

# Zeitschriftenschau

## Acta Orientalia (Delhi)

72. 2011

**Cacopardo, A. S.**, Are the Kalasha Really of Greek Origin? The Legend of Alexander the Great and the Pre-Islamic World of the Hindu Kush (47–91). – **Hansen, D.**, *Piri-Muridi* in the Twin Cities of Islamabad and Rawalpindi, Pakistan (93–148). – **Čašule, I.**, The Indo-European Etymology of Burushaski ---*skir* “Father-in-Law” and ---*skus* “Mother-in-Law” (159–178).

73. 2012

**Haidar, O.**, The Poetics in the Iraqi War: Between Discursive Conflicts and Diasporic Discourse (17–34). – **Rajarajan, R. K. K.**, Antiquity of the *divyakṣetras* in Pāṇḍināḍu (59–103). – **Sandahl, S.**, The Seven Oceans of the *Purānas* and Elsewhere (151–172). – **Shlapentokh, D.**, Afanasiy Nikitin’s Journey Beyond the Three Seas: An Orthodox Russian in Medieval India (173–192).

## Africa (Edinburgh)

84. 2014/3

**David, N.**, Patterns of Slaving and Prey-Predator Interfaces in and around the Mandura Mountains [Nigeria and Cameroon] (371–397). – **Wilmsen, E. N.**, Myths, Gender, Birds, Beads: A Reading of Iron Age Hill Sites in Interior Southern Africa (398–423).

## African Affairs (Oxford)

113. 2014/451

**Steinberg, J.**, Policing, State Power, and the Transition from Apartheid to Democracy: A New Perspective (173–191). – **Beswick, D.**, The Risks of African Military Capacity Building: Lessons from Rwanda (212–231). – **Chakravarty, A.**, Navigating the Middle Ground: The Political Values of Ordinary Hutu in Post-Genocide Rwanda (232–253). – **Gagliardone, I.**, New Media and the Developmental State in Ethiopia (279–299).

113. 2014/452

**Ndjio, B.**, “Magic Body” and “Cursed Sex”: Chinese Sex Workers as “Bitch-Witches” in Cameroon (370–386). – **LeVan, A. C., J. Olubowale**, “I Am Here until Development Comes”: Displacement, Demolitions, and Property

Rights in Urbanizing Nigeria (387–408). – **Di Nunzio, M.**, “Do not Cross the Red Line”: The 2010 General Elections, Dissent, and Political Mobilization in Urban Ethiopia (409–430). – **Gibbs, T.**, Becoming a “Big Man” in Non-Liberal South Africa: Migrant Masculinities in the Minibus-Taxi Industry (431–448).

113. 2014/453

**Dawson, H. J.**, Patronage from Below: Political Unrest in an Informal Settlement in South Africa (518–537). – **Fourie, E.**, Model Students: Policy Emulation, Modernisation, and Kenya’s Vision 2030 (540–562). – **Cooper-Knock, S.-J.**, Policing in Intimate Crowds: Moving beyond “the Mob” in South Africa (563–582). – **Cooper, E.**, Students, Arson, and Protest Politics in Kenya: School Fires as Political Action (583–600).

## African Arts (Oxford)

47. 2014/3

**Apotos, M.**, Objects of Belief from the Vatican: Art of Africa, Oceania, and the Americas. De Young Museum, San Francisco (76–79).

## African and Asian Studies (Leiden)

13. 2014/1–2

**Nung Wong, P., G. Kieh, Jr.**, The Small Powers in World Politics: Contours of an African-Asian Critical Realism (13–32). – **Chan, G.**, China and Small States in Food Security Governance (59–79). – **Misalucha, C. G.**, The Language of Security in Philippine-US Relations (121–146). – **Chou, B.**, Perceived Threats and Governing Capacity: Building National Identities in Post-Colonial Singapore and Macao (147–166).

13. 2014/3

**Hwang, K.-D.**, Korea’s Soft Power as an Alternative Approach to Africa in Development Cooperation: Beyond Economic Interest-led Perspectives of Korea-Africa Relations? (249–271). – **Alsaleh, A.**, The Impact of Community Structural Instability on Bedoon and Suicidal Behavior in Kuwait (272–290). – **Bereketeab, R.**, Environmental Change, Conflict, and Problems of Sustainable Development in the Horn of Africa (291–314).

**Afrique contemporaine (Paris)**

247. 2013/4

**Habchi, L., L. Martinet**, Ambitions et réalités d'un groupe d'influence (13–30). – **Soulé-Kohndou, F.**, L'Afrique du Sud dans la relation BRICS-Afrique (31–43).

249. 2014/1

**Afane, A., L. Gagnol**, Convoitises et conflits entre ressources pastorales et extractives au Nord-Niger (53–68).

**Almogaren (Wien)**

44–45. 2013–2014

**Bednarik, R.-G.**, Archaeology and Rock Art Science (57–72). – **Lambert, A. F.**, Megaliths and Early Mezcala Urban Tradition of Mexico (135–145).

**American Anthropologist (Berkeley)**

116. 2014/1

**Moberg, M.**, Certification and Neoliberal Governance: Moral Economies of Fair Trade in the Eastern Caribbean (8–22). – **Oka, R. C.**, Coping with the Refugee Wait: The Role of Consumption, Normalcy, and Dignity in Refugee Lives at Kakuma Refugee Camp, Kenya (23–37). – **Ortiz, H.**, The Limits of Financial Imagination: Free Investors, Efficient Markets, and Crisis (38–50). – **Cavanaugh, J. R., S. Shankar**, Producing Authenticity in Global Capitalism: Language, Materiality, and Value (51–64). – **Chenoweth, J. M.**, Practicing and Preaching Quakerism: Creating a Religion of Peace on a Slavery-Era Plantation (94–109).

116. 2014/2

**Sylvain, R.**, Essentialism and the Indigenous Politics of Recognition in Southern Africa (251–264). – **Thiranagama, S.**, Making Tigers from Tamils: Long-Distance Nationalism and Sri Lankan Tamils in Toronto (265–278). – **Shneiderman, S.**, Reframing Ethnicity: Academic Tropes, Recognition beyond Politics, and Ritualized Action between Nepal and India (279–295). – **Ives, S.**, Up-rooting “Indigeneity” in South Africa’s Western Cape: The Plant that Moves (310–323).

116. 2014/3

**Roscoe, P.**, A Changing Climate for Anthropological and Archaeological Research? Improving the Climate-Change Models (535–548). – **Berman, E.**, Holding on: Adoption, Kinship Tensions, and Pregnancy in the Marshall Islands (578–590). – **Mattison, S. M., B. Scelza, T. Blumenfeld**, Paternal Investment and the Positive Effects of Fathers among the Matrilineal Mosuo of Southwest China (591–610). – **Endres, K. W.**, Making Law: Small-Scale Trade and Corrupt Exceptions at the Vietnam-China Border (611–625).

**American Ethnologist (Berkeley)**

41. 2014/2

**Lutz, C.**, The U.S. Car Colossus and the Production of Inequality (232–245). – **Cole, J.**, The *téléphone malgache*: Transnational Gossip and Social Transformation among Malagasy Marriage Migrants in France (276–289). – **Bovensiepen, J.**, Installing the Insider “Outside”: House Reconstruction and the Transformation of the Binary Ideologies in Independent Timor Leste (290–304).

41. 2014/3

**Cullen Dunn, E., M. S. Bobick**, The Empire Strikes Back: War without War and Occupation without Occupation in the Russian Sphere of Influence (405–413). – **Phillips, S. D.**, The Women’s Squad in Ukraine’s Protests: Feminism, Nationalism, and Militarism on the Maidan (414–426). – **Coleman, L.**, Infrastructure and Interpretation: Meters, Dams, and State Imagination in Scotland and India (457–472). – **Klumbytė, N.**, Of Power and Laughter: Carnavalesque Politics and Moral Citizenship in Lithuania (473–490).

