

Zeitschriftenschau

Acta Archaeologica (Budapest)

64. 2013/2

Jaeger, M., G. Kulcsár, Kakucs-Balla Domb. A Case Study in the Absolute and Relative Chronology of the Vata Culture (289–320).

Aethiopica (Wiesbaden)

15. 2012

Suciu, A., A British Library Fragment from a Homily on the Lament of Mary and the So-Called Gospel of Gamaliel (53–71). – **Fernández, V. M., A. Martínez d'Alòs-Moner, J. de Torres, C. Cañete**, Archaeology of Jesuit Mission in the Lake Tana Region: Review of the Work in Progress (72–91). – **Ancel, S.**, Discourse against Catholic Doctrine in Təgray (Ethiopia): A Nineteenth Century Text (92–104). – **Ashagrie, A.**, Children's Theatre in Ethiopia (105–117). – **Hudson, G.**, Ethnic Group and Mother Tongue in the Ethiopian Censuses of 1994 and 2007 (204–218).

16. 2013

Orlowsky, I., The Legitimising Project: The Coronation Rite and the Written Word (74–101).

Africa (Edinburgh)

83. 2013/4

Geissler, P. W., Stuck in Ruins, or Up and Coming? The Shifting Geography of Urban Public Health Research in Kisumu, Kenya (539–560). – **Tousignant, N.**, Pharmacy, Money, and Public Health in Dakar (561–581). – **Manton, J.**, “Environmental Akalism” and the War on Filth: The Personification of Sanitation in Urban Nigeria (606–622).

84. 2014/1

Neveu Kringelbach, H., Choreographic Performance, Generations, and the Art of Life in Post-Colonial Dakar (36–54). – **Sievekings, N.**, “Create Your Space!” Locating Contemporary Dance in Ouagadougou (55–77). – **Bugenhagen, B.**, A Snapshot of Happiness: Photo, Albums, Respectability, and Economic Uncertainty in Dakar (78–100). – **Wiley, K. A.**, Joking Market Women: Critiquing and Negotiating Gender and Social Hierarchy in Kankossa, Mauritania (101–118).

African Affairs (Oxford)

113. 2014/450

Srinivasan, S., Negotiating Violence: Sudan's Peacemakers and the War in Darfur (24–44). – **Marks, Z.**, Sexual Violence in Sierra Leone's Civil War: “Virginisation”, Rape, and Marriage (67–87). – **Van Damme, J., A. Ansons, P. V. Baret**, Agricultural Innovation from Above and from Below: Confrontation and Integration on Rwanda's Hills (108–127).

African and Asian Studies (Leiden)

12. 2013/4

Joshi, D. K., K. Kingma, The Uneven Representation of Women in Asian Parliaments: Explaining Variation across the Region (352–372). – **Cook, C. R.**, Coverage of African Conflicts in the American Media: Filtering Out the Logic of Plunder (373–390). – **Park, K.**, English Language and Skill Mismatch: The Case of South Korea (391–414).

Africana Linguistica (Tervuren)

19. 2013

Bostoën, K., O. Ndonga Tshiyayi, G.-M. de Schryver, On the Origin of the Royal Kongo Title *ngangula* (53–83). – **Devos, M.**, Vowel Length in Shangaci: When Lexical Vowel Length and Penultimate Lengthening Co-Occur (85–107). – **Koni Maluwa, J., H. Calixte Eyi Ndong, J. Degreef, K. Bostoën**, Champignons consommés par les Pygmées du Gabon : Analyse linguistique des mycogrammes baka et kóya (109–135).

Afrique contemporaine (Paris)

246. 2013/2

Sharkey, H. J., Le Soudan, un pays indivisible, dual ou pluriel ? (21–34). – **Delmet, C.**, Sud-Soudan : L'État et les sociétés nilotiques traditionnelles (81–97).

247. 2013/3

Maupeu, H., La CPI, Dieu et les élections kényanes de 2013 (33–51).

