

# Zeitschriftenschau

## Acta Ethnographica Hungarica (Budapest)

49. 2004/3–4

**Voigt, V.**, A Brief Account of More than Two Hundred Years of Teaching. Folklore and Ethnography (Including Cultural Anthropology) at Hungarian Universities (181–210). – **Barna, G.**, The Szeged School of Ethnology (211–227). – **Bálint, S.**, Das Erwachen des Interesses für Volkskunde und Folklore in Szeged (237–241). – **Pusztal, B.**, Hope and Satisfaction: Travellers' Letters in Tourism Research (351–361). – **Simon, A.**, Das Filmen von Riten und Bräuchen (363–380).

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## Acta Orientalia (Kopenhagen)

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**Bellagamba, A.**, Entrustment and Its Changing Political Meanings in Fuladu, The Gambia [1880–1994] (383–410). – **Ignatowski, C. A.**, Making Ethnic Elites: Ritual Poetics in a Cameroonian Lycée (411–432). – **Isumonah, V. A.**, The Making of the Ogoni Ethnic Group (433–453).

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**Van Damme-Linseele, A.**, Nkanu and Mbeko Art and Ritual (12–23). – **Spring, C., J. Hudson**, Urban Textile Traditions of Tunisia (24–41). – **Pankhurst, R., R. Pankhurst**, Ethiopian Figurines from Mugar Monastery in Shawa (42–47). – **Papini, R.**, Dance Uniform History in the Church of Nazareth Baptists. The Move to Tradition (48–61). – **Silverman, R. A.**, Painting Ethiopia. The Live and Work of *Qes* Amdamo Tesfaw [Exhibition Preview] (62–71). – **Ross, D. H.**, Artists Advertising Themselves. Contemporary Studio Façades in Ghana [Photo Essay] (72–79).

**African and Asian Studies** (Leiden)**3. 2004/3–4**

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Special Issue: [ed. by S. Latouche, K. Komla-Ebri, G. Carrea]: Le palabre. Il potere alla parola (2–32).

**Afrique Contemporaine** (Paris)**2004/211**

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**Keller, T.**, Mauss et la science de la culture selon Ernst Cassirer (29–31). – **Keller, T.**, Mauss et l'ethnologie allemande (33–36). – **Marcel, J.-C.**, Mauss au travail autour de 1925 (37–61).

**Annual Review of Anthropology** (Palo Alto)**33. 2004**

**Eisenlohr, P.**, Language Revitalization and New Technologies: Cultures of Electronic Mediation and the Re-figuring of Communities (21–45). – **Stokes, M.**, Music and the Global Order (47–72). – **Cook, S. E.**, New Technologies and Language Change: Toward an Anthropology of Linguistic Frontiers (103–115). – **Robbins, J.**, The Globalization of Pentecostal and Charismatic Christianity (117–143). – **Mufwene, S. S.**, Language Birth and Death (201–222). – **Antón, S. C., C. C. Swisher**, Early Dispersals of *Homo* from Africa. Part 3 (271–296). – **Silverman, E. K.**, Anthropology and Circumcision (419–445). – **Meyer, B.**, Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches (447–474). – **Lindenbaum, S.**, Thinking about Cannibalism (475–478). – **Guyer, J. I.**, Anthropology in Area Studies (499–523). – **Schurr, T. G.**, The Peopling of the New World: Perspectives from Molecular Anthropology (551–583). – **Jablonski, N. G.**, The Evolution of Human Skin and Skin Color (585–623). – **Kyratzis, A.**, Talk and Interaction among Children and the Co-Construction of Peer Groups and Peer Culture (625–649).

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**27. 2004/1–2**

**Spiegel, A. D.**, Walking Memories and Growing Amnesia in the Land Claims Process: Lake St. Lucia, South Africa (3–10). – **Chesselet, J., S. Levine**, The Heart of the Cheetah: Biography, Identity, and Social Change in North-Western Namibia (11–18). – **Foredre Green, L., D. R. Green**, From Chronological to Spacio-Temporal Histories: Mapping Heritage in Arukwa. Área indígena do Uaçá, Brazil (19–26). – **Henderson, P. C.**, The Vertiginous Body and Social Metamorphosis in a Context of HIV/AIDS (43–53).

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**Archipel** (Paris)**68. 2004**

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**Archives de sciences sociales des religions** (Paris)**49. 2004/127**

**Löwy, M., H. Wismann**, Max Weber, la religion et la construction du social (5–7). – **Isambert, F. A.**, L'éthique des grandes religions et l'esprit de Max Weber (9–32). – **Schluchter, W.**, The Approach of Max Weber's Sociology of Religion as Exemplified in His Study of Ancient Judaism (33–56). – **Merz-Benz, P.-U.**, Divergences et convergences entre Max Weber et Ernst Troeltsch dans l'approche du protestantisme (57–77). – **Raulet, G.**, Rationalisation et pluralité des rationalités (79–91). – **Löwy, M.**, Le concept d'affinité élective chez Max Weber (93–103). – **Ouédraogo, J. M.**, Georg Jellinek, Max Weber, le politique et la tâche de la sociologie des religions (105–137). – **Piras, M.**, Les fondements sociaux de l'agir normatif chez Durkheim et Weber: Le rôle du sacré (139–165). – **Tetaz, J.-M.**, "Sens objectif." La fondation de l'interprétation du sens de l'agir social dans une théorie philosophique du sens (167–197).