**L'Année sociologique (Paris)**

64. 2014/1

**Heurtin, J.-P.**, L'autorité du présent. Essai de reconstruction du concept de charisme de fonction (123–169). – **Chazel, F.**, La société wébérienne de la domination revisitée. À propos d'un ouvrage de Stefan Breuer, “*Herrschaft*” in *der Soziologie Max Webers* (171–190). – **Bruhns, H.**, Économie et érotisme: Afinités électives ou sélectives. À propos d'un ouvrage de Michel Lallement, *Tensions majeures, Max Weber, l'économie, l'érotisme* (191–204). – **Duran, P.**, Cage d'acier ou nécessité de fer, peut-on parler d'un marxisme wébérien ? À propos d'un ouvrage de Michael Löwy, *La cage d'acier, Max Weber et le marxisme wébérien* (205–214).

64. 2014/2

**Aschauer, W.**, Societal Well-Being in Europe. From Theoretical Perspectives to a Multidimensional Measurement (295–330).

**Anthropological Theory (London)**

14. 2014/1

**Keane, W.**, Affordances and Reflexivity in Ethical Life: An Ethnographic Stance (1–26). – **Schwarz Wentzer, T.**, “I Have Seen Königsberg Burning”: Philosophical Anthropology and the Responsiveness of Historical Experience (27–48). – **Erdman Vigh, H., D. Brehm Sausdal**, From Essence Back to Existence: Anthropology beyond the Ontological Turn (49–73). – **Conrad, K.**, Dwelling in the Place of Devastation: Transcendence and the Everyday in Recovery from Trauma (74–91).

14. 2014/2

**Schram, R.**, Only the Names Have Changed: Dialectic and Differentiation of the Indigenous Person in Papua New Guinea (133–152). – **Kallinen, T.**, Christianity, Fe-

tishism, and the Development of Secular Politics in Ghana: A Dumontian Approach (153–161). – **Rio, K.**, Melanesian Egalitarianism: The Containment of Hierarchy (169–190). – **Stasch, R.**, Primitivist Tourism and Romantic Individualism: On the Values in Exotic Stereotyping about Cultural Others (191–214). – **Siikala, J.**, Hierarchy and Power in the Pacific (215–230).

#### 14. 2014/3

**Cassaniti, J. L., J. R. Hickman**, New Directions in the Anthropology of Morality (251–262). – **Beldo, L.**, The Unconditional “Ought”: A Theoretical Model for the Anthropology of Morality (263–279). – **Eberhardt, N.**, Piaget and Durkheim: Competing Paradigms in the Anthropology of Morality (301–316). – **Hickman, J. R.**, Ancestral Personhood and Moral Justification (317–335). – **Wong, D. B.**, Integrating Philosophy with Anthropology in an Approach to Morality (336–355).

### Anthropologie et sociétés (Québec)

#### 38. 2014/1

**Alvarez-Pereyre, F.**, Linguistique, anthropologie, ethnomusicologie: Regards croisés (47–61). – **During, J.**, Pour une déconstruction des corpus musicaux canoniques d’Asie intérieure (63–84). – **Chemillier, M., J. Pouchelon, J. André, J. Nika**, La contramétricité dans les musiques traditionnelles africaines et son rapport au jazz (105–137). – **Helmlinger, A.**, Pourquoi faire simple quand on peut faire compliqué ? Topologie et diffusion du *double tenor pan* [Trinidad et Tobago] (139–166). – **Fernando, N., H. Egermann, L. Chuen, B. Kimbembé, S. E. McAdams**, Musique et émotion. Quand deux disciplines travaillent ensemble à mieux comprendre le comportement musical humain (176–191).

#### 38. 2014/2

**Tisseau, V.**, Madagascar: Une île métisse sans métis ? La catégorie “métis” et son contournement dans les Hautes Terres centrales de Madagascar pendant la période coloniale [1896–1960] (27–44). – **Pourchez, L.**, Métissage, multi-appartenance, créolité à l’Île de la Réunion (45–66). – **Schuft, L.**, Devenir “demi” en Polynésie française. Les enjeux de l’ethnicité du statut socioéconomique et du genre (67–88).

### Anthropology Today (London)

#### 30. 2014/3

**Bobick, M. S.**, Separatism Redux: Crimea, Transnistria, and Eurasia’s *de facto* States (3–8). – **Richards, N.**, The Death of Right-to-Die Campaigners (14–17). – **Porroche-Escudero, A.**, The “Invisible Scars” of Breast Cancer Treatments (18–21).

### Archipel (Paris)

#### 87. 2014

**Siegel, J. T.**, Victory without Surrender: The Jihad in Aceh (29–62).

### Archiv (Wien)

#### 61–62. 2014

**Lotha, A.**, Have You Accepted Religion or Are You a Rice Beer Drinker? [Christianity and Modernization of Naga Tribes in Colonial India] (83–94). – **Bündlmayer, C.**, Gottheit, Museumsstück oder beides? Zur Wahrnehmung hindu-buddhistischer Götterbilder im Kontext der Kumbheśvara-Tempelanlage und des Pata Museums in Nepal (95–115). – **Marschall, W.**, Zwei emblematische Paneele in einem Haus in Süd-Nias [Indonesien] (117–132). – **Brauer-Benke, B.**, Pluriarcs in the Sub-Saharan Africa Collection of the Weltmuseum Wien (151–158).

#### 63–64. 2014

**Feest, C.**, The Ethnographic Collection of Johann Natterer and the Other Austrian Naturalists in Brazil. A Documentary History (61–95). – **Augustat, C.**, In the Shadow of Johann Natterer. Johann Emanuel Pohl’s Ethnographic Collection (97–107). – **Bujok, E., J. Helbig**, The “Brazilian-Bavarian Expedition” of Spix and Martius (109–131). – **Schlothauer, A.**, Mundurucu and Apiaká Featherwork in the Johann Natterer Collection (133–161). – **Adelaar, W. F. H., H. B. Brijnen**, Johann Natterer’s Linguistic Heritage (162–175).

### Archives de sciences sociales des religions (Paris)

#### 59. 2014/166

**Cantillon, A.**, Blaise Pascal ou la séparation béante (35–45).

#### 59. 2014/167

**Luckmann, T.**, Rétrécissement de la transcendance, diffusion du religieux? (31–46). – **Krech, V.**, La religiosité comme seuil. Pertinence contemporaine de la théorie de la religion de Georg Simmel (61–80).

### Arctic Anthropology (Madison)

#### 51. 2014/1

**Vladimirova, V.**, “It Is Not Our Reindeer but Our Politicians that Are Wild”: Contests over Reindeer and Categories in the Kola Peninsula, Northwestern Russia (24–40). – **Pasda, C.**, Regional Variation in Thule and Colonial Caribou Hunting in West Greenland (41–76).

### The Artefact (Melbourne)

#### 35. 2012

**Rhea, Z. M.**, Knowing Country, Knowing Food: Food Security and Aboriginal-Settler Relations in Victoria (17–28). – **Cahir, F.**, *Murnong*: Much More than a Food (29–39). – **Hercus, L.**, Trees from the Dreaming (40–49). – **Nash, D.**, “Heritage Knowledge”: Indigenous People and Fibre Plants on the NSW South Coast (50–58). – **Atchison, J., L. Head**, Yam Landscapes: The Biogeography

and Social Life of Australian *Dioscorea* (59–74). – **Fulgagar, R., L. Wallis**, Usewear and Phytoliths on Bedrock Grinding Patches, Pilbara, North-Western Australia (75–87).

### Asiatische Studien – Études asiatiques (Berlin)

68. 2014/2

**Rudolph, U., C. Uehlinger**, Positionen aktueller Mohammed-Forschung (433–437). – **Nagel, T.**, Der Weg zum geschichtlichen Mohammed (453–468). – **Schoeler, G.**, Tilman Nagels “‘Authentizität’ in der Leben-Mohammed-Forschung”. Eine Antwort (469–496).