American Anthropologist (Berkeley)

115. 2013/4

Morgan, L. M., Implementing Feminist Practice: A Conversation with Meg Conkey (546–554). – **Riles, A.**, Market Collaboration: Finance, Culture, and Ethnography after Neoliberalism (555–569). – **Merlan, F.**, Theorizing Relationality: A Response to the Morphys (637–638). – **Morphy, F., H. Morphy**, Relative Autonomy Revisited: Reply to Francesca Merlan (639–641).

American Ethnologist (Berkeley)

40. 2013/4

Scherz, C., Let Us Make God Our Banker: Ethics, Temporality, and Agency in a Ugandan Charity House (624.636). – **Buch, E. D.**, Senses of Care: Embodying Inequality and Sustaining Personhood in the Homecare of Older Adults in Chicago (637–650). – **Niehaus, I.**, Confronting Uncertainty: Anthropology and Zones of the Extraordinary (651–660). – **Ramberg, L.**, Troubling Kinship: Sacred Marriage and Gender Configuration in South India (661–675). – **Beliso-de Jesus, A.**, Religious Cosmopolitanisms: Media, Transnational Santería, and Travel between United States and Cuba (704–720). – **Kocer, S.**, Making Transnational Publics: Circuits of Censorship and Technologies of Publicity in Kurdish Media Circulation (721–733). – **Jaffe, R.**, The Hybrid State: Crime and Citizenship in Urban Jamaica (734–748). – **Riggan, J.**, “It Seemed Like a Punishment”: Teacher Transfers, Hollow Nationalism, and the Intimate State in Eritrea (749–763).

L'Année sociologique (Paris)

63. 2013/2

Raynaud, D., Les déterminations de la vitesse de la lumière (1676–1983). Étude de sociologie internaliste des sciences (359–398). – **Debailly, R.**, La politisation de la science. Revues éphémères et mouvements de critique des sciences en France (399–427). – **Lamy, J., A. Saint-Martin**, Faire politique d'un système d'observation de la Terre : L'élaboration du programme européen Copernicus-GMES [Global Monitoring for Environment and Security] (429–472). – **Glevarac, H., M. Pinet**, De la distinction à la diversité culturelle. Eclectismes qualitatifs, reconnaissance culturelle et jugement d'amateur (475–508).

Annual Review of Anthropology (Palo Alto)

42. 2013

Snodgrass, J. J., Health of Indigenous Circumpolar Populations (69–87). – **Ikels, C.**, The Anthropology of Organ Transplantation (89–102). – **Smith, E. A.**, Agency and Adaptation: New Directions in Evolutionary Anthropology (103–120). – **Urban, G., K.-N. Kob**, Ethnographic Research on Modern Business Corporations (139–158). – **Marks, J.**, The Nature/Culture of Genetic Facts (247–267).

Anthropological Review (Poznań)

76. 2013/1

Reitsema, L. J., T. Kozłowski, Diet and Society in Poland before the State: Stable Isotope Evidence from a Wielbark Population [2nd c. AD] (1–22). – **Novak, M., T. Alihodžić, M. Šlaus**, *Navigare necesse est*. Possible Reconstruction of a Maritime-Activities Related Occupation Based on the Presence of Auditory Exostoses in an Individual from the Roman Period City of *Iader* (83–94). – **Phillips, N., M. Henneberg, N. Norgan, L. Schmitt, C. Potter, S. Uljaszek**, The Emergence of Obesity among Australian Aboriginal Children (101–107).

76. 2013/2

Bernis, C., C. Varea, Pregnancy Outcome and Delivery in Spanish and Migrant Women: An Ecological Approach (129–150). – **Kirchengast, S., B. Hartmann**, Determinants of Gestational Weight Gain with Special Respect to Maternal Stature Height and Its Consequences for Newborn Vital Parameters (151–162). – **Sharmeen, T., L. Leidy Sievert, K. Begum, O. Chowdhury, S. Mutukrishna, G. R. Bentley**, Somatic, Mood, and Vasomotor Symptoms at Midlife in Relation to Family Structure, and Household Workloads in Sylhet, Bangladesh (199–216).