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**Lanoué, E.**, École catholique et décolonisation ecclésiale. Socio-histoire d'une controverse sous la 1ère République de Côte d'Ivoire (5–24). – **Renard, M.-R.**, Les idées religieuses de George Sand et l'émancipation féminine (25–38).

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**E. von**, Performed Spontaneity: The Bureaucratization of Shamanic Ways in the Qianlong-Era (567–580). – **Plassen, J.**, Some Random (and Very Preliminar) Notes on Performative Dimensions of Buddhist Commentaries Written in China and Korea (597–611). – **Borgen, R.**, Stone Bridge: A Pilgrimage Performed (631–644).

## Australian Aboriginal Studies (Canberra)

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**Rowland, M. J.**, Return of the “Noble Savage:” Misrepresenting the Past, Present, and Future (2–14). – **Tatz, C.**, Aboriginal, Maori, and Inuit Youth Suicide: Avenues to Alleviation? (15–25). – **Dudley, M.**, Addressing Indigenous Suicide: A Special Case? A Response to Colin Tatz (26–33). – **Reser, J. P.**, What Does It Mean to Say that Aboriginal Suicide is Different? Differing Cultures, Accounts, and Idioms of Distress in the Context of Indigenous Youth Suicide (34–53). – **Wijesekere, G.**, Incarceration of Indigenous and Non-Indigenous Adults, 1991–2001: Trends and Differentials (54–63). – **Holcombe, S.**, Traditional Owners and “Community Country” *anangu*: Distinctions and Dilemmas (64–71). – **Taçon, P., S. M. Davies**, Transitional Traditions: “Port Essington” Bark-Paintings and the European Discovery of Aboriginal Aesthetics (72–86).

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**Dussart, F.**, Shown but not Shared, Presented but not Proffered: Redefining Ritual Identity among Warlpiri Ritual Performers, 1990–2000 (253–266). – **Bräuchler, B.**, Islamic Radicalism Online: The Moluccan Mission of the Laskar Jihad in Cyberspace (267–285). – **Wilde, C.**, From Racing to Rugby: All Work and No Play for Gogodala Men of Western Province, Papua New Guinea (286–302).

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**Dousset, L.**, Structure and Substance: Combining “Classic” and “Modern” Kinship Studies in the Australian Western Desert (18–30). – **Marcus, A.**, Whose Tangle Is It Anyway? The African-American Family, Poverty, and United States Kinship (47–61). – **Taylor, J.**, Paths of Relationship, Spirals of Exchange: Imag(in)ing North Pentecost Kinship (7694). – **Patterson, M.**, Coming too Close, Going too Far: Theoretical and Cross-Cultural Approaches to Incest and Its Prohibitions (95–115).

## Azania (Nairobi)

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## Bijdragen tot de Taal-, Land- en Volkenkunde (Dordrecht)

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## Boletín Americanista (Barcelona)

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**Jurado, J. C.**, Socialización familiar y urbana en Medellín. Problemas y tendencias contemporáneos (125–144). – **Nicoletti, M. A.**, La conflictiva incorporación de la Patagonia como tierra de misión [1879–1907] (145–165). – **Ruiz-Peinado Alonso, J. L.**, Misioneros en el río Trombetas, la subida del padre Carmolo de Mazzarino (177–197).

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**Schmid, C.**, À propos des premières images de la Tueuse de buffle: Déesses et krishnaïsme ancien (7–67). – **Vickery, M.**, Funan Reviewed: Deconstructing the Ancients (101–143). – **Lachaud, F.**, Dans la fumée des morts (145–176). – **Sanderson, A.**, The Śaiva Religion among the Khmers. Part 1 (349–462).

## Bulletin des Séances (Bruxelles)

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**Jacques, C., V. Piette**, European Women in Belgian Congo: An Unrecognized Machinery in the Colonial Venture. Theory and Practice [1908–1940] (261–293). – **Antoine, P.**, Present Trends in Agricultural Development in Sub-Saharan Africa (239–249).

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**Nilsson, J.**, "The Sense of a Lady:" An Exploration of Transvestite Roles in Kathakali and Their Relation to Keralan Gender Constructions (1–40). – **Højer, L.**, The Anti-Social Contract: Enmity and Suspicion in Northern Mongolia (41–63).

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**38. 2004/1**

**Bachand, R.**, Privatisations des soins de santé en Afrique: Une solution miracle au bénéfice (et au détriment) de qui? (1–19). – **Bianchini, P.**, Les crises de systèmes d'enseignement en Afrique noire. Un essai d'analyse à travers le cas du Burkina Faso (22–57).

