

Books that cannot be accommodated in our book review section but that are worthy of special attention are listed here with their tables of contents.

EVA A. CSATO, LARS JOHANSON, ANDRAS RONA-TAS, and BO UTAS, eds. *Turks and Iranians: Interactions in Language and History*. Turcoligica 105. Weisbaden: Harrassowitz Verlag, 2016. xiii, 295 pp. Appendixes. Notes. Bibliography. Illustrations. Maps. €58.00 paper.

BJÖRN WITTRÖCK, Central Asia as a Nexus of Interactions, Languages and Entangled Histories. PETER GOLDEN, The Shaping of the Turks in Medieval Eurasia. PRODS OKTOR SKJÆRVØ, Turks and Turkic in the Khotanese Texts from Khotan. WERNER SUNDERMANN, On the Growing Turkicization of the Sogdian language. BO UTAS, On the Differences between Middle and New Persian. JUDITH JOSEPHSON, The Construction Hamē+verb in Middle Persian. ANDRÁS RÓNA-TAS, Bayan and Asparux, Nine Notes on Turks and Iranians in Eastern Europe. PETER GOLDEN, Turks and Iranians: Aspects of Türk and Khazaro-Iranian Interaction. ANDRÁS RÓNA-TAS, The Treasure of Nagyszentmiklós: A Golden Contribution to the Reconstruction of History. ÁRPÁD BERTA, On West Old Turkic. LARS JOHANSON, Old Turkic: Brief Notes on Areality, Chronology, Periodization, Variation, Contacts and Functionality. ISTVÁN VÁSÁRY, The Role and Function of Mongolian and Turkic in Ilkhanid Iran. ABDURISHID YAKUP, From Chaghatay to Modern Uyghur: Innovations in Copies of Iranian Morphosyntactic Units. HEIDI STEIN, Persian syntactic influence on Irano-Turkic texts (16th century). DONALD STILO, On the Non-Persian Iranian Substratum of Azerbaijan. CHRISTIANE BULUT, Convergence and variation in the Turkic varieties of Iran: Examples from Qashqā'ī. SOHRAB DOLATKHAH, ÉVA Á. CSATÓ, and BIRSEL KARAKOÇ, On the marker -(y)aki in Kashkay.

MIKHAIL SUSLOV, ed. *Digital Orthodoxy in the Post-Soviet World: the Russian Orthodox Church and Web 2.0. Soviet and Post-Soviet Politics and Society*. Stuttgart: ibidem-Verlag, 2016. xi, 321 pp. Index. Photographs. Figures. \$44.00, paper, \$29.99, ebook.

FATHER CYRIL HOVORUN, Forward. MIKHAIL SUSLOV, Introduction. Part 1: Discourses. MIKHAIL SUSLOV, The Medium for Demonic Energies: “Dgital Anxiety” in the Russian Orthodox Church. MAGDA DOLIŃSKA-RYDZEK, Russia’s Immoral Other: Moral Panics and the Antichrist on Russian Orthodox Websites. FABIAN HEFFERMEHL, Wi-Fi in Plato’s Cave: The Digital Icon and the Phenomenology of Surveillance. ALEXANDER PONOMARIOV, The Body of Christ Online: The Russian Orthodox Church and (Non) Liturgical Interactivity on the Internet. Part 2: Divergences. EKATERINA GRISHAEVA, Heretical Virtual Movement in Russian Livejournal Blogs: Between Religion and Politics. HANNA STÄHLE, Between Homophobia and Gay Lobby: The Russian Orthodox Church and Its Relationship to Homosexuality in Online Discussions. MARIA ENGSTRÖM, Post Secularity and Digital Anticlericalism on Runet. Part 3: Practices. ANASTASIA MITROFANOVA, Ortho-media for Ortho-women: In Search of Patterns of Piety. SARAH A. RJCCARDI-SWARTZ, Holy Pixels: The Transformation of Eastern Orthodox Icons through Digital Technology. IRINA KOTKINA, and MIKHAIL SUSLOV, “Ortho-blogging” from Inside: A Virtual Roundtable. VIKTOR KHROUL, The Religious Identity of Russian Internet Users: Attitudes towards God and Russian Orthodox Church.

