

# Zeitschriftenschau

## Acta Linguistica Hungarica (Budapest)

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**Živanović, S., M.A. Pöchtrager**, GP 2 and Putonghua too (357–380). – **Schwartz, G.**, Auditory Representations and the Structures of GP 2.0 (381–397).

## Acta Orientalia (Oslo)

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**Lindquist, T.**, Different Gender, Different Arabic? The Case of Israel (83–114). – **Eifring, H.**, Characteristics of East Asian Meditation (125–157). – **Cacopardo, A. S.**, Texts from the Winter Feasts of the Kalasha of Birir (187–242). – **Zoller, C. P.**, Aspects of the Early History of Romani (243–312).

## Africa (Edinburgh)

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**Cutolo, A.**, Modernity, Autochthony, and the Ivorian Nation: The End of a Century in Côte d'Ivoire (527–552). – **Geest, K. van der**, Local Perceptions of Migration from North-West Ghana (595–619). – **Plancke, C.**, On Dancing and Fishing: Joy and the Celebration of Fertility among the Punu of Congo-Brazzaville (620–641).

## African Affairs (Oxford)

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**Bah, A. B.**, Democracy and Civil War: Citizenship and Peacemaking in Côte d'Ivoire (597–615). – **Patey, L. A.**, Crude Days Ahead? Oil and the Resource Curse in Sudan (617–636). – **Gready, P.**, “You're either with Us or against Us”: Civil Society and Policy Making in Post-Genocide Rwanda (637–657).

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**Reyntjens, F.**, Constructing the Truth, Dealing with Dissent, Domesticating the World: Governance in Post-Genocide Rwanda (1–34). – **Steinberg, J.**, A Truth Commission Goes Abroad: Liberian Transitional Justice in New York (35–53). – **Nathan, L.**, Interests, Ideas, and Ideol-

ogy: South Africa's Policy on Darfur (55–74). – **Foley, E. E., C. A. Babou**, Diaspora, Faith, and Science: Building a Mouride Hospital in Senegal (75–95).

## African Arts (Los Angeles)

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**Magee, C.**, Social Fabrics. Gold Mining, Diaspora, and Word and Image in the Paintings of Papa Essel (8–19). – **Allara, P.**, Dislocation and Collaboration. Recent Prints by Kim Berman (20–29). – **Bick, T.**, Horror Histories. Apartheid and the Abject Body in the Work of Jane Alexander (30–41). – **Carlson, A. B.**, Calabar Carnival. A Trinidadian Tradition Returns to Africa (42–59). – **Verswijver, G.**, Removable Hair Caps of Karamoja [Uganda] (60–71). – **Faik-Nzuji, C. M.**, The Book of the “Awakened Ones” of Cyakanyì (72–92).

## African and Asian Studies (Leiden)

9. 2010/4

**Cook, C. R.**, American Policymaking in the Democratic Republic of the Congo 1996–1999: The Anti-Kabila Bias and the Crushing Neutrality of the Lusaka Accords (393–412). – **Altuntaş, N.**, Religious Nationalism in New Era: A Perspective from Political Islam (418–435). – **McFarland, S.**, Africa in Retrospect: Russia, Iran, and Chinese Arms Supplies to Sudan (462–480).

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## Afrique Contemporaine (Paris)

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**American Anthropologist** (Berkeley)**112. 2010/4**

**Comaroff, J.**, The End of Anthropology, Again: On the Future of an In/Discipline (524–538). – **Hannerz, U.**, Diversity Is Our Business (539–551). – **Gingrich, A.**, Transitions: Notes on Sociocultural Anthropology's Present and Its Transnational Potential (552–562). – **Deal, J. L.**, Torture by Cieng: Ethical Theory Meets Social Practice among the Dinka Agaar of South Sudan (563–575). – **Handman, C.**, Events of Translation: Intertextuality and Christian Ethnotheologies of Change among Guhu-Samane, Papua New Guinea (576–588).