Anthropological Theory (London)

13. 2013/4

Faubion, J. D., The Subject That Is Not One. On the Ethics of Mysticism (287–307). – **Whittington, J.**, Fingerprint, Bellwether, Model Event: Climate Change as Speculative Anthropology (308–328). – **Gatt, C.**, Vectors, Direction of Attention and Unprotected Backs: Re-specifying Relations in Anthropology (347–369).

Anthropologischer Anzeiger (Stuttgart)

70. 2013/3

Hlavenková, L., O. Gábor, R. Beňuš, V. Smrčka, J. Jambor, T. Hajdu, Diffuse Idiopathic Skeletal Hyperostosis from Roman Hungary (261–271). – **Boldsen, J. L., K. L. Rasmussen, T. Riis, M. Dittmar, S. Weise**, Schleswig: Medieval Leprosy on the Boundary between Germany and Denmark (273–287).

Anthropology Southern Africa

(Boordfontein)

36. 2013/1–2

Willems, W., “Zimbabwe Will Never Be a Colony Again”: Changing Celebratory Styles and Meaning of Independence (22–33). – **Pype, K.**, The Drama(s) of Independence Day: Reflections on Political Affects and Aesthetics in Kinshasa [2010] (58–67). – **Wyk, I. van**, Beyond Ethical Imperatives on South African Anthropology: Morally Repugnant and Unlikeable Subjects (68–79).

Anthropology Today (London)

29. 2013/6

Besteman, C., Three Reflections on Public Anthropology (3–6). – **Haugerud, A.**, Public Anthropology and the Financial Crisis (4–10). – **Caplan, P.**, An Anthropologist among the Filmmakers – A Cautionary Tale; Part 1: The Politics of Production (23–26).

Archipel (Paris)

86. 2013

Somers Heidhues, M., DORISEA Mid-Term Conference “Dynamics of Religion in Southeast Asia” [Göttingen, 26–29 June 2013] (3–4). – **Rappoport, D.**, Space and Time in Indonesian Polymusic (9–42).

Archives de sciences sociales des religions (Paris)

58. 2013/164

Denis, P., HIV/AIDS and Religion in Sub-Saharan Africa: An Emerging Field of Enquiry (43–58). – **Lassave, P.**, Autoportraits de sociologues des religions (79–94). – **Matinge, D.**, L’histoire des sikhs or du sikhisme revisitée : à propos de quatre ouvrages récents (95–101).

Arctic Anthropology (Madison)

50. 2013/1

Ryan, K., J. Young, Identification of a Probable Aarn-guaq in a Sadlermiut Grave from Native Point, Southampton Island, Nunavut, Canada (20–48). – **Anderson, S., A. Freeburg**, A High-Resolution Chronology for the Cape Krusenstern Site Complex, Northwest Alaska (49–71). – **Sowa, F.**, Indigenous Peoples and the Institutionalization of the Convention on Biological Diversity in Greenland (72–88). – **Dombrowski, K., B. Khan, E. Channell, J. Moses, K. McLean, E. Misshula**, Kinship, Family, and Exchange in a Labrador Community (89–104).

50. 2013/2

Bergman, I., O. Zackrisson, L. Liedgren, From Hunting to Herding: Land Use, Ecosystem Processes, and Social Transformation among Sami A.D. 800–1500 (25–39). – **Nyssonen, J., A.-K. Salmi**, Towards a Multiangled Study of Reindeer Agency, Overlapping Environments, and Human-Animal Relationships (40–51).

Asian Ethnology (Nagoya)

72. 2013/2

Wenner, M., Challenging the State by Reproducing Its Principles. The Demand of “Gorkhaland” between Regional Autonomy and the National Belonging (199–220). – **Maaker, E. de**, Performing the Garo Nation? Garo Wangala Dancing between Faith and Folklore (221–239).