CHRISTINE M. HASSENSTAB, and SABRINA P. RAMET, eds. *Gender (In)equality and Gender Politics in Southeastern Europe: A Question of Justice. Gender and Politics*. New York: Palgrave Macmillan, 2015. xiv, 380 pp. Notes. Index. Figures. Tables. Maps. \$115.00, hard bound.

Part 1. Introduction. CHRISTINE M. HASSENSTAB, Never the “Right” Time: An Introduction. KATALIN FÁBIÁN, The Construction, Meanings, and Messages of Gender Equality Indices

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in the Postcommunist Region. Part II: Yugoslav Successor States. ANA KRALJ and TANJA RENER, Slovenia: From 'State Feminism' to Back Vocals. JILL A. IRVINE and LEDA SUTLOVIĆ, Gender Equality in Croatia: Closing the Compliance Gap. OLIVERA SIMIĆ, Gender (In)equality in Bosnia and Herzegovina: One Step Forwards, Two Steps Back. DAŠA DUHAČEK, Gender Equality in Serbia: 'A Drop of Oil' in the Waters of Inequality? MILEVA GJUROVSKA, Gender Equality in the Republic of Macedonia: Between Tradition and Gender Mainstreaming Policies. HILDE KATRINE HAUG, Gender Equality and Inequality in Kosovo. Part III: Romania, Bulgaria, Albania. JILL MASSINO, and RALUCA MARIA POPA, The Good, the Bad, and the Ambiguous: Women and the Transition from Communism to Pluralism in Romania. MARIYA STOILOVA, Mind the Gap: The Changing Face of Gender (in)equality in Bulgaria after 1989. MARSELA DAUTI, and EGLANTINA GJERMEI, Mapping Women's Representation in the Local Councils of Albania. Part IV: Religion And Gay/Lesbian Rights. SLAVCHO DIMITROV, The Triumphant Distribution of the Heteronormative Sensible: The Case of Sexual Minorities in Transitional Macedonia, 1991–2012. ROMAN KUHAJ, Secularization of the Church, Clericalization of Society: Same-sex Partnership Debates in Slovenia. ALENKA BARTULOVIĆ, Islam and Gender in Post-war Bosnia-Herzegovina: Competing Discourses and Everyday Practices of Muslim Women. RADA DREZGIĆ, Orthodox Christianity and Gender Equality in Serbia: On Reproductive and Sexual Rights. Part V: Comparative Analysis And Conclusion. KRISTEN RINGDAL, Gender Roles in Southeastern Europe. ALBERT SIMKUS, Differences in Attitudes Towards Gender Roles Within and Between the Countries of the Western Balkans. SABRINA P. RAMET, Conclusion.

ELENA GAPOVA. *Klasy natsii: Feministskaia kritika: Biblioteka zhurnala Neprikosovennyi zapas*. Moscow: Novoe literaturnoe obozrenie, 2016. 361 pp. Notes. Photographs. RUB 416, hard bound.

Гендер, нация, класс: пролог к драме с несколькими актерами. I. Классы наций. О гендере, нации и классе в посткоммунизме. Полный Фуко: тело как поле власти. Между войнами: женский вопрос в национальных проекты в Советской Белоруссии и Западной Беларуси. Предложение, от которого невозможно отказаться: «обмен хенщинами» как основа неконституционного строя. II. Капитализм и глобализация. Казнить нельзя помиловать: гендерное равенство, различие, капитализм и социализм. Жены «русских» программистов или Женщины, которые едут вслед за мужчинами. III. Язык – пол субъект. Любовь как революция или «Несмотря на Грамши» Полуты Бодуновой. О (не) возможности женской автобиографии. Страдание и поиск смысла: «моральные революции» Светланы Алексиевич. IV. Феминистская критика (постсоветского) феминизма. Национальное знание и международное признание: постсоветская академия в борьбе за символические рынки. В пределах цифровой видимости: класс-ные Pussy Riot. Капитализм или патриархат: заметки о распределении и признании.

KSANA BLANK, *Spaces of Creativity: Essays on Russian Literature and the Arts*. Studies in Russian and Slavic Literatures, Cultures, and History. Brighton: Academic Studies Press, 2017. 159 pp. Notes. Index. Photographs. \$79.00, hard bound.

