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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-

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).

## Ethnography (London)

14. 2013/4

**Thiel, D.**, Builders, Bodies, and Bifurcations: How London Construction Workers “Learn to Labour” (412–430). – **Rupic, 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). – **Nazar-ska, G.**, Youth Cultures, the Orthodox-Church, and Nationalist Formations in Bulgaria Coexistence in the Post-modern Situations (179–191). – **Stefanović-Banović, M.**, Material Culture as a Source of Orthodox Christian Identity in Serbia at the End of the 20<sup>th</sup> and the Beginning of the 21<sup>st</sup> 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.-I. 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). – **Yuezh, 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 ethnischer 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). –

**Gruszczynska-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 Mojás (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). – **Sieveling, 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).



**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 Medieval 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.**

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 *Ijtihad* 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. İ.**, 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).

### ITYOPIS (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 kalmyckischen 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 Berlín a través de algunos ejemplos americanos (165–196).

### Journal des anthropologues (Charenton-le-Pont)

130–131. 2012

**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).

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). –

**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.**, 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).

### 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 Re-

ligious 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 Domesticity 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

**Hooper, S.**, "Supreme among the Valuables": Whale Teeth *Tabua*, Chieftainship, and Power in Eastern Fiji (103–166). – **Clunie, F.**, *Tapua*: "Polished Ivory Shrines" of Tongan Gods (161–210).

#### 122. 2013/3

**McAlister, A.**, **P. J. Sheppard**, **M. S. Allen**, The Identification of a Marquesan Adze in the Cook Islands (257–273). – **Bender, A.**, Two Accounts of Traditional Māngerevan Counting ... and How to Evaluate Them (275–287).

## Journal of the Royal Anthropological Institute (London)

19. 2013/4

**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).

20. 2014/1

**Yvnic, C.**, Temporal Dimensions of Selfhood: Theories of Person among the Suruí of Rondônia [Brazilian Amazon] (20–37). – **Gaibazzi, P.**, Visa Problem: Certification, Kinship, and the Production of “Ineligibility” in the Gambia (38–55). – **Bovensiepen, J.**, Words of the Ancestors: Disembodied Knowledge and Secrecy in East Timor (56–73). – **Naveh, D., N. Bird-David**, How Persons Become Things: Economic and Epistemological Changes among Nayaka Hunter-Gatherers (74–92).

## KAS Auslandsinformationen

(Sankt Augustin)

2013/10

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**Ramscar, M., M. Dye, S. M. McCauley**, Error and Expectation in Language Learning: The Curious Absence of

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**Mani, Z., V. Cova**, Hospitalité et culture locale : Deux atouts pour un tourisme responsable (11–25). – **Lounnas, D.**, Al Qaida au Maghreb Islamique et le trafic de drogue au Sahel (111–128).

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**Ellis, L., A. Lykins**, 2D:4D, Sexual Orientation, East versus West: Maybe It’s True the Twain Shall Never Meet [on Average] (115–150). – **Kirkegaard, E. O. W.**, Predicting Immigrant IQ from Their Countries of Origin, and Lynn’s National IQs: A Case Study from Denmark (151–167).

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**Templer, D. E.**, Biological and Cognitive Correlates of Murder and Attempted Murder in the Italian Regions (26–48). – **Apostolou, M.**, Parent-Offspring Conflict over Mating and the Evolution of Mating-Control Institutions (49–74).

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**Hoffmann, M. P.**, Labour Unionism in a Post-Conflict Context: Maoists, Unionists, and Formerly Bonded Labourers in an Urban Municipality in the Western Tarai (1–17)

2013/149

**Højbjerg, C. K., J. Knörr, A. Schroven**, The Interaction of Global and Local Models of Governance: New Configurations of Power in Upper Guinea Coast Societies (1–21).

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**Zavoretti, R.**, Be My Valentine: Bouquets, Marriage, and Middle Class Hegemony in Urban China (1–19).

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#### 143. 2013

**Keller, C., M. Teschler-Nicola**, Frakturen als Indikatoren für Gewalt und Grabstörungen – Möglichkeiten und Grenzen (113–130). – **Brinker, U., S. Flohr, J. Piek, A. Schramm, J. Orschiedt**, Die bronzezeitlichen Menschenreste aus dem Tollensetal, Mecklenburg-Vorpommern: Opfer eines gewaltsamen Konflikts? (131–147). – **Wilschke-Schrotta, K.**, Geböhrt, gesägt, geschabt – Schädeloperationen (Trepanationen) bei der latènezeitlichen Bevölkerung vom Dürrnberg bei Hallein, Österreich (149–167). – **Kirchengast, S.**, Sturzverletzungen als Folge des Gebrechlichkeitssyndroms und aus der Sicht der Evolutionsären Medizin und Human Life History (189–202). – **Steininger, H.**, Leidvoller Alltag – hilfreiche Praxis. Krankheiten und deren Heilung durch Heilerinnen und Heiler (211–230). – **Dosedla, H.**, Healing and Dealing with Injuries – Traditional Treatment Techniques in New Guinean Folk Medicine (285–294). – **Mückler-Liendl, R.**, Weibliche Genitalverstümmelung in Europa (307–320).

