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57. 2012/157

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## 61. 2012

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## Boletín de Antropología (Medellín)

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## Cahiers de Littérature Orale (Paris)

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## Cambridge Anthropology (Cambridge)

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## Cibedo-Beiträge (Frankfurt)

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## Comparative Civilizations Review (Dayton)

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## Comparative Sociology (Leiden)

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11. 2012/4

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## 13. 2012/3

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## Curare (Berlin)

## 35. 2012/1–2

**Peters, U. H.**, Ethnomedizin – an der Grenze zwischen Ethnologie und Medizin oder übergreifend? [Festvortrag zum 40jährigen Jubiläum der AGEM, Heidelberg 2010] (9–16). – **Basu, H., N. Grube, A. Steinforth**, Social Anthropology and Transcultural Psychiatry: Contextualizing Multi-Disciplinary Contributions to the "International Conference on Religion, Healing, and Psychiatry," Münster, February 22–25, 2012 [Report] (17–28). – **Schaffler, Y.**, Besessenheit in der Dominikanischen Republik im Frühstadium: "Wilde" Besessenheit (*caballo lobo*) aus psychodynamischer und praxistheoretischer Perspektive (72–84). – **Hofer, G.**, Besessenheit, ein Phänomen der menschlichen Lebenswelt [Reprint 1984] (85–100).

## Current Anthropology (Chicago)

## 53. 2012/2

**Coolidge, F. L., K. A. Overmann**, Numerosity, Abstraction, and the Emergence of Symbolic Thinking (204–225).

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**Gonzales, R. G., L. R. Chavez**, "Awakening to a Nightmare": Abjectivity and Illegality in the Lives of Undocumented 1.5-Generation Latino Immigrants in the United States (255–281). – **Suhr, C., R. Willerslev**, Can Film Show the Invisible? The Work of Montage in Ethnographic Filmmaking (282–301).

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## 66. 2012/2

**Engler, S.**, Developing a Historically Based "Famine Vulnerability Analysis Model" (FVAM) – An Interdisciplinary Approach (157–172).

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**Sarikakis, K.**, Access Denied: The Anatomy of Silence, Immobilization, and the Gendered Migrant (800–816). – **Rigoni, I.**, Intersectionality and Mediated Cultural Production in a Globalized Post-Colonial World (834–849). – **Bailey, O. G.**, Migrant African Women: Tales of Agency and Belonging (850–867). – **Christensen, M.**, Online Mediation in Transnational Spaces: Cosmopolitan (Re)Formations of Belonging and Identity in the Turkish Diaspora (888–905). – **Ogan, C., L. d'Haenens**, Do Turkish Women in the Diaspora Build Social Capital? Evidence from the Low Countries (924–940).

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**Yep, K. S.**, Peddling Sport: Liberal Multiculturalism and the Racial Triangulation of Blackness, Chineseness, and Native American-ness in Professional Basketball (971–987). – **Thangaraj, S.**, Playing through Differences: Black-White Racial Logic and Interrogating South Asian American Identity (988–1006). – **Hartmann, D.**, Beyond

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### 59. 2012/2

**Hill Boone, E.**, Presidential Lecture: Discourse and Authority in Histories Painted, Knotted, and Threaded (211–237).

### 59. 2012/3

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**Hermkens, A.-K., J. Timmer**, Conflicting States. Violent Politics in North Maluku, Indonesia (57–77). – **Weston, G.**, (Un)Imagining the State: Guatemalan Lynching and the Erosion of the State's Monopoly of Violence (79–98).

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### 123. 2012/2

**Lévy, I. J., R. Lévy-Zumwalt**, A Mother-in-Law not Even of Clay Is Good: *Sfuegra ni de baro es buena ...* (127–151). – **Forth, G., S. Kukharensko**, Animals Crossing: Analytical Observations on a Cross-Culturally Ubiquitous (152–178).

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**Schulz, R., C. Linder**, Das Pleistozän-Projekt. Eine Mammut-Vision. Im Nordosten Russlands will der Forscher Sergej Zimow nicht weniger als die Welt von vor 12000 Jahren noch einmal erschaffen. Wahnsinn? (96–112). – **Reuter, C., M. Mettelsiefen**, Afghanistan. Die Ander-taler. Sie ernten Rosen, sie sind nicht im Krieg, sie verkörpern den Lebensstil des puren alten Afghanistan. Für die Menschen im entlegenen “Tal des Lichts” ist aber auch das schon schwer genug (120–134).