– **Barkataki-Ruscheweyh, M.**, Performing Identity. The Transformation of a Tangsa Festival in Assam, Northeast India (241–258). – **Chaudhuri, S. K.**, The Institutionalization of Tribal Religion. Recasting the Donyi-Polo Movement in Arunachal Pradesh (259–277). – **Sprenger, G.**, Transcultural Communication and Social Order. Comparisons in Upland Southeast Asia (299–319).

Asiatische Studien – Études Asiatiques (Bern)

67. 2013/3

Alekseev, K., A. Turanskaya, An Overview of the Altan Kanjur Kept at the Library of the Academy of Social Sciences of Inner Mongolia (755–782). – **Bustanov, A. K., M. Kemper**, Valiulla Iakupov’s Tatar Islamic Traditionalism (809–835). – **De Weese, D.**, Earliest Reference to Ahmad Yasavi (837–879).

67. 2013/4

Fisher, M. H., Writing Lives of Indians in Early Nineteenth Century India and Britain (1089–1114). – **Malinar, A.**, “... Western-Born but in Spirit Eastern ...” – Annie Besant between Colonial and Spiritual Realms (1115–1154). – **Burger, M.**, Transcultural Conversion: The Life of Pandita Ramabai [1858–1922] (1155–1172). – **Trakulhun, S.**, Among a *People of Unclean Lips*: Eliza and John Taylor Jones in Siam [1833–1851] (1205–1235).

The Australian Journal of Anthropology (Sydney)

24. 2013/3 – Special Issue 25

Morton, J., Durkheim, Freud, and I in Aboriginal Australia, or Should Anthropology Contain Theology? (235–249). – **Hoffstaedter, G.**, Islam and Freedom of Religion: Anthropology, Theology, and Clashes of Universalisms in Contemporary Malaysia (270–289). – **Morgain, R.**, The Alchemy of Life: Magic, Anthropology, and Human Nature in a Pagan Theology (290–309).

Autrepart (Bondy)

64. 2012

Hochet, P., L. Arnaldi di Balme, La dialectique de l’étranger. La construction des relations contradictoires à l’étranger à la croisée des institutions coutumières et des politiques publiques dans l’Ouest du Burkina Faso (55–70). – **Rosillon, C.**, Enjeux et dynamiques locales des micro-institutions de développement dans un village de pêcheurs du sud du Sri Lanka (89–105). – **Georges, I., J. Blanc**, L’émergence de l’agriculture biologique au Brésil : Une aubaine pour l’agriculture familiale ? Le cas de producteurs de la ceinture verte de la ville de São Paulo (121–138).

Azania (Nairobi)

49. 2014/1

Crowther, A., M. Horton, A. Kotarba-Morley, M. Prendergast, E. Quitana Morales, M. Wood, C. Shipton, D. Q. Fuller, R. Tibesasa, W. Mills, N. Boivin, Iron Age Agriculture, Fishing, and Trade in the Mafia Archipelago, Tanzania: New Evidence from Ukunju Cave (21–44). – **Iles, L., P. Robertshaw, R. Young,** A Furnace and Associated Ironworking Remains at Munsu, Uganda (45–63).

Baessler Archiv (Berlin)

60. 2012

Schindlbeck, M., Der Missionsdampfer Gabriel, der Ausbruch des Ersten Weltkrieges und das Ende der Kaiserin-Augusta-Fluss Expedition (87–119).

Berliner Blätter (Berlin)

63. 2013

Herrmann, D., J. Koch, Challenges, Chances, and Changes. Theoretical and Practical Reasons for On- and Offline Participation in Museums (15–23). – **Dankl, K., T. Mimica,** Collecting the Present by Exploring Doing Kinship with Pictures and Objects (24–32). – **Jannelli, A.,** Frankfurt Now! and the City Lab. Two Participatory Exhibition Formats of the *Historisches Museum Frankfurt* (64–73). – **Kawecka, D., A. Janus,** What to Take and How to Share? Challenges for Establishing a New Theatre Museum in Warsaw (74–82).