### The Australian Journal of Anthropology (Sydney)

25. 2014/1

**Spark, C.**, An Oceanic Revolution? *Stella* and the Construction of New Femininities in Papua New Guinea and the Pacific (54–72).

### Autrepart (Bondy)

67–68. 2013

**Debonneville, J.**, De la lutte contre la vulnérabilité aux transferts d’argent. La migration des travailleuses domestiques au prisme du dispositif migratoire philippin (69–85). – **Gruntz, L.**, Poules aux œufs d’or, petits patrons ou pigeons ? Usages et mésusages de l’argent des émigrés de retour du Golfe au Caire (173–192). – **Rebai, N.**, Quand l’argent de la migration change la donne : Développement agricole et dynamique foncière dans une localité de la province andine de l’Azuya [Équateur] (193–212).

### Azania (Nairobi)

49. 2014/2

**Giblin, J. D.**, Toward a Politicised Interpretation Ethic in African Archaeology (148–165). – **Mehari, A. G., P. R. Schmidt, B. B. Mapunda**, Knowledge about Archaeological Field Schools in Africa: The Tanzania Experience (184–202). – **Ndlovu, N.**, Contract Archaeology in South Africa: Some Ethical Concerns (203–217).

### Berliner Blätter (Berlin)

65. 2014

**Bojadžijew, M., R. Römhild**, Was kommt nach dem “transnational turn”? Perspektiven für eine kritische Migrationsforschung (10–24). – “Von der Notwendigkeit und Unmöglichkeit von Kategorien”. Ein Gespräch zur aktuellen kritischen Analyse von Rassismus zwischen Manuela Bojadžijew, Urmila Goel, Serhat Karakayali,

Doris Liebscher, Nora Sternfeld und Ceren Türkmen (25–44). – **Lehnert, K., B. Lemberger**, Mit Mobilität aus der Sackgasse der Migrationsforschung? Mobilitätskonzepte und ihr Beitrag zu einer kritischen Gesellschaftsforschung (45–61). – **Leutloff-Grandits, C.**, Migrantisierung und Entmigrantisierung der Familie. Ein kritischer Blick auf Migration aus dem Kosovo in die EU (62–76). – **Karakayali, J., B. zur Nieden**, Klasseneinteilungen. Zur Geschichte und Gegenwart von Segregation an Berliner Grundschulen (77–93). – **Fontanari, E., J. Karpenstein, N. V. Schwarz, S. Sulimma**, “Kollaboratives Forschen” als Methode im Handlungsfeld Flucht und Migration (111–129).

66. 2014

**Bister, M. D., J. Niewöhner** [Hrsg.], Alltag in der Psychiatrie im Wandel. Ethnographische Perspektiven auf Wissen, Technologie und Autonomie (22–166).

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

77. 2014/1

**Griffiths, A.**, Written Traces of the Buddhist Part: *Mantras* and *dhāraṇīs* in Indonesian Inscriptions (137–194).

77. 2014/2

**Bond, K.**, Of Saints and Blood: The Narita Buddhist Sword Cult in Edo Japan (313–335).

### Cahiers d’Études africaines (Paris)

54. 2014/1–2

**Mazzocchetti, J.**, Le “diplôme-visa”: Entre mythe et mobilité. Imaginaires et migrations des étudiants et diplômés burkinabè (49–80). – **Uberti, S. Degli**, Victims of Their Fantasies of Heroes for a Day? Media Representations, Local History, and Daily Narratives on Boat Migrations from Senegal (81–113).

54. 2014/3

**Macdonald, P.**, Tant de sang coulera en ruisseaux: Sources orales et écrites et la Stéréotype du Nuer belliqueux [Soudan] (521–664). – **Coulibaly, A.**, “Ah bon ! C’est ça donc ton secret !” Pratique contraceptive, émergence de nouveaux rapports au corps et à la sexualité au Mali (665–684). – **Mayneri, A. C.**, Ngoutidé, “l’illuminé de Lioua”. Destruction de fétiches et représentations de la sorcellerie en Centrafrique (739–768). – **Tymowski, M.**, Death and Attitudes to Death at the Time of Early European Expeditions to Africa [15th Century] (787–811).

### Cambridge Anthropology (Cambridge)

32. 2014/1

**Caduff, C.**, Sick Weather Ahead: On Data-Mining, Crowd-Sourcing, and White Noise (32–46). – **Meinert, L., S. Reynolds White**, Epidemic Projectification: AIDS

Responses in Uganda as Event and Process (77–91). – **Seeberg, J.**, The Event of DOTS and the Transformation of the Tuberculosis Syndemic in India (95–113).

### Catalyst (Goroka)

43. 2013/1

**Urame, J.**, Understanding the Dynamics of Indigenous Knowledge through Western Education (22–38). – **Himawai, P.**, The Catholic Church HIV/AIDS Ministry in PNG: The National Catholic AIDS Office (NCAO) Strategic Plan 2011–2016 (39–63).

43. 2013

**Zocca, F.**, Proclamation of Christ in the Context of Traditional Melanesian Cultures (154–169). – **Orathinkal, J.**, Culture, Gender, and Education on Moral Reasoning (181–193).

44. 2014/1

**Kuman, G.**, What Makes Men in HIV Positive Relationships More or Less Likely to Access HIV Services? (5–21). – **Zocca, F.**, Towards Refugee Camp: An Update after 19 Years (22–40).

### Central Asiatic Journal (Wiesbaden)

56. 2012–2013

**Kim, L. E.**, Saints for Shamans? Culture, Religion, and Borderland Politics in Amuria from Seventeenth to Nineteenth Centuries (169–202).

### Cibedo-Beiträge (Frankfurt)

2014/1

**Jahn, S. J.**, Zur (Un-)Möglichkeit “islamischer Seelsorge” im deutschen Justizvollzug (20–25).

### Comparativ (Leipzig)

23. 2013/4–5

**Rörich, L.**, Decentring Feminist Internationalisms: Indian and International Women’s Organizations between the World Wars (47–67). – **Prinz, C.**, Between “Local Knowledge” and “Global Reach”: Diarrhoeal Diseases Control and the International Health Agenda (93–117). – **Murphy, C. N.**, Globalizing Standardization: The International Organisation for Standardization (137–153).

23. 2013/6

**Grüner, F.**, “The Chicago of the East”: The Cross-Border Activities and Transnational Biographies of Adventurers, Shady Characters, and Criminals in the Cosmopolitan City of Harbin (52–75). – **Auberer, B.**, “The Ultimate Backroom-Boy”: The Border-Crossing Career of Joseph Vivian Wilson in the League of Nations Secretariat (76–99).

24. 2014/1

**Couperus, S.**, A Historical Take on Agency and Institutional Change: The Case of National Advisory Councils in Inter-War Western Europe and the Netherlands (18–34).

### Comparative Sociology (Leiden)

13. 2014/2

**Abrutyn, S.**, Religious Autonomy and Religious Entrepreneurship: An Evolutionary-Institutionalist’s Take on the Axial Age (105–134). – **Hunter, M. A.**, Ecologies, Post-Modern Urbanisms, and Symbolic Economies: A Comparative Assessment of American Urban Sociology (185–214).

13. 2014/3

**Marsh, R. M.**, Modernization Theory, Then and Now (261–283).

13. 2014/4

**Kollmeyer, C.**, Income Inequality in Advanced Capitalism: How Protective Institutions can Promote Egalitarian Societies (419–444). – **Dias, F.**, Racial Articulation and Labor in the 19<sup>th</sup> Century Brazil (445–481). – **Capucha, L., P. Estêvão, A., Calado, A. R. Capucha**, The Role of Stereotyping in Public Policy Legitimation: The Case of the PIGS Label (482–502). – **Osei, A.**, From Conflict to Consensus? Elite Integration and Democracy in Ghana (502–530).

