

Zeitschriftenschau

A4 – Magazin für außereuropäische Kunst und Kultur: Afrika, Australien, Asien, Amerika (Schwaz)

4. 2013/Sonderausgabe

Chesi, G., Theyyam – Spiel der Götter (20–28). – **Chesi, G.**, Maha Kumbh Mela – Das Fest der Millionen (32–40). – **Chesi, G.**, Holi – Die Mutter des Übermuts (42–47). – **Chesi, G.**, Trivandrum – Milliardenchatz spaltet die Gesellschaft (52–42). – **Chesi, G.**, Das Blut der Vegetarier (58–65).

Africa (Edinburgh)

83. 2013/2

Mbodj-Pouye, A., Writing the Self in Rural Mali: Domestic Archives and Genres of Personal Writing (205–226). – **Somé, B.**, “Hot Money”: Gender and the Politics of Negotiation and Control over Income in West African Smallholder Households (251–269).

83. 2013/3

Grace, J., Heroes of the Road: Race, Gender, and the Politics of Mobility in Twentieth Century Tanzania (403–426). – **Klaeger, G.**, Dwelling on the Road: Routines, Rituals, and Roadblocks in Southern Ghana (446–469).

African Affairs (Oxford)

112. 2013/447

Greiner, C., Guns, Land, and Votes: Cattle Rustling and the Politics of Boundary (Re)Making in Northern Kenya (216–237). – **Bratton, M.**, Briefing: Citizens and Cell Phones in Africa (308–319).

112. 2013/448

Schumann, A., Songs of a New Era: Popular Music and Political Expression in the Ivorian Crisis (440–459).

112. 2013/449

Kopiski, D., A. Polus, W. Tyholiz, Resource Curse or Resource Disease? Oil in Ghana (583–601). – **Gonçalves, E.**, Orientações Superiores: Time and Bureaucratic Authority in Mozambique (602–622). – **Thoreson, R.**, Beyond Equality: The Post-Apartheid Counternarrative

of Trans- and Intersex Movements in South Africa (646–665). – **Reitano, T., M. Shaw**, Briefing: Peace, Politics, and Petroleum in Somalia (666–675).

African Arts (Los Angeles)

46. 2013/1

Drewal, H. J., Soulful Stitching. Patchwork Quilts by Africans (Siddis) in India. (6–17). – **Makhubu, N.**, Politics of the Strange. Revisiting Pieter Hugo’s Nollywood (50–61). – **Meier, P., R. Silverman, A. Gurstelle**, Exhibition Preview: African Art and the Shape of Time (72–81).

African and Asian Studies (Leiden)

12. 2013/2

Assié-Lumumba, N., A. A. Mazrui, M. Dembélé, Introduction: Critical Perspectives on Half a Century of Post-Colonial Education for Development in Africa (1–12). – **Labé, O., M. Dembélé, G. Sirois, A. Motivans, M. Bruneforth**, Half a Century of Education Progress in Sub-Saharan Africa [1960–2010] (30–83). – **Abdi, A. A.**, Decolonizing Educational and Social Development Platforms in Africa (64–82). – **Brock-Utne, B.**, Language of Instruction and Learning in Mathematics and Science in Some African Countries (83–99).

12. 2013/3

Ahmad, N. S. Y., A. G. Herdiansah, Ambiguity in Indonesian Cartelized Democracy: An Analysis on the Political Communication (245–265).

Afrique contemporaine (Paris)

245. 2013/1

Lima, J., Des “printemps arabes” à la “nouvelle révolution” en Angola (22–36). – **Panov, A. A.**, Les printemps arabes croqués par le dessinateur de presse Godfrey Mwampembwa [dit Gado] (37–51). – **Niang, A.**, Le “boom” des saisons dans l’espace sahélo-saharien (53–69). – **Bouquet, C.**, Peut-on parler de “seigneurs de guerre” dans la zone sahélo-saharienne ? (85–107).

American Anthropologist (Berkeley)

115. 2013/2

Morphy, F., H. Morphy, Anthropological Theory and Government Policy in Australia's Northern Territory: The Hegemony of the "Mainstream" (174–186). – **Van Arsdale, A. P.**, A Shifting Theoretical Framework for Biological Anthropology in 2012 (262–272). – **Black, S. P.**, Linguistic Anthropology in 2012: Language Matter(s) (273–285).

115. 2013/3

Reilly, B., Revisiting Consanguineous Marriage in the Greater Middle East: Milk, Blood, and Bedouins (374–387). – **Muehlebach, A.**, The Catholicization of Neoliberalism: On Love and Welfare in Lombardy, Italy (452–465).

American Ethnologist (Berkeley)

40. 2013/2

Friedman, J., K. Ekholm Friedman, Globalization in a Discourse of Hegemonic Crisis: A Global Systemic Analysis (244–257). – **Kalb, D.**, Financialization and the Capitalist Moment: Marx versus Weber in the Anthropology of Global Systems (258–266).

40. 2013/3

Biehl, J., The Judicialization of Biopolitics: Claiming the Right to Pharmaceuticals in Brazilian Courts (419–436). – **Behr Brada, B.**, How to Do Things to Children with Words: Language, Ritual, and Apocalypse in Paediatric HIV Treatment in Botswana (437–451). – **Cabot, H.**, The Social Aesthetics of Eligibility: NGO Aid and Indeterminacy in the Greek Asylum Process (452–466). – **Daswani, G.**, On Christianity and Ethics: Rupture as Ethical Practice in Ghanaian Pentecostalism (467–479). – **Kar, S.**, Recovering Debts: Microfinance Loan Officers and the Work of "Proxy-Creditors" in India (480–493).

L'Année sociologique (Paris)

63. 2013/1

Viguié, F., Les paradoxes de l'institutionnalisation de la lutte contre la pauvreté en France (51–75). – **Larminat, P. de**, Entre "quantitatif" et "qualitatif". Comment les investisseurs professionnels évaluent les gérants d'actifs financiers (77–105). – **Lautman, J.**, De la crise financière à l'impasse sociétale ? Contribution à un débat contemporain (137–155). – **Guex, S.**, Conflits et marchandages autour du secret bancaire en Suisse à l'issue de la Grande Guerre (157–187).

Anthropological Theory (London)

12. 2012/4

Beger, L., Ritual History, and Cognition: From Analogy to Hegemony in Highland Malagasy Polities (351–

385). – **Goslinga, G.**, Spirited Encounters: Notes on the Politics and Poetics of Representing the Uncanny in Anthropology (396–406). – **Bonelli, C.**, Ontological Disorders: Nightmares, Psychotropic Drugs, and Evil Spirits in Southern Chile (407–426).

13. 2013/1–2

Silverstein, M., Worora Kinship and "Parenteral" Relationships (89–103).

13. 2013/3

Turner, S., What Can We Say about the Future of Social Science? (187–200). – **Duranti, A.**, On the Future of Anthropology: Fundraising, the Job Market, and the Corporate Turn (201–221). – **Boland, T.**, Towards an Anthropology of Critique: The Modern Experience of Liminality and Crisis (222–239).

Anthropologischer Anzeiger (Stuttgart)

70. 2013/2

Prokop, P., P. Fedor, Associations between Body Morphology, Mating Success, and Mate Preferences among Slovak Males and Females (121–135). – **Pinter, Z., A. Molnár, A. Szász, G. Kiss, K. Orbán, C. Varga, F. Lázló, E. Mólnar, G. Pálfi**, Reliability of Anthropometric Parameters in the Prediction of the Visceral Fat Area among Adult Women (147–164). – **Basu, D., I. Banerjee, D. Sun, M. Singh Bartwal, R. K. Neeta Devi**, Cross-Sectional Reference Values for BMI among Khasi Tribal Adolescents of Meghalaya, India (179–191). – **Sharma, K., A. Kansal, S. Chopra**, Premenstrual Syndrome, Body Fat, and Bitter Taste Receptor Gene TAS2R38 among Adult Kullu Females of Himachal Pradesh, India (203–219).

Anthropology Southern Africa (Boordfontein)

35. 2012/3–4

Boonzaaier, C. C., J. H. F. Grobler, Community Perceptions of Tourism in the Tshivhase Area of Limpopo Province, South Africa (60–70). – **Naidu, M.**, Performing Illness and Health: The Humanistic Value of Cancer Narratives (71–80). – **Walters, H.**, The Burden of Responsibility and the Breakdown of Traditional Paternalism on Farms on the Western Cape (91–99). – **Morreira, S.**, "Anthropological Futures"? Thoughts on Social Research and the Ethics of Engagement (100–104). – **Hartnack, A.**, Points of Departure: Reflections on Shannon Morreira's "Keynote Address: 'Anthropological Futures'? Thoughts on Social Research and the Ethics of Engagement" (105–107). – **Mohamed, K.**, Who Is the Southern African Anthropologist? (111–112). – **Sibanda, O.**, Response to Shannon Morreira's Paper: "Anthropological Futures"? Thoughts on Social Research and the Ethics of Engagement (113–115).

Anthropology Today (London)

29. 2013/2

Salomon, N., Being Muslim in South Sudan (2–3). – **McAllister, P.**, Religion, the State, and the Vietnamese Lunar New Year (18–22). – **Hultin, N.**, Guns, Anthropology, and Cultural Relativism: A Response to Hugh Gusterson's "Making a Killing", *AT* 28 [1] (23–25).

29. 2013/4

Trémon, A.-C., Publicizing Insecurity, Privatizing Security: Chinese Wholesalers' Surveillance Cameras in a Paris Suburb (17–21). – **Morris, B.**, Karl Marx: Anthropologist (22–24).

Archives de sciences sociales des religions (Paris)

58. 2013/162

Rousselet, K., Introduction : L'orthodoxie russe aujourd'hui (9–14). – **Rousselet, K.**, L'autorité religieuse en contexte post-soviétique. Regard sur le fonctionnement des paroisses russes orthodoxes (15–36). – **Kollner, T.**, Businessmen, Priests, and Parishes. Religious Individualization and Privatization in Russia (37–52). – **Tocheva, D., A. Ladykowska**, Women Teachers of Religion in Russia. Gendered Authority in the Orthodox Church (55–74). – **Agadjanian, A.**, Reform and Revival in Moscow Orthodox Communities, Two Types of Religious Modernity (75–94).

