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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).

37. 2014/1
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).

37. 2014/2
Slate, N., Race as Freedom: How Cedric Dower and Barak Obama Became Black (222–240). – **Schou, A.,** Conflict Resolution Attempts in Self-Determination Disputes: The Significance of Local Minority Groups Concerns in the Philippines and Sri Lanka (302–321). – **Marchand, I.,** Dogla Politics? Questioning Ethnic Consociationalism in Suriname's National Elections of 25 May 2010 (342–362).

37. 2014/3
Vargas-Ramos, C., Migrating Race: Migration and Racial Identification among Puerto Ricans (383–404). – **Tsuda, T.,** "I'm American, not Japanese!": The Struggle for Racial Citizenship among Later-Generation Japanese Americans (405–424). – **Ocampo, A. C.,** Are Second-Generation Filipinos "Becoming" Asian American or Latino? Historical Colonialism, Culture, and Panethnicity (425–445). – **Samson, F.,** Segmented Political Assimila-

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tion: Perceptions of Racialized Opportunities and Latino Immigrants' Partisan Identification (467–495). – **Walther, C. S.,** Skin Tone, Biracial Stratification, and Tri-Racial Stratification among Sperm Donors (517–536).

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14. 2013/4
Thiel, D., Builders, Bodies, and Bifurcations: How London Construction Workers "Learn to Labour" (412–430). – **Rupcic, S.,** Rights Rhetoric or Rights Realization: Victim Empowerment NGOs in South Africa (452–476). – **Beek, J., M. Göpfert,** Police Violence in West Africa: Perpetrators' and Ethnographers' Dilemmas (477–500).

Ethnohistory (Durham)

60. 2013/4
Rindfleisch, B., "Our Lands Are Our Life and Breath": Coweta, Cusseta, and the Struggle for Creek Territory and Sovereignty during the American Revolution (581–603). – **Peach, S. J.,** Creek Indian Globetrotter: Tomochichi's Trans-Atlantic Quest for Traditional Power in the Colonial Southeast (605–635). – **Chinchilla Mazariegos, O.,** Tecum, the Fallen Sun: Mesoamerican Cosmogony and the Spanish Conquest of Guatemala (693–719).

61. 2014/1
Macdougall, B., Speaking of Metis: Reading Family Life into Colonial Records (27–56). – **Dickerson-Cousin, C.,** "I Call You Cousins": Kinship, Religion, and Black-Indian Relations in Nineteenth-Century Michigan (79–98). – **Carroll, C.,** Shaping New Homelands: Environmental Production, Natural Resource Management, and the Dynamics of Indigenous State Practice in the Cherokee Nation (123–147).

Ethnologia Balkanica (Münster)

16. 2012
Simić, M., When Money Is Not Enough. Selling and Shopping in Novi Sad (73–91). – **Staab, N.,** Applying Theories of Religion in Modernity to Southeast Europe. The Case of Post-Socialist Romania (145–162). – **Nazarska, G.,** Youth Cultures, the Orthodox-Church, and Nationalist Formations in Bulgaria Coexistence in the Postmodern Situations (179–191). – **Stefanović-Banović, M.,** Material Culture as a Source of Orthodox Christian Identity in Serbia at the End of the 20th and the Beginning of the 21st Century (209–224).

Ethnology (Pittsburgh)

50. 2011/4
Huber, B. R., W. F. Danaher, W. L. Breedlove, Material Resource Investments at Marriage: Evolutionary, Social, and Ecological Perspectives (281–304). – **Wu, K-m., P.-l. P. S. Chan, J. Chen,** Re-Uniting Family among Rural Migrants in Beijing (305–318). – **Bauer, D.,** Becoming Manta: Archaeology, Place, and Meanings of Indigeneity (319–331). – **Yuezhu, S.,** Parenting Practices and Chinese Singleton Adults (333–350).

EthnoScripts (Hamburg)

15. 2013/2
Rethmann, A., Kollektivrechte als Menschen-Unrechte (33–58). – **Rodemeier, S.,** Ethnologie, eine besonders gefährliche Sportart? Oder: Feldforschung und die Komplexität ethischer Probleme (86–108). – **Rauchholz, M.,** Ethische Dilemmata als Herausforderung in der ethnologischen Forschung: Reflexionen aus Mikronesien (110–130). – **Bochow, A.,** Ethische Implantate. Reflexionen zur Institutionalisierung von Forschungsethik (148–171).

