verschoben und noch keine Lösung in Sicht. Die Präsidentschaftswahlen in der Elfenbeinküste: Der lange Weg aus der Krise (57–72).

2010/3

Dröge, S., Die Ergebnisse von Kopenhagen: Folgerungen für die ärmsten Länder der Welt (7–18). – **Fischer-Bollin, P.**, Brasilien und die Klimakonferenz in Kopenhagen (19–36). – **Betz, R., J. Cludius**, Was kommt nach Kopenhagen? Ein Ausblick aus der Sicht Australiens und seiner asiatisch-pazifischen Nachbarn (37–58).

2010/4

Jacobs, A., Ein Stoff für Konflikte. Ägypten streitet über die Vollverschleierung (6–20). – **Wieland, C.**, Der aktuelle Kontext syrisch-israelischer Spannungen. Bewegung in der Region und Stagnation nach Innen (21–40). – **Oehring, O.**, Zur gegenwärtigen Situation der Christen im Nahen Osten (59–72).

Language (Washington)**85. 2009/3**

Baker, M. C., N. Vinokurova, On Agent Nominalizations and Why They Are not Like Event Nominalizations (517–556). – **Dobrin, L. M., J. Good**, Practical Language Development: Whose Mission? (619–629). – **Svelmoe, W. L.**, “We Do not Want to Masquerade as Linguistics”: A Short History of SIL and the Academy (629–639). – **Handman, C.**, Language Ideologies, Endangered Language Linguistics, and Christianization (635–639). – **Epps, P., H. Ladley**, Syntax, Souls, or Speakers? On SIL and Community Language Development (640–646). – **Olson, K. S.**, SIL International: An Emic View (646–658).

85. 2009/4

Potsdam, E., Malagasy Backward Object Control (754–784).

Łódzkie Studia Etnograficzne (Łódź)**48. 2009**

Rzepakowska, A., Sybiracy: Wspólnota – Pamięć – Narracja (9–228).

Maghreb-Machrek (Paris)**2009/201**

Vernochet, J.-M., Iran : Minorités nationales, forces centrifuges et fractures endogènes (57–78). – **Moghadam, A.**, L'autre rive : Les Iraniens aux Émirats arabes unis, entre visibilité et invisibilité (79–89). – **Deli, F.**, Jeux sans frontières : Les populations frontalières dans le Sud-Est de la Turquie (93–117).

2009–2010/202

Moisseron, J.-Y., Gouvernance en Méditerranée : Intérêt et limites d'un concept (9–32). – **Miras, C. de**, De la gouvernance à la gouvernementalité? Action publique territoriale au Maroc (33–48). – **Canesse, A.-A.**, Gestion des ressources naturelles et système institutionnel de gouvernance en Tunisie (49–64). – **Arvanitis, R., H. M'Henni, L. Tspouri**, Existe-t-il une gouvernance des systèmes d'innovation en Afrique du Nord et au Moyen-Orient ? (65–84).

The Mankind Quarterly (Washington)**50. 2009/1–2**

Mellon, R., W. C. Mackey, Bipolarity from an Evolutionary Angle (4–24). – **Bereczkei, T., P. Gyuris**, Oedipus Complex, Mate Choice, Imprinting: An Evolutionary Reconsideration of a Freudian Concept Based on Empirical Studies (71–94). – **Lynn, R.**, Race Differences in School Exclusions and Anti-Social Behavior (95–105). – **Abdel-Khalek, A. M., R. Lynn**, Norms and Sex Dif-

ferences for Intelligence in Saudi Arabia Assessed by the Standard Progressive Matrices (106–113). – **Lynn, R., A. M. Abdel-Khalek**, Intelligence in Jordan: Norms for the Advanced Progressive Matrices (114–119). – **Glad, J.**, Eugenics and the Public (120–126). – **Štrkalj, G.**, A Terminology for Human Variation Studies: Defining “Racialism,” “Racial Hierarchism,” and “Racism” (127–137). – **Meisenberg, G.**, Intellectual Growth during Late Adolescence: Effects of Sex and Race (128–155).

Max Planck Institute for Social Anthropology, Working Papers (Halle)**2009/117**

Donahoe, B., Situated Bounded Rationality: Linking Institutional Analysis to Cognitive, Processual, and Phenomenological Approaches in Anthropology (1–18).