58. 2013/163

Champion, F., La nouvelle présence du religieux dans la psychiatrie contemporaine. L'exemple anglais (17–37). – **Peglidou, A.**, "Mais qui gère mon âme" ? Entre psychiatrie et rituels religieux en Grèce (83–102). – **Desmazières, A.**, La psychanalyse entre médiatisation et censure. La morale sexuelle de Marc Oraison en procès [1955–1966] (123–142).

Arctic Anthropology (Madison)

49. 2012/2

Grønnow, B., The Backbone of the Saqqaq Culture: A Study of the Nonmaterial Dimensions of the Early Arctic Small Tool Tradition (58–71). – **Mason, O. K.**, Memories of Warfare: Archaeology and Oral History in Assessing the Conflict and Alliance Model of Ernest S. Burch, Jr. (72–91). – **Bockstoce, J. R.**, Conversations with Tiger: Forty Years of Dialogue... and One Uncompleted Project (196–200). – **Fienup-Riordan, A.**, Water: The Gift of a Good Question (201–212).

Asian Ethnology (Nagoya)

72. 2013/1

Bryson, M., Baijie and the Bai Gender and Ethnic Religion in Dali, Yunnan (3–31). – **Wilson, N. A.**, Confrontation and Compromise (33–53).

Asiatische Studien – Études Asiatiques (Bern)

67. 2013/1

Röllin, J., Islam und Muslime im Kontext deutschschweizerischer Öffentlichkeit (87–124). – **Taber, J.**, On Engaging Philosophically with Indian Philosophical Texts (125–163).

67. 2013/2

Brucksch, S., Das Innovationspotential ungleicher Partnerschaften: Die Umweltkooperation zwischen Asaza Fund und NEC (375–399). – **Holthus, B., H. Tanaka**, Parental Well-Being and the Sexual Division of Household Labor: A New Look at Gendered Families in Japan (401–428).

The Australian Journal of Anthropology (Sydney)

24.2013/1

Corboz, J., Third-Way Neoliberalism and Conditional Cash Transfers: The Paradoxes of Empowerment, Participation, and Self Help among Poor Uruguayan Women (64–80). – **Carnegie, M.**, Intermarriage and Reciprocal Household Exchange Practices in a Mixed Community in Roti, Indonesia (81–98). – **Mogain, R.**, Ethnographic Visions of Hope and Global Change (115–120).

24. 2013/2

Peterson, N., On the Persistence of Sharing: Personhood, Asymmetrical Reciprocity, and Demand Sharing in the Indigenous Australian Domestic Moral Economy (166–176). – **Cohen, P. T.**, Symbolic Dimensions of the Anti-Opium Campaign in Laos (177–192).

Autrepart (Boudy)

63. 2013

Baxerres, C., E. Simon: Regards croisés sur l'augmentation et la diversification de l'offre médicamenteuse dans les Suds (1–30). – **Pordié, L., J.-P. Gaudillière**, Industrialiser les médicaments ayurvédiques : Les voies indiennes de l'innovation pharmaceutique (123–144). – **Coudere, M.**, Une "illusion thérapeutique" ? Reconfigurations locales de la recherche clinique sur le VIH au Sénégal (145–159). – **Desclaux, A.**, Les effets microsociaux des antirétroviraux : Prophylaxie de la transmission mère-enfant du VIH et individualisation au Burkina Faso (161–178).

Azania (Nairobi)

48. 2013/2

Lernia, S. di, Places, Monuments, and Landscape: Evidence from the Holocene Central Sahara (173–192). – **MacEachern, S., N. David**, Monumental Architecture in Mountain Landscapes: The *diy-geδ-bay* Sites of Northern

Cameroon (241–262). – **Fleisher, J.**, Performance, Monumentality, and the “Built Exterior” on the Eastern African Swahili Coast (263–281).

Berliner Blätter (Berlin)

61. 2012

Vetter, A., “Beitragen statt Tauschen”? Kulturanthropologische Perspektiven auf Peer Produktion (36–53). – **Schönholz, C.**, Zwischen Anthropologie und Sensation. Völkerschauen als AusTausch-Praxis? (79–95).

62. 2013

Görn, C., Zum Verhältnis von Selbstbestimmung, Geschlecht und musikalischen Praktiken beim *Ruby Tuesday Rock and Hip Hop Camp* für Mädchen (28–40). – **Röder, J.**, Was ist kultursensible HIV-Prävention? Auf den Spuren eines Konzepts der HIV-Politik (43–58). – **Mazukatow, A.**, Politiken von Sexualität in der schulischen Sexualerziehung in Berlin (89–103).

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

169. 2013

Jurriëns, E., Social Participation in Indonesian Media and Art: Echoes from the Past, Vision for the Future (7–36). – **Booth, A.**, Colonial Revenue Policies and the Impact of the Transition to Independence in South East Asia (37–67). – **Acri, A.**, Modern Hindu Intellectuals and Ancient Texts: Reforming Śaiva Yoga in Bali (68–103). – **Steenbrink, K.**, Dutch Colonial Containment of Islam in Mangarai, West-Flores, in Favour of Catholicism, 1907–1942 (104–128).

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

76. 2013/2

Reynolds, G. S., The Quran and the Apostles of Jesus (209–227). – **Guidetti, M.**, The Contiguity between Churches and Mosques in Early Islamic Bilād al-Shām (229–258).

Cahiers d'Études africaines (Paris)

53. 2013/1–2

Blignières, M. de., Des hommes célibataires dans la ville. Entre autonomie quotidien et performance de soi [Tanzanie continentale] (43–60). – **Guilhem, D.**, La sonorité du pet. Figures et mises en scène de la virilité chez les Fulbe de Mopti [Mali] (87–117). – **Klinken, A. S. van.**, Imitation as Transformation of the Male Self: How an Apocryphal Saint Reshapes Zambian Catholic Men (119–142). – **Le Pape, M.**, Viols d'hommes, masculinités et conflits armés (205–215). – **Ratele, K.**, Subordinate Black South

African Men without Fear (247–267). – **Bornand, S.**, Le joueur de tambour d'aiselle est-il un homme ? De la construction de la masculinité et du statut social chez les Zarma du Niger (269–291). – **Broqua, C., A. Doquet.**, Les normes dominantes de la masculinité contre la domination masculine ? Batailles conjugales au Mali (293–321). – **Bellagamba, A.**, My Elderly Friends of the Gambia. Masculinity and Social Presence in the Later Part of Life (345–366). – **Geoffrion, K.**, I Wish Our Gender Could Be Dual: Male Femininities in Ghanaian University Students (417–443).

53. 2013/3

Pouessel, S., L'islam au nord. Jeux de frontières Afrique/Maghreb à partir des étudiants subsahariens en filière arabisante et islamique à Tunis (571–594). – **Martins, C.**, “How Many People Have You Killed?” Child-Soldiers in Literature and Film (649–674).

Cambridge Anthropology (Cambridge)

31. 2013/1

Webster, J., The Eschatology of Global Warning in a Scottish Fishing Village (69–84). – **Janik, L.**, Changing Paradigms: Flux and Stability in Past Environments (85–104). – **Cameron, L.**, Resources of Hope: Wicken Fen Stories of Anthropogenetic Nature (105–118).

Cibedo-Beiträge (Frankfurt)

2013/1

Marshall, D., Römisch-katholische Ansichten zum Koran nach dem II. Vatikanum (12–21).

2013/2

Gäde, G., Der Islam aus christlicher Sicht – eine interioristische Verhältnisbestimmung (52–59). – **Körner, F.**, Theologie des interreligiösen Zeugnisses – Thesen und Klärungen (60–71).

Comparativ (Leipzig)

22. 2012/6

Beuerle, B., Westernization as the Way to Modernity – Western Europe in Russian Reform Discussions of the Late Tsarist Empire, 1905–1917 (21–41). – **Weiß, A.**, “Fortress Europe” or “Europe as Empire” – Conflicts between Different EU Long-Term Strategies and Its Effects on the Representation of Europe (61–79). – **Wagner, J.**, Europe as a Model in International Relations? Representations of Europe in German and French Political Think Tanks, 1990–2000 (80–99).

23. 2013/1

Richter, H., Disziplinierung und Nationsbildung durch politische Wahlen. Preußen und USA von der zweiten Hälfte des 19. Jahrhunderts bis zum Ersten Weltkrieg (20–40). – **Schröder, B.**, Stately Ceremony and Carni-

val. Voting and Social Pressure in Germany and Britain between the World Wars (41–63).

23. 2013/2

Bührer, T., Ein Forschungsreisender als Notbehelf: Hermann von Wissmann und der erste Überseeinsatz des Deutschen Reichs [1889–1891] (45–59).

Comparative Sociology (Leiden)

12. 2013/2

Babones, S., P. Babcicky, P. Guillen, Fairness in the Social Regulation of Labor Markets: Reasons for Hope? (139–159). – **Gerhards, J., S. Hans, M. Mutz**, Social Class and Cultural Consumption: The Impact of Modernization in a Comparative European Perspective (160–183). – **Nitsche, N., K. U. Mayer**, Subjective Perceptions of Employment Mobility: A Comparison of West and East Germany (184–210).

12. 2013/3

Tsai, M.-C., N. Iwai, Global Exposure and Openness: Comparative Analysis of Japan, South Korea, and Taiwan (301–329). – **Wright, D., S. Purhonen, R. Heikkilä**, Comparing “Cosmopolitanism”: Taste, Nation, and Global Culture in Finland and the UK (330–368).

12. 2013/4

André, S., M. Gesthuizen, P. Scheepers, Support for Traditional Female Roles across 32 Countries: Female Labour Market Participation, Policy Models, and Gender Differences (447–476).