Ethos (Berkeley)

41. 2013/3
Snell-Rood, C., To Know the Field: Shaping the Slum Environment and Cultivating the Self (271–291). – **Yang, J.,** "Fake Happiness": Counseling, Potentiality, and Psycho-Politics in China (292–312).

41. 2013/4
Chua, J. L., "Reaching Out to the People": The Cultural Production of Mental Health Professionalism in the South Indian Public Sphere (341–359). – **Zraly, M., S. E. Rubin, D. Mukamana,** Motherhood and Resilience among Rwandan Genocide-Rape Survivors (411–439).

EZW-Texte (Berlin)

2013/225
Schweitzer, F., Religiöse Erziehung im Kontext weltanschaulicher Pluralisierung. Aufgaben und Ziele (7–22). – **Klosinski, G.,** Wenn Religiosität verletzend wirkt. Religiöser Missbrauch in Erziehungsprozessen (23–35). – **Baier, D., C. Pfeiffer, S. Rabold,** Religiosität, innerfamiliäre Gewalt und Delinquenz. Ein Vergleich katholischer, evangelischer und freikirchlicher Jugendlicher (37–55). – **Badewien, J.,** Erziehung in der Waldorfschule. Kommt eine neue anthroposophische Orthodoxie? (56–65).

2013/227
Waldhoff, C., Das deutsche Religionsverfassungsrecht im europäischen Kontext (25–37). – **Abou-Taam, M.,** Zum Verhältnis von Islam und Herrschaft (38–56).

Flower World – Music Archaeology of the Americas (Berlin)

2. 2013
Stobart, H., Staging Sound: Acoustic Reflections on Inca Music, Architecture, and Performance Spaces (11–35). –

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Gruszczyńska-Ziółkowska, A., Unveiling the Secrets of Ancient Nasca Whistles (37–49). – **La Chioma Silvestre Villalva, D.,** El Señor de las Antaras: Música y fertilidad en la iconografía nasca (51–70). – **Bermúdez, E.,** The Death of the Mojas (Boy-Singers of the Muisca): Human Sacrifices, Song, and Ritual in the Nuevo Reino de Granada (Central Colombia), 1563 (71–98). – **Dennett, C. L., K. C. Kosyk,** Winds of Change: Ceramic Musical Instruments from Greater Nicoya (99–120). – **Rodens, V., A. A. Both, G. Sánchez Santiago,** Las flautas poli-globulares de Mesoamérica (121–158). – **Tuzi, G.,** The Voladores Dance: Traces of the Past for the Interpretation of the Present (159–176). – **Howell, M.,** Origin and Meaning of the Hopewell Panpipe (177–194).

Folia Linguistica (Berlin)

47. 2013/2

Witkoś, J., Smuggling the Subject across the Object in Control (521–571).

Folia Linguistica Historica (Berlin)

34. 2013

Hummel, M., Attribution in Romance: Reconstructing the Oral and Written Tradition (1–42).

Folklore (London)

124. 2013/3

Ballard, L.-M., The Chairs Were Left Flat on the Street: Evidence of a Funerary Tradition in Ulster (265–269). – **Luciani, L.,** Borrowed, Non-Fabricated: The Valley of "Gesufa" in the Sicilian Prayer "U Vebbu" (270–288). – **Natvig, R. J.,** Umm al-Ghulam: Zār Spirit or Half-Forgotten Saint? Making Sense of an Egyptian Zār Song (289–306).

Folklore Fellows' Network (Turku)

43. 2013

Bergholm, A., King, Poet, Seer (4–9).

Frankfurter Afrikanische Blätter (Köln)

20. 2008

Webb, V., Development in Africa: The Role of Language Planning (63–79). – **Baya, J.,** Development in the Tura Region in a Time of Crisis: A Report on Local Language Based Action Research (81–88). – **Vé Kouadio, L.,** The Anger of Women versus the Silence of Men: An Analysis of the Discourse of the Women of W. Concerning the Management of Their Huller (89–99). – **Sieveking, N.,** "Communication is the Key" – Promoting Gender Equality in Senegal (101–123).