2010/120

Hann, C., Arrighi in Beijing, Stalin in Urumchi: The Political Economy of Xinjiang's Crisis (1–13).

Medical Anthropology Quarterly

(Berkeley)

22. 2008/4

Taylor, J. S., On Recognition, Caring, and Dementia (313–335). – **Jenkins, J. H., E. A. Carpenter-Song**, Stigma despite Recovery: Strategies for Living in the Aftermath of Psychosis (381–409). – **Pfeiffer, J., M. Nichter**, What Can Critical Medical Anthropology Contribute to Global Health? A Health Systems Perspective (410–415). – **Inhorn, M. C.**, Medical Anthropology against War (416–424).

23. 2009/1

Reynolds Whyte, S., Health Identities and Subjectivities: The Ethnographic Challenge (6–15). – **Grimen, H.**, Power, Trust, and Risk: Some Reflections on an Absent Issue (16–33).

23. 2009/2

Lorway, R., S. Reza-Paul, A. Pasha, On Becoming a Male Sex Worker in Mysore: Sexual Subjectivity, “Empowerment,” and Community-Based HIV Prevention Research (142–160).

23. 2009/3

Fleuriet, K. J., *La Tecnología y Las Monjetas*: Constellations of Authoritative Knowledge at a Religious Birthing Center in South Texas (212–234). – **Schneider, S. D.**, Radical Remedies: Women, Health, and the Micropolitics of Grassroots Organizing in Mexico (235–256). – **Thomas, E., I. Vandebroek, P. Van Damme, L. Semo, Z. Noza**, *Susto* Etiology and Treatment According to Bolivian Trinitario People: A “Masters of the Animal Species” Phenomenon (298–319).

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

30. 2009

Mey, A., Kult und Religion der Indianer im Südwesten der USA. Zwischen Harmoniestreben und "American Way of Life" (63–82). – **Redlin, J.**, Nationale Totenehrung und private säkulare Bestattungen in der DDR (83–92).

The Muslim World (Hartford)

100. 2010/1

Weismann, I., Democratic Fundamentalism? The Practice and Discourse of the Muslim Brothers Movement in Syria (1–16). – **Farrin, R. K.**, Surat al-Baqara: A Structural Analysis (17–32). – **Çaha, Ö., M. Toprak, N. Uslu**, Religion and Ethnicity in the Construction of Official Ideology in Republican Turkey (33–44). – **Anzerlioglu, Y.**, The Revolts of Nestorian Christians against the Ottoman Empire and the Republic of Turkey (45–59). – **Sirry, M.**, The Public Expression of Traditional Islam: The *Pesantren* and Civil Society in Post-Suharto Indonesia (60–77). – **Ersoy, M.**, Peace Journalism and News Coverage on the Cyprus Conflict (78–99). – **Poston, L.**, The Second Coming of Tsa: An Exploration of Islamic Premillennialism (100–116). – **Lucas, S. C.**, Principles of Traditionist Jurisprudence Reconsidered (115–156).

Namibia Wissenschaftliche Gesellschaft – Journal (Windhoek)

57. 2009

Moser, J., Die frühesten Karten Südwestafrikas zwischen 1761–1879 (5–18). – **Schmidt, S.**, Haiseb, the Mythical Trickster of the Damara, and His Relatives, the Tricksters of /Xam and the Baka (21–29).

Namibia Wissenschaftliche Gesellschaft – Mitteilungen (Windhoek)

50. 2009/5–8

Moser, J., Die Erforschung und kartographische Aufnahme von Deutsch-Südwestafrika durch Major Curt von François 1889–1894 (23–32).

National Geographic (Hamburg)

2009/12

Finkel, M., M. Schoeller, Die Hadza. Kein Besitz, kein Stress, kein Krieg (46–70).

2010/1

Hessler, P., I. Block, Rituale für die letzte Ruhe (112–121).

2010/3

Lancaster, J., S. McCurry, Auf dem Weg nach Nirgendwo (66–85). – **Lamer, B., F. Hoffmann**, Shanghai dreht auf (108–125).

2010/4

Shea, N., R. Olson, Rituale und Rache (82–107).