12. 2013/5

Golosov, G. V., Authoritarian Party Systems: Patterns of Emergence, Sustainability, and Survival (617–644). – **Hadjar, A., S. Backes**, Migration Background and Subjective Well-Being. A Multilevel Analysis Based on the European Social Survey (645–676). – **Zaloznaya, M.**, Beyond Anti-Corruptionism: Sociological Imagination and Comparative Study of Corruption (705–751).

Comparative Studies in Society and History (Cambridge)

55. 2013/2

Beverly, E. L., Frontier as Resource: Law, Crime, and Sovereignty on the Margins of Empire (241–272). – **Ap-ter, A.**, Yoruba Ethnogenesis from Within (356–387). – **Gowricharn, R.**, Ethnogenesis: The Case of British Indians in the Caribbean (388–418).

55. 2013/3

Leinaweaver, J. B., Toward an Anthropology of Ingratitude: Notes from Andean Kinship (554–578).

55. 2013/4

Course, M., The Clown Within: Becoming White and Mapuche Ritual Clowns (771–799).

Contributions to Indian Sociology (New Delhi)

47. 2013/2

Dickey, S., Apprehensions: On Gaining Recognition as Middle Class in Madurai (217–243). – **Nakassis, C. V.**, Youth Masculinity, “Style,” and the Peer Group in Tamil Nadu, India (245–269). – **Searle, L. G.**, Constructing Prestige and Elaborating the “Professional”: Elite Residential Complexes in the National Capital Region, India (271–302).

Cultural Anthropology (Berkeley)

28. 2013/2

Handler, R., Disciplinary Adaptation and Undergraduate Desire: Anthropology and Global Development Studies in the Liberal Arts Curriculum (181–203). – **Cook, S., R. Hardin**, Performing Royalty in Contemporary Africa (227–251). – **Johnson, A. A.**, Progress and Its Ruins: Ghosts, Migrants, and the Uncanny in Thailand (299–319). – **Fisch, M.**, Tokyo’s Commuter Train Suicides and the Society of Emergence (320–343).

28. 2013/3

Clarke, K. M., Notes on Cultural Citizenship in the Black Atlantic World (464–474). – **Fadeka Castor, N.**, Shifting Multicultural Citizenship: Trinidad Orisha Opens the Road (475–489). – **Concha-Holmes, A. D.**, Cuban Cabillos, Cultural Politics, and Cultivating a Transnational Yoruba Citizenry (490–503). – **Holsey, B.**, Black Atlantic Visions: History, Race, and Transnationalism in Ghana (504–518).

Culture and Religion (Abingdon)

14. 2013/1

Lois González, R. C., The *Camino de Santiago* and Its Contemporary Renewal: Pilgrims, Tourists, and Territorial Identities (8–22). – **Harris, A.**, Lourdes and Holistic Spirituality: Contemporary Catholicism, the Therapeutic and Religious Thermalism (23–43). – **Foley, R.**, Small Health Pilgrimages: Place and Practice at the Holy Well (44–62). – **Maddrell, A.**, Moving and Being Moved: More-Than-Walking and Talking on Pilgrimage Walks in the Manx Landscape (63–77). – **Price, C.**, Tokens of Renewal: The Picture Postcard as a Secular Relict of Re-Creation and Recreation (111–130).

Curare (Berlin)

35. 2013/1+2

Frommeld, D. L., “Fit statt fett”: Der Body-Maß-Index als biopolitisches Instrument (5–16). – **Hörner, J.**, Wellness: Unhinterfragter Teil medizinischen Handelns (17–26). – **Kleina, I.**, Zwischen Leid und Dankbarkeit – eine medizinanthropologische Studie zu den alltäglichen

Krankheitserfahrungen von Dialyse-PatientInnen in zwei österreichischen Krankenhäusern (36–45). – **Eberhard, I.**, “Unserer heutigen Welt ist es fremd geworden”. Zur theoretischen Konzeption von Tätowierungen am Beispiel der Darstellung Tätowierter bei Walther Schönfeld (46–63). – **Braun, C.**, Zwischen Ästhetik und Identität: Zur kulturwissenschaftlichen Bedeutung von Tätowierungen in Deutschland (64–73). – **Martí, J.**, Körperveränderungen und die soziale Präsentation des Körpers am Beispiel von Äquatorialguinea (74–85).

Current Anthropology (Chicago)

54. 2013/2

Alvi, A., Concealment and Revealmnt: The Muslim Veil in Context (177–199). – **Theodossopoulos, D.**, Infuriated with the Infuriated? Blaming Tactics and Discontent about the Greek Financial Crisis (200–221). – **Yerkes, R. W., R. Barkai**, Tree-Feeling, Woodworking, and Changing Perceptions of the Landscape during the Neolithic and Chalcolithic Periods in the Southern Levant (222–231).

54. 2013/3

Stump, D., On Applied Archaeology, Indigenous Knowledge, and the Usable Past (268–298). – **Asuti, E., D. Q. Fuller**, A Contextual Approach to the Emergence of Agriculture in Southwest Asia: Reconstructing Early Neolithic Plant-Food Production (299–345).

54. 2013/4

Golden, C., A. K. Scherer, Territory, Trust, Growth, and Collapse in Classic Period Maya Kingdoms (397–435). – **Burley, D. V.**, Fijian Polygenesis and the Melanesian/Polynesian Divide (436–462). – **Palmié, S.**, Mixed Blessing and Sorrowful Mysteries: Second Thoughts about “Hybridity” (463–482).

EAZ – Ethnographisch-Archäologische Zeitschrift (Leipzig)

52. 2011/2

Pannhorst, K., Jenseits der Chronologie? Zeit im Museum (239–251). – **Schifko, G., M. M. Khorasani**, Zur funktionellen Analogie zwischen der altpersischen *aršti/arštay* und der *taiaha* der Maori aus waffentechnischer Sicht (252–259).

Entwicklungs ethnologie (Bonn)

20. 2013/1+2

Antweiler, C., Entwicklungsethik auf kosmopolitischem Fundament (44–72). – **Hahn, H. P.**, Ethik und Ethnologie. Auf dem Weg zu einer Ethikerklärung in der Deutschen Gesellschaft für Völkerkunde [DGV] (73–90). – **Patnaik, S. M.**, Ethical Debate in Development Discourse in India: Towards the Formulation of Universal Ethical

Guidelines (124–140). – **Asserate, A.-W.**, Plädoyer für eine kämpferische Ethik in der Entwicklungszusammenarbeit (141–153).

Erdkunde (Bonn)

67. 2013/1

Bercht, A. L., Resilience in the Face of Changing Living Conditions in Guangzhou, China – Insights and Perspectives from Psychology (63–74).

67. 2013/2

Köhler, S., H. F. Jungkunst, S. Erasmí, G. Gerold, The Effects of Land Use Change on Atmospheric Nutrient-deposition in Central Sulawesi (109–122). – **Benz, A.**, Education and Development in the Karakorum: Educational Expansion and Its Impacts in Gilgit-Baltistan, Pakistan (123–136).

Ethnic and Racial Studies (Abingdon)

36. 2013/4

Nicholls, W. J., Fragmenting Citizenship: Dynamics of Cooperation and Conflict in France’s Immigrant Rights Movement (611–631). – **Knowles, C.**, Nigerian London: Re-Mapping Space and Ethnicity in Superdiverse Cities (651–669).

36. 2013/5

Craciun, M., Moral Bricolage and Immigrant Identification: The Case of Romanian Americans (729–746). – **Burke, R., G. Kao**, Bearing the Burden of Whiteness: The Implications of Racial Self-Identification for Multiracial Adolescents’ School Belonging and Academic Achievement (747–773). – **Hedegard, D.**, Finding “Strong” and “Soft” Racial Meanings in Cultural Taste Patterns in Brazil (774–794). – **Voloder, L.**, Secular Citizenship and Muslim Belonging in Turkey: Migrant Perspectives (838–856). – **Jain, S.**, For Love and Money: Second-Generation Indian-Americans “Return” to India (896–914).

36. 2013/6

Feagin, J., S. Elias, Rethinking Racial Formation Theory: A Systemic Racism Critique (931–960). – **Dennis, R. M.**, Convergences and Divergences in Race Theorizing: A Critical Assessment of Race Formation Theory and Systemic Racism Theory (982–988). – **Heath, A., J. Martin**, Can Religious Affiliation Explain “Ethnic” Inequalities in the Labour Market (1005–1027). – **Craemer, T., T. C. Shaw, C. Edwards, H. Jefferson**, “Race Still Matters, However ...”: Implicit Identification with Blacks, Pro-Black Policy Support, and the Obama Candidacy (1047–1069).

36. 2013/7

Schinkel, W., The Imagination of “Society” in Measurements of Immigrant Integration (1132–1161). – **Fischer, N.**, Bodies at the Border: The Medical Protection of Immigrants in a French Immigration Detention Centre

(1162–1179). – **De Genova, N.**, Spectacles of Migrant “Illegality”: The Scene of Exclusion, the Obscene of Inclusion (1180–1198). – **Walaardt, T.**, From Heroes to Vulnerable Victims: Labelling Christian Turks as Genuine Refugees in the 1970s (1199–1218).

36. 2013/8

Barn, R., V. Harman, Mothering across Rationalized Boundaries: Introduction to the Special Issue (1265–1272). – **Verbian, C. C.**, The Experience of Race in the Lives of Jewish Birth Mothers of Children from Black/White Interracial and Inter-Religious Relationships: A Canadian Perspective (1292–1310). – **Britton, J.**, Researching White Mothers of Mixed-Parentage Children: The Significance of Investigating Whiteness (1311–1322). – **Harman, V.**, Social Capital and the Informal Support Networks of Lone White Mothers of Mixed-Parentage Children (1323–1341).

36. 2013/9

Bhattacharyya, G., K. Murji, Introduction: Race Critical Scholarship (1359–1373). – **Essed, P.**, Women Social Justice Scholars: Risks and Rewards of Committing to Anti-Racism (1393–1410). – **Bhattacharyya, G.**, How Can We Live with Ourselves? University and the Attempt to Reconcile Learning and Doing (1411–1428). – **Sandoval-García, C.**, To Whom and To What Is Research on Migration a Contribution (1429–1445).

