

# 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).

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**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).

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**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

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### 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).

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### 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).

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**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).

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### 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).

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**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).

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### 35. 2012

**Radziszewak, J.**, “The Children of the Nature.” On the Polish Highlanders in Descriptions from the 19<sup>th</sup> 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-hop Subculture (89–106).

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### 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).

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### 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).

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**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).

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

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

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

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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).

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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).

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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).

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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).

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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).

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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).

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79. 2013/3

**Michael, L., S. Farmer, G. Finley, C. Beier, K. Suñón 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).

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**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).

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**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).

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**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).

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**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).

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**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).

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**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).

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**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).

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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).

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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).

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69. 2013/1

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

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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).

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(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).

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21. 2013/2

**Seroussi, E.**, Translating from Nothing and Everything: Israel’s Habrera Hativvet (“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).

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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).

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**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)

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**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).

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**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).

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**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 310<sup>th</sup> Anniversary of His Birth (309–406).

## Moussons (Marseille)

## 19. 2012/1

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