Numen (Leiden)

56. 2009/5

Dessi, U., Shin Buddhism, Authority, and the Fundamental Law of Education (523–544). – **Engler, S.**, Umbanda and Hybridity (545–577).

57. 2010/1

Keul, I., M. Stausberg, Filmreife Epiphanien im dritten Raum: Ein transreligiöser Kult in Mumbai (30–72).

57. 2010/2

Stone, T., Making Law for the Spirits: *Angakkuit*, Revelation, and Rulemaking in the Canadian Arctic (127–153). – **Westerink, H.**, Participation and Giving Ultimate Meaning: Exploring the Entanglement of Psychology of Religion and Phenomenology of Religion in the Netherlands (186–211).

Oceania (Sydney)

79. 2009/3

Bergendorff, S., Contextual Translation – Concepts and Practices among the Meko of Papua New Guinea (225–237). – **Eves, R.**, Material Culture and the Magical Power of Dance Objects (250–262). – **Forth, G.**, Tree Totems and the Tamarind People: Implications of Clan Plant Taboos in Central Flores (263–279). – **Gardner, H.**, "By the Facts We Add to Our Store": Lorimer Fison, Lewis Henry Morgan, and the Spread of Kinship Studies in Australia (280–292).

80. 2010/1

Poltorak, M., "Traditional" Healers, Speaking, and Motivation in Vava'u, Tonga: Explaining Syncretism and Addressing Health Policy (1–23). – **Sansom, B.**, The Refusal of Holy Engagement: How Man-Making Can Fail (24–57). – **Schwarz, C.**, Carrying the Cross, Caring for Kin: The Everyday Life of Charismatic Christianity in Remote Aboriginal Australia (58–77). – **Winch-Dummett, C.**, Christianity and Cultural Reconfigurations in South West Pentecost (78–101).

Pacific Studies (Laie)

32. 2009/2–3

Yans, V., Introduction: On Four Anthropologists and Their Histories (140–162). – **Tiffany, S. W.**, Narrative, Voice, and Genre in Margaret Mead's *Coming of Age in Samoa* (163–201). – **Shankman, P.**, Derek Freeman

and Margaret Mead: What Did He Know, and When Did He Know It? (202–221). – **Sullivan, G.**, Of External Habits and Maternal Attitudes: Margaret Mead, Gestalt, Psychology, and the Reproduction of Character (222–250). – **Gilkeson, J. S.**, Clyde Kluckhohn and the New Anthropology: From Culture and Personality to the Scientific Study of Values (251–272). – **Lohmann, R. I.**, Dreams of Fortune: Reo Fortune's Psychological Theory of Cultural Ambivalence (273–298). – **Thomas, C.**, Rediscovering Reo: Reflections on the Life and Anthropological Career of Reo Franklin Fortune (299–324). – **Molloy, M.**, "More Like Fighting Than Like Waiting": Mead, Method, and the Proper Object of Knowledge in Anthropology (325–347). – **Schachter, J.**, Writing Lives: Ruth Benedict's Journey from Biographical Studies to Anthropology (348–360). – **Tannenbaum, N. B.**, Ruth Benedict and the Study of That Culture (367–391). – **Guddemi, P. V.**, The Ecology of the Anthropological Mind: Gregory Bateson's Influence on Three Late Twentieth-Century Pacific Scholars (392–417).

Philippine Quarterly of Culture and Society (Cebu City)

37. 2009/1

Cañete, A. M. L., Tasadayspeak: Elizalde, Anthropology, and the Politics of Speaking (35–54). – **Lanaria, L. L.**, *Lawas*: An Anthro-Theological Discourse on the Body in a Cebuano-Visayan Language Context (55–82). – **Sabanpan-Yu, H.**, M(other) Stripped Bare: The *Kapiyalan* in Cebuano Women's Novels (83–106).

Practicing Anthropology (Oklahoma City)

31. 2009/2

Omidian, P. A., Living and Working in a War Zone: An Applied Anthropologist in Afghanistan (4–11). – **Gaskew, T.**, Are You with the FBI? Fieldwork Challenges in a Post 9/11 Muslim American Community (12–17). – **Delaney, P. L.**, Who Burned Down Our House This Time?: Ethnography and Conflict in Timor Leste (18–23). – **Anili, B.**, Unstable Relocations: Meeting the Other in Kurdoloto (24–28). – **Rampersad, I.**, Turbulence within the Cuban Diaspora in South Florida (29–34). – **Tamir, O.**, We Find Ourselves in the Middle: Navajo Relocation and Relocatee-Host Conflicts (35–39).