### Comparative Studies in Society and History (Cambridge)

56. 2014/3

**Robbins, J., B. B. Schieffelin, A. Vilaça**, Evangelical Conversion and the Transformation of the Self in Amazonia and Melanesia: Christianity and the Revival of Anthropological Comparison (559–590). – **Menchik, J.**, Productive Intolerance: Godly Nationalism in Indonesia (591–621). – **Özgül, C.**, Legally Armenian: Tolerance, Conversion, and Name Change in Turkish Courts (622–649). – **Bowie, K.**, The Saint with India’s Sword: Khruubaa Srivichai and Buddhist Millenarianism in Northern Thailand (681–713).

### Contributions to Indian Sociology (New Delhi)

48. 2014/2

**Ibrahim, F.**, Intimate Gifts and “Bad” Deaths: Reflections on Organ Transplants, State, and Society in Gujarat (165–190). – **Agrawal, A.**, Situation Marriage Payments: Bride-Price and Dowry among the Bedias of North India (223–247).

## Culture and Religion (Abingdon)

15. 2014/2

**Kontosits, M.**, The Queer Life of Christian Exceptionalism (158–165). – **Perry, B.**, Towards an Ontogenesis of Queerness and Divinity: Queer Political Theology and Terrorist Assemblages (177–186). – **Corbett, R. R.**, Meta-Data, Same-Sex Marriage, and the Making of “Terrorists” (187–197). – **Puar, J. K.**, Reading Religion Back into *Terrorist Assemblages*: Author’s Response (198–210).

## Current Anthropology (Chicago)

55. 2014/2

**Andersson, C., A. Törnberg, P. Törnberg**, An Evolutionary Developmental Approach to Cultural Evolution (154–174). – **Nakassis, C. V.**, Suspended Kinship and Youth Sociality in Tamil Nadu, India (175–199).

55. 2014/3

**Bessire, L.**, The Rise of Indigenous Hypermarginality: Native Culture as a Neoliberal Politics of Life (276–295). – **Caduff, C.**, Pandemic Prophecy, or How to Have Faith in Reason (296–315). – **Jindra, M.**, The Dilemma of Equality and Diversity (316–334).

55. 2014/4

**Rudiak-Gould, P.**, Climate Change and Accusation: Global Warming and Local Blame in a Small Island State (365–386). – **Cieri, R. L., S. E. Churchill, R. G. Franciscus, J. Tan, B. Hare**, Craniofacial Feminization, Social Tolerance, and the Origins of Behavioral Modernity (419–443). – **Wutich, A., A. Brewis**, Food, Water, and Scarcity: Toward a Broader Anthropology of Resource Insecurity (444–468).

## Droit et Cultures (Paris)

67. 2014/1

**Dara, K. S.**, Castes, tribunaux et droit : Approches critiques du conservatisme judiciaire (19–48).

## Ethnic and Racial Studies (Abingdon)

37. 2014/4

**Rashid, N.**, Giving the Silent Majority a Stronger Voice? Initiatives to Empower Muslim Women as Part of the UK’s “War on Terror” (589–604). – **Kim, H.**, “No Caps, No Coconuts, No All-Male Groups” ... The Regulation of Asians in London Clubs (636–651). – **Ramírez, C.**, “It’s Not How It Was”: The Chilean Diaspora’s Changing Landscape of Belonging (668–684).

37. 2014/5

**Hughey, M. W.**, White Backlash in the “Post-Racial” United States (721–730). – **Gallagher, C. A.**, “Blacks, Jews, Gays, and Immigrants Are Taking Over”: How the

Use of Polling Data Can Distort Reality, and Perpetuate Inequality among Immigrants (731–736).

37. 2014/6

**Bohman, A., M. Hjerm**, How the Religious Context Affects the Relationship between Religiosity and Attitudes toward Immigration (937–957). – **Clerge, O.**, Balancing Stigma and Status: Racial and Class Identities among Middle-Class Haitian Youth (958–977). – **Sunier, T.**, Domesticating Islam: Exploring Academic Knowledge Production on Islam and Muslims in European Societies (1138–1155).

37. 2014/7

**Benton, G., E. T. Gomez**, Belonging to the Nation: Generational Change, Identity, and the Chinese Diaspora (1157–1171). – **Zhou, M.**, Segmented Assimilation and Socio-Economic Integration of Chinese Immigrant Children in the USA (1172–1183). – **Ang, I.**, Beyond Chinese Groupism: Chinese Australians between Assimilation, Multiculturalism, and Diaspora (1184–1196). – **Yeh, D.**, Contesting the “Model Minority”: Racialization, Youth Culture, and “British Chinese” / “Oriental” Nights (1197–1210). – **Gabriel, S. P.**, “After the Break”: Re-Conceptualizing Ethnicity, National Identity, and “Malaysian-Chinese” Identities (1211–1220).

37. 2014/8

**Sturgis, P., I. Brunton-Smith, J. Kuha, J. Jackson**, Ethnic Diversity, Segregation, and the Social Cohesion of Neighbourhoods in London (1286–1309). – **Fletcher, T., K. Spracklen**, Cricket, Drinking, and Exclusion of British Pakistan Muslims? (1319–1327).

37. 2014/9

**Montsion, J. M.**, Chinese Ethnicities in Neoliberal Singapore? State Designs and Dialect(ical) Struggles of Community Associations (1485–1504). – **Farris, S. R., S. de Jong**, Discontinuous Intersections: Second-Generation Immigrant Girls in Transition from School to Work (1505–1525). – **Jeong, Y.-J., H.-K. You, Y. I. Kwon**, One Family in Two Countries: Mothers in Korean Transnational Families (1546–1564).

37. 2014/11

**Weitzer, R.**, The Puzzling Neglect of Hispanic Americans in Research on Police-Citizen Relations (1995–2013). – **Stapleton, K., J. Wilson**, Conflicting Categories? Women, Conflict, and Identity in Northern Ireland (2071–2091).

37. 2014/12

**Cousin, B., S. Chauvin**, Globalizing Forms of Elite Sociability: Varieties of Cosmopolitanism in Paris Social Clubs (2209–2225). – **Sezneva, O.**, Pirate Cosmopolitanism and the Transnational Consciousness of the Entertainment Industry (2226–2242). – **Vora, N.**, Between Global Citizenship and Qatarization: Negotiating Qatar’s New Knowledge Economy within American Branch Campuses (2243–2260).

37. 2014/13

**Vargas, N.**, Off White: Colour-Blind Ideology at the

Margins of Whiteness (2281–2302). – **Dumbrava, C.**, External Citizenship in EU Countries (2340–2360). – **Schuetts, A. M.**, “It’s almost Like White Supremacy”: Interracial Mixed-Status Couples Facing Racist Nativism (2438–2456). – **Tate, S. A.**, Racial Affective Economies, Disalienation and “Race Made Ordinary” (2475–2499).

### 37. 2014/14

**Cresswell, C., K. A. Whitehead, K. Durrheim**, The Anatomy of “Race Trouble” in Online Interactions (2512–2528). – **Jones, D.**, Diaspora Identification and Long-Distance Nationalism among Tamil Migrants of Diverse State Origins in the UK (2547–2563). – **Röder, A.**, Explaining Religious Differences in Immigrants’ Gender Role Attitudes: The Changing Impact of Origin Country and Individual Religiosity (2615–2635).

## Ethnographisch-Archäologische Zeitschrift (Münster)

### 53. 2012/1–2

**Pfeifer, S.**, Überlegungen zum organischen Gerätetyp “Vorschaft” des europäischen Magdalénien (35–49). – **Eyifa-Dzidzienyo, G. A. M.**, Social Construction and the Invisible Gender Roles in Talensi House Construction (86–101).

## Ethnography (London)

### 15. 2014/2

**Wellgraf, S.**, Facing Contempt: Dealing with Exclusion among Berlin Hauptschüler (160–183). – **Brown, T. M., E. M. de Casanova**, Representing the Language of “Other”: African American Vernacular English in Ethnography (208–231).

### 15. 2014/3

**Hoffman, D., M. Tarawalley Jr.**, Frontline Collaborations: The Research Relationship in Unstable Places (291–310). – **Holmberg, D.**, Ethnographic Agency, Field Assistants, and the Rise of Cultural Activism in Nepal (311–330). – **Middleton, T., E. Pradhan**, Dynamic Duos: On Partnership and the Possibilities of Postcolonial Ethnography (355–374).