64. 2013

Schondelmayer, S., Alltägliche Onlinepraxen und Offline(t)räume als Forschungsfelder der Europäischen Ethnologie (17–28). – **Bareither, C., et al.,** Alltag mit Facebook. Methodologische Überlegungen und ethnographische Beispiele (29–46). – **Krakenbürger, F.,** Programmieren ist das neue Latein (81–88). – **Schnorrenberg, J.,** Privatheit in digitalisierten Zeiten (106–116).

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

169. 2013/4

Amrith, S. S., G. Jones, G. Hugo, B. Zachariah, S. Amrith, Migration and Diaspora in Modern Asia (495–512). – **Anggraeni, D.,** Indonesia's Ethnic Chinese in National History: Three Recent Studies (513–517). – **Kloos, D.,** Two Recent Volumes on Islam and Politics in Southeast Asia (518–524).

Bulletin de l'École française d'Extrême-Orient (Paris)

97–98. 2010–2011

Constant, F., Le gouvernement de la Mongolie sous les Qing : Du contrôle sur les hommes à l'administration

des territoires (55–89). – **Hardy, A.,** Les dynamiques sociales des migrations vietnamiennes et le faux paradoxe du “pays natal” [*que huong*] (151–183).

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41. 2012/3

Jacquin, C., Producir y habitar la periferia. Los nuevos conjuntos de vivienda de bajo costo en México [ZMVM] (389–415). – **Roa Muñoz, S. M.,** Estrategias espaciales en la provisión de vivienda estatal popular en un contexto neoliberal. El caso de la periferia bogotana (417–439). – **Sierra, A., D. Ortiz,** Las periferias, ¿territorios de incertidumbre? El caso de Pachacútec, Lima-Callao, Perú (523–554).

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

76. 2013/3

Dodd, S., Structures of Colonialism in Itō Sei's “Yūki no machi” (449–466). – **Horlyck, C.,** Desirable Commodities – Unearthing and Collecting Koryō Celadon Ceramics in the Late Nineteenth and Early Twentieth Centuries (467–491).

Cahiers d'Études africaines (Paris)

53. 2013/4

Demart, S., Genre et transgression des normes morales et sexuelles dans les Églises de Réveil à Kinshasa et en diaspora (783–811). – **Tsehaye, R. S.,** Choix d'écoles à Djibouti : Une liberté sous contraintes ? (813–838). – **Al-Matary, S.,** Quand l'abolitionnisme servait d'alibi aux pornophiles : Rapports croisés de domination dans *En Virginie* (1901) de Jean de Villiot (839–852). – **Weldemichael, A. T.,** African Diplomacy of Liberation: The Case of Eritrea's Search for an “African India” (867–894).

Cambridge Anthropology (Cambridge)

31. 2013/2

Napier, A. D., A New Sociobiology: Immunity, Alterity, and the Social Repertoire (20–43). – **Modly, P.,** Love Jurisdiction (44–59). – **Bayly, S.,** Mapping Time, Living Space: The Moral Cartography of Renovation in Late-Socialist Vietnam (60–84).

China heute (Sankt Augustin)

32. 2013/4

Wenzel-Teuber, K., Internationale Konferenz “Katholizismus und China. Dialog, Inkulturation und Verantwortung” in Hongkong (2–5).

Cibedo-Beiträge (Frankfurt)**3. 2013**

“Krieg weckt Krieg, Gewalt weckt Gewalt”: Aufruf von Papst Franziskus zu einem Tag des Fastens und Betens für den Frieden in Syrien, im Nahen Osten und in der ganzen Welt (121–122). – “Schau auf den Schmerz deines Bruders”. Fasten und Gebetswache für den Frieden, Homilie von Papst Franziskus (123–124). – Kultur des Dialogs und der unvoreingenommenen Begegnung. Ausschnitte aus einer Ansprache von Papst Franziskus bei der Begegnung mit Vertretern der Verantwortungsträger aus Politik und Gesellschaft in Brasilien (125–126).

