

# Zeitschriftenschau

## Acta Ethnographica Hungarica (Budapest)

### 51. 2006/1–2

**Buday, K.**, Womanhood: Blessing or Cursing? – Blessed or Cursed? (3–30). – **Hess, S.**, “I Am Not Willing to Return at This Time . . .” – Transmigration of Eastern European Women as Transformation Strategy (31–42). – **Zimoń, H.**, The Role of Women in African Traditional Religions (43–60). – **Prica, I.**, The Construction of Authority in a “Female” Discipline. Transitional Ethnology under the “Rule of Women” (61–72). – **Gleszer, N.**, Pilgrimages in Jewish Folk Religion in Hungary – From the Chassidic Courts to the Virtual Communities (91–104). – **Kocsis, N.**, Devoting Krishna in a Hungarian Way: Religious and National Identity in the Hungarian Bráhmána Mission. A Case Study (105–117).

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**African Economic History (Madison)****32. 2004**

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**Petterson, J. S., L. D. Stanley, E. Glazier, J. Philipp**, A Preliminary Assessment of Social and Economic Impacts Associated with Hurricane Katrina (643–670). – **Austin, D. E.**, Coastal Exploitation, Land Loss, and Hurricanes. A Recipe for Disaster (671–691). – **McGuire, T.**, Louisiana’s Oysters, America’s Wetlands, and the Storms of 2005 (692–705). – **Morgan, D. W., N. I. M. Morgan, B. Barrett**, Finding a Place for the Commonplace: Hurricane Katrina, Communities, and Preservation Law (706–718). – **Dawdy, S. L.**, The Taphonomy of Disaster and the (Re)Formation of New Orleans (719–730). – **Colten, C. E.**, Vulnerability and Place: Flat Land and Uneven Risk in New Orleans (731–734). – **Masquelier, A.**, Why Katrina’s Victims Aren’t *Refugees*: Musings on a “Dirty” World (735–743). – **Breunlin, R., H. A. Regis**, Putting the Ninth Ward on the Map: Race, Place, and Transformation in Desire, New Orleans (744–764). – **Jackson, J. M.**, Declaration of Taking Twice: The Fazendeville Community of the Lower Ninth Ward (765–780). – **Peña, A. H.**, Wade in the Water: Personal Reflections on a Storm, a People, and a National Park (781–798). – **Ethridge, R.**, Bearing Witness: Assumptions, Realities, and the Otherizing of Katrina (799–813). – **Liénard, P., P. Boyer**, Whence Collective Rituals? A Cultural Selection Model of Ritualized Behavior (814–827). – **Sharman, R. L.**, Re/Making La Negrita: Culture as an Aesthetic System in Costa Rica (842–853). – **Brumfiel, E. M.**, Cloth, Gender, Continuity, and Change: Fabricating Unity in Anthropology (862–877).

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**Gilberthorpe, E.**, Fasu Solidarity: A Case Study of Kin Networks, Land Tenure, and Oil Extraction in Kutubu,

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## Annual Review of Anthropology (Palo Alto)

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## Anthropological Theory (London)

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### 7. 2007/1

**Zilberg, E.**, Gangster in Guerilla Face: A Transnational Mirror of Production between the USA and El Salvador (39–57). – **Peterson, B. G.**, Remains Out of Place: Race, Trauma, and Nationalism in El Salvador (59–77).

## Anthropologischer Anzeiger (Stuttgart)

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**Stamm, R., M. Stamm, S. Koskel**, Adolescent Female Volleyballers' (Aged 13–15 Years) Body Build Classification and Proficiency in Competitions (423–433). – **Raschka C., G. Fröhlich**, Konstitutionstypen männlicher und weiblicher Ju-Jitsu-Wettkämpfer (435–446).

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### 22. 2006/6

**Keenan, J.**, Conspiracy Theories and “Terrorists”: How the “War on Terror” Is Placing New Responsibilities on Anthropology (4–9). – **Scheper-Hughes, N.**, Alistair Cooke's Bones: A Morality Tale (10–15). – **Myhre, K. C.**, The Truth of Anthropology: Epistemology, Meaning, and Residual Positivism (16–19).