Geo (Hamburg)

2013/11

Romenzi, A., M. Henk, Sie tragen das Kreuz. Außer Geheimdiensten gibt es keine Organisation, die so diskret agiert wie das Internationale Komitee vom Roten Kreuz. Dessen Delegierte verhandeln mit Warlords und Präsidenten, in Kriegen, über Grenzen. Ihr Ziel: Ein Minimum an Menschlichkeit. Im Sudan und in Kolumbien waren GEO-Reporter dabei; 150 Jahre nach der Gründung des IKRK (60–82). – **Albrecht, B.,** Der Feind in meinem Gesicht. Es begann mit einem roten Punkt auf der Haut: Die Geschichte eines türkischen Mädchens, seines deutschen Arztes – und einer Odyssee (120–130).

2014/1

Saur, M., A. Garcia, Nach Glück zu streben? Sinnlos! Kinder, Karriere, Reichtum? Alles nebensächlich für die Zufriedenheit im Leben, behauptet die Glücksforscherin Sonja Lyubomirsky (68–72). – **Creutzmann, S., J. Schaefer,** Das neue Kuba. Fidel Castro ist in Rente, nun dürfen Kubaner Autos kaufen, Häuser besitzen, Geschäfte betreiben und reisen. Lässt sich der Karibik-Sozialismus tatsächlich reformieren? (74–92). – **Green, A., J. Romberg,** Aus dem Leben eines Meisterdiebs. Apollo Robins aus Las Vegas betreibt Taschendiebstahl als Kunstform. Nicht um reich zu werden. Sondern um Menschen kennen zu lernen (94–102).

2014/2

Weber, A., M. Steinmetz, Im Tal der Püppchen. Ein gewaltiges Archiv von prähistorischen Gravuren überzieht die Sandsteinbuckel im Valcamonica. Forscher wollen mit 3-D-Technik das Geheimnis der "Pitoti" lüften: der Püppchen aus der Steinzeit (42–52). – **Abromeit, L., S. Chow,** Das Hirn isst mit. Wie entsteht Geschmack? Warum mag ein Mensch, was er mag? Können wir lernen, gesundes Essen zu genießen? Neurogastronomen gehen mit neuen Methoden unserem Genusssinn auf den Grund (64–94).

2014/3

Turine, G., M. Stührenberg, Wie Feuer und Wasser; ein Land, zwei Welten. Wüste und Fluss. Verbunden durch Handel, durch Legenden und Rituale. Eine Reise durch Mali, dessen Bewohner nach dem Bürgerkrieg endlich wieder zur Normalität finden wollen (22–42). – **Possemeyer, I., H. Tügel, A. Kotte, R. Klingholz,** Warum wir Krisen brauchen. Die Umweltbewegung dient unserem Gewissen, "grünes" Wachstum aber gibt es nicht, sagt der Zukunftsforscher Reiner Klingholz. Er glaubt, dass nur massiver Schaden uns klüger machen wird (44–48).

2014/4

Kosmos: Unterwegs in der Welt (10–20). – **Haas, M., M. Peterson,** Nonne mit Spezialmission. Khandro Rinpoche gehört zu den wichtigsten buddhistischen Lehrerinnen – in einer männerdominierten Tradition (54–58).

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Gradhiva (Paris)

19. 2014
Frioux-Salgas, S., Introduction: "L'Atlantique noir" de Nancy Cunard *Negro Anthology*, 1931–1934 (4–29). – **Parent, E.,** "Nothing too Old, or too New for His Use". Anthropologie du *lore* noir chez Zora Neale Hurston (52–71).

Hemispheres (Warszawa)

28. 2013
Vorbrich, R., "Sorghum Wealth" versus "Money Wealth", or the Hybrid Nature of Post-Tribal Economies (5–14). – **Badru, A. G., T. O. Yusuf, W. Isola,** Socio-Cultural Factors Affecting Insurance Patronage in Lagos State, Nigeria: An Exploratory Study (43–55). – **Stajcic, N.,** Understanding Culture: Food as a Means of Communication (77–86).