Comparativ (Leipzig)**23. 2013/3**

Weber, T., Imagined Territoriality: Visual Portrayals of “Asia” in the Age of Nationalism in East Asia (37–56).

Comparative Civilizations Review (Dayton)**69. 2013/3**

Huff, T. E., Europe as a Civilization (65–86).

Comparative Sociology (Leiden)**13. 2014/1**

Alamillo-Martínez, L., Never Good Enough (12–29). – **Lachenal, P.**, Beauty, the Beast, and the Baseball Bat: Ethnography of Self-Defence Training for Upper-Class Women in Revolutionary Cairo [Egypt] (58–77).

Comparative Studies in Society and History (Cambridge)**56. 2014/1**

Strassler, K., Seeing the Unseen in Indonesia’s Public Sphere: Photographic Appearances of a Spirit Queen (98–130). – **Lin, W.-P.**, Virtual Recentralization: Pilgrimage as Social Imaginary in the Demilitarized Islands between China and Taiwan (131–154). – **Bolten, C. E.**, *Sobel* Rumors and Tribal Truths: Narrative and Politics in Sierra Leone, 1994 (187–214).

Contributions to Indian Sociology (New Delhi)**47. 2013/3**

Webb, M., Disciplining the Everyday State and Society? Anti-Corruption and Right to Information Activism in Delhi (363–393). – **Taylor, S.**, Searching for Ontological Security: Changing Meanings of Home amongst a Punjabi Diaspora (395–422). – **Abraham, J. Y. Arif**, A Conversation with Marilyn Strathern (423–438).

Anthropos 109.2014

48. 2014/1

Münster, D., C. Strümpell, The Anthropology of Neoliberal India: An Introduction (1–16). – **Strümpell, C.**, The Politics of Dispossession in an Odishan Steel Town (45–72). – **Carswell, G., G. de Neve**, T-Shirts and Tumblers: Caste, Dependency, and Work under Neoliberalisation in South India (103–131).

Cultural Anthropology (Berkeley)**28. 2013/4**

Osterweil, M., Rethinking Public Anthropology through Epistemic Politics and Theoretical Practice (598–620). – **Debaene, V.**, A Case of Cultural Misunderstanding: French Anthropology in a Comparative Perspective (647–669).

Culture and Religion (Abingdon)**14. 2013/4**

Cusack, C. M., Play, Narrative, and the Creation of Religion: Extending the Theoretical Base of “Invented Religions” (362–377). – **Altena Davidsen, M.**, Fiction-Based Religion: Conceptualising a New Category against History-Based Religion and Fandom (378–395). – **Kirby, D. L.**, Between Synchronism and Paganism: Tracing Some Metaphysical Uses of Popular Fictions (396–410). – **Mäkelä, E., J. J. M. Petsche**, Serious Parody: Discordianism as Liquid Religion (411–423). – **Stausberg, M., A. Tessmann**, The Appropriation of a Religion: The Case of Zoroastrianism in Contemporary Russia (445–462). – **Taira, T.**, The Category of “Invented Religions”: A New Opportunity for Studying Discourses on “Religion” (477–492).

15. 2014/1

Barua, A., The God of the Oppressed and the Politics of Resistance: Black and Dalit Theologies of Liberation (1–20). – **Keary, A.**, Catholic Mothers and Daughters: Resilient Conversations (21–38). – **Omori, H.**, Private Faith: Social Memory, Gender, and the Roman Catholic Church in Contemporary Tokyo (39–57). – **McKenzie, J. S.**, Using Weber and Foucault to Understand the Evolution of Motivations in a Tibetan Buddhist Organisation in Scotland (100–117).