Preface. Sex, crime, and Railroads in Dostoevsky's *Idiot* and Tolstoy's *Kreutzer Sonata*. "Horror—Red, White, and Square": Abstract Images in Tolstoy. Dobuzhinsky's Farewell to Petersburg. Praising the Name: The Religious Theme in Daniil Kharm's. Nabokov's Nymphet and Pushkin's *Water-Nymph*. Captain Lebyadkin's Poetry in Shostakovich and Dostoevsky.

BARDHYL DEMIRAJ, ed. *Sprache und Kultur der Albaner: Zeitliche und raumliche Dimensionen*. Albanische Forschungen 37. Akten der 5. Deutsch-albanischen kulturwissenschaftlichen Tagung (5–8 Juni 2014, Buçimas bei Podgorec, Albanien).

Weisbaden: Harrassowitz Verlag, 2015. 663 pp. Notes. Bibliography. Photographs. Tables. Maps. EUR 98.00, hard bound.

GORAN RAFAJLOWSKY, Eröffnungsrede. BARDHYL DEMIRA, Ansprache. I: Antiquitas et medievalis. MARIO DE MATTEIS, Stationes und mutationes entlang der Via Egnatia von Durrës und Apollonia bis nach Ohrid. GËZIM HOXHA, Die Christianisierung des nordalbanischen Territoriums bis zum Anfang des 7. Jh. n. Chr. (unter Berücksichtigung neuer archäologischer Zeugnisse). PETER BARTL, Die Diözese Sappa während der Türkenzeit. PËLLUMB XHUFİ, . . . et pestilentia venit. ETELEVA LALA, The Impact of Medieval Papal Legates and Nuncios on the Albanians. II: Historisch-Vergleichende Sprachwissenschaft. KOLEC TOPALLI, The Phonetic Conditions and the Evolution Stages of the Phonematic Group vo-/va-. MICHIEL DE VAAN, The Old Albanian Present and Imperfect in -ën. MILAN LOPUHAË, Albanian Presents in -oj, -uaj and -(y)ej. BRIAN JOSEPH, Inheritance versus Borrowing in Albanian Etymology: The Case of Eja. III: Synchrone und typologische Sprachbetrachtung. WALTER BREU, Der Präsumptiv im Italoalbanischen: Formen und Funktionen, Entwicklung und grammatische Klassifikation. IRENA SAWICKA, Syllabic Patterns in the Albanian Dialects – Preliminary Observations. VICTOR FRIEDMAN, WYSIWYG: Tendencies in Morphosyntactic and Syntactic Changes in Albanian. ARTUR KARASIŃSKI, Development Trends of the Adjectival Word Formation System Based on the Analysis of Texts by Pjetër Budi, Sami Frashëri and Ismail Kadare. MARIA MOROZOVA and ALEXANDER RUSAKOV, Albanian National Corpus: Composition, Text Processing and Corpus-oriented Grammar Development. IV: Linguistisch-philologische Ansätze. THOMAS CHRISTIANSEN, MONICA GENESIN, and JOACHIM MATZINGER, Metaphors and Metonymy Regarding Body Parts in the Kanuni i Lekë Dukagjinit and in Old Geg Documents: A Preliminary Study. GIOVANNI BELLUSCIO, The Arbëresh Dialect of San Basile from the Dottrina (1834) to the Present: Some Relevant (Socio-)linguistic Phenomena. ANILA OMARI, Adjektive, Adverbien oder Partizip? Probleme der lexikogrammatischen Klassifikation im Altalbanischen (16.–17. Jh.). EVALDA PACI, Elementi del lessico della liturgia nel Messale di Gjon Buzuku. MATTEO MANDALÀ, Su un catechismo in albanese della seconda metà del '500. Prime ipotesi e questioni preliminari per una futura ricerca. BARDHYL DEMIRAJ, Die Verwünschungen des Bischofs zum Gründonnerstag. V: Sprach- und Kulturkontakt. TITOS JOCHALAS, Griechische Bildung und albanisches Bewusstsein. SHABAN SINANI, Naši smo, da nismo isti – Tanët jemi, por jo njësoj. KLAUS STEINKE, Die slavischen Minderheiten in Albanien. АНДРЕЙ Н. СОВОЛЕВ, Мрковици (и Горана): языки и диалекты черногорского Приморья в контексте новейших балканистических исследований. REXHEP ISMAJLI, Über die slawischen Lehnwörter im Albanischen. VI. Wissenschaftsgeschichte und –politik. XHEVAT LLOSHI, Manuscripts by Ch. Christophorides on Albanian Borrowings from Turkish. ARDIAN VEHBIU, Internet and the Rise of Post-Standard Albanian. LINDITA SEJDIU and BARDH RUGOVA, The Ideology of “People’s Language” in the Development of Standard Albanian Language. VII. Wir nehmen Abschied von Shaban Demiraj. SEIT MANSAKU, Shaban Demiraj (01.01.1920–08.31.2014). REXHEP ISMAJLI, In Erinnerung an Shaban Demiraj. PETRIT BEZHANI, Schriftenverzeichnis von Shaban Demiraj.