Historische Anthropologie (Köln)

21. 2013/3
Natale, S., Geisterglaube, Unterhaltung und Showgeschäft im 19. Jahrhundert (324–342). – **Lux, A.,** "Vom spielenden Gelingen". Der Parapsychologe Hans Bender (1907–1991) und die mediale Öffentlichkeit (343–366). – **Voss, E.,** California Dreamin'. Die Erfindung des Neoschamanismus als mediumistische Probe des 20. Jahrhunderts (367–386). – **Schetsche, M.,** Unwirkliche Wirklichkeit. Individuelle Erfahrung und gesellschaftlicher Umgang mit dem Para-Normalen heute (367–402). – **Sandl, M.,** Erfüllung, Endlosigkeit und Wiederholung. Drei Aspekte einer "Zeit-Geschichte" der Reformation (403–422).

History of Religions (Chicago)

53. 2013/2
Ristuccia, N. J., Eastern Religions and the West: The Making of an Image (170–204).

L'Homme (Paris)

2013/207–208
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). – **Bernand, C.,** "Musiques métisses", musiques *criollas*. Sons, gestes et paroles en Amérique hispanique (193–214).

Indiana (Berlin)

30. 2013
Windus, A., P. C. Kroefges, El "tiempo" en Latinoamérica colonial. Aproximaciones interdisciplinarias a la historia de un concepto (trans-)cultural (9–11). – **Windus, A., J. Baumgarten,** The Invention of a Mediaval Present: Visual Stagings in Colonial Bolivia and Brazil (51–76).

Indo-Asiatische Zeitschrift (Berlin)

17. 2013
Saviello, A., Transzendenz in transkultureller Perspektive – Die indo-portugiesischen Elfenbeinfiguren des "Guten Hirten", Teil 2 (57–70). – **Jain-Neubauer, J.,** Curiosity and Its Aesthetics. Alexander von Humboldt, Prince Waldemar of Prussia, the Schlaginweit Brothers and India (71–84).

The International Journal of African Historical Studies (Boston)

46. 2013/2
Wright, Z. V., Islam and Decolonisation in Africa: The Political Engagement of a West African Muslim Community (205–227). – **Bjerk, P.,** The Allocation of Land as a Historical Discourse of Political Authority in Tanzania (255–282).

46. 2013/3
Griffiths, C., Engendering Humanism in French West Africa: Patriarchy and the Paradox of Empire (353–372). – **Venosa, J. L.,** The First Line against Second Class Citizenship: The Eritrean Muslim League, Islamic Institutional Autonomy, and Representation on the Eve of the Eritrea-Ethiopia Federation, 1950–52 (397–422). – **Mouser, B. L.,** The Trial of Samuel Samo and the Trading Syndicates of the Rio Pongo, 1797 to 1812 (423–441).

Islam and Christian-Muslim Relations (Birmingham)

24. 2013/4
Stephenson, P., Syncretic Spirituality: Islam in Indigenous Australia (427–444). – **Roose, J. M.,** Contesting Islam through the 2012 Sydney Protests: An Analysis of Post-Protest Political Discourse amongst Australian Muslims (479–499). – **Hassen, Y.,** Making Muslims: The Politics of Religious Identity Construction and Victoria's Islamic Schools (501–517).

25. 2014/1
Seo, M., The White Cross in Muslim Java: Muslim-Christian Politics in the Javanese City of Salatiga (1–11). – **Bohlander, M.,** Political Islam and Non-Muslim Religions: A Lesson from Lessing for the Arab Transition (27–47). – **Marshall, D.,** Roman Catholic Approaches to the Qur'an since Vatican II (89–100). – **Bravo López, F.,**

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The Genocidal Islamophobia of a Late Nineteenth-Century French Anti-Semite: D. Kimon and the Pathology of Islam (101–116).

25. 2014/2
Yilmaz, I., Pakistan Federal Shariat Court's Collective *Ijtihād* on Gender Equality, Women's Rights and the Right to Family Life (181–192). – **Chesworth, J.,** Anglicans and Islam in East Africa: The Diocese of Zanzibar and the Universities' Mission in Central Africa [1923–63] (231–243).