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**Magesa, L.**, Christianity and African Religion in Dialogue (7–20). – **Masanya, M.**, HIV/AIDS and African Biblical Hermeneutics: Focus on Southern African Women (21–33). – **Nwaoru, E. O.**, Another Look at Magic in the African Culture (36–50).

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**Richardson, D.**, The Middle Eastern Picture (44–73). – **Takahashi, S.**, The Acceptance of Dostoevsky in Japan – A Dialogue between Civilizations (74–80). – **Targowski, A.**, A Grand Model of Civilization (81–106).

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**Kohn, M. L., V. Khmelko, V. Paniotto, H.-F. Hung**, Social Structure and Personality during the Process of Radical Social Change: A Study of Ukraine in Transition (239–284). – **Oommen, T. K.**, Citizenship, Social Structure, and Culture: A Comparative Analysis (301–319). – **Kim, P. H.**, Political Preferences and Attitudes Towards the Welfare State: Cross-National Comparison of Germany, Sweden, the U.S., and Japan (321–351). – **Weiffen, B.**, The Cultural Economic Syndrome: Impediments to Democracy in the Middle East (353–375).

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**U., E.**, Leninist Reforms, Workplace Cleavages, and Teachers in the Chinese Cultural Revolution (106–133). – **Silverstein, B.**, Islamist Critique in Modern Turkey: Hermeneutics, Tradition, Genealogy (134–160). – **Langohr, V.**, Colonial Education Systems and the Spread of Local Religious Movements. The Cases of British Egypt and Punjab (161–189).

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public de l'État" dans le cadre de la reforme de l'administration publique et de la "Charte de la Fonction publique en Afrique" (540–552). – **Yoka, L. M.**, Paix en RDC: Le "travail de deuil" n'a pas eu lieu! (553–561).

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**Tshikendwa, G. M.**, Journée mondiale du Sida: Oser apprendre de ce qui désole et tue . . . (585–589). – **Ilaka Kampusu, J.-P.**, Facteurs d'évolution de la philosophie du Droit congolais (590–607).

### Contribution to Indian Sociology

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#### 38. 2004/3

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### Culture and Religion (Richmond)

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**Badr, H.**, Islamic Identity Re-Covered: Muslim Women after September 11th (321–338). – **Tite, P. L.**, Naming or Defining? On the Necessity of Reduction in Religious Studies (339–365). – **Tremlett, P.-F.**, On the Formation and Function of the Category Religion in Anarchist Writing (367–381). – **Orye, L.**, Globalisation, Sorcery, and Religion: From Mono-Metastructural Theory to Metatheoretical Reflexivity (383–400).

### Curare (Wiesbaden)

#### 26. 2003/1–2

**Krönke, F.**, Ermittlungen der Gesundheitsbedürfnisse von pastoralnomadischen FulBe im Tschad als Grundlage für Essential Health Package (19–36). – **Kaiser, P., M.-T. Benner**, Religion als Ressource: Die Karen in Flüchtlingslagern an der thailändisch-burmesischen Grenze (37–52). – **Rother, T.**, Weiß ist die Farbe des Todes. Erfahrungen und Probleme der Mapuche mit dem chilenischen Gesundheitssystem und die Suche nach interkulturellen Alternativen (53–56). – **Jilek, W. G.**, Vom dämonischen Scharlatan zum psychisch Gestörten, zum fachkundigen Therapeuten und postmodernen Seelenführer: Westliche Vorstellungen vom Schamanen und deren Hintergrund (57–66). – **Heidenreich, F.**, Das Sandorakel eines Seereer-Heilers im Senegal und seine Rolle in der Heiler-Patient-Interaktion (67–80). –

**Wörrle, B.**, Heilige Jungfrauen, Krankheiten und wilde Geister: Indianische Wallfahrten nach El Quinche, Ecuador (81–94). – **Ecks, S.**, Is India on Prozac? On the Biomedicalization of Mental Health in Urban South Asia (95–107). – **Wirtz, G.**, Die Reflexion des Erlebens von Sterben und Tod als Unterrichtsthema – Vergleich fremd- und eigenkultureller Sterbens- und Todesvorstellungen als Unterrichtskonzept (109–114).

### Current Anthropology (Chicago)

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#### 45. 2004/5

**Geertz, C.**, What Is a State if It Is not a Sovereign?: Reflections on Politics in Complicated Places (577–593). – **Karlström, M.**, Modernity and Its Aspirants: Moral Community and Developmental Eutopianism in Buganda (595–620). – **Silverstein, M.**, "Cultural" Concepts and the Language-Culture Nexus (621–652).

### Erdkunde (Bonn)

#### 59. 2005/1

**Schultz, H.-D.**, Zwischen fordernder Natur und freiem Willen: Das Politische an der "klassischen" deutschen Geographie (1–21).

### Ethnic and Racial Studies

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#### 28. 2005/1

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