### 23. 2007/1

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**Trost, F.**, Von Kopf bis Fuß: Die traditionelle Kleidung der Sahara-Tuareg [Kel-Ahaggar und Kel-Ajjer] (1–42). – **Forni, S.**, Molding Success and Political Power. Painted Clay Figurines from the Northern Grassfields [Cameroon] (43–60).

**Arctic Anthropology (Madison)****43. 2006/2**

**McClellan, C.**, Frederica de Laguna and the Pleasures of Anthropology (28–44). – **Bowers, P. M., M. L. Moss**, A Giant in the Rainforest. Frederica de Laguna's Contributions to the Anthropology of Southeast Alaska (68–77).

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**Courtney, S. A.**, Creating a Living Goddess: Status, Sacrality, and Urban Contests of Desire in Vārāṇasī (127–146). – **Hastrup, K.**, Closing Ranks: Fundamentals in History, Politics, and Anthropology (147–160). – **Houston, C.**, The Never Ending Dance: Islamism, Kemalism, and the Power of Self-Institution in Turkey (161–178). – **Merlan, F.**, European Settlement and the Making and Unmaking of Aboriginal Identities (179–195). – **Walker, A.**, Matrilineal Spirits, Descent, and Territorial Power in Northern Thailand (196–215).

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**Hazel, R.**, Age Systems and Cyclical History in the Horn of Africa (91–116). – **Kubik, G.**, Bruder/Schwester-Konflikt. Eine Ursprungslegende zur *mukanda*-Beschneidungsschule [Angola 1965] (117–148). – **Guzy, L.**, From Non-Brahmin Priests of the Goddess to Ascetics of the God Alekha (149–158). – **Thode-Arora, H.**, “Eine gute Frau sitzt niemals müßig.” Rezenzte Hütte und Körbe niueanischer Flechterinnen (159–179).

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986). – **Fouéré, M.-A.**, L’africanité à travers le prisme des relations à plaisanterie. Étude d’un essentialisme au long cours (987–1012).

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cial Bonds, and Class: Ideologies and Indigenizing Modernity in Dar es Salaam, Tanzania (462–495). – **Smith, D. J.**, Cell Phones, Social Inequality, and Contemporary Culture in Nigeria (496–523).

## China heute (Sankt Augustin)

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## Comparative Studies in Society and History (Cambridge)

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## Contributions to Indian Sociology (New Delhi)

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**Bertocci, P. J.**, A Sufi Movement in Bangladesh: The Maijbandari *tariqa* and Its Followers (1–28). – **Bhaktia, B.**, Dalit Rebellion against Untouchability in Chakwada, Rajasthan (29–61). – **Venkatesan, S.**, Shifting Balances in a “Craft Community”. The Mat Weavers of Pattamadai, South India (63–89). – **Shah, A.**, The Labour of Love: Seasonal Migration from Jharkhand to the Brick Kilns of Other States in India (91–118).

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**Kumar, P.**, Gender and Procreative Ideologies among the Kolams of Maharashtra (279–310). – **Iversen, V., Raghavendra P. S.**, What the Signboard Hides: Food, Caste, and Employability in Small South Indian Eating Places (311–341). – **Chaudhary, N., P. Bhargava, Mamta**: The Transformation of Meaning in Everyday Usage (343–373). – **Singh, S.**, Towards a Sociology of Money and Family in the Indian Diaspora (375–398).

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**Taves, A.**, Where (Fragmented) Selves Meet Cultures: Theorising Spirit Possession (123–138). – **Miyamoto, Y.**, Possessed and Possessing: Fox-Possession and Discrimination against the Wealthy in the Modern Period in Japan (139–154). – **Hayes, K. E.**, Caught in the Crossfire: Considering the Limits of Spirit Possession. A Brazilian Case Study (155–175). – **Basso, R.**, Music, Possession, and Shamanism among Khond Tribes (177–197).

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**Manolopoulos, M.**, Gift Theory as Cultural Theory: Reconciling the Ir/Religious (1–13). – **Versteeg, P. G. A., A. F. Droogers**, A Typology of Domestic-

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**Vorlaufer, K.**, Kommunale Conservancies in Namibia: Ansätze der Biodiversitätssicherung und Armutsbekämpfung (26–53).