Race and Class (London)

51. 2010/3

Bunyan, T., Just over the Horizon – The Surveillance Society and the State in the EU (1–12). – **Carr, M.**, Slouching towards Dystopia: The New Military Futurism (13–32). – **Wigger, I.**, "Black Shame" – The Campaign against "Racial Degeneration" and Female Degradation

in Interwar Europe (33–46). – **Lee, R. L.**, Putting a Face on Free-Market Economics: The Politicisation of Race and Ethnicity in Peru (47–58).

Recherches amérindiennes au Québec (Montreal)

38. 2008/2–3

Laugrand, F., D. Delâge, Traditions et transformations rituelles chez les Amérindiens et les Inuits du Canada (3–12). – **Bréda, C., M. Chaplier, O. Servais**, Sémantique de la survie dans le rapport au territoire : Esquisse interprétative à partir des cas algonquiens (13–18). – **Chiron, de La Casinière, A.**, Youri, gardien de la sagesse et des traditions du peuple des Vents : Le dernier chamane aléoute ? (19–31). – **Goyon, M.**, Réappropriations contemporaines d'une figure mythologique : Les multiples visages de la Femme double (33–44). – **Jérôme, L.**, "Faire (re)vivre l'Indien au cœur de l'enfant" : Rituels de la première fois chez les Atikamekw Nehirowisiwok (45–54). – **Laugrand, F., J. Oosten**, Cercles de guérison, pratiques d'inspiration chamanique et néochamanisme chez les Inuits du Nunavik et du Nunavut (55–567). – **Stuckenberger, A. N.**, Le pentecôtisme à Qikiqtarjuaq, Nunavut : Un discours portant sur la transformation et la guérison (69–81). – **Goulet, J.-G. A.**, La dimension religieuse des revendications autochtones au Canada (83–93). – **Lemaître, S., V. Decart**, Des peintures et des offrandes : Recherches récentes en art rupestre de l'Ontario (95–107).

Religion and Society (Bangalore)

54. 2009/3

Koshy, N., Rethinking Mission in India Today: Tasks and Challenges (1–14). – **Selvanayagam, I.**, Rethinking Church in India (15–27).

Religious Studies (Cambridge)

45. 2009/4

Scrutton, A., Living Like Common People: Emotion, Will, and Divine Possibility (373–393). – **Himma, K. E.**, The Free-Will Defence: Evil and the Moral Value of Free Will (395–415). – **Mawson, T. J.**, Mill's Argument against Religious Knowledge (417–434). – **Johnson, D. K.**, God, Fatalism, and Temporal Ontology (435–454).

Revista andina (Cuzco)

47. 2008

Vega-Centeno, I., Relato sobre el origen de los cultos del período interequinoccial en la región del Cuzco (83–115). – **Bossert, F.**, Los chiriguano y el Tucumán colonial: Una vieja polémica (151–184).

48. 2009

Pape, I. S. R., Movimientos indígenas y las dinámicas andinas de etnicidad y clase: Organización, representación y prácticas políticas en Bolivia (91–121). – **Ballón Aguirre, E.**, Los enredos léxicos de las lenguas peruanas (147–164). – **Combès, I.**, Saypurú: El misterio de la mina perdida, del Inca chiriguano y del dios mestizo (185–224).

Revista de etnografie și folclor – Journal of Ethnography and Folklore (București)

2007/2

Hilarian, L. F., The Symbolic Importance of Melayu Music in the Emerging State of Johor in Peninsula Malaysia (181–196). – **Åberg, K.**, Popular Musics of the Finnish Roma (197–208). – **Marian-Bălașa, M.**, The Metaphysics of the Folk Song: Actualization of Virtual Firms, Disappearance of Potentialities, and Invasions of Novelties (209–216). – **Hedeșan, O.**, Giovedì santo e i fuochi dei morti (217–235). – **Popescu, A.**, Rumänische Eßkultur zwischen Tradition und Wandel (238–246). – **Moise, I.**, Begriffe der rumänischen Identitätsfindung: Das kosmische Christentum (247–258). – **Panea, N.**, L'ordure d'or (259–264). – **Ispas, S.**, The Ballads of the Horse Thieves (265–272). – **Vida, M.**, Sources ethnographiques et image artistique dans la culture visuelle roumaine du XIXe siècle (273–296).