Current Anthropology (Chicago)**54. 2013/5**

Csordas, T. J., Morality as a Cultural System? (523–546). – **Blaser, M.**, Ontological Conflicts and the Stories of Peoples in Spite of Europe: Toward a Conversation on Political Ontology (547–568). – **Killion, T. W.**, Nonagricultural Cultivation and Social Complexity: The Olmec, Their Ancestors, and Mexico’s Southern Gulf Coast Lowlands (569–606). – **McCorriston, J.**, Pastoralism and Pilgrimage: Ibn Khaldūn’s *Bayt*-State Model and the Rise of Arabian Kingdoms (607–641).

54. 2013/6

Robb, J., Material Culture, Landscapes of Action, and Emergent Causation: A New Model for the Origins of the European Neolithic (657–683). – **Wilf, E.**, Toward an Anthropology of Computer-Mediated, Algorithmic Forms of Sociality (716–739).

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Bocquet-Appel, J.-P., A. Degioanni, Neanderthal Demographic Estimates (202–213). – **Lalueza-Fox, C.**, Agreements and Misunderstandings among Three Scientific Fields: Paleogenomics, Archaeology, and Human Paleontology (214–220). – **Pearson, O. M.**, Hominin Evolution in the Middle-Late Pleistocene: Fossils, Adaptive Scenarios, and Alternatives (221–233).

55. 2014/1

Karandinos, G., L. K. Hart, F. Montero Castrillo, P. Bourgois, The Moral Economy of Violence in the US Inner City (1–22). – **Nieves Zedeño, M., J. A. M. Ballenger, J. R. Murray**, Landscape Engineering and Organizational Complexity among Late Prehistoric Bison Hunters of the Northwestern Plains (23–58). – **Domínguez-Rodrigo, M.**, Is the “Savanna Hypothesis” a Dead Concept for Explaining the Emergence of the Earliest Hominins? (59–81). – **Meneses, E., L. Backues, D. Bronkema, E. Flett, B. L. Hartley**, Engaging the Religiously Committed Other: Anthropologists and Theologians in Dialogue (82–104).

Eranus Yearbook (Ascona)**71. 2012**

Aizenstat, S., The Dangers and Opportunity of Cyberspace: A New Vision of Global Dreaming (218–235).

Erdkunde (Bonn)**67. 2013/3**

Paeth, H., C. Steger, C. Merckenschlager, Climate Change – It’s All about Probability (203–222).

Ethnic and Racial Studies (Abingdon)**36. 2013/10**

Golash-Boza, T., E. Bonilla-Silva, Introduction: Re-thinking Race, Racism, Identity, and Ideology in Latin America (1485–1489). – **Hordge-Freeman, E.**, What’s Love Got to Do with It?: Racial Features, Stigma, and Socialization in Afro-Brazilian Families (1507–1523). – **Joseph, T. D.**, How Does Racial Democracy Exist in Brazil? Perceptions from Brazilians in Governador Valadares, Minas Gerais (1524–1543). – **Paschel, T.**, “The Beautiful Faces of My Black People”: Race, Ethnicity, and the Politics of Colombia’s 2005 Census (1544–1563). – **Sue, C. A., T. Golash-Boza**, “It Was Only a Joke”: How Racial Humour Fuels Colour-Blind Ideologies in Mexico and Peru (1582–1598). – **Cleland, D. P.**, When Ideology

Clashes with Reality: Racial Discrimination and Black Identity in Contemporary Cuba (1619–1634).

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Mora, G. C., Religion and the Organizational Context of Immigrant Civic Engagement: Mexican Catholicism in the USA (1647–1665). – **Rajman, R., Y. Pinsky**, Religion, Ethnicity, and Identity: Former Soviet Christian Immigrants in Israel (1687–1705). – **Tremlett, A.**, “Here Are the Gypsies!” The Importance of Self-Representations and How to Question Prominent Images of Gypsy Minorities (1706–1725). – **O’Faircheallaigh, C.**, Women’s Absence, Women’s Power: Indigenous Women and Negotiations with Mining Companies in Australia and Canada (1789–1807). – **Fox, J. E.**, The Uses of Racism: Whitewashing New Europeans in the UK (1871–1889). – **Huijnk, W., M. Verkuyten, M. Coenders**, Family Relations and the Attitude towards Ethnic Minorities as Close Kin by Marriage (1890–1909).