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**American Ethnologist** (Berkeley)**37. 2010/4**

**Jones, C.**, Materializing Piety: Gendered Anxieties about Faithful Consumption in Contemporary Urban Indonesia (617–637). – **Fullwiley, D.**, Revaluating Genetic Causation: Biology, Economy, and Kinship in Dakar, Senegal (638–661). – **Ivry, T.**, Kosher Medicine and Medicalized Halacha: An Exploration of Triadic Relations among Israeli Rabbis, Doctors, and Infertility Patients (662–680). – **High, C.**, Warriors, Hunters, and Bruce Lee: Gendered Agency and the Transformation of Amazonian Masculinity (753–770). – **Throop, C. J.**, Latitudes of Loss: On the Vicissitudes of Empathy (771–782).

**Annales Æquatoria** (Mbandaka)**30. 2009**

**Henrix, M.**, Le mariage et la naissance chez les Ngbaka Minagende (653–699). – **Henrix, M.**, Les noms individuels chez les Ngbaka Minagende (701–752). – **Henrix, M.**, La notion du temps chez les Ngbaka Minagende (753–785). – **Leich, M.**, Language and Dialect in Epena District South (787–838). – **Zana, E. M.**, Patrimoines missionnaire et colonial. Des images médiévales à l'époque du Congo belge 1890–1940 (989–1047).

**Annual Review of Anthropology** (Palo Alto)**39. 2010**

**Porcello, T., L. Meintjes, A. M. Ochoa, D. W. Samuels**, The Reorganization of the Sensory World (51–66). – **Begun, D. R.**, Miocene Hominids and the Origins of the African Apes and Humans (67–84). – **Cannell, F.**, The Anthropology of Secularism (85–100). – **Heller, M.**, The Commodification of Language (101–114). – **Kirch, P. V.**, Peopling of the Pacific: A Holistic Anthropological Perspective (131–148). – **Pfeiffer, J., R. Chapman**, An-

thropological Perspectives on Structural Adjustment and Public Health (149–165). – **Bittles, A. H., M. L. Black**, Consanguineous Marriage and Human Evolution (193–207). – **Solomon, O.**, Sense and the Senses: Anthropology and the Study of Autism (241–259). – **Moran, M. H.**, Gender, Militarism, and Peace-Building: Projects of the Postconflict Moment (261–274). – **Cattelino, J. R.**, Anthropologies of the United States (275–292). – **Samuels, D. W., L. Meintjes, A. M. Ochoa, T. Porcello**, Soundscapes: Toward a Sounded Anthropology (329–345). – **Stambach, A.**, Education, Religion, and Anthropology in Africa (361–379). – **Coleman, E. G.**, Ethnographic Approaches to Digital Media (487–505).

**Anthropological Review** (Poznań)**73. 2010**

**Kościński, K.**, The Pattern of Facial Preferences in Boys at Early Adolescence (3–9).

**Anthropological Theory** (London)**10. 2010/4.**

**Thomassen, B.**, Anthropology, Multiple Modernities, and the Axial Age Debate (321–342). – **Sheets-Johnstone, M.**, The Descent of Man, Human Nature, and the Nature/Culture Divide (343–360). – **Bergendorff, S.**, Reconciling Cultural Order and Individual Agency: Complexity Theory and the Mekeo Case (361–383).

**Anthropologie et sociétés** (Québec)**34. 2010/2**

**Bernier, B.**, Économie réelle et symbolique, flux financiers et relation global-local : Crise du capitalisme et réorganisation des modes d'appropriation du surplus (47–64). – **Mirza, V.**, Crise, travail et mariage chez les jeunes femmes à Tokyo : Morale, liberté et flexibilisation de la main d'œuvre (65–82). – **Bazin, L.**, Une économie de l'assujettissement : Travail, revenus et mariage en Ouzbékistan (83–102). – **Simon, S.**, "Femme économique ?" Circulation et genre dans les communautés seediq et taroko de Taïwan (103–122).