The Islamic Quarterly (London)

57. 2013/3
Karataş, A. Í., Divorce of Non-Muslims in a Muslim Community (183–198). – **House, Y. R., R. Hashim,** Media Politics and Islam: A Constructive Approach (199–216). – **Bashir, A.,** The Muslim Educational System in Pre-Colonial India (217–233). – **Solihin, S. M., M. S. bin Haji Ishak,** Integrated Education of Mohammad Natsir in Indonesia (235–248).

Islamochristiana (Roma)

39. 2013
McKeever, M., Christian Ethics. A Panoramic View (17–30). – **Zilio-Grandi, I.,** Return, Repentance, Amendment, Reform, Reconversion. A Contribution to the Study of Tawba in the Context of Islamic Ethics (71–91).

ITYOṬIS (Tigray)

1. 2011
Smidt, W. G. C., Preliminary Report on an Ethnohistorical Research among the Ch'aré People, a Hidden Ethnic Splinter Group in Western Tigray (102–125). – **Cochet, H.,** A New Perspective on Animal Traction in Ethiopian Agriculture (126–142).

Journal Asiatique (Paris)

301. 2013/1
Cantera, A., Talking with God: The Zoroastrian *ham.paršti* or Intercalation Ceremonies (85–138). – **McHugh, J.,** Hiding the Ravages of Time: On Hair Dyes and Going Grey in Medieval India (185–204).

Journal de la Science Finno-Ougrienne (Helsinki)

94. 2013
Baranova, V., Grammaticalization and Semantics of Complex Predicates in Kalmyk (9–35). – **Seesing, O.,** Subjektposition und Informationsstrukturierung in kalmückischen Adverbialnebensätzen (281–291).

Journal de la Société des Américanistes (Paris)

99. 2013/2
Martínez C., J. L., P. Martínez S., Narraciones andinas coloniales. Oralidad y visualidad en los Andes (41–81). – **Hirtzel, V.,** Les funérailles charognardes. Homicide, cannibalisme et sacrifice humain pour les Yurakaré [Amazonie bolivienne] (83–133). – **Nunes, E. S.,** O território das onças e a aldeia dos brancos: Lugar e perspectiva entre os Karajá de Buridina [Brasil central] (135–164). – **Valdovinos, M.,** Las dinámicas de clasificación y exposición de las colecciones etnográficas en el Museo Etnológico de Berlin a través de algunos ejemplos americanos (165–196).

Journal des anthropologues (Charenton-le-Pont)

130–131. 2012
Zoettl, 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).

132–133. 2013
Bédoucha, G., J.-L. Sabatier, Espace hydraulique, espace social dans les Hautes Terres malgaches. L'interdisciplinarité à l'épreuve du terrain (45–93). – **Lancaster, F., W. Lancaster,** Waters as Creative Forces for Social Relations in Ras Al-Khaimah Emirate (95–121). – **Aubriot, O.,** De la matérialité de l'irrigation. Réflexions sur l'approche de recherche utilisée (123–144). – **De Donato, A.,** Water Politics within the Palestinian Nation-State Building. The Case of the Dheisha Refugee Camp and the Bethlehem District [West Bank] (169–195).

Journal of African Languages and Linguistics (Berlin)

34. 2013/2
Devos, M., J. van der Auwera, Jespersen Cycles in Bantu: Double and Triple Negation (205–274). – **Yakpo, K.,** Wayward Daughter: Language Contact in the Emergence of Pichi [Equatorial Guinea] (275–299).

Journal of American Folklore (Champaign)

126. 2013/502
Sandell, D. P., Mexican Pilgrimage, Migration, and Discovery of the Sacred (361–384). – **Kaartinen, T.,** Handing Down and Writing Down: Metadiscourses of Tradition among the Bandanese of Eastern Indonesia (385–406). –

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Roberts, K., The Art of Staying Put: Managing Land and Minerals in Rural America (407–433). – **Kodish, D.,** Cultivating Folk Arts and Social Change [American Folklore Society Presidential Invited Plenary Address, October 2012] (434–454).

127. 2014/503
Jones, M. O., Dining on Death Row: Last Meals and the Crutch of Ritual (3–26). – **Glassie, H.,** War, Peace, and the Folklorist's Mission (72–81).