Ethnography (London)

14. 2013/2

Hastrup, K., Scales of Attention in Fieldwork: Global Connections and Local Concerns in the Arctic (145–164). – **Lopez-Aguado, P.**, Working between Two Worlds: Gang Intervention and Street Liminality (186–206). – **Kaye, K.**, Rehabilitating the “Drugs Lifestyle”: Criminal Justice, Social Control, and the Cultivation of Agency (207–232). – **Sharabi, A.**, “Boundary Work” in a Religious Revival Movement: The Case of the “Teshuvah Movement” in Israel (233–254).

14. 2013/3

Xiang, B., Multi-Scalar Ethnography: An Approach to Critical Engagement with Migration and Social Change (282–299). – **Molland, S.**, Tandem Ethnography: On Researching “Trafficking” and “Anti-Trafficking” (300–323). – **Aguiar, F. V. Jr.**, Brother’s Keeper? Siblingship, Overseas Migration, and Centripetal Ethnography in a Philippine Village (346–368).

Ethnohistory (Durham)

60. 2013/2

Woodruff Stone, E., America’s First Slave Revolt: Indians and African Slaves in Española, 1500–1534 (195–217). – **Sturtevant, A.**, “Inseparable Companions” and Irreconcilable Enemies: The Hurons and Odawas of French Detroit, 1701–1738 (219–243).

Ethnologia Europaea (Copenhagen)

42. 2012/2

Körber, K., So Far and Yet so Near. Present-Day Transnational Families (12–25). – **Hüwelmeier, G.**, “The Daughters Have Grown Up”. Transnational Motherhood, Migration, and Gender among Catholic Nuns (26–35). – **Timm, E.**, Grounding the Family. Locality and Its Discontents in Popular Genealogy (36–50). – **Hess, S.**, How Gendered is the European Migration Regime? Feminist Analysis of the Anti-Trafficking Apparatus (51–68).

43. 2013/1

Picard, D., What It Feels Like to Be a Tourist. Explorations into the Meaningful Experiences of Ordinary Mass Tourists (5–18). – **Losonczy, A.-M.**, “To Each Their Own Place”: Ethnicized Memories and Inter-Ethnic Practices in the Sub-Carpathian Hungarian Social World (19–34). – **Hegner, V.**, Hex and the City. Neo-Pagan Witchcraft and the Urban Imaginary in Berlin (88–97).

Ethnologia Slovaca et Slavica (Bratislava)

35. 2012

Radziszewak, J., “The Children of the Nature.” On the Polish Highlanders in Descriptions from the 19th Century (57–71). – **Stevanović, L.**, Mother Country and Her Children – Construction of Nation and Gender on the Example of *Jugoslovenče* – A Journal for Children in the Kingdom of Yugoslavia (72–88). – **Giarelli, A. L.**, Oral Legend and Media Narrative in the Birth of the U.S. Hip-people Subculture (89–106).

Ethnology (Pittsburgh)

50. 2011/2

Bosco, J., The Hong Kong Ocean Park Kidnapping Rumor (135–151). – **Pauli, J.**, Celebrating Distinctions: Common and Conspicuous Weddings in Rural Namibia (153–167). – **Leis, P.**, Past Passages: Initiation Rites on the Adamawa Plateau (169–188).

50. 2011/3

Herrmann, G. M., New Lives from Used Goods: Garage Sales as Rights of Passage (189–207). – **Condevaux, A.**, Gender and Power in Tongan Tourist Performances (223–244).

EthnoScripts (Hamburg)

15. 2013/1

Lindberg, C., The Noble and Ignoble Savage (15–32). – **Blätter, A., G. Becker**, Savages in Transition: Ethnographical Perspectives on 100 Years of Cinematic Representations of American Indians (33–45). – **Jacobs, T. R.**, “They Gave Us Syphilis”: (Mis)Representing Native American History in the Classroom (62–85). – **Meyer, S. N.**, The World Was Not Made for Men: Representations

of Native Americans in Yakari (86–100). – **Hamill, C.**, Resisting Colonization: Ceremony and Sovereignty in the Columbia Plateau (112–123). – **Lang, S.**, Re-Gendering Sacred Space: An All-Women's Sun Dance (124–139).

European Review of Latin American and Caribbean Studies (Amsterdam)

94. 2013

Andriotti Romanin, E., Decir la verdad, hacer justicia: Los Juicios por la Verdad en Argentina (5–23). – **Maldonado Aranda, S.**, Stories of Drug Trafficking in Rural Mexico: Territories, Drugs, and Cartels in Michoacán (43–66).

Flower World – Music Anthropology of the Americas (Berlin)

1. 2012

Tomlinson, G., Inca Songwork, 1535 (55–68). – **Campos, T. M.**, Los aerófonos de barro del Valle de Sula, Honduras (69–88). – **Looper, M.**, Ritual Dance and Music in Ancient Maya Society (89–107). – **Chinchilla Mazarieiros, O.**, Sonidos en piedra: El canto, la música y el balle en el Monumenta 21 de Bilbao, Cotzumalguapa, Guatemala (109–125). – **Simonett, H.**, Cantos de Venado: New Insights into Mexican Indigenous Performance and Composition Practices (137–153).

Folia Linguistica (Berlin)

47. 2013/1

Dubenion-Smith, S. A., A Questionnaire Study of Two-Word Clusters in West Central German (1–33). – **Napoli, M.**, When the Indefinite Article Implies Uniqueness: A Case Study from Old Italian (183–235). – **Niemi, J., J. Mulli, M. Nenonen, S. Niemi, A. Nikolaev, E. Penttilä**, Idiomatic Proclivity and Literality of Meaning in Body-Part Nouns: Corpus Studies in English, German, Swedish, Russian, and Finnish (237–252). – **Posio, P.**, The Expression of First-Person-Singular Subjects in Spoken Peninsular Spanish and European Portuguese: Semantic Roles and Formulaic Sequences (253–291).

Geo (Hamburg)

2013/5

Nigge, K., A. Sparmann, Eisvogel, Augenweide! Dummkopf! (66–78). – **Martin, U. H., J. Henne**, Baumwolle. Von Reichtum und Ruin (102–120).

2013/6

Luczak, H., H. Schätzle, Alternative Medizin. Was Yoga kann (26–48). – **Kohlhöfer, P., K. Löffelbein**, Elektroschrott. Der Weg unseres Mülls (50–68).

2013/8

Tügel, H., Neue Ökonomie. Der andere Weg in die Zukunft (26–34). – **Koo, E., A. Sparmann**, Nepal. Vom Kerosin zu Biogas (36–48).

Gradhiva (Paris)

17. 2013

Lemaire, M., Du geste technique à la geste musicale (50–67). – **Coquet, M.**, À main levée. La scarification comme œuvre (94–115). – **Stéponoff, C.**, Dessins chamaniques et espace virtuel dans le chamanisme khakasse (144–167).

Historische Anthropologie (Köln)

21. 2013/1

Epple, A., Lokalität und die Dimensionen des Globalen. Eine Frage der Relationen (4–25). – **Caglar, A.**, Locating Migrants in Time and Space. Locality as a Blind Spot of Migration Scholarship (26–42). – **Cha, C. W.**, Lokalität und Logik kolonialer Herrschaft. Die offene Hafenstadt Busan in Zeiten des japanischen Kolonialismus (43–66).

History of Religions (Chicago)

52. 2013/4

Langenberg, A. P., Pregnant Words: South Asian Buddhist Tales of Fertility and Child Protection (340–349). – **Johnston, S. I.**, Demeter, Myths, and the Polyvalence of Festivals (370–401).

53. 2013/1

Quiroa, N., Missionary Exegesis of the Popol Vuh: Maya-K'iche' Cultural and Religious Continuity in Colonial and Contemporary Highland Guatemala (66–97).

L'Homme (Paris)

2013/205

Clément, J., Les Manu Samoa. Anthropologie d'une équipe nationale de rugby dans la globalisation du sport (79–97),

2013/206

Collard, C., F. Zonabend, Parenté sans sexualité. Le paradigme occidental en question (29–58). – **Laurent, P.-J.**, Système de mariages et terminologie de parenté chez les Mossi (Burkina Faso). Contribution à l'approche de la terminologie omaha (59–88). – **Ciarcia, G.**, L'oubli et le retour. Figures d'une épopée mémorielle sur la Route de L'Esclave au Bénin (89–118). – **Bondaz, J.**, L'ethnographie parasitée ? Anthropologie et entomologie en Afrique de l'Ouest [1928–1960] (121–150).

Human Organization (Oklahoma City)

72. 2013/1

Moritz, M., D. Ewing, R. B. Garabed, On Not Knowing Zoonotic Diseases: Pastoralists' Ethnoveterinary Knowledge in the Far North Region of Cameroon (1–11). – **Paolisso, M., P. Weeks, J. Packard**, A Cultural Model of Farmer Land Conservation (12–22). – **Wies, J. R., K. Coy**, Measuring Violence: Vicarious Trauma among Sexual Assault Nurse Examiners (23–30).

72. 2013/3

Long, R., E. Renne, T. Robins, M. Wilson, K. Pelig-Ba, M. Rajae, A. Yee, E. Koomson, C. Sharp, J. Lu, N. Basu, Water Values in a Ghanaian Small-Scale Gold Mining Community (211–219). – **Barnes, J.**, Where Chocolate Begins and Research Methods End: Understanding Kuna Cacao Consumption (211–219). – **Simon, S.**, Of Boars and Men: Indigenous Knowledge and Co-Management in Taiwan (220–229).

Indiana (Berlin)

29. 2012

Lewy, M., Different “Seeing” – Similar “Hearing”. Ritual and Sound among the Pemón [Gran Sabana/Venezuela] (53–71). – **Brabec de Mori, B.**, About Magical Singing, Sonic Perspectives, Ambient Multinatures, and the Conscious Experience (73–101). – **Halbmayer, E.**, Amerindian Mereology: Animism, Analogy, and the Multiverse (103–125). – **Rival, L.**, The Materiality of Life: Revisiting the Anthropology of Nature in Amazonia (127–143).