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**Gabelmann, O. U., A. Martinez**, Mobilität und Transport in den Anden. Moderne Karawanen und Analogien für prähistorische Handelssysteme in Bolivien (37–53). – **Poser, A. von**, Vorstellungen von Alter(n) – Zur sozialen und emotionalen Lebenssituation älterer Menschen in Papua-Neuguinea (79–90).

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#### 22. 2013/2

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**Van Rooyen, P.**, Namibia, African Art, and the International Market (89–103). – **Spargo, P.**, History of the Hoba Meteorite. Part I: Nature and Discovery; Part II: The News Spreads ...; Part III: Known and Loved by All ... (107–147). – **Jürgens, N.**, The Biological Underpinnings of Namib Desert Fairy Circles (151–180).

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**Berhorst, R.**, Der geheime Code der Inka. Der legendäre König Pachacútec regierte ein riesiges Reich. Nachrichten und Zahlen wurden damals auf Knotenschnüren gespeichert. Forscher versuchen nun, sie zu entschlüsseln (76–95).

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**Gorney, C., J. Bendiksen**, Die modernen Sklaven. Ob sie Wolkenkratzer bauen oder Touristen bedienen: Am Persischen Golf verdingen sich Gastarbeiter unter oft unmenschlichen Bedingungen (108–133).

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**Johnson, I., M. Yamashita**, Chinas alte Lebensader. Vor 1400 Jahren ließ Kaiser Yang den großen Kanal bauen, um Nord und Süd seines Reiches zu verbinden. Der Was-

serweg wird bis heute genutzt (98–113). – **McGrath, S., M. D. Tuttle**, Lockruf der Blüten. Fledermäuse sind in den Tropen unverzichtbare Bestäuber. Schallsignale aus speziell geformten Blättern führen sie auch im Dunklen ans Ziel (134–145).

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**Fiegl, A., C. Fréger**, Tradition ist Spitze. Die Dörfer der Bretagne waren berühmt für den Kopfputz und die Trachten ihrer Frauen. Heute pflegt eine neue Generation das alte Brauchtum (102–111).

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#### 83. 2013/3

**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). – **Myrntinen, H.**, Resistance, Symbolism, and the Language of Stateness in Timor-Leste (208–220).

#### 84. 2014/1

**Shapiro, W.**, Contesting Marshall Sahlins on Kinship (19–37).

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#### 41. 2013/3–4

**Wisnovsky, R.**, Avicennism and Exegetical Practice in the Early Commentaries on the *Ishārāt* (349–378). – **McGinnis, J.**, Pointers, Guides, Founts, and Gifts: The Reception of Avicennism Physics in the East (433–456). – **Ingalls, M. B.**, Reading the Sufis as Scripture through the *Sharḥ Mamzūj*: Reflections on a Late-Medieval Sufi Commentary (457–477).

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#### 55. 2014/3

**Andrews, K.**, From the “Bad Nigger” to the “Good Nigger”: An Unintended Legacy of the Black Power Movement (22–37). – **Baisley, E.**, Genocide and Constructions of Hutu and Tutsi in Radio Propaganda (38–59). – **Fekete, L.**, Europe against the Roma (60–70).

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#### 43. 2013/1

**Rivard, É.**, L’approche commune ou l’irrésistible élan vers une définition interethnique de la planification territoriale ? (25–38).

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#### 44. 2013/2

**Bassetti, C.**, Male Dancing Body, Stigma, and Normalising Processes. Playing with (Bodily) Signifieds/ers of Masculinity (69–92).

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#### 49. 2013/4

**Shearn, S.**, Moral Critique and Defence of Theodicy (439–458). – **Peels, R.**, Is Omniscience Impossible? (481–490). – **Stenmark, M.**, Religious Naturalism and Its Rivals (529–550). – **McDonough, R.**, Religious Fundamentalism: A Conceptual Critique (561–579).

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**Eilbaum, L.**, Familia, justicia et moralidades en el conurbano bonaerense (7–35). – **Gomes Victoria, C., A. Leite Ruas-Neto**, Querem matar os “últimos Charruas”: Sofrimento social e a “luta” dos indígenas que vivem nas cidades (37–59). – **Cavignac, J. A.**, O americanismo visto do *Musée de l’Homme*: Etnografia e internacionalismo científico – o exemplo da Amazônia (110–140).

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**Del Valle, C.**, La interculturalidad como llamada y horizonte de misión para la vida religiosa (283–300). – **Kleden, P. B.**, *Teologi Terlibat*. Involved Theology, Involving Theology – Doing Theology in Indonesia (301–320). – **Malipurathu, T.**, Faith that Engenders Hope and Audacity – Images from the Annals of the Early Church (321–340). – **Steffen, P. B.**, L'AsIPA – Un nuovo modo di essere Chiesa in Asia (356–362).

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