MICHEL NIQUEUX, ed. and trans. *L'Occident vu de Russie: Anthologie de la pensée russe de Karamzine à Poutine*. Preface, Georges Nivat. Paris: Institut d'études slaves, 2016. 790 pp. Notes. Bibliography. Index. Illustrations. Photographs. €36.03, paper.

Sommaire. GEORGES NIVAT, Préface. Introduction. *L'Occident : un problème philosophique pour la Russie*. I: La question de l'imitation (premier quart du XIXe siècle). Nicolas Karamzine: des Lumières au conservatisme. La Russie ne doit plus être l'élève de l'Europe. II: La construction idéologique de la différence Russie-Occident et le messianisme russe (deuxième quart du XIXe siècle). La recherche d'une identité nationale, autour de S. Ouvarov et du Ministère de l'Instruction publique: Mikhaïl Pogodine. Nicolas Gogol. Les slavophiles et la « maladie » de l'Occident: Ivan Kiréievski; Alexis Khomiakov; Iouri Samarine. L'Occident pourri(t). III: Les Russes européens (années 30–50 du XIXe siècle). Piotr Tchaadaev, l'iconoclaste. Vissarion Biéliniski: Des rapports du national à l'universel. Le voie européenne. Alexandre Herzen, un occidentaliste désenchanté. IV: La grande controverse: orthodoxie et « latinisme » (deuxième moitié du XIXe siècle). Rejet du « latinisme ». Fiodor Tiouttchev. Alexis Khomiakov. La question

de la liberté religieuse. . . .ou attrait pour le catholicisme. Vladimir Soloviev et l'union des Églises. Alexandre Kiréiev et les vieux-catholiques. V: Nationalisme et européisme : variations sur de vieux thèmes (deuxième moitié du XIXe siècle). Constantin Aksakov. Une « manière de voir russe » ? (1856). Ivan Aksakov: civilisation ou lumières? Nicolas Strakhov: l'enracinement dans le sol russe. Pour un véritable européisme. Tentatives de dépassement de l'opposition Russie-Occident. Le personnalisme de Constantin Kaviéline. Le nationalisme universaliste de Dostoïevski. Nicolas Danilevski et le rejet de l'eurocentrisme. Constantin Léontiev, contre le cosmopolitisme niveleur. Vladimir Soloviev: l'universalisme chrétien contre le nationalisme. VI: Au tournant du siècle: entre le marxisme et l'idéalisme. Le populisme russe: comment éviter le capitalisme? Le marxisme, stade suprême de l'occidentalisme? Une Renaissance russe. Nicolas Berdiaev et la synthèse messianique de l'Orient et de l'Occident. La Russie dans la guerre européenne. VII: De l'internationalisme au national-bolchevisme (1917–1987). Rattraper et dépasser l'Amérique. Révolution russe, ou internationale? Le jdanovisme: la campagne contre le « servilisme face à l'Occident » et le « cosmopolitisme » (1946–1953). VIII: Dans l'émigration : à l'épreuve de l'Europe. L'eurasisme. Nicolas Troubetzkoy. Autour du *Déclin de l'Occident* de Spengler. Les penseurs religieux et la rencontre avec l'Occident. IX: Perestroïka et contre-perestroïka « Maison européenne commune » ou Eurasie? Avant la perestroïka: des voix indépendantes. La perestroïka. Mikhaïl Gorbatchov. Le néo-eurasisme. Une révolution conservatrice. Adieu à l'Europe ?