International Journal of American Linguistics (Chicago)

79. 2013/3

Michael, L., S. Farmer, G. Finley, C. Beier, K. Sullón Acosta, A Sketch of Muciche Segmental and Prosodic Phonology (307–347). – **Matthewson, L.**, Gitksan Modals (349–394). – **Campbell, E.**, The Internal Diversification and Subgrouping in Chatino (395–420). – **Kimball, G.**, The Woman Who Was a Fox: The Structure of a Natchez Oral Narrative (421–437).

Islam and Christian-Muslim Relations (Birmingham)

24. 2013/2

D’Costa, C., Do Christians and Muslims Believe in the Same God? Reflections on Miroslav Volf’s *Allah: A Christian Response* (151–160). – **Marshall, D.**, Muhammad in Contemporary Christian Theological Reflection (161–172). – **Howard, D.**, Islam and Christianity: On “Religion of Law” (173–189). – **Sudworth, R.**, Christian Responses to the Political Challenge of Islam (191–211).

The Islamic Quarterly (London)

56. 2012/4

Taha, I., Brevity and Meaning: A Cumulative Treble Reading of Q 112 (299–335). – **Ebaid, S. E., B. G. Gale**, Ceramic Mihrabs in Sixteenth Century Bukhara Religious Buildings (337–373). – **Sliti, A.**, A Translation of Al-Ḥasan’s Baṣrī’s Treatise on Free Will and Divine Determination (375–391).

57. 2013/1

Owoyemi, M. Y., The Interplay of Sufism and Sharī‘ah in Tayeb Salih’s Work (33–52).

57. 2013/2

Shaharir b. M. Z., Al-Ghazili’s Causality Principle Compared with the Causality Principles in Modern Theories of Physics (117–130). – **Khan, Z. Z.**, Standards of Education in Muslim Majority Countries (131–161).

Jahrbuch für Europäische Ethnologie (Paderborn)

8. 2013

Barth, D., Pater Rochus, der ungarische Gassner. Exorzismus, Volksfrömmigkeit und katholische Aufklärung in Südungarn (85–100). – **Barna, G.**, Wie wird eine Heiligenverehrung aufgebaut? Die Bedeutung der gesellschaftlichen, politischen und religiösen Umstände bei der Heiligsprechung der heiligen Margarete (1242–1291) aus dem Arpadenhaus in der ersten Hälfte des 20. Jahrhunderts (101–144).

Journal de la Société des Océanistes (Paris)

135. 2012/2

Fisher, D., France: “In” or “Of” the South Pacific Region? (185–199). – **Overton, S., G. Prinsen, et al.**, Reversing the Tide of Aid: Investigating Development Policy Sovereignty in the Pacific (229–242).

The Journal of African History (Cambridge)

54. 2013/1

Webb, J. L. A. Jr., Historical Epidemiology and Infectious Disease Processes in Africa (3–10). – **Thornton, J. K.**, Experiences of Christianity in Central Africa. Afro-Christian Syncretism in the Kingdom of Kongo (53–77). – **Maxwell, D.**, Freed Slaves, Missionaries, and Respectability: The Expansion of Christian Frontier from Angola to Belgian Congo (79–102).

54. 2013/2

Vaughan, C., Negotiating Colonial Boundaries and Ethnic Identities. Violence and Regulation in the Darfur-Chad Borderland c. 1905–1956: Policing a Colonial Boundary (177–198). – **Hadfield, L.**, Challenging the *Status Quo*:

Young Women and Men in Black Consciousness Community Work, 1970s South Africa (247–267).

Journal of African Languages and Linguistics (Berlin)

34. 2013/1

Hudu, F., Dagbani Tongue-Root Harmony: Triggers, Targets, and Blockers (47–73). – **Ofori, S. A.**, A Prosodic Analysis of Monosyllabic and Disyllabic Verb Reduplication in Twi [Akan] (75–109). – **Samarin, W. J.**, Versions of Kituba's Origin: Historiography and Theory (111–181).

Journal of American Folklore (Champaign)

126. 2013/500

Klein, B., Women and the Formation of Swedish Folklife Research (120–151). – **Chonghaile, D. N.**, In Search of America: Sidney Robertson Cowell in Ireland 1955–1956 (174–200).

126. 2013/501

Marchi, R., Hybridity and Authenticity in US Day of the Dead Celebrations (272–301). – **Foster, M. D.**, Inviting the Uninvited Guest: Ritual, Festival, Tourism, and the Namahage of Japan (302–334).

Journal of Anthropological Research (Albuquerque)

69. 2013/1

McBrearty, S., Advances in the Study of the Origin of Humanness (7–31).

The Journal of Asian Studies (Cambridge)

72. 2013/2

Cohen, P. A., Peter Hessler: Teacher, Archaeologist, Anthropologist, Travel Writer, Master Storyteller (251–272). – **Lawson, J. D.**, Warlord Colonialism: State Fragmentation and Chinese Rule in Kham, 1911–1949 (299–318). – **Yeh, E. T.**, Blazing Pelts and Burning Passions: Nationalism, Cultural Politics, and Spectacular Decommodification in Tibet (319–344).

72. 2013/3

Stanley, A., Enlightenment Geisha: The Sex Trade, Education, and Feminine Ideals in Early Meiji Japan (539–562). – **Edwards, L.**, Drawing Sexual Violence in Wartime China: Anti-Japanese Propaganda Cartoons (563–586). – **Green, N.**, Forgotten Futures: Indian Muslims in the Trans-Islamic Turn to Japan (611–631). – **Bauman, C. M.**, Hindu-Christian Conflict in India: Globalization, Conversions, and the Coterminal Castes and Tribes (633–653).

Journal of Contemporary Religion

(London)

28. 2012/2

Guest, M., **S. Sharma**, **K. Aune**, **R. Warner**, Challenging “Belief” and the Evangelical Bias: Student Christianity in English Universities (207–223). – **Brzozowski, G.**, Spatiality and the Performance of Belief: The Public Square and Collective Mourning for John Paul II (241–257). – **Mandes, S.**, **M. Rogaczewska**, “I Don’t Reject the Catholic Church – The Catholic Church Rejects Me”: How Twenty- und Thirty-Somethings in Poland Re-Evaluate Their Religion (259–276).

Journal of Mediterranean Studies (Msida)

21. 2013/2

Seroussi, E., Translating from Nothing and Everything: Israel’s Habrera Hativveet (“Natural Gathering”) in Retrospective (277–293). – **Flam, G.**, Jewish Music from Jerusalem to Jerusalem: The Mediterranean Timeless Music (295–302). – **Ross, S.**, Translating American-Jewish Feminism through Mediterranean Music: Reflections on Consuelo Luz’s Compositions within the Context of Crypto-Jewish Tradition (303–320). – **Mercieca, S.**, Translated Repertoires in Malta, from Secular to Religious: The Case of Vincenzo Mifsud and Other Maltese Composers of the Nineteenth and Early Twentieth Century (405–424).

The Journal of Pacific History (Canberra)

48. 2013/1

Moore, C., Peter Abu’ofa and the Founding of the South Sea Evangelical Mission in the Solomon Islands, 1894–1904 (23–42). – **Weir, C.**, “Deeply Interested in These Children Whom You Have Not Seen”: The Protestant Sunday School View of the Pacific, 1900–1940 (43–62). – **Ploeg, A.**, The Dutch Retreat from New Guinea: Two Accounts (95–100).

48. 2013/2

Gardner, H., Praying for Independence: The Presbyterian Church in the Decolonisation of Vanuatu (122–143). – **Ritchie, J.**, Defining Citizenship for a New Nation: Papua New Guinea, 1972–1974 (144–161). – **Dickson-Waiko, A.**, Women, Nation, and Decolonisation in Papua New Guinea (177–193).

Journal of Religion in Africa (Leiden)

43. 2013/2

Deacon, G., **G. Lynch**, Allowing Satan In? Moving toward a Political Economy of New Pentecostalism in Kenya (108–130). – **Garrard, D. J.**, The Protestant Church in Congo: The Mobutu Years and Their Impact (131–166). – **Anderson, A. H.**, Eritrean Pentecostals as Asylum Seekers in Britain (167–195).

43. 2013/3

Burchardt, M., Equals before the Law? Public Religion and Queer Activism in the Age of Judicial Politics in South Africa (237–260). – **Hannig, A.**, The Pure and the Pious: Corporeality, Flow, and Transgression in Ethiopian Orthodox Christianity (297–328). – **Blunt, R.**, Oracles, Trauma, and the Limits of Contextualisation: Naming the Witch in Contemporary Kenya (320–349).

Journal of the Royal Anthropological Institute (London)

19. 2013/2

Bonilla, O., “Be My Boss!” Comments on South African and Amerindian Forms of Subjection (246–247). – **Haynes, N.**, Desirable Dependence, or What We Learn from Pentecostalism (250–251).

19. 2013/3

Di Giminini, P., The Contested *rewe*: Sacred Sites, Misunderstandings, and Ontological Pluralism in Mapuche Land Negotiations (527–544). – **Allard, O.**, To Cry One’s Distress: Death, Emotion, and Ethics among the Warao of the Orinoco Delta (545–561). – **Roberts, E. F. S.**, Assisted Existence: An Ethnography of Being in Ecuador (562–580).

KAS Auslandsinformationen (Sankt Augustin)

2013/4

Bohnet, H., A. Czymmeck, M. A. Lange, S. Wölkner, Das Haager Kriegsverbrechertribunal und die Vergangenheitsaufarbeitung in den Ländern des ehemaligen Jugoslawiens (7–61). – **Spahr, C.**, Schweigen und Skandalisierung – Der Umgang südosteuropäischer Medien mit der Vergangenheit (62–76). – **Edelbauer, R.**, Gegenwart und Zukunft der Vergangenheit – China zwischen Erinnern und Vergessen (101–125). – **Dittrich, A.**, Corporate Social Responsibility und Klimaschutz in China – Der Beitrag chinesischer Unternehmen zu einer nachhaltigen Entwicklung (126–150).