Journal of Anthropological Research (Albuquerque)

69. 2013/3
Dengah II, H. J. F., The Contract with God: Patterns of Cultural Consensus across Two Brazilian Religious Communities (347–372).

69. 2013/4
Druc, I., What Is Local? Looking at Ceramic Production in the Peruvian Highlands and Beyond (485–513). – **Solé, A., E. Allué, E. Carbonell,** Hearth-Related Wood Remains from Abric Romani Layer M [Capellades, Spain] (535–559).

70.2014/1
Stahl, A. B., Africa in the World: (Re)centering African History through Archaeology (5–33). – **Mallios, S.,** Spacial 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).

The Journal of Asian Studies (Cambridge)

72. 2013/4
Sen, R., Going Beyond Mere Accounting: The Changing Role of India's Auditor General (801–811). – **Osburg, J.,** JAS at AAS: Global Capitalisms in Asia: Beyond State and Market in China (813–829).

73. 2014/1
Jacobs, J. M., Nationalist China's "Great Game": Leveraging Foreign Explorers in Xinjiang, 1927–1935 (43–64). – **Kwon, N. A.,** Conflicting Nostalgia: Performing *The Tale of Ch'unhyang* (春香傳) in the Japanese Empire (113–141). – **Saito, K.,** Magic, *Shōjo*, and Metamorphosis: Magical Girl Anime and the Challenges of Changing Gender Identities in Japanese Society (143–164).

Journal of Contemporary Religion (London)

29. 2014/1
Guenther, K. M., Bounded by Disbelief: How Atheists in the United States Differentiate Themselves from Religious Believers (1–16). – **Jennings, M.,** Breaking Free to the Limit: Playing with Foucault, Otto, and Pentecostal Experience (33–45). – **Takhar, O. K.,** The Place of Scripture in the Trajectories of a Distinct Religious Identity among Ravidassias in Britain: *Guru Granth Sahib* or *Amritbani Guru Ravidass* (105–120).

The Journal of Pacific History (Canberra)

48. 2013/3
Anderson, R., Distant Daughters: Cook Islands Domestics in Wartime New Zealand, 1941–1946 (267–285). – **Firth, S.,** New Developments in the International Relations of Pacific Islands (286–293). – **Guthrie, K.,** Aviation Regionalism in the Pacific: A History (294–308).

48. 2013/4
Simmonds, A., Trading Sentiments: Friendship and Commerce in John Turnbull's Voyages [1800–1813] (369–385). – **Norton, R.,** Averting "Irresponsible Nationalism": Political Origins of Ratu Sukuna's Fijian Administration (409–428).

Journal of Religion in Africa (Leiden)

43. 2013/4
Dilger, H., D. Schulz, Politics of Religious Schooling: Christian and Muslim Engagements with Education in Africa (365–378). – **Stambach, A., A. C. Kwayu,** Take the Gift of My Child and Return Something to Me: On Children, Chagga Trust, and a New American Evangelical Orphanage in Mount Kilimanjaro (379–395). – **Skinner, D. E.,** Conversion to Islam and the Promotion of "Modern" Islamic Schools in Ghana (426–450).

44. 2014/1
Larsen, K., Bodily Selves: Identity and Shared Identities among Humans and Spirits in Zanzibar (5–27). – **Palombo, M.,** The Emergence of Islamic Liberation Theology in South Africa (28–61). – **Thurston, A.,** The Era of Overseas Scholarships: Islam, Modernization, and Decolonization in Northern Nigeria, c. 1954–1966 (62–91). – **Virtanen, T.,** Transforming Cattle into Blessings: The Moral Economy of Mbororo Pilgrimage (92–126).

The Journal of the Polynesian Society (Auckland)

122. 2013/2
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Timmer, J., The Threefold Logic of Papua-Melanesia: Constitution-Writing in the Margins of the Indonesian Nation-State (158–174). – **Cox, J.,** The Magic of Money and the Magic of State: Fast Money Schemes in Papua New Guinea (175–191). – **Myrttinen, H.,** Resistance, Symbolism, and the Language of Stateness in Timor-Leste (208–220).

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