**Antipoda** (Bogotá)**11. 2010**

**Kraus, M.**, Amistades internacionales como contribución a la paz. La correspondencia entre Paul Rivet y Theodor Koch-Grünberg en el contexto de la primera guerra mundial (25–41). – **Vargas, J. C. N.**, En las intermediaciones del fin del mundo. Los encuentros de Gustaf Bolinder y los Chimilas en 1915 y 1920 (43–66). – **Páramo Bonilla, C. G.**, Decadencia y redención. Racismo, fascismo y los orígenes de la antropología colombiana (67–100). – **Lau-**

**rière, C.**, Los vínculos científicos de Gerardo Reichel-Dolmatoff con los antropólogos americanistas franceses [Paul Rivet, Claude Lévi-Strauss] (101–124).

### Arctic Anthropology (Madison)

47. 2010/2

**Bland, R. L.**, Another Look at the Pegtymel' Petroglyphs (22–31). – **Griffin, D. G.**, Cugtun Alngautat: The History and Development of a Picture Text among the Nuniwarmut Eskimo, Nunivak Island, Alaska (32–41).

### Asian Ethnology (Nagoya)

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**Palmer, E.**, "Slit Belly Swamp:" A Japanese Myth of the Origin of the Pleiades? (311–331).

### The Asia Pacific Journal of Anthropology (Canberra)

11. 2010/3–4

**Socorro Flores Tondo, J.**, Popular Religiosity and the Transnational Journey. Inscribing Filipino Identity in the Santo Niño Fiesta in New Zealand (219–244). – **Li-ebelt, C.**, Becoming Pilgrims in the Holy Land: On Filipino Domestic Workers' Struggles and Pilgrimages for a Cause in Israel (245–267). – **Frantz, E.**, Buddhism by Other Means: Sacred Sites and Ritual Practice among Sri Lankan Domestic Workers in Jordan (258–292). – **Ahmad, A.**, Explanation Is Not the Point: Domestic Work, Islamic *Dawa*, and Becoming Muslim in Kuwait (293–310). – **Pingol, A.**, Filipino Women Workers in Saudi: Making Offerings for the Here and Now and Hereafter (394–409). – **Amrith, M.**, "They Think We Are Just Caregivers:" The Ambivalence of Care in the Lives of Filipino Medical Workers in Singapore (410–427). – **Johnson, M.**, Diasporic Dreams, Middle-Class Moralities, and Migrant Domestic Workers among Muslim Filipinos in Saudi Arabia (425–448).

### Australian Aboriginal Studies (Canberra)

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**Davis, M., S. Holcombe**, "Whose Ethics?" Codifying and Enacting Ethics in Research Setting (1–9). – **Davis, M.**, Bringing Ethics Up to Date? A Review of the AIATSIS Ethical Guidelines (10–21). – **Holcombe, S.**, The Arrogance of Ethnography: Managing Anthropological Research Knowledge (22–32). – **Raven, M.**, Protocols: Devices for Translating Moralities, Controlling Knowledge and Defining Actors in Indigenous Research, and Critical Ethical Reflection (33–47). – **Koch, G.**, Ethics and Research: Dilemmas Raised in Managing Research Collections of Aboriginal and Torres Strait Islander Materials (48–59). – **Smith, L.**, Ethics or Social Justice? Heri-

tage and the Politics of Recognition (60–68). – **Christie, M., Y. Guyula, K. Gotha, D. Gurruwiwi**, The Ethics of Teaching from Country (69–80). – **Dudgeon, P., K. Kelly, R. Walker**, Closing the Gaps in and through Indigenous Health Research: Guidelines, Processes, and Practices (81–91). – **Hemming, S., D. Rigney, S. Berg**, Researching on Ngarrindjeri *Ruwe/Ruwar*: Methodologies for Positive Transformation (92–106). – **Holcombe, S., N. Gould**, A Preliminary Review of Ethics Resources with Particular Focus on Those Available Online from Indigenous Organisations in WA, NT, and Qld (107–125).

### The Australian Journal of Anthropology (Sydney)

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**Hemer, S. R.**, Grief as Social Experience: Death and Bereavement in Lihir, Papua New Guinea (281–297). – **Barber, M.**, Coastal Conflicts and Reciprocal Relations: Encounters between Yolngu People and Commercial Fishermen in Blue Mud Bay, North-East Arnhem Land (298–314). – **Hannah, M.**, Transmigratory Buddhism and Travelling Feminisms: Globalisation and Cross-Cultural Difference (332–349).