2013/5

Weck, W., Wahlen in Ecuador – Präsident Correas Wahlsieg ermöglicht ungebremste Fortsetzung der “Bürgerrevolution” (60–82). – **Mensel, N.**, Israel und der Klimawandel (83–100).

2013/6

Glitz, M., Südafrika im Kreise der BRICS – Das Eintrittstor der Schwellenländer zum afrikanischen Kontinent (74–92). – **Riveros Marín, E.**, Migrationsbewegungen in Lateinamerika und das Beispiel Chile (93–112).

2013/7

Arndt, M., Muslime in Bulgarien – Integrationsgrad, politische Repräsentanz und sozialer Status der Türken, Pomaken und Roma (6–21). – **Ijabs, I.**, Entfremdete Nachbarn: Die Integration der russischsprachigen Minderheit

in Lettland (22–45). – **Fischer, M., A. B. Bacani**, Ringen um Land und Identität – Der anhaltende Kampf der indigenen Bevölkerung im südwestlichen Mindanao (47–74).

Language (Washington)

89. 2013/2

Opitz, A., S. Regel, G. Müller, A. D. Friederici, Neurophysiological Evidence for Morphological Underspecification in German Strong Adjective Inflection (231–264). – **Remijsen, B.**, Total Alignment is Contrastive in Falling Contours in Dinka (297–327). – **O’Shannessy, C.**, The Role of Multiple Sources in the Formation of an Innovative Auxiliary Category in Light Walpiri, a New Australian Mixed Language (328–353).

89. 2013/3

Stuart-Smith, J., C. Timmins, G. Pryce, B. Gunter, Television Can also Be a Factor in Language Change: Evidence from a Urban Dialect (501–536). – **Kaufmann, M., C. Poschmann**, Embedded Imperatives: Empirical Evidence from Colloquial German (619–637).

The Mankind Quarterly (Washington)

53. 2013/3–4

Singh Gill, M., Female Foeticide in India: Looking beyond Son Preference and Dowry (281–305). – **Batterjee, A. A.**, The Relationship between SES and Giftedness in Saudi Arabia (348–408).

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

2013/143

Schlee, G., Ruling over Ethnic and Religious Differences: A Comparative Essay on Empires (1–36).

2013/144

Cash, J. R., Charity or Remembrance? Practices of Pomană in Rural Moldova (1–22).

Medical Anthropology Quarterly (Berkeley)

27. 2013/1

Wentzell, E., Aging Respectably by Rejecting Medicalization: Mexican Men’s Reasons for Not Using Erectile Dysfunction Drugs (3–22). – **O’Dougherty, M.**, Plot and Irony in Childbirth Narratives of Middle-Class Brazilian Women (43–62). – **Kral, M. J.**, “The Weight on Our Shoulders Is Too Much, and We Are Falling”: Suicide among Inuit Male Youth in Nunavut, Canada (63–83). – **Saethre, E., J. Stadler**, Malicious Whites, Greedy Women, and Virtuous Volunteers Negotiating Social Relations through Clinical Trial Narratives in South Africa (103–121).

27. 2013/2

Senior, K., R. Chenhall, Health Beliefs and Behavior: The Practicalities of “Looking after Yourself” in an Australian Aboriginal Community (155–174). – **Edmonds, A.**, Can Medicine Be Aesthetic? Disentangling Beauty and Health in Elective Surgeries (233–252). – **Hunt, L. M., N. D. Tuesdell, M. J. Kreiner**, Genes, Race, and Culture in Clinical Care: Racial Profiling in the Management of Chronic Illness (253–271). – **Poltorak, M.**, The Efficacy and Self-Efficacy of Treatment: Ethnomedical Aspirations, Biomedical Inhibitions, and Health Outcomes (272–291).

Mitteilungen für Anthropologie und Religionsgeschichte (Münster)

21. 2013

Schmitt, R., Die “dunklen Seiten” Gottes in der Religionsgeschichte Israels und seiner Umwelt (1–15). – **Dupré, W.**, Zwischen Hell und Dunkel. Der dunkle Gott als Problem der Gottesbeziehung (112–131). – **Kulmar, T.**, Zu den Kennzeichen des höchsten Wesens in den vorgeschichtlichen Religionen Nordeuropas (243–249). – **Schmitt, R.**, Das Monotheismus/Polytheismus-Paradigma in der religionswissenschaftlichen Forschung des 19. und 20. Jh. und sein Einfluss auf die Theoriebildung der Gegenwart (323–335).

Monumenta Serica (Sankt Augustin)

60. 2012

Južnič, S., Building a Bridge between the Observatories of Petersburg and Beijing: A Study on the Jesuit Avguštin Hallerstein from Present-Day Slovenia, Celebrating the 310th Anniversary of His Birth (309–406).

Moussons (Marseille)

19. 2012/1

Schlemmer, G., Rituels, territoires et pouvoirs dans les marges sino-indienne – Rituals, Territories, and Powers in the Sino-Indian Margins (5–18/19–32). – **Schlemmer, G.**, Fils du territoire, alliées de la forêt : Expressions rituelles du rapport au territoire chez les Kulung Rai du Népal oriental (33–50). – **Rousseleau, R.**, Entre village et royaume : La “divinité du *hundi*” des Joria Poraja [Orissa, Inde] (51–70). – **Gros, S.**, Cultes de fertilité chez les Drung du Yunnan [Chine] (111–136).

20. 2012/2

Farrer, D. S., The Performance of Enchantment and the Enchantment of Performance in Malay Singapore (11–32). – **Grave, J.-M. de**, Méthodes de soin actives et préventives : Apports des maîtres rituels javanais et rapport au développement (33–56). – **Facal, G.**, Autorité et transmission à travers la relation aîné-cadet. L'école de *penca* Cimande Pusaka Medal à Banten [Indonésie] (57–81).

– **Udasmoro, W.**, La politique de l'avortement durant la période post-suhartoïste en Indonésie (83–100). – **Benanche, L.**, La détention dans le Kampuchéa démocratique : Un modèle communiste paroxystique (121–140). – **Mulder, N.**, The Insufficiency of Filipino Nationhood (183–186).

21. 2013/1

Gallenga, G., L'éthique entrepreneuriale: un objet anthropologique (21–36). – **Rudnycky, D.**, Engineering Entrepreneurial Ethics: Islam after Development in Indonesia (37–49).

The Muslim World (Hartford)

103. 2013/2

Arnold, D. E. R., A. L. Hall, Introduction to *Toward a Moral Consensus Against Torture*, a Special Volume of *The Muslim World* (195–198). – **Bland, K. P.**, Jewish Perspectives on Torture (199–203). – **Antepli, A.**, An Inter-Faith View of Torture – A Muslim Perspective (204–208). – **Fadel, M.**, Theology, Torture, and the United States: Do Abrahamic Religions Have Anything Meaningful to Say? (223–228).

103. 2013/3

Hammer, J., R. Spielhaus, Muslim Women and the Challenge of Authority: An Introduction (287–294). – **Geissinger, A.**, “Umm al-Dardā’ Sat in *Tashahhuud* Like a Man”: Towards the Historical Contextualization of a Portrayal of Female Religious Authority (305–319). – **Abou-Bakr, O.**, Rings of Memory: “Writing Muslim Women” and the Question of Authorial Voice (320–333). – **Roded, R.**, Muslim Women Reclaim the Life-Story of the Prophet ‘A’isha ‘Abd al-Rahmān, Assia Djebar, and Nadia Yassine (334–346). – **Ahmad, S.**, Al-Huda and Women’s Religious Authority in Urban Pakistan (363–374). – **Piela, A.**, “Women Are Believers in Their Own Right”: One Muslim Woman’s Challenge to Dominant Discourses Shaping Gender Relations in Islam (389–403).

National Geographic (Hamburg)

2013/8

Cohen, R., R. Clark, Zuckerliebe. Die süße Droge verführt uns immer mehr. Fettleibigkeit, Diabetes und Bluthochdruck nehmen auch in Deutschland gefährlich zu. Weshalb können wir vom Zucker nicht lassen? (86–103). – **Guillermoprieto, A.**, Die heiligen Höhlen der Maya. Die Cenoten in Yucatán waren Opferstätten – und wohl auch wichtig in der Astronomie (116–139).

Numen (Leiden)

60. 2013/4

Aran, G., On Religiosity and Super-Religiosity; Part 2 (371–419). – **Winter, F.**, A “Greek God” in a Japanese New Religion: On Hermes in Kōfuku-no-Kagaku (420–

446). – **Rubel, A.**, Persönliche Frömmigkeit und religiöses Erlebnis. Wesenszüge der griechischen Religion am Beispiel von Heilkulten (447–472).

60. 2013/5–6

Duquette, J., Space in Relation to God or the Absolute in the Thought of Henry More and Śankara: An Exercise in Comparative Philosophy (507–527). – **Jerbener, J.-A. P.**, On the Term “Monotheism” (616–648).

Oceania (Sydney)

83. 2013/1

MacLean, N., Fenced In: Intimacy and Mobility in Highlands Papua New Guinea (31–48).

83. 2013/2

Ammann, R., V. Keck, J. Wassmann, The Sound of a Person: A Music-Cognitive Study in the Finisterre Range in Papua New Guinea (3–87). – **Dundon, A.**, Gogodala Canoe Festivals, Customary Ways, and Cultural Tourism in Papua New Guinea (88–101). – **Gillison, G.**, The “Dividual Androgyne” and Me: A Personal Affair (117–129).

Oriens (Leiden)

41. 2013

Kara, H., Musik, Kultur und Gesellschaft in Marokko: Ibrāhīm at-Tādīlī ar-Ribāṭī und seine Sicht auf die andalusische Musik (159–183).