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**Ali, S.**, Introduction: Feminist and Postcolonial: Challenging Knowledge (191–212). – **Treacher, A.**, Postcolonial Subjectivity: Masculinity, Shame, and Memory (281–299). – **Tate, S.**, Black Beauty: Shade, Hair, and Anti-Racist Aesthetics (300–319).

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Ideology, Recreating Hegemony: Critical Debates about Film in Contemporary Cuba (303–327). – **Dressman, M.**, Teacher, Teach Thyself: Teacher Research as Ethnographic Practice (329–356). – **Killingsworth, B.**, “Drinking Stories” from a Playgroup: Alcohol in the Lives of Middle-Class Mothers in Australia (357–384).

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**Desmond, M.**, Becoming a Firefighter (387–421). – **Smith, J. H.**, Snake-Driven Development: Culture, Nature, and Religious Conflict in Neoliberal Kenya (423–459). – **Hanser, A.**, Sales Floor Trajectories: Distinction and Service in Postsocialist China (461–491). – **Erdreich, L.**, Marriage Talk: Palestinian Women, Intimacy, and the Liberal Nation-State (493–523).

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**Bähre, E.**, Reluctant Solidarity: Death, Urban Poverty, and Neighbourly Assistance in South Africa (33–59).

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**Sillitoe, P.**, Why Spheres of Exchange? (1–23). – **Ferraro, E.**, Culture and Economy: The Case of the Milk Market in the Northern Andes of Ecuador (25–39). – **Walter, M. S.**, Polygyny, Rank, and Resources in Northwest Coast Foraging Societies (41–57). – **Altuntek, N. S.**, Bone and Flesh, Seed and Soil: Patriliney by Father’s Brother’s Daughter Marriage (59–70). – **Schwarz, C.**, Christianity, Identity, Power, and Employment in an Aboriginal Settlement (71–86).

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**Bennett, A.**, Reincarnation, Sect Unity, and Identity among the Druze (87–104). – **Yan, Y.**, Girl Power: Young Women and the Waning of Patriarchy in Rural North China (105–123). – **Hobson Herlihy, L.**, Sexual Magic and Money: Miskitu Women’s Strategies in Northern Honduras (143–159). – **Chau, A. Y.**, Drinking Games, Karaoke Songs, and *Yangge* Dances: Youth Cultural Production in Rural China (161–172).

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**Scales, C.**, Powwows, Intertribalism, and the Value of Competition (1–29). – **Dueck, B.**, Public and Intimate Sociability in First Nations and Métis Fiddling (30–63). – **Kvifte, T.**, Categories and Timing: On the Perception of Meter (64–84). – **Cottrell, S.**, Local Bimusicality among London’s Freelance Musicians (85–105). – **Gray, L. E.**, Memories of Empire, Mythologies of the Soul: *Fado* Performance and the Shaping of *Saudade* (106–130).

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**Parnell, P. C.**, When Silence Becomes Law: Moral Constructions of the Violent Individual (453–469). – **Song, H.**, Seeing Oneself Seeing Oneself: White Nihilism in Ethnography and Theory (479–488). – **Tomlinson, M.**, Reflexivity, Tradition, and Power: The Work of R. R. Nayacakalou (489–506). – **Demian, M.**, Reflecting on Loss in Papua New Guinea (507–532). – **Gershon, I.**, When Culture Is Not a System: Why Samoan Cultural Brokers Can Not Do Their Job (533–558).

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**Course, M.**, Death, Biography, and the Mapuche Person (77–101). – **Hirsch, E., B. Kapferer, E. Martin, A. L. Tsing**, “Anthropologists Are Talking”: About Anthropology after Globalisation (102–126).

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**Ulrich, K. E.**, Food Fights: Buddhist, Hindu, and Jain Dietary Polemics in South India (228–261).

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**Evans, M.**, Property, Propriety, and Ecology in Contemporary Tonga (22–27). – **Wagner, J.**, Conservation as Development in Papua New Guinea: The View from Blue Mountain (28–37). – **Golub, A.**, Ironies of Organization: Landowners, Land Registration, and Papua New Guinea's Mining and Petroleum Industry (38–48). – **Morgan, R. C.**, Property of Spirits: Hereditary and Global Value of Sea Turtles in Fiji (60–68). – **Tanner, A.**, On Understanding Too Quickly: Colonial and Postcolonial Misrepresentation of Indigenous Fijian Land Tenure (69–77). – **Lieber, M. D., M. Rynkiewicz**, Conclusion: Oceanic Conceptions of the Relationship between People and Property (90–97).