### Baessler-Archiv (Berlin)

57. 2009

**Jebens, H.**, Margret Mead und Reo Fortune als Ahnen der Scientific Community (7–24). – **Schneider, J.**, Vom formulierten Anspruch zur kontrollierten Produktion. Das Ringen der frühen deutschen Ethnologie und Anthropologie um Standardisierung und Vergleichbarkeit fotografischer Aufnahmen (59–73).

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

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### Bulletin of the School of Oriental and African Studies (Cambridge)

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**El-Rouayheb, K.**, Heresy and Sufism in the Arabic-Islamic World, 1550–1750: Some Preliminary Observations (357–380).

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**Bulakh, M., L. Kogan**, Arabic Influences on Tigre: A Preliminary Evaluation (1–39). – **Clarke, N.**, Medieval Arabic Accounts of the Conquest of Cordoba: Creating a Narrative for a Provincial Capital (41–57).

## Cambridge Anthropology (Cambridge)

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## Central Asiatic Journal (Wiesbaden)

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**Erdem, M.**, Time Metaphors in Oguz Concept System (191–206). – **Gimm, M.**, Anfangsgründe der Mandschu-Grammatik von Georg v. d. Gabelentz (207–236). – **Kaw, M. A.**, Central Asian Contribution to Kashmir's Tradition of Religio-Cultural Pluralism (237–255). – **Walter, M. L.**, **C. I. Beckwith**, The Dating and Interpretation of the Old Tibetan Inscriptions (291–319).

## China heute (Sankt Augustin)

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## Comparative Civilizations Review (Carlisle)

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## Comparative Sociology (Leiden)

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**Peoples, C. D.**, Consistency in the Midst of Change: Class and Value Stability in Poland, 1988–2003 (126–144). – **Weaver, D.**, Neither Too Scientific nor a Spy: Negotiating the Ethnographic Interview in Russia (145–157).

## Comparative Studies in Society and History (Cambridge)

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**Bowie, K.**, Women's Suffrage in Thailand: A Southeast Asian Historiographical Challenge (708–741). – **Kim,**

**S.**, Revolutionary Mothers: Women in the North Korean Revolution, 1945–1950 (742–767). – **McGranahan, C.**, Narrative Dispossession: Tibet and the Gendered Logics of Historical Possibility (768–797). – **Foner, N.**, **R. Alba**, Immigration and the Legacies of the Past: The Impact of Slavery and the Holocaust on Contemporary Immigrants in the United States and Western Europe (795–819). – **Partridge, D. J.**, Holocaust Mahnmahl (Memorial): Monumental Memory amidst Contemporary Race (820–850).

53. 2011/1

**Maxwell, D.**, Photography and the Religious Encounter: Ambiguity and Aesthetics in Missionary Representation of the Luba of South East Belgian Congo (38–74). – **Stasch, R.**, The Camera and the House: The Semiotics of New Guinea "Treehouses" in Global Visual Culture (75–112).

## Cultural Anthropology (Berkeley)

25. 2010/4

**Eben Kirhsey, S.**, **S. Helmreich**, The Emergence of Multispecies Ethnography (545–576). – **Fuentes, A.**, Natural-cultural Encounters in Bali: Monkeys, Temples, Tourists, and Ethnoprimatology (600–624).

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**Hoffman, D.**, Violence, Just in Time: War and Work in Contemporary West Africa (34–57). – **Lim Chua, J.**, Making Time for the Children: Self Temporalization and the Cultivation of the Antisuicidal Subject in South India (112–137).

## Culture and Religion (Abingdon)

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**Ivanescu, C.**, Politicised Religion and the Religionisation of Politics (309–325).