## Ethnohistory (Durham)

### 61. 2014/2

**López, J. F.**, Indigenous Commentary on Sixteenth-Century Mexico City (253–275).

### 61. 2014/3

**Kiel, D.**, Competing Visions of Empowerment: Oneida Progressive-Era Politics and Writing Tribal Histories (419–444). – **Remes, J.**, Mi’kmaq in the Halifax Explosion of 1917: Leadership, Transience, and the Struggle for Land Rights (445–466). – **Premo, B.**, Felipa’s Braid: Women, Culture, and the Law in Eighteenth-Century Oaxaca (497–523). – **Athayde, S., M. Schmink**, “Adap-

tive Resistance”, Conservation, and Development in the Brazilian Amazon: Contradictions of Political Organization and Empowerment in the Kaiabi Diaspora (549–574).

## Ethnologia Europaea (Copenhagen)

### 44. 2014/1

**Nielsen, N. J., M. Sandberg**, Between Social Dumping and Social Protection. The Challenge of Creating Orderly Working Conditions among Polish Circular Migrants in the Copenhagen Area, Denmark (23–37). – **Lassen, A. J.**, Billiards, Rhythms, Collectives. Billiards at a Danish Activity Centre as a Culturally Specific Form of Active Ageing (57–74).

## Ethnologia Scandinavica (Stockholm)

### 44. 2014

**Tveit, E.-M.**, Knowing the Patient? A Discussion of Person-centred Care and Staff Culture at Norwegian Nursing Homes. (75–88).

## Ethos (Berkeley)

### 42. 2014/1

**Parish, S. M.**, Between Persons: How Concepts of the Person Make Moral Experience Possible (31–50). – **Garcia, A.**, The Promise: On the Morality of the Marginal and the Illicit (51–64). – **Willen, S. S.**, Plotting a Moral Trajectory, *Sans Papiers*: Outlaw Motherhood as Inhabitable Space of Welcome (84–100). – **Desjarlais, R.**, Liberation upon Hearing: Voice, Morality, and Death in a Buddhist World (101–118).

### 42. 2014/2

**Gammeltoft, T. M.**, Toward an Anthropology of the Imaginary: Specters of Disability in Vietnam (153–174). – **Hollan, D.**, From Ghosts to Ancestors (and Back Again): On the Cultural and Psychodynamic Mediation of Selfscapes (175–197). – **Manago, A. M., P. M. Greenfield, J. L. Kim, L. M. Ward**, Changing Cultural Pathways through Gender Role and Sexual Development: A Theoretical Framework (198–221).

### 42. 2014/3

**Mawyer, A., R. Feinberg**, Senses of Spaces: Multiplying Models of Spatial Cognition in Oceania (243–252). – **Bennardo, G.**, Space and Culture: Giving Directions in Togo (253–276). – **Feinberg, R.**, Multiple Models of Space and Movement on Taumako, a Polynesian Island in the Southeastern Solomons (302–331). – **Genz, J.**, Complementarity of Cognitive and Experiential Ways of Knowing the Ocean in Marshallese Navigation (332–351). – **Ammarell, G.**, Shared Space, Conflicting Perceptions, and the Degradation of an Indonesian Fishery (352–375). – **Shore, B.**, A View from the Islands: Spatial Cognition in the Western Pacific (376–397).

**Etnofoor** (Amsterdam)

26. 2014/1

**Overgaard, A.**, Four Days, Eighteen Months, and Five Years West African Migrants Crossing the Border between Libya and Malta (39–58).

**European Review of Latin American and Caribbean Studies** (Wien)

97. 2014

**Jara, C.**, Democratic Legitimacy und Strain? Declining Political Support and Mass Demonstrations in Chile (25–50). – **Bull, B.**, Towards a Political Economy of Weak Institutions and Strong Elites in Central America (117–128).

**Folia Linguistica** (Berlin)

48. 2014/1

**Lehismets, K.**, Bipositions and Motion Events: How Verb Semantics Motivates Prepositional vs. Postpositional Uses of Finnish Path Adpositions (85–118). – **Schönenberger, M.**, The Acquisition of Determiners in Child L2 German (169–223).

**Folklore** (London)

125. 2014/1

**Cowdell, P.**, Ghosts and Their Relationship with the Age of a City (80–91). – **Telban, B.**, The Poetics of the Flute: Fading Imagery in a Sepik Society (92–112).

125. 2014/2

**Hutton, R.**, The Wild Hunt and the Witches' Sabbath (161–178). – **Ostling, M.**, Witches' Herbs on Trial (179–201). – **Roper, J.**, Sternberg, the Second Folklorist (202–217).

**Geo** (Hamburg)

2014/5

**Bachmann, K.**, Wissen fürs Leben: Der perfekte Jogger. Wie der Mensch zum Läufer wurde. Zum Sieger über das Tier. Und weshalb auch heute jeder Schritt zählt (122–142).

2014/8

**Bixin, C., N. Ancellin**, Nahaufnahme: Aufbruch im Tal der Weisheit. In den Bergen Sichuans ist ein Zeltlager zur weltgrößten Lehranstalt für tibetischen Buddhismus gewachsen. Chinas Machthaber ließen es niederwalzen. Doch 10.000 Nonnen und Mönche sind wieder da (46–58). – **Romanoff, D., D. Laarz**, Charaktere: Die sanfte Kriegerin. Auch wenn nach einer Katastrophe alles verwüstet ist, kommen weiter Kinder zur Welt. Robin Lim rettet sie. Man nennt sie "Guerilla-Hebamme" (78–82).

2014/10

**Conniff, R.**, Wissen fürs Leben: Fluch des Fleisches. Bakterien, die gegen Antibiotika resistent sind, fordern immer mehr Menschenleben. Viele der Erreger stammen aus der Tierzucht. Wie lässt sich die todbringende Invasion stoppen? (54–66). – **Jazbec, C.**, Nahaufnahme: Ugandas Klickstarter. Kampalas junge Internetunternehmer wollen Afrikas Probleme mit Software lösen – und zugleich jenes Bild verändern, das sich der Rest der Welt von ihrem Kontinent macht (68–82). – **Weber, A.**, Biosphäre: Der gemütliche Anarchist. Er nagt und fällt und baut. Staut Bäche zu Tümpeln und Tümpel zu Seen auf. Wo der Biber seine Burgen anlegt, kehrt die Wildnis zurück ins planquadrierte Deutschland. Manche fordern dafür: Todesstrafe (100–114). – **Westrich, G., F. Frach**, Wendepunkte: Berliner Mauer war da was? Stacheldraht, Schießbefehl sind seit 25 Jahren Geschichte. Doch haben wir unsere Erinnerung vielleicht zu gründlich entsorgt? Eine Spurensuche auf dem Todesstreifen, der zum Lebensstreifen wurde (116–128).

**Gradhiva** (Paris)

20. 2014

**Guindeuil, T.**, L'ivresse et le flacon. Collections ethnographiques et histoire de la culture matérielle du boire en Éthiopie [XVIIe–XXe siècle] (242–267).

**Hemispheres** (Warszawa)

29. 2014/1

**Kowalska, B.**, A Woman's Touch in the Arab Spring. The Struggle of Jordanian Mothers for Equality in Citizenship (5–30). – **Courmont, B., P.-A. Clément**, When Geopolitics Meets the Game Industry. A Study of Arabic Video Games and What They Teach Us (31–46). – **Zahirinejad, M.**, The State and the Rise of the Middle Class in Iran (63–78).

29. 2014/2

**Özensel, E., G. Bozbaş**, The Effect of the Arab Spring in the Transformation of Turkish Conservative Tradition and Politics (29–53). – **Perra, A.**, Between Expectations and Reality: The Arab Spring in Egypt (55–78). – **Woźniak, M.**, Mirror, Mirror on the Wall: Political Cartoons of the Arab Spring (79–96). – **Zajac, A. K.**, Between Sufism and Salafism: The Rise of Salafi Tendencies after the Arab Spring and Its Implications (97–107).

