

# 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 Bráhmāna 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-Jutsu-Wettkämpfer (435–446).

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**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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**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.” Rezene 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)

40. 2006/1

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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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