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**Romberg, J., G. Galimberti**, Frau/Mann. Was den Unterschied macht. Blau – Mädchen, Rosa – Junge. So, und nicht anders herum, galt es lange Zeit. Nur ein Beispiel für die Willkür der Geschlechtergrenzen (28–50).

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**Henk, M., A. Spyra**, Christen im Irak. Die Festung der Bibeltreuen. Im Irak leiden Christen wie kaum sonst im Nahen Osten unter Verfolgung und Gewalt. Sie beten unter Waffenschutz (88–104). – **Eberle, U.**, Nachbarn. Die Nähe des Fremden. Guter Nachbar, schlechter Nachbar: Von Solidarität mit dem Nebenan und Kleinkriegen über den Gartenzaun (106–126).

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**Majid, N. H. A., I. U. Hussaini**, Islam and the Concept of Sustainable Development (275–293). – **Ogunbado, A. F.**,

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**Lindahl, C.**, Legends of Hurricane Katrina: The Right to Be Wrong, Survivor-to-Survivor, Storytelling, and Healing (139–176). – **Duffy, M., J. T. Page, R. Young**, Obama as Anti-American: Visual Folklore in Right-Wing Forwarded Emails and Construction of Conservative Social Identity (177–203). – **Liu, F.-W.**, Expressive Depths, Dialogic Performance of Bridal Lamentations in Rural South China (204–225).

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**Wise, T.**, From the Mountains to the Prairies and beyond the Pale. American Yodeling on Early Recordings (358–374).

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**Colwell-Chanthaphonh, C., J. Powell**, Repatriation and Constructs of Identity (191–222). – **Knowlton, T.**, Ethnicity, God Concepts, and the Indigenization of a Guatemalan Popular Saint (223–247). – **Akanle, O., A. O. Olutayo**, Ethnography of Kinship Constructions among International Returnees in Nigeria: Proverbs as the Horses of Words (249–271).

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**Lange, M. A.**, Nach dem “Arabischen Frühling”: Politischer Islam auf dem Vormarsch (8–34). – **Ganeshan, S.**, Indien in Afrika – Ausbau von Energie-Beziehungen und Aufbau einer strategischen Partnerschaft (69–86).

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88. 2012/2

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**Nakott, J.**, Wie du und ich. Sie lachen und trauern. Sie lügen und morden. Sie kämpfen und lieben: Je mehr die Forscher über Schimpansen, Bonobos, Gorillas und Orang-Utans herausfinden, umso mehr wird klar: Menschenaffen sind uns absolut ähnlich (38–69).

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48. 2012/2

**McBrayer, J. P., P. Swenson**, Scepticism about the Argument from Divine Hiddenness (129–150). – **Green, J., K. Rogers**, Time, Foreknowledge, and Alternative Possibilities (151–164). – **Gardner, M. Q., S. Engler**, Semantic Holism and the Insider-Outsider Problem (239–255).

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**Finegan, T.**, Levinas's Faithfulness to Husserl, Phenomenology, and God (281–303). – **Andrejč, G.**, Bridging the Gap between Social and Existential-Mystical Interpretations of Schleiermacher's "Feeling" (377–401).

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## 54. 2011/1

**Gow, P.**, "Me deixa em paz!" Um relato etnográfico preliminar sobre o isolamento voluntário dos Mashco (11–46). – **Aisengart Menezes, R., E. de Campos Gomes**, "Seu funeral, sua escolha": Rituais fúnebres na contemporaneidade (89–131). – **Werneck, A.**, O "egoísmo" como competência: Um estudo de desculpas dadas nas relações de casal como forma de coordenação entre bem de si e moralidade (133–190). – **Ferreira Vander Velden, F.**, As flechas perigosas: Notas sobre uma perspectiva indígena de circulação mercantil de artefatos ((231–267). – **Cavalcante Gomes, D. M.**, Cronologia e conexões culturais na Amazônia: As sociedades formativas da região de Santarém – PA (269–314). – **Wellington, C., N. Ramalo**, O sentir dos sentidos dos pescadores artesanais (315–352). – **Banaggia, G.**, Luz baixa sob neblina. Por uma antropologia das oscilações em Claude Lévi-Strauss (353–372). – **Aréas Peixoto, F.**, O candomblé (barroco) de Roger Bastide (379–405). – **Goldman, M.**, Cavalos dos Deuses: Roger Bastide e as transformações das religiões de matriz africana no Brasil (407–432).

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