**Historische Anthropologie** (Köln)

22. 2014/1

**Teicher, A.**, "Ahnenforschung macht frei": On the Correlation between Research Strategies and Social Political Bias in German Genealogy, 1898–1935 (67–90). – **Rüther, K., P. Delius**, Familiengeschichte auf der Missionsstation Mosego, der Farm Mecklenburg und der

Stadt Pietersburg (Südafrika): Trennlinien und deren Verlagerung seit 1880 (91–133).

## History of Religions (Chicago)

53. 2014/4

**Bassett, M. H.**, *Wrapped in Cloth, Clothed in Skins: Aztec Tlaquimilolli (Sacred Bundles) and Deity Embodiment* (369–400).

54. 2014/1

**Linrothe, R.**, *Mirror Image: Deity and Donor as Vajrasattva* (5–33). – **Kim, J.**, *Local Visions, Transcendental Practices: Iconographic Innovations of Indian Esoteric Buddhism* (34–68). – **Green, P. S. E.**, *The Many Faces of Lokeśvara: Tantric Connections in Cambodia and Campā between the Tenth and Thirteenth Centuries* (69–93).

## L'Homme (Paris)

2014/210

**Goody, J.**, *Kinship and the “Great Divide”* (7–15). – **Porqueres i Gené, E.**, *Personne et parenté* (17–42). – **Strathern, M.**, *Kinship as a Relation* (43–61). – **Read, D., M. D. Fischer, F. K. Lehman (Chit Hlaing)**, *The Cultural Grounding of Kinship: A Paradigm Shift* (63–90).

2014/211

**Jolly, É.**, *Dogon virtuels et contre-cultures* (41–74).

2014/212

**Peatrik, A.-M.**, *Le singulier destin de Facing Mount Kenya. The Tribal Life of the Kikuyu*, de Jomo Kenyatta (1938). *Une contribution à l’anthropologie des savoirs* (71–108). – **Haddad, É.**, *Qu’est-ce qu’une “maison” ? De Lévi-Strauss aux recherches anthropologiques et historiques récentes* (109–138). – **Lemardelé, C.**, *Mary Douglas et la Bible. Le (re)conversion d’une anthropologue* (139–158).

## Human Organization (Oklahoma City)

72. 2013/4

**Mazzeo, J., R.-M. Chierici**, *Social Foundations for a Community-Based Public Health Cholera Campaign in Borgne, Haiti* (312–322). – **Segi, S.**, *The Making of Environmental Subjectivity in Management of Marine Protected Areas: A Case Study from Southeast Cebu* (336–346). – **Colins, S. G., M. Slover Durlington, G. Daniels, N. Demyan, D. Rico, J. Beckles, C. Heasley**, *Tagging Culture: Building a Public Anthropology through Social Media* (358–368).

73. 2014/1

**Boelens, R., M. Seemann**, *Forced Engagements: Water Security and Local Rights Formalization in Yanque, Colca Valley, Peru* (1–12). – **Roberts, J. M. Jr., A. Roberts, D. D. Brewer**, *Network Contacts and Activity Domains: Information-Sharing among Police Agencies* (13–

24). – **Sanders, C., K. H. McKay**, *Where Have All the Young Men Gone?: Social Fragmentation through Rapid Neoliberal Development in Nepal’s Himalayas* (25–37). – **Gerber, J., S. Turner, B. L. Milgram**, *Food Provisioning and Wholesale Agricultural Commodity Chains in Northern Vietnam* (50–61). – **Davis, T. E., E. F. Fischer, P. J. Rohloff, D. C. Heimburger**, *Chronic Malnutrition, Breastfeeding, and Ready to Use Supplementary Food in a Guatemalan Maya Town* (72–81).

## The International Journal of African Historical Studies (Boston)

47. 2014/1

**Amoako, S.**, *Teaching and Labor: Teacher Unionism in Ghana* (55–75). – **Volz, S.**, *African Evangelism and Colonial Frontier: The Life and Times of Paulo Rraffing Molefane* (101–120).

## Islam and Christian-Muslim Relations (Birmingham)

25. 3014/3

**Joll, C. M.**, *Making Sense of Thailand’s “Merit-Making” Muslims: Adoption and Adaption of the Indic in the Creation of Islamicate Southern Thailand* (303–320).

25. 2014/4

**Eneborg, Y. M.**, *The Quest for “Disenchantment” and the Modernization of Magic* (419–432). – **Duderija, A.**, *Islam and Gender in the Thought of a Critical Progressive Muslim Scholar-Activist: Ziba Mir-Hosseini* (433–449).

## The Islamic Quarterly (London)

57. 2013/4

**Badmas, A. Y.**, *Objectives of Islamic Law and Juristic Priorities* (313–322). – **Habib, A. G.**, *Attitude of Muslim Youth Regarding HIV/AIDS Pre-Marital Testing in Kano, Nigeria* (347–360).

58. 2014/1

**Noibi, M. A.**, *Crescent Visibility and the Challenge to Muslim Unity in Nigeria* (47–68).

58. 2014/2

**Yaacob, S.**, *The Origin of the Arabs: Critical Evaluation of the Sources* (95–125).

## Jahrbuch der Staatlichen Ethnographischen Sammlungen Sachsen (Berlin)

46. 2013

**Edenheiser, I., F. Usbeck**, *Alles Aberglaube? – Zum Umgang mit kultureller Differenz im Museum am Beispiel der Rezeption der Sonderausstellung “KALLAWAYA –*

Heilkunst in den Anden" am GRASSI Museum für Völkerkunde zu Leipzig (171–191). – **Schifko, G.**, Zu einer neuseeländischen und drei fidschianischen Keulen aus Gustav Klemms Sammlung – Eine Untersuchung zu Klemms Beschreibung seiner Keulen (203–209).

### **Jahrbuch für Europäische Ethnologie** (Paderborn)

9. 2014

**Nogués-Pedregal, A. M.**, Three Epistemological Approaches to the Study of Tourism in Spanish Social Anthropology (155–190). – **Hühn, M.**, "Wir sind doch keine Touristen!" Eine Typologisierung multilokaler Ruhesitzwanderer (191–215). – **Perdiguerro-Gil, E., A. Martínez-Hernández, J. M. Comelles**, Medical Anthropology in Spain: A Historical Perspective (216–249).

### **Jnanadeepa** (Pune)

17. 2014/1

**Haokip, P.**, Nature, Dynamics, and Praxis of the Trip-tych: A Tribal Perspective (27–41).

### **Journal Asiatique** (Paris)

302. 2014/1

**Ducor, J.**, Nouveaux éléments concernant l'enquête d'Émile Guimet sur les religions du Japon (23–45). – **Uebach, H.**, Three Unexplained Compounds in the Text of The Old Tibetan Funeral Ritual PT 1042 (97–109). – **Beckwith, C. I.**, The Amaraic Source of the East Asian Word for "Buddhist Monastery": On the Spread of Central Asian Monasticism in the Kushan Period (111–138).

### **Journal de la Société des Américanistes** (Paris)

100. 2014/1

**Estival, J.-P.**, La représentation de la musique et de la danse dans les œuvres de Post et Wagner : Une archéologie des musiques noires au Brésil (69–100). – **Niño Vargas, J. C.**, El tejido del cosmos. Tiempo, espacio y arte de la hamaca entre los ette [chimila] (101–130). – **Araiza, E.**, Ritual, teatro y performance en un culto al niño dios y al diablo. Las pastorelas de la región purépecha, Michoacán [México] (163–190).