2008/1–2

Žerańska-Kominek, S., Birdsong and the Origins of Music (5–24). – **Sytchenko, G. B.**, Shamanic Cosmology and Its Reflection in Shamanic Texts: The Chalkan Shamanesses' Case Study (25–40). – **Geană, G.**, Notes on Mircea Eliade's Epistemological Profile: The Historian of Religions as Anthropologist (41–50). – **Ștircea-Crăciun, M.**, Braneusi : L'ensemble de Târgi-Jiu. Une approche d'anthropologie symbolique (51–68). – **Rădulescu, A.**, The Impurity of the "Inauspicious Dead" – Avoiding Contamination with the Corpse (69–80). – **Crișan, M. M.**, Transylvania. "A Superstitious Land:" Bram Stoker's *Dracula* and His Sources for the Novel (81–89). – **Plotnikowa, A.**, Images of Devil in Folk Tradition of the Carpathian Ukraine [Region of Verhovina] (91–97). – **Güngör, H.**, Elements de la culture folkloristique des gagaouzes (99–105). – **Nicolae, R.**, Illusory Fire in Japanese Folktales: *Kitsune-bi, tengu-bi, oni-bi, hoshi no tama* (107–121).

Revue des Études sud-est européennes (Bukarest)

47. 2009/1–4

Broilo, F. A., "Cleanses the Sins with the Water of the Pure-Flowing Font:" Fountains for Ablutions in the Byzantine Constantinopolitan Context (5–24). –

Alexiev, B., Le problème des noms des saints musulmans hétérodoxes, vénérés en Bulgarie (131–140). – **Feneșan, C.**, Islamischer Unterricht und osmanische Gelehrte im Temeswarer Vilayet (141–164).

Social Analysis (New York)

53. 2009/2

Mimica, J., Phenomenological Psychoanalysis: The Epistemology of Ethnographic Field Research (40–59). – **Holbraad, M.**, Ontography and Alterity: Defining Anthropological Truth (80–93). – **Goldman, M.**, An Afro-Brazilian Theory of the Creative Process: An Essay in Anthropological Symmetrization (109–129). – **Toren, C.**, Intersubjectivity as Epistemology (130–146). – **Matos Viegas, S. de**, Can Anthropology Make Valid Generalizations? Feelings of Belonging in the Brazilian Atlantic Forest (147–162). – **Pina-Cabral, J. de**, The All-or-Nothing Syndrome and the Human Condition (163–176). – **Gingrich, A.**, Evidence in Socio-Cultural Anthropology: Limits and Options for Epistemological Orientations (177–190). – **Ota, Y.**, Strange Tales from the Road: A Lesson Learned in an Epistemology for Anthropology (191–206). – **Moore, H. L.**, Epistemology and Ethics: Perspectives from Africa (207–218).

53. 2009/3

Glick Schiller, N., A Global Perspective on Migration and Development (14–37). – **Faist, T.**, Transnationalization and Development: Toward an Alternative Agenda (38–59). – **Isotalo, R.**, Politicizing the Transnational: On Implications for Migrants, Refugees, and Scholarship (80–84). – **Delgado, R., W. Márquez Covarrubias, H. Márquez Covarrubias**, Understanding the Relationship between Migration and Development toward a New Theoretical Approach (85–105). – **Khadria, B.**, Adversary Analysis and the Quest for Global Development: Optimizing the Dynamic Conflict of Interest in Transnational Migration (106–122). – **Bertelsen, B. E.**, Multiple Sovereignities and Summary Justice in Mozambique: A Critique of Some Legal Anthropological Terms (123–147).