## Culture e Fede (Roma)

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## Current Anthropology (Chicago)

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**Knörr, J.**, Contemporary Creoleness; Or: The World in Pidginization? (731–759). – **Dawdy, S. L.**, Clockpunk Anthropology and the Ruins of Modernity (761–793). –

**Rose, J. I.**, New Light on Human Prehistory in the Arabo-Persian Gulf Oasis (849–883).

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**Lansing, J. S., M. P. Cox**, The Domain of the Replicators: Selection, Neutrality, and Cultural Evolution (105–125).

## Erdkunde (Bonn)

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## Ethnic and Racial Studies (Abingdon)

### 33. 2010/10

**Ahmad, W. I. U., V. Evergeti**, The Making and Representation of Muslim Identity in Britain: Conversation with British Muslim “Elites” (1697–1717). – **Uzelac, G.**, National Ceremonies: The Pursuit of Authenticity (1718–1736). – **Jiménez, T. R.**, Affiliative Ethnic Identity: A More Elastic Link between Ethnic Ancestry and Culture (1756–1775). – **Mitchell, G. L.**, Racism and Brazilian Democracy: Two Sides of the Same Coin? (1776–1796). – **Onwuzuruigbo, J.**, Researching Ethnic Conflicts in Nigeria: The Missing Link (1797–1813).

### 34. 2011/1

**Hutchison, P., H. E. S. Rosenthal**, Prejudice against Muslims: Anxiety as a Mediator Between Intergroup Contact and Attitudes, Perceived Group Variability, and Behavioural Intentions (40–61). – **Malešević, S.**, Nationalism, War, and Social Cohesion (142–161).

### 34. 2011/2

**Vasta, E.**, Immigrants and the Paper Market: Borrowing, Renting, and Buying Identities (187–206). – **Giulianotti, R.**, Sport, Peacemaking, and Conflict Resolution: A Contextual Analysis and Modelling of the Sport, Development, and Peace Sector (207–228). – **Shor, E., Y. Yonay**, “Play and Shut Up”: The Silencing of Palestinian Athletes in Israeli Media (229–242). – **Hirsch, D.**, Gender and Ethnicity in the Zionist Nation-Building Project: The Case of Hannah Helen Thon (275–292). – **Wilcox, H.**, Movement in Spaces of Liminality: Chinese Dance and Immigrant Identities (314–332).

### 34. 2011/3

**Glick Schiller, N., T. Darieva, S. Gruner-Domic**, Defining Cosmopolitan Sociability in a Transnational Age: An Introduction (399–418). – **Krause, K.**, Cosmopolitan Charismatics? Transnational Ways of Belonging and Cosmopolitan Moments in the Religious Practice of New Mission Churches (419–435). – **Hüwelmeier, G.**, Socialist Cosmopolitanism Meets Global Pentecostalism:

Charismatic Christianity Among Vietnamese Migrants after the Fall of the Berlin Wall (436–453). – **Halemba, A.**, National, Transnational, or Cosmopolitan Heroine? The Virgin Mary’s Apparitions in Contemporary Europe (454–470). – **Gruner-Domic, S.**, Transnational Lifestyle as a New Form of Cosmopolitan Social Identification? Latin American Women in German Urban Spaces (471–489). – **Darieva, T.**, Rethinking Homecoming: Diasporic Cosmopolitanism in Post-Soviet Armenia (490–508).

### 34. 2011/4

**Sprague-Jones, J.**, Extreme Right-Wing Vote and Support for Multiculturalism in Europe (535–555). – **Bravo López, F.**, Towards a Definition of Islamophobia: Approximations of the Early Twentieth Century (556–573). – **Faranda, R., D. B. Nolle**, Boundaries of Ethnic Identity in Central Asia: Titular and Russian Perceptions of Ethnic Commonalities in Kazakhstan and Kyrgyzstan (620–642). – **Redstone Akresh, I.**, Immigrants’ Religious Participation in the United States (643–661). – **Dulin-Keita, A., L. Hannon III, J. R. Fernandez, W. C. Cockerham**, The Defining Moment: Children’s Conceptualization of Race and Experiences with Racial Discrimination (662–682).