### **The Journal of African History** (Cambridge)

55. 2014/2

**Lindsay, L. A.**, Extraversion, Creolization, and Dependency in the Atlantic Slave Trade (135–145). – **Sweet, J. H.**, Reimagining the African Atlantic Archive: Method,

Concept, Epistemology, Ontology (147–159). – **Becker, F., J. Cabrita**, Performing Citizenship and Enacting Exclusion on Africa's Indian Ocean Littoral (161–171). – **Kaarsholm P.**, Zanzibaris or Amahkuwa? Sufi Networks in South Africa, Mozambique, and the Indian Ocean (191–210).

55. 2014/3

**Musisi, N.**, Gender and Sexuality in African History: A Personal Reflection (303–315). – **Gaudio, R. P.**, Trans-Saharan Trade: The Routs of "African Sexuality" (317–330). – **Hunt, N. R.**, The Affective, the Intellectual, and Gender History (331–345).

### **Journal of American Folklore** (Champaign)

127. 2014/504

**Cohen, R. D.**, Bill Malone, Alan Lomax, and the Origin of Country Music (126–139). – **Tyler, P. L.**, Hillbilly Music Re-Imagined: Folk and Country Music in the Midwest (159–190). – **Murphy, C. R.**, The Diesel Cowboy in New England: Source and Symbol of Dick Curless's "A Tombstone Every Mile" (191–225).

127. 2014/505

**Baocheng, K., R. Baron, W. Dun**, States of the Folklore Profession in China and the United States. A Trialogue (264–284). – **Correll, T. C.**, *Productos Latinos*: Latino Business Murals, Symbolism, and the Social Enactment of Identity of Greater Los Angeles (285–320).

### **Journal of Anthropological Research** (Albuquerque)

70. 2014/2

**Stadler, N., N. Luz**, The Veneration of Womb Tombs: Body-Based Rituals and Politics at Mary's Tomb and Maqam Abu al-Hijja (183–205). – **Rothstein, B., D. Torsello**, Bribery in Preindustrial Societies: Understanding the Universalism-Particularism Puzzle (263–284).

70. 2014/3

**Hazard, A. Q. Jr.**, Wartime Anthropology, Nationalism, and "Race" in Margaret Mead's *And Keep Your Powder Dry* (365–383). – **Peternel, L., A. Malnar, I. Martinović Klarić**, Cultural Importance of Two Lifestyle Sub-Domains in Croatian Youth: Significance for Holistic Anthropological Research (411–437).

### **The Journal of Asian Studies** (Cambridge)

73. 2014/2

**Eaton, R. M.**, Rethinking Religious Divides (305–308).

73. 2014/3

**Gupta, C.**, Intimate Desires: Dalit Women and Religious Conversions in Colonial India (661–687). – **Bowie, K. A.**, Of Buddhism and Militarism in Northern Thailand: Solving the Puzzle of the Saint Khruubaa Srivichai (711–732).

## Journal of Contemporary Religion (London)

29. 2014/2

**Liere, L. van**, Teasing “Islam”: “Islam” as the Other Side of “Tolerance” in Contemporary Dutch Politics (187–202). – **Lindsey, V. J.**, Learning from Their Mistakes: Some Implications of International Relations Scholarship for the Study of Religion (203–218). – **Collins, P.**, **P. Dandelion**, Transition as Normative: British Quakerism as Liquid Religion (287–301).

29. 2014/3

**Offutt, S.**, Multiple Modernities: The Role of World Religions in an Emerging Paradigm (393–409). – **Kwilecki, S.**, The Soul Contract Theodicy: New Age Understandings of the Death of a Child (411–424). – **Roussou, E.**, Believing in the Supernatural through the “Evil Eye”: Perception and Science in the Modern Greek Cosmos (425–438). – **Englander, Y.**, The Image of the Male Body in Lithuanian Ultra-Orthodox Thought in Israel and Corresponding Strategies for Forging an A-Feminine Public Sphere (457–470).

## Journal of Mediterranean Studies (Msida, Malta)

22. 2013/1

**King, R., D. DeBono**, Irregular Migration and the “Southern European Model” of Migration (1–31). – **Ambrosetti, E., E. Cela, T. Fokkema**, The Differential Impact of the Legal Status of Migrants in Italy on Transnationalism: Just a Matter of Time and Integration? (33–40). – **Giudici, D.**, From “Irregular Migrants” to Refugees and Back: Asylum Seekers’ Struggle for Recognition in Contemporary Italia (61–85).

## The Journal of Pacific History (Canberra)

49. 2014/1

**Gibson, C., A. Warren**, Making Surfboards: Emergence of a Trans-Pacific Cultural Industry (1–25). – **O’Brien, P.**, Ta’isi O. F. Nelson and Sir Maui Pomare Samoans and Māori Reunited (26–49).

49. 2014/2

**Weir, C.**, “We Visit the Colo Towns ... When It Is Safe to Go”: Indigenous Adoption of Methodist Christianity in the Wainibuka and Wainimala Valleys, Fiji, in the 1870s (129–150). – **Hoare, N.**, Harry Holland’s “Samoan Complex” (151–169). – **Pocock, C.**, Aborigines, Islanders, and Hula Girls in Great Barrier Reef Tourism (170–192).

49. 2014/3

**Adler, A.**, The Capture and Curation of the Cannibal “Vendovi” (255–282).

## Journal of Religion in Africa (Leiden)

44. 2014/2

**Redeker Hepner, T.**, Religion, Repression, and Human Rights in Eritrea and the Diaspora (151–188). – **Nielsen, H., K. Hestad Skeie**, Christian Revivalism and Political Imagination in Madagascar (189–223). – **Brummel, E. J.**, “You Don’t Have to Pray to Somebody in Special English”: Style, Narration, and Salvation in Urban Kenya (251–281).

## The Journal of the Polynesian Society (Auckland)

122. 2013/4

**Irwin, G.**, Wetland Archaeology and the Study of Late Māori Settlement Patterns and Social Organization in Northern New-Zealand (311–332). – **Jones, A.**, Mythic Origins of Moral Evil: Moral Fatalism and the Tragic Self-Conception of the Mekeo (333–371). – **Sissons, J.**, Reterritorialising Kinship: The Māori Hapū (373–391).

## Journal of the Royal Anthropological Institute (London)

20. 2014/2

**Mueggler, E.**, “Cats Give Funerals to Rats”: Making the Dead Modern with Lament (197–217). – **Rival, L.**, Encountering Nature through Fieldwork: Expert Knowledge, Modes of Reasoning, and Local Creativity (218–236).

20. 2014 Special Issue Series

**Hodges, M.**, Immanent Anthropology: A Comparative Study of “Process” in Contemporary France (33–51). – **Ringel, F.**, Post-Industrial Times and the Unexpected: Endurance and Sustainability in Germany’s Fastest-Shrinking City (52–70). – **Bear, L.**, For Labor: Ajeet’s Accident and the Ethics of Technological Fixes in Time (71–88).

20. 2014/3

**Anders, G.**, Contesting Expertise: Anthropologists at the Special Court for Sierra Leone (426–444). – **Verkaaik, O.**, The Art of Imperfection: Contemporary Synagogues in Germany and the Netherlands (486–504).

## KAS Auslandsinformationen (Sankt Augustin)

2014/4

**Spahr, C.**, Vom Geheimwissen zum Allgemeingut – Das Recht auf Information in Serbien und Bulgarien (8–23). – **Echle, C., J. Limpitlaw**, Südafrikas Gesetz zum Schutz staatlicher Informationen: Eine Lektion für Afrika (24–38). – **Schepp, M.**, Demokratie in Südasien – Eine Bestandsaufnahme (54–93).

2014/5

**Wesemann, K., D. Schlierenzauer**, Politik ohne Mitte – Argentinens Regierung ignoriert die Unzufriedenheit der wachsenden Mittelschicht (7–31). – **Arndt, M.**, Lautstark gegen die alten Eliten: Bulgariens junge Mittelschicht geht auf die Straße (32–49). – **Kolb, A., U. Bocandé**, Senegal nach zwei Jahren Regierung Macky Sall: Stabilität, bessere Regierungsführung, aber wenige sichtbare Erfolge (67–89).