Social Anthropology (Cambridge)

16. 2008/3

L'Estoile, B. de, The Past as It Lives Now: An Anthropology of Colonial Legacies (267–279). – **Peis, P.**, What Has Anthropology Learned from the Anthropology of Colonialism? (280–299). – **Dias, N.**, Double Erasures: Rewriting the Past at the Musée du quai Branly (300–311). – **Fassin, D.**, The Embodied Past. From Paranoid Style to Politics of Memory in South Africa (312–328). – **López Caballero, P.**, Which Heritage for Which Heirs? The Pre-Columbian Past and the Colonial Legacy in the National History of Mexico (329–345).

17. 2009/1

Yan, Y., The Good Samaritan's New Trouble: A Study of the Changing Moral Landscape in Contemporary China (9–24). – **Pieke, F. N., D. Eryu**, The Production of Rulers: Communist Party Schools and the Transition to Neo-Socialism in Contemporary China (25–39). – **Flower J.**, Ecological Engineering on the Sichuan Frontier: Socialism as Development Policy, Local Practice, and Contested Ideology (40–55). – **Lora-Wainwright, A.**, Of Farming Chemicals and Cancer Deaths: The Politics of Health in Contemporary Rural China (56–73). – **Klein, J. A.**, Creating Ethical Food Consumers? Promoting Organic Foods in Urban Southwest China (74–89). – **Veer, P. van der, S. Feuchtwang**, The Comparative Sociology of India and China (90–108).

Social Compass (London)

56. 2009/4

Bobineau, O., Le satanisme ou le "religieusement incorrect" (503–514). – **Hjelm T., H. Bogdan, A. Dyrendal, J. A. Petersen**, Nordic Satanism and Satanism Scares: The Dark Side of the Secular Welfare State (515–529). – **Mombelet, A.**, Entre metanoïa et paranoïa : Approches sociologique et médiatique du satanisme en France (530–540). – **Introvigne, M.**, Le satanisme moderne et contemporain en Italie (541–551). – **Richardson, J. T., J. Reichert, V. Lykes**, Satanism in America: An Update (552–563). – **Levine, M.**, Doing the Devil's Work: Heavy Metal and the Threat to Public Order in the Muslim World (564–576). – **Turcotte, P.-A.**, La production en sociologie des religions d'après les périodiques américains (577–580). – **Hamplová, D., Z. R. Nešpor**, Invisible Religion in a "Non-Believing" Country: The Case of the Czech Republic (581–597).

57. 2010/1

Tavares, F. R. G., Hybridismes spirituels : Autonomie et globalisation du mouvement New Age (100–109). – **Plaideau, C.**, La seconde libération, ou la guerre néopentecôtiste contre les démons afro-brésiliens à Bhia, Brésil (110–126). – **Smith, B. G.**, Acceptance of Other Religions in the United States: An HLM Analysis of Variability across Congregations (127–142).

Sociologus (Berlin)

59. 2009/2

Killias, O., The Politics of Bondage in the Recruitment, Training, and Placement of Indonesia Migrant Domestic Workers (143–172). – **Krämer, M.**, Vom administrativen zum konkurrenzialen Häuptlingstum – Anmerkungen zur Legitimität und Transformation neotraditionaler Herrschaft in Namibia und KwaZulu-Natal, Südafrika (173–198). – **Rao, U.**, Arbeit am Ruf – Medienstrategien indischer Patrone (199–227).

South Asia Research (New Delhi)

29. 2009/2

Gundimeda, S., Democratisation of the Public Sphere: The Beef Stall Case in Hyderabad's Sukoon Festival (127–149). – **Hansen, K.**, Staging Composite Culture: Nautanki and Parsi Theatre in Recent Revivals (151–168).

29. 2009/3

Saravanan, V., Political Economy of the Recognition of Forest Rights Act, 2006: Conflict between Environment and Tribal Development (199–221). – **Lal, M.**, Gurudom: The Political Dimension of Religious Sects in the Punjab (223–234). – **Rahman, S.**, Socio-Economic Vulnerability and Neo-Liberalism: Lessons from Bangladesh (235–253). – **Purkayastha, P.**, Warrior, Untouchable, Courtesan: Fringe Women in Tagore's Dance Dramas (255–273). – **Hasan, K.**, The Medical and Social Costs of Consanguineous Marriages among British Mirpuris (275–298).