## Ethnography (London)

### 11. 2010/4

**Green, P.**, Generation, Family, and Migration: Young Brazilian Factory Workers (515–432). – **Jennings, G., D. Brown, A. C. Sparkes**, “It Can Be a Religion if You Want”: Wing Chun Kung Fu as a Secular Religion (533–557).

## Ethnohistory (Durham)

### 57. 2010/4

**Roberts, S. E.**, Trans-Indian Identity and the Inuit “Other”: Relations between the Chipeqyan and Neighboring Aboriginal Communities in the Eighteenth Century (597–624). – **Cushman, E.**, The Cherokee Syllabary from Script to Print (625–649). – **Knowlton, T. W., G. Vail**, Hybrid Cosmologies in Mesoamerica: Reevaluation of the Yax Cheel Cab, a Maya World Tree (709–739).

## Ethnologia Europaea (Copenhagen)

### 40. 2010/1

**Hemme, D.**, Harnessing Daydreams: A Library of Fragrant Fantasies (5–18). – **Windmüller, S.**, Rhythm – A World Language? Reflections on Movement-Oriented Cultural Analysis (30–41). – **Benovska-Sabkova, M.**, Martyrs and Heroes: The Religious and Secular Worship of the Dead in Post-Soviet Russia (42–57).

### 40. 2010/2

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**Ethnology** (Pittsburgh)

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**Narotzky, S.**, Regulation and Production in a Globalized World: What Ethnography Brings to Comparison (175–193). – **Hasu, P.**, For Ancestors and God: Rituals of Sacrifice Among the Chagga of Tanzania (195–213). – **Forgash, R.**, Negotiating Marriage: Cultural Citizenship and the Reproduction of American Empire in Okinawa (215–237). – **Lu, F., B. Fariss, R. E. Bilborrow**, Gendered Time Allocation of Indigenous Peoples in the Ecuadorian Amazon (239–268).

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**Wallace, R. H.**, Commoditizing Culture: The Production, Exchange, and Consumption of Couro Vegetal from the Brazilian Amazon (295–314). – **Munck, V. de, A. Korotayev, D. Khaltourina**, A Comparative Study of the Structure of Love in the U.S. and Russia: Finding a Common Core of Characteristics and National and Gender Differences (337–357).

**Ethos** (Berkeley)

38. 2010/4

**Barlow, K.**, Sharing Food, Sharing Values: Mothering and Empathy in Murik Society (339–353). – **Chapin, B. L.**, “We Have to Give”: Sinhala Mothers’ Responses to Children’s Expression of Desire (354–368). – **Rae-Espinoza, H.**, Consent and Discipline in Ecuador: How to Avoid Raising an Antisocial Child (369–387). – **Gainer Sirota, K.**, Fun Morality Reconsidered: Mothering and the Relational Contours of Maternal-Child Play in U.S. Working Family Life (388–405). – **Zhu, J.**, Mothering Expectant Mothers: Consumption, Production, and Two Motherhoods in Contemporary China (406–421). – **Pelka, S.**, Observing Multiple Mothering: A Case Study of Childrearing in a U.S. Lesbian-Led Family (422–440).

**Etnofoor** (Amsterdam)

22. 2010/2

**Silverstein, P.**, Mi-Sauvage, Mi-Barbare: The Modern Politics of Berber Autochthony (13–29). – **Anderson, R.**, Wild Man at Europe’s Gates. The Crafting of Clandestines in Spain’s *Cayuco* Crisis (31–49). – **Balkenhol, M.**, The Changing Aesthetics of Savagery. Slavery, Belonging, and Post-Colonial Melancholia in the Netherlands (71–89). – **Wicherink, B.**, Tarzan! The Untamed Image of the Perfect Savage (90–97). – **Wijngaarden, V.**, Cosmopolitan Savages. The Challenging Art of Selling African Culture to Tourism (98–125).