2014/6

**Schlomach, G. F.**, Das Europäische Parlament als “treibende Kraft” der gemeinsamen Sicherheits- und Verteidigungspolitik (53–75). – **Dix, H.**, 20 Jahre Demokratie und fünfte Parlamentswahlen in Südafrika (76–97).

## Language (Washington)

90. 2014/2

**Napoli, D. J., N. Sanders, R. Wright**, On the Linguistic Effects of Articulatory Ease, with a Focus on Sign Languages (424–456). – **Sproat, R.**, A Statistical Comparison of Written Language and Nonlinguistic Symbol Systems (457–481).

90. 2014/3

**Winter, Y.**, Of the Grammar of a Senegalese Drum Language (644–668). – **Coetzee, A. W.**, Grammatical Change through Lexical Accumulation: Voicing Cooccurrence Restrictions in Afrikaans (693–721).

## Maghreb Machrek (Paris)

2014/217

**Aliouat, B.**, L’entrepreneuriat algérien confronté à un manque de gouvernance inclusive : Une approche conventionnaliste pour expliquer l’action de l’entrepreneur en milieu hostile (11–29). – **Mazzioud Chaabouni, M.**, Réformes de gouvernance d’entreprise et structure du système financier tunisien (63–88). – **Zehnati, A., C. Peyron**, Les raisons de la double activité des médecins : Le cas de l’Algérie (89–112).

## The Mankind Quarterly (Washington)

54. 2014/3–4

**Lynn, R.**, The Role of Universities in the Rise of Modern Industrial Society (322–325).

## Max Planck Institute for Social Anthropology. Working Papers (Halle)

2014/151

**Zenker, O.**, White Claimants and the Moral Community of South African Land Restitution (2–23).

2014/152

**Kohl, C., A. Schroven**, Suffering for the Nation: Bottom-

Up and Top-Down Conceptualisations of the Nation in Guinea and Guinea-Bissau (2–25).

2014/153

**Nguyen, M. T. N.**, Migrant Households and Care Institutions in the Red River Delta of Vietnam: Moral Authority and Commodification of Entitlements (2–22).

2014/154

**Abbink, J., K. Askew, D. F. Dori, E. Fratkin, E. C. Gabbert, J. Galaty, S. LaTosky, J. Lydall, H. A. Mahmoud, J. Markakis, G. Schlee, I. Strecker, D. Turton**, Lands of the Future: Transforming Pastoral Lands and Livelihood in Eastern Africa (2–28).

2014/155

**O’Kane, D.**, Towards “Audit Culture” in Sierra Leone? Understanding “Quality Assurance” at the University of Makeni (2–26).

2014/156

**Müller-Dempf, H.**, Hybrid Pastoralists – Development Interventions and New Turkana Identities (2–30).

2014/157

**Hann, C.**, Towards a Maximally Inclusive Concept of Eurasia (1–24).

2014/158

**Heady, P.**, Thinking Scientifically about Kinship – Towards an Axiomatic Formulation of Ethnographic Insights (1–26).

2014/159

**Endres, K. W.**, “*L’ôc* Bestowed by Heaven”: Fate, Fortune, and Morality in the Vietnamese Marketplace (1–13).

## Medical Anthropology Quarterly (Berkeley)

28. 2014/1

**Horton, S., C. Abadía, J. Mulligan, J. J. Thompson**, Critical Anthropology of Global Health “Takes a Stand” Statement: A Critical Medical Anthropological Approach to the U.S.’s Affordable Care Act (1–22). – **Molina, R. L., D. Palazuelos**, Navigating and Circumventing a Fragmented Health System: The Patient’s Pathway in the Sierra Madre Region of Chiapas, Mexico (23–43). – **Mitchell Fuentes, C.**, Nobody’s Child: The Role of Trauma and Interpersonal Violence in Women’s Pathways to Incarceration and Resultant Service Needs (85–104). – **Whitehouse, B., M. Hollos**, Definitions and the Experience of Fertility Problems: Infertile and Sub-Fertile Women, Childless Mothers, and Honorary Mothers in Two Southern Nigerian Communities (122–139).

28. 2014/3

**Sieler, R.**, Patient Agency Revisited: “Healing the Hidden” in South India (323–341). – **Niner, S., R. Kakanovic, D. Cuthbert, V. Cho**, “Here Nobody Holds Your Heart”: Metaphoric and Embodied Emotions of Birth and Displacement among Karen Women in Australia (362–

380). – **Nahar, P., S. van der Geest**, How Women in Bangladesh Confront the Stigma of Childlessness: Agency, Resilience, and Resistance (381–398). – **Kuan, C.-I.**, “Suffering Twice:” The Gender Politics of Cesarean Sections in Taiwan (399–418).

### Mélanges (Beyrouth)

64. 2012

**Hilali, A.**, Coran, hadith et textes intermédiaires. Le genre religieux aux débuts de l’islam (29–44). – **Al-Shaar, N.**, An Islamic Approach to Moral Virtue: Fakhr al-Dīn al-Rāzī’s Treatment of Birr (Virtue) in His Al-Tafsīr al Kabīr (87–100).

### Mélanges (Louvain)

30. 2014

**Pisani, E.**, Les études du MIDEO sur al Ghazālī (1–8). – **Gire, P.**, La voie d’al-Ghazālī. Entre mystique et philosophie (9–11). – **Gobillot, G.**, Les formes logiques dans le Coran selon al-Ghazālī (13–26). – **Pisani, E.**, Hors de l’islam point de salut ? Eschatologie d’al-Ghazālī 139–184).

### Mexicon (München)

36. 2014/2

**Stone, A. J.**, Spiritual Journeys, Secular Guises: Rock Art and Elite Pilgrimage at Naj Tunich Cave (49–64).

36. 2014/3

**Davletshin, A.**, A Sign for Twenty in Epi-Olmec Script (76–80).

### Münchener Beiträge zur Völkerkunde (München)

15. 2012/2013

**Bujok, E., J. Helbig**, Die “Brasilianisch-Bayerische Expedition” von Spix und Martius 1817–1820 (42–71). – **Maurer, P.**, Ein Thangka zur sino-tibetischen Divination (218–243). – **Schifko, G.**, Zur angeblichen Existenz von Totenmasken in der traditionellen Maori-Kultur, bei denen mumifizierte Köpfe (*mokomokai / toi moko*) als Vorlage gedient haben sollen (293–299).

### The Muslim World (Hartford)

104. 2014/1–2

**Garden, K.**, Duncan Macdonald’s Pioneering Study of al-Ghazālī: Paths Not Taken (62–70). – **Kuiper, M. J.**, The Roots and Achievements of the Early Proto-Sunni Movement: A Profile and Interpretation (71–88). – **Morrison, S.**, Muslim *Selbstverständnis*: Ahmet Davutoğlu Answers Husserl’s Crisis of European Sciences (150–

170). – **Olsson, S.**, Proselytizing Islam – Problematizing “Salafism” (171–197).

104. 2014/3

**Doorn-Harder, N. van**, Minorities in Islam: Muslims as Minorities (236–239). – **Zaidi, N.**, “A Blessing on Our People”: Bibi Pak Daman, Sacred Geography, and the Construction of the Nationalized Sacred (306–335).

104. 2014/4

**Myers, D. N.**, Six Theses on the Sustainability of a Minority Culture in a Majority Society: The Jewish and Muslim Cases (397–400).

### Namibia Wissenschaftliche Gesellschaft – Journal (Windhoek)

62. 2014

**Schmidt, S.**, Spirits – Some Thoughts on Ancient Damara Folk Belief (133–160).

### National Geographic (Hamburg)

2014/11

**Nicholson, A., G. Ludwig**, Die Stadt, die immer wird. Ein englischer Journalist sieht in Berlin das Modell für die Metropole der Zukunft (72–87). – **Royte, E.**, Der Preis der Verschwendung. Ein Drittel aller erzeugter Lebensmittel wird nie gegessen, geht verloren, landet im Abfall. Es würde auch anders gehen (108–