30. 2010/1

Mehta, S., Commodity Culture and Porous Socio-Religious Boundaries: Muslim Women in Delhi (1–24). – **Alam, M. S.**, Social Exclusion of Muslims in India and Deficient Debates about Affirmative Suggestions for a New Approach (43–65).

Spiritus (Paris)

197. 2009

Delacour, T., La faim dans le monde, une fatalité ? Essai d'analyse des causes de la crise alimentaire (405–418). – **Kaulemu, D.**, Foi, justice sociale et sécurité alimentaire. Une perspective africaine (419–432).

Sugia (Köln)

19. 2008

Boyeldieu, P., P. Nougayrol, Les langues soudanaises centrales : Essai d'évaluation (9–29). – **Dimmendaal, G. J.**, Reconstructing the Historical Development of Nilotic: A Testcase for Cladistic and Rhizotic Models of Genetic Affinity (31–66). – **Fleisch, A.**, The Reconstruction of Lexical Semantics in Bantu (67–106). – **Güldemann, T.**, Greenberg's "Case" for Khoisan: The Morphological Evidence (123–153). – **Porkhomovsky, V.**, Hamito-Semitic Aspect System: The Case of Semitic and Berber (155–173). – **Pozdniakov, K.**, Niveaux linguistiques et problèmes de reconstruction dans les langues atlantiques (175–199). – **Vossen, R.**, How to Comprehend the Obvious? Linguistic Variation and Dialect Geography: The African Experience (201–224).

20. 2009

Möhlig, W. J. G., F. Seidel, M. Seifert, Language Contact, Language Change, and History Based on Language Sources in Africa (11–29). – **Blench, R.**, Was there

an Interchange between Cushitic Pastoralists and Khoesan Speakers in the Prehistory of Southern Africa and How Can This Be Detected? (31–49). – **Brinkman, I.**, Writing, Oral Traditions, and the Construction of Ethnic Identities (65–74). – **Möhlig, W. J. G.**, Historiography on the Basis of Contemporary Linguistic Data: The Herero Case (159–186). – **Nicolai, R.**, Language Contact, Areality, and History: The Songhay Question Revisited (187–207). – **Seifert, M.**, Folktales as a Source for Historical Traces: The Reintroduction of Iron Working along the Central Kavango (265–296). – **Storch, A.**, Cultured Contact: Ritualisation and Semantics in Jukun (297–319).

Temenos (Turku)

44. 2008/2

Lahelma, A., Z. T. Fiema, From Goddess to Prophet: 2000 Years of Community on the Mountain of Aaron near Petra, Jordan (191–222). – **Bradley, R.**, Midsummer and Midwinter in the Rock Carvings of South Scandinavia (223–232).

Zeitschrift der Deutschen Morgländischen Gesellschaft (Wiesbaden)

160. 2010/1

Multhoff, A., Phalluskult und Bilderverbot? Beiträge zur hadramitischen Sprache und Kultur (7–40). – **Reiter, F. C.**, Taoist Thunder Magic, Illustrated with the Example of the Divine Protector Chao Kung-ming (121–154).

Zeitschrift für Missionswissenschaft und Religionswissenschaft (St. Ottilien)

93. 2009/3–4

Gutheinz, A., Ein Vergleich der Religionspolitik in der Volksrepublik China (VRC) und in der Republik China-Taiwan (ROC) heute (294–303). – **Wenzel-Teuber, K.**, Die katholische Kirche in China aus chinesischer Sicht. Beispiele aus Politik und Religionswissenschaft (304–312).

Zeitschrift für Religions- und Geistesgeschichte (Leiden)

61. 2009/4

Kippenberg, H. G., Joachim Wachs Bild vom George-Kreis und seine Revision von Max Webers Soziologie religiöser Gemeinschaften (313–331). – **Grotian, E.**, Kontroversen um die Deutungshoheit. Museumsdebatten, Historikerstreit und “neue Geschichtsbewegung” in der Bundesrepublik der 1980er Jahre (373–384).

62. 2010/1

Breuer, S., Der Streit um den “nordischen Gedanken” in der völkischen Bewegung (1–27).

Zeitschrift für vergleichende Rechtswissenschaft (Frankfurt)

108. 2009

Bu, Y., Der gutgläubige Erwerb im chinesischen Sachenrecht – ein Beispiel für die Rechtsrezeption in China (307–331).