**Études Inuit Studies** (Québec)

33. 2009/1–2

**Laugrand, F., J. Oosten**, Education and Transmission of Inuit Knowledge in Canada (21–34). – **Douglas, A. S.**,

“It’s Like They Have Two Parents”: Consequences of the Inconsistent Socialisation of Inuit Children (35–54). – **Berger, P.**, Eurocentric Roadblocks to School Change in Nunavut (55–76). – **Tulloch, S., Q. Pilakapsi, M. Shouldice, K. Crockatt, C. Chenier, J. Onalik**, Inuit Perspectives on Sustaining Bilingualism in Nunavut (133–152).

**Geo** (Hamburg)

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**Friedrichs, H. A., I. Trojanow**, Wüstenbibliothek. Nach Timbuktu! (32–56).

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**Möckli, U., F. Langer**, Expedition Takla Makan. Die veratene Karawane (32–54). – **Riedle, G., B. Stirton**, Papua Neuguinea. Ein Land, zwei Zeiten (56–74). – **Tügel, H., Maria**. Die weibliche Seite der Religion (136–158). – **Braun, C.**, Matsu, Guanyin & Co. Die Göttinnen der anderen (160–162).

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**Wackerbarth, H., K. Trippel**, Einwanderer. Migration im Vordergrund (26–37). – **Albig, J.-U.**, Körpersprache, Teil 1: Die Gesten der Macht (56–70). – **Tügel, H.**, Körpersprache, Teil 2: Der Spiegel der Seele (72–76). – **Monath, J., H. Schmidt**, Anthropologie. Verbrechen für die Forschung (118–131).

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**Weiser, A.**, Kannibalismus: Europas dunkles Geheimnis (81–88).

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18. 2010/3

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**Rubin, E., L. Addario**, Aufschrei der Herzen. Viele Frauen in Afghanistan leiden unter Armut, Gewalt und Stammeszwängen. Werden geschlagen und missbraucht. Manche sehen den einzigen Ausweg im Tod. Jetzt beginnen sie, für ein Leben in Gerechtigkeit zu kämpfen (82–105).

2011/1

**Hall, S. S., R. Clark**, Graffiti für die Götter. Eine Spinne, ein Affe, ein seltsames Flugtier – die Scharrbilder der Nasca in der Wüste von Peru galten lange als Mysterium.

Jetzt haben deutsche Forscher ihr Geheimnis gelüftet (118–139).

2011/2

**Teague, M., C. Drake**, Das andere Tibet. Die Uiguren im Westen Chinas ringen um ihre Kultur und ihre Autonomie. Dass immer mehr Han-Chinesen sie bedrängen, ist auch ein Konflikt zwischen Tradition und Moderne. – **Hodges, G., D. Burmeister, I. Block**, Cahokia – Nordamerikas erste Stadt. Ein "Troja der Amerikaner?" Die Erkundung der Fundstätte zeigt eine völlig unerwartete urbane Kultur der Indianer (120–139).

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**Belt, D.**, Magische Orte. Millionen von Menschen überall auf der Welt pilgern zu Kultstätten, um nach ihrem persönlichen Seelenfrieden zu suchen. Eine exklusive Fotoreise zu Plätzen, die uns Kraft spenden (34–63). – **Kolbert, E.**, Anthropozän – Das Zeitalter des Menschen. Nie zuvor in der Erdgeschichte hat eine Art das Gesicht des Planeten so tiefgreifend verändert. Geologen geben der heutigen Zeit deshalb einen eigenen Namen: unse- ren (64–89).

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**Pringle, H., R. Clark**, Auf dem Gipfel der Macht. Die Inka verdankten ihre Vorherrschaft in den Anden genialer Ingenieurkunst und kluger Staatsführung. Um das Jahr 1500 regierten sie das größte Reich der damaligen Neuen Welt (38–63).

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(22–35). – **Mitchell, J.**, “Operation Restore Public Hope”: Youth and the Magic of Modernity in Vanuatu (36–50). – **Rio, K. M.**, Policing the Holy Nation: The State and Righteous Violence in Vanuatu (51–71). – **Trnka, S.**, Re-Mythologising the State: Public Security, “the Jesus Strategy,” and the Fiji Police (72–87). – **Lat-tas, A.**, Logging, Violence, and Pleasure: Neoliberalism, Civil Society, and Corporate Governance in West New Britain (88–107).

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