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**Fonseca, C. L. W.**, Antropologia e cidadania em múltiplos planos (17–45). – **Catafesto de Souza, J. O.**, Novos e antigos cenários das discussões sobre raça e etnia (69–87). – **Gomes dos Anjos, J. C.**, Os cientistas sociais e a questão racial (89–98). – **Beckhausen, M.**, Questões de cidadania e o diálogo entre o jurídico e a Antropologia: As conseqüências do reconhecimento da diversidade cultural (109–116). – **Ou-riques Ferreira, L.**, As demandas das políticas e os povos indígenas (131–157). – **Bonetti, A.**, A ONG e a antropóloga: Da experiência etnográfica à experiência profissional (159–178). – **Comin de Carvalho, A. P.**, O “planeta”: Apontamentos sobre a invisibilidade dos negros no RS e seus reflexos no campo da cidadania (179–191).

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**Spaulding, J.**, Pastoralism, Slavery, Commerce, Culture, and the Fate of the Nubians of Northern and Central Kordofan under Dar Fur Rule, ca. 1750 – ca. 1850 (393–412). – **Mbajekwe, P.**, “Landlords of Onitsha”: Urban Land, Accumulation, and Debates over Custom in Colonial Eastern Nigeria, ca. 1880–1945 (413–439). – **McCurdy, S.**, Fashioning Sexuality: Desire, Manyema Ethnicity, and the Creation of the *Kanga*, ca. 1880–1900 (441–469).

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**H.**, Christian-Muslim Relations in Sub-Saharan Africa. Problems and Prospects (155–164). – **Magesa, L.**, Contemporary Catholic Perspectives on Christian-Muslim Relations in Sub-Saharan Africa. The Case of Tanzania (165–173). – **Ojo, M. A.**, Pentecostal Movements, Islam, and the Contest for Public Space in Northern Nigeria (175–188). – **Rukyaa, J. J.**, Muslim-Christian Relations in Tanzania with Particular Focus on the Relationship between Religious Instruction and Prejudice (189–204). – **Grodz, S.**, “Vie with Each Other in Good Works”: What Can a Roman Catholic Missionary Order Learn from Entering into Closer Contact with Muslims? (205–218). – **Kubai, A.**, Walking a Tightrope: Christian and Muslim in Post-Genocide Rwanda (219–235). – **Yusuf, H. B.**, Managing Muslim-Christian Conflicts in Northern Nigeria: A Case Study of Kaduna State (237–256). – **Haron, M.**, Christian-Muslim Relations in South Africa (circa 1986–2004): Charting Out a Pluralist Path (257–273). – **Mahmoud, M.**, When Shari‘a Governs: The Impasse of Religious Relations in Sudan (275–286). – **Mwakimako, H.**, Christian-Muslim Relations in Kenya: A Catalogue of Events and Meanings (287–307).

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**Immonen, M.**, Mari Weddings as an Object of Research (161–169). – **Lehtinen, I.**, T-Shirt or Folk Costume – Choice of Clothing by Context (170–183). – **Zagrebin, A.**, Some Aspects of Modernization in Udmurt Rural Society (193–199).

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**Colpron, A.-M.**, Chamanisme féminin “contre nature”? Menstruation, gestation et femmes chamanes parmi les Shipibo-Conibe de l’Amazonie occidentale (203–235). – **Bilhaut, A.-G.**, Biographie d’un esprit au corps brisé. Les pierres magiques des ancêtres zapara d’Amazonie : Des sujets du passé (237–254). – **Rojas Zolezzi, E. C.**, Representaciones del devenir de la persona entre los ashaninka del Oriente Peruano (255–278).

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**Richards, R.**, The Earliest Foreign Visitors and Their Massive Depopulation of Rapa-iti from 1824 to 1830 (3–10). – **Ploeg, A.**, The German Eipo Research Project (35–79).

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