Paideuma (Stuttgart)

59. 2013

Voss, E., Authentizität als Aktant. Schamanismus aus Sicht einer symmetrischen Anthropologie (103–126). – **Dreschke, A.**, “Die Bibel der Schamanen”. Zur Aneignung und Transformation “fremder” spiritueller Praktiken bei den Kölner Stämmen (127–148). – **Prager, L.**, Die Zeichen der Wiedergeburt. Körper, Stigmata und Seelenwanderung bei den Alawiten der Südosttürkei (237–266). – **Gingrich, A.**, Aller Anfang ist schwer. Dieter Hallers “Geschichte der Ethnologie in der Bundesrepublik 1945–1990” (285–293).

Prähistorische Zeitschrift (Berlin)

87. 2012/2

Roodenberg, J., Change in Food Production on an Early 6th Millennium Community in Northwest Anatolia. The Example of Ilipinar (223–235). – **Heske, I., P. Lüth, M. Posselt**, Deponierungen, Gargruben und ein verfüllter Wasserlauf. Zur Infrastruktur der Hünenburg-Außensiedlung bei Watenstedt, Lkr. Helmstedt. Vorbericht über die Grabung 2011 (308–337). – **Armbruster, B.**, Goldgefäße der nordischen Bronzezeit – eine Studie zur Metalltech-

nik (370–432). – **Brumlich, M., M. Meyer, B. Lychatz**, Archäologische und archäometallurgische Untersuchungen zur latènezeitlichen Eisenverhüttung im nördlichen Mitteleuropa (433–473).

Race and Class (London)

55. 2013/1

Fenderson, J., Towards a Gentrification of Black Power [?] (1–22). – **Ewing, A.**, Caribbean Labour Politics in the Age of Garvey, 1918–1938 (23–45). – **Redmond, S. L.**, Detroit’s Idle: The Domestic Sounds of Labour’s Foreign Landscape (60–77).

Recherches amérindiennes au Québec (Montréal)

42. 2012/1

Aubin, F., Communautés autochtones et médias : Des attentes diversifiées (15–22). – **George, É.**, Internet, nouvel eldorado pour la circulation de la production audiovisuelle autochtone ? (31–40). – **Graillon, É., C. Chapdelaine, É. Chalifoux**, Le site Gaudreau de Weedon : Un premier site Plano dans le bassin de la rivière Saint-François en Estrie (67–84).

Recherches sociologiques et anthropologiques (Louvain)

44. 2013/1

Balard, F., “Bien vieillir” et “faire bonne vieillesse” : Perspective anthropologique et paroles de centenaires (75–95). – **Van Dyk, S., S. Lessenich, T. Denninger, A. Richter**, The Many Meanings of “Active Ageing” Confronting Public Discourse with Older People’s Stories (97–115).

Recht in Afrika – Zeitschrift der Gesellschaft für afrikanisches Recht (Köln)

16. 2013/1

Ajala, A. S., Yoruba Nationalism and the Legal Perspectives of the O’odua Peoples’ Congress (OPC) in South-Western Nigeria (1–11).

Religion and Society (Bangalore)

57. 2012/4

Devasayaham, V., Religion in Secular India: Rights and Responsibilities (1–8). – **Puniyani, R.**, Revival of Religious Right: Threat of Democracy (56–61). – **Selvanayagam, I.**, Commitment and Openness in a Multi-Faith Context (62–73). – **Stephen, C.**, Religion and Society: Its Role in Social Change and Transformation (74–82).

58. 2013/1+2

Ao, I., Dehumanization of the Women in Judges 19: Through the Eyes of an Indian Woman (1–18). – **Chrisida**, Women of Courage: New Expressions or Womanism – Judges 4 and 5 (19–29). – **Hembrom, R.**, Santal Women: A Theological Probing (30–40). – **Belinda**, Skin: A Site of Pollution Becomes a Tool of Liberation (41–59). – **Shalinal**, “Let Her Works Be Remembered”: New Expressions of Indian Womanism (60–70). – **Helen, S.**, Voicing the Silenced: A Re-Reading of Judges 19 (97–106).

Religious Studies (Cambridge)**49. 2013/2**

Cuneo, T., Another Look at Divine Hiddenness (151–164). – **Crisp, T. M.**, On Coercion, Love, and Horrors (165–179). – **Diller, J.**, The Conceptual Focus of Ultimism: An Object of Religious Concern for the Nones and Somes (221–233). – **Penelhum, T.**, Religion after Atheism (249–255).

49. 2013/3

Rancourt, B. T., Egoism or the Problem of Evil: A Dilemma for Sceptical Theism (313–325). – **Kidd, I. J.**, A Phenomenological Challenge to “Enlightened Secularism” (377–398).

Research in Economic Anthropology (Hemel-Hempstead)**32. 2012**

Cross, J., Sweatshop Exchanges: Gifts and Giving in the Global Factory (3–26). – **Elardo, J.**, Economic Anthropology after the Great Debate: The Role and Evolution of Institutional Thought (53–83). – **Marroquín Gramajo, A., L. N. Alfaro**, Protestant Ethic and Prosperity: Vegetable Production in Almolonga, Guatemala (85–107). – **O’Leary, A. O.**, Of Coyotes, Crossings, and Cooperation: Social Capital and Women’s Migration at the Margins of the State (133–160).

33. 2013

McCormack, F., K. Barclay, Insights on Capitalism from Oceania (1–27). – **Meijl, T. van**, Ownership and Distribution in the Settlement of Maori Grievances: Balancing Historical and Social Justice between Classes (29–52). – **McCormack, F.**, Commodities and Gifts in New Zealand and Hawaiian Fisheries (53–81). – **Bainton, N. A., M. Macintyre**, “My Land, My Work”: Business Development and Large-Scale Mining in Papua New Guinea (139–165). – **Mosko, M. S.**, Dividuals, Individuals, or Possessive Individuals? Recent Transformations of North Mekeo Commoditization, Personhood, and Sociality (167–198). – **Yang, S.-Y.**, Envy, Desire, and Economic Engagement among the Bugkalot (Ilongot) of Northern Luzon, Philippines (199–225). – **Ploeg, A.**, Capitalism among the Me? (257–275). – **Boyd, D. J.**, Creating an

Alternative Modernity in Rural Papua New Guinea: The Irakia Awa Case (303–334).

Revista de Antropologia (São Paulo)**55. 2012/2**

Blázquez, G., Celebraciones escolares y poéticas patrióticas: La dimensión performativa del Estado-Nación (703–746). – **Navallo, L.**, Política cultural y procesos de formación de Estado: Pro Cultura Salta organiza los Abriles Culturales Salteños (747–780). – **Souza Lima, A. C. de**, O exercício da tutela sobre os povos indígenas: Considerações para o entendimento das políticas indigenistas no Brasil contemporâneo (781–832). – **Montero, P.**, Saberes missionários: Da autoria à tradução (835–855). – **Maués, R. H.**, Movimentos eclesiais católicos e modernidade: Uma igreja em transformação (857–897). – **Durão, S., M. C. Coelho**, Moral e emoção nos movimentos culturais: Estudo da “tecnologia social” do Grupo Cultural AfroReggae (899–935). – **Ferreira, L. P.**, As vicissitudes da fama: os dons divinos e os pactos demoníacos entre os tocadores de viola de dez cordas do norte e noroeste mineiro (1047–1083).

Revue de l’Histoire des Religions (Paris)**230. 2013/1**

Mackowiak, K., Le singe miroir de l’homme ? Enjeux d’une confrontation en Grèce ancienne (5–36). – **Yardeni, M.**, Fissures et paradoxes dans la théologie politique d’Élie Merlat [1634–1705] (67–83).

230. 2013/2

Cusumano, N., Fabriquer un culte ethnique. Écriture rituelle et généalogies mythiques dans le sanctuaire des Paliques en Sicile (167–184). – **Massa, F.**, Écrire pour Dionysos : La présence des textes écrits dans les rituels dionysiaques (209–232). – **Abate, E.**, Contrôler les démons : Formules magiques et rituelles dans la tradition juive entre les sources qumraniennes et la Genizah (273–295).

Rheinisches Jahrbuch für Volkskunde (Bonn)**39. 2011/2012**

Arens, J. J., “Afrika ist etwas Anderes” – Positionen und Strategien afrikanischer Köche und Köchinnen in Aachen und Köln (19–34). – **Dautermann, C.**, Krefeld und die Toleranz – Der Umgang mit Religionsflüchtlingen und Zuwanderern in der Selbstdarstellung einer niederrheinischen Stadt (53–67). – **Döring, A.**, “Haben das allerhailigst sacrament vilfeltiglich gestochen ...”. Ritualmord und Hostienfrevl-Legenden des Mittelalters und ihre Folgen (69–91). – **Popescu, A.**, Perspektiven auf Heimat, Migration und kulturelle Identität im Rheinland des Frühen Mittelalters (185–198). – **Seifert, M.**, Heimat

und Spätmoderne. Über Suchbewegungen nach Sicherheit angesichts von Mobilität, Migration und Globalisierung (199–221).

Saeculum (Köln)

62. 2012/1

Eggert, M. K. H., Bantu und Indogermanen: Zur vergleichenden Anatomie eines sprach- und kultargesellschaftlichen Phänomens (1–63). – **Ibarra García, L.**, Der Zeitbegriff der alten Mexikaner (65–99).

62. 2012/2

Malinar, A., Von der Gegenwart der Zukunft: Vorzeichen und Vorhersagen in der indischen Literatur (189–212). – **Koller, C.**, Kriminelle Romantiker in der exotischen Höhle: Zur transnationalen Medialisierung der französischen Fremdenlegion (247–265).

Shaman (Szeged)

21. 2013/1+2

Corradi Musi, C., Shamans and Italian Healers of Today from a Comparative-Contrastive Viewpoint (5–18). – **Heyne, F. G.**, On the Symbolism of Shaman's Costume among the Reindeer Evenki in Manchuria (19–66). – **Sárközi, I. G.**, **D. S. Kara**, Legitimization of the Shamanic Calling the Sibe (67–78). – **Jinseok, S.**, Shamanic Influence on Korean Protestant Practices as Modulated by Confucianism (79–112). – **Shuyun, G.**, The History of Research on Shamanism in China from 1930–2010 (135–161).