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Leoussi, A. S., Max Weber in the Thought of Edward Shils (1910–1995) and Ernest Gellner (1925–1995): The Paradox of Two Weberian Approaches to the Understanding of Nations and Nationalism? (1957–1976). – **Batnitzky, A., L. McDowell**, The Emergence of an “Ethnic Economy”? The Spatial Relationships of Migrant Workers in London’s Health and Hospitality Sectors (1997–2015). – **Klocker, N., E. Stanes**, “Reel Love” across Ethnic Boundaries? The Extent and Significance of Inter-Ethnic Intimacy in Australian Cinema (2035–2054).

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Waters, M. C., Defining Difference: The Role of Immigrant Generation and Race in American and British Immigration Studies (10–26). – **Platt, L.**, Is There Assimilation in Minority Groups’ National, Ethnic, and Religious Identity? (46–70). – **Muttarak, R.**, Generation, Ethnic and Religious Diversity in Friendship Choice: Exploring Interethnic Close Ties in Britain (71–98). – **Sanders, D., S. D. Fisher, A. Heath, M. Sobolewska**, The Democratic Engagement of Britain’s Ethnic Minorities (120–139).

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Chivallon, C., Créolisation universelle ou singulière ? Perspectives depuis le Nouveau Monde (37–74). – **Benoist, J.**, Le pur et le pluriel : Une dialectique de la créolisation (75–88). – **Jolivet, M.-J.**, Modèle occidental et créolisation. L’exemple de la Guyane (113–134). – **Bernard, C.**, “Musiques métisses”, musiques *criollas*. Sons, gestes et paroles en Amérique hispanique (193–214).

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Zoetl, P. A., Creating Images, Creating Identity. Participatory Filmmaking as an Anthropological Praxis (53–78). – **Bargna, I.**, Between Hollywood and Bandjoun: Art Activism and Anthropological Ethnography into the Mediascape (101–130). – **Coppens, L.**, Stories from the Margins. Collaborative Filmmaking and Auto-Ethnography as Tools for LGBT Activism in Indonesia (131–160). – **Beretta, S.**, Framing Dialogue through the Mirror: The Case of Chinese *Independent Cinema* and the Self (161–184).

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Stahl, A. B., Africa in the World: (Re)centering African History through Archaeology (5–33). – **Mallios, S.**, Spatial Seriation, Vectors of Change, and Multicentered Modeling of Cultural Transformations among San Diego's Historic Gravestones (69–106). – **Marino, S.**, **G. Chiro**, Family Alliances and *Comparatico* among a Group of Calabrian-Australian Families in Adelaide, South Australia (107–130).

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Guenther, K. M., Bounded by Disbelief: How Atheists in the United States Differentiate Themselves from Re-

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Finnegan, M., The Politics of Eros: Ritual Dialogue and Egalitarianism in Three Central African Hunter-Gatherer Societies (697–715). – **Marques, A. C.**, Founders, Ancestors, and Enemies: Memory, Family, Time, and Space in Pernambuco Sertão (716–733). – **Ingold, T.**, Dreaming of Dragons: On the Imagination of Real Life (734–752). – **Ishii, M.**, Playing with Perspectives: Spirit Possession, Mimesis, and Permeability in the *buuta* Ritual in South India (795–812). – **Kapferer, B.**, How Anthropologists Think: Configurations of the Exotic (813–836).

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Knocha, J., **H. M. Heÿn**, Zwischen Religion, Extremismus und Regierungsverantwortung: Der politische Islam in palästinensischen Gebieten (24–61). – **Woischnik, J.**, **P. Müller**, Islamische Parteien und Demokratie in Indonesien – Erfahrungen aus dem größten muslimischen Land der Welt (63–85).

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