Social Analysis (New York)

57. 2013/1

Dalsgaard, S., The Time of the State and the Temporality of the *Gavman* in Manus Province, Papua New Guinea (34–49). – **Otto, T.**, Times of the Other: The Temporalities of Ethnographic Fieldwork (64–79). – **Sjorslev, I.**, Boredom, Rhythm, and the Temporality of Ritual: Recurring Fieldwork in the Brazilian Candomblé (95–109). – **Whyte, M.**, Episodic Fieldwork, Updating, and Sociability (110–121).

57. 2013/2

Yang, J., *Peiliao*: Gender, Psychologization, and Psychological Labor in China (41–58).

Social Anthropology (Cambridge)

21. 2013/2

Rivoal, I., **N. Salazar**, Contemporary Ethnographic Practice and the Value of Serendipity (178–185). – **Le Courant, S.**, What Can We Learn from a “Liar” and a “Madman”? Serendipity and Double Commitment during Fieldwork (186–198). – **Dalsgaard, S.**, The Field as

a Temporal Entity and the Challenges of the Contemporary (213–225).

Social Compass (London)

60. 2013/2

Jonveaux, I., L'économie dans l'utopie monastique : Les stratégies d'adaption (160–173). – **Hall, D.**, Religion and Psychology in the Age of Emotional Capitalism: The Case of the Master Academy of Love (174–188). – **De la Torre, R.**, **C. Gutiérrez Zúñiga**, Chicano Spirituality in the Construction of an Imagined Nation: Aztlán (218–235).

60. 2013/3

Marzano, M., The “Sectarian” Church. Catholicism in Italy since John Paul II (302–314). – **Pace, E.**, Achilles and the Tortoise. A Society Monopolized by Catholicism Faced with an Unexpected Religious Pluralism (315–331).

Sociologie (Paris)

4. 2013/1

Dietrich-Ragon, P., Qui rêve du logement social ? (19–42). – **Faya Robles, A.**, La “police amie des mères” : Nouvelles modalités de la régulation sanitaire au Brésil contemporain (63–79).

4. 2013/2

Blidon, M., **F. Guérin-Pace**, Un rêve urbain ? La diversité des parcours migratoires des gays (119–138). – **Chevalier, V.**, **F. Le Manco**, L'invisibilisation du corps des cavaliers (183–200). – **Mesure, S.**, Durkheim et Tönnies : Regards croisés sur la société et sur sa connaissance (201–211). – **Durkheim, É.**, Communauté et société selon Tönnies (213–216). – **Tönnies, F.**, Commentaire critique sur la recension *Gemeinschaft und Gesellschaft* par Durkheim (217–218). – **Tönnies, F.**, Compte rendue de *De la division du travail social* (219–220). – **Tönnies, F.**, Compte rendue des *Règles de la méthode sociologique* (221–222).

South Asia Research (New Delhi)

33. 2013/2

Kumar, A., Development Focus and Electoral Success at State Level: Nitish Kumar as Bihar's Leader (101–121). – **Sahoo, P.**, Economic Relations with Bangladesh: China's Ascent and Indian's Decline (123–139). – **Bose, A.**, Kolkata's Early Chinese Community and Their Economic Contributions (163–176).

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

78.2012/1

Mottolese, M., Rituali del tempio e rituali rabbinici. Trasformazioni nel canone e nel culto di Israele (76–102).

– **Boccaccini, G.**, Paolo, un ebreo del suo tempo (103–124). – **Maiuri, A.**, Tra diritto e religione. L'istituto della *manumissio in ecclesia* nelle fonti giuridiche e nei canoni conciliari (125–154). – **Guazelli, G. A.**, I *Dialogi* di Gregorio Magno nel XVI secolo nella lettura di Protestanti e Cattolici. Un primo *excursus* (144–182).

78. 2012/2

Lombardi, M. C., Magia, trasformazione e divinità femminili nelle fonti nordiche (360–376). – **Wyle, B. W.**, Óðinn as a Son of God (405–426).

79. 2013/1

Betrò M., Letteratura profetica e opposizione politica nei primi secoli dell'Egitto romano. Storia di un'assenza? (75–90). – **Westall, R.**, Monks as Philosophers and Oracles in Late Antique Egypt (103–122).

Tsantsa (Turku)

18. 2013

Schenkel, S., On-/Off-Screen: Researching Film Production. The Case of Women Educating Their Children on the Israeli-Palestinian Conflict (23–33). – **Thomas, E.**, Questions identitaires et images médiatiques au Brésil : Noirs et Indiens au miroir de telenovelas (56–64). – **Hasedu, I.**, Pixavolt du genre ? Réflexions sur la représentation de la masculinité dans les films d'animation de dernière génération (86–98).

Verbum (Nettetal)

54. 2013/1

Schröder, R., Interculturality and Prophetic Dialogue (8–21). – **Kisala, R.**, Theological Foundations of Interculturality (22–34). – **Michael, S. M.**, Interculturality and the Anthropos Tradition (60–74). – **Gibbs, P.**, Encountering Difference: Interculturality and Contextual Theology (75–89).

54. 2013/2

Rödlach, A., Faith Community Nursing: An Emerging Ministry of Health and Healing within the Church (139–165). – **Prior, J. M.**, "I Departed Full, and the Lord Has Brought Me Home Empty" (Ruth 1:21). A Transforming Word from "Failed" Migrants (225–239).

Wiener Zeitschrift für die Kunde des Morgenlandes (Wien)

102. 2012

Hundhammer, M., Die Trinitätsdiskussion in der Apologie des 'Abd al-Masīḥ b. Ishāq al-Kindī im Kontext der Religionsgeschichte (81–108). – **Geva-Kleinberger, A.**, The Vocabulary of the Druze Village of Maḏdal Šams on the Slopes of Mount Hermon, the Golan Heights (109–124). – **Kurz, M.**, Gracious Sultan, Grateful Subjects:

Spreading Ottoman Imperial "Ideology" throughout the Empire (135–156). – **Naumkin, V., L. Kogan, D. Cherkashin, A. Ī. ad-Da'rhi, Ī. G. ad-Da'rhi**, A Brave Boy, His Bull, An Ogre, and an Angel: A Remarkable Specimen of Soqotri Oral Literature (161–191).

The World of Music (Göttingen)

2. 2013/1

Grant, M. J., Music and Punishment in the British Army in the Eighteenth and Nineteenth Centuries (9–30). – **Naliwajek-Mzurek, K.**, Music and Torture in Nazi Sites of Persecution and Genocide in Occupied Poland 1939–1945 (31–50). – **Chornik, K.**, Music and Torture in Chilean Detention Centers: Conversations with an Ex-Agent of Pinochet's Secret Police (51–65). – **Papaeti, A.**, Music, Torture, Testimony: Reopening the Case of the Greek Military Junta [1967–1974] (57–89). – **Papaeti, A.**, "Human Rights Have Made a Difference": An Interview with Manfred Nowak (91–98).

Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)

163. 2013/1

Waziri, I. M., D. Ibrizimov, The Bole Fika Political Institution and Its Structure: A Study of the Traditional Titles [Northern Nigeria] (11–42). – **König, G.**, Zur Problematik der Apokalypse im Zoroastrismus (147–158).

163. 2013/2

Küçük, H., Light upon Light in Andalusī Sufism: Abū l-Ḥakam Ibn Barrajān (d. 536/1141) and Muḥyī l-Dīn Ibn al-'Arabī (d. 638/1249) as Developer of His Hermeneutics. Part 2: Ibn Barrajān's Views and Legacy (383–409). – **Hösle, V.**, The Search for the Orient in German Idealism (431–454).

Zeitschrift für Missionswissenschaft und Religionswissenschaft (St. Ottilien)

97. 2013/1–2

Delgado, M., Einheit und Vielfalt in der Religionsgeschichte (3–4). – **Euler, W. A.**, Die Einheit der Religionen nach Nikolaus von Kues (17–26). – **Voigt, F.**, Die Idee der Persönlichkeit. Ernst Troeltsch und die "Einheit der Religionsgeschichte" (27–38). – **Hutter, M.**, Der Einheitsgedanke in der Baha'i-Religion (50–59). – **Elsas, C.**, Polytheismus, Monotheismus und Atheismus aus religionsgeschichtlicher Sicht (60–72). – **Luber, M.**, Die Evolution der Göttin im Hinduismus – Eine dynamische Religionsbetrachtung (73–90).

Zeitschrift für Religionswissenschaft

(Marburg)

21. 2013/2**Lüdde, J.**, Nur eine Coping-Strategie unter vielen: Die Konversion chinesischer Studierender in Deutschland zum Christentum evangelikaler Prägung (145–176). –**Breuer, M.**, Säkularisierung im Spiegel religiöser Selbstbeschreibung (177–199). – **Steffen, O.**, Spiele mit Glauben (200–227).**Zeitschrift für Religions- und Geistesgeschichte** (Leiden)**65. 2013/1****Kranich, S.**, Der Geist der Zeiten – Protestantische Deutungsmuster in universitären Reformationsjubiläen (18–31). – **Dietzfelbinger, D.**, Der Beitrag des Luthertums zur Sozialen Marktwirtschaft (32–46).**65. 2013/2****Weber, A.**, Zum Verhältnis zu gestalthafter Darstellung und Denken in der Literatur. Thomas Mann's *Zauberberg* und Heimito von Doderers *Dämonen* im Vergleich (128–151). – **Peitsch, H.**, Rosa Luxemburg in der deutschen Literatur des 20. Jahrhunderts (152–172).**Zeitschrift für Volkskunde** (Münster)**109. 2013/1****Samida, S.**, Zur Genese von Heritage. Kulturerbe zwischen "Sakralisierung" und "Eventisierung" (77–98).**109. 2013/2****Timm, E.**, "Meine Familie". Ontologien und Utopien von Verwandtschaft in der populären Genealogie (161–180). – **Becker, B., et al.**, Die reflexive Couch. Feldforschungssupervision in der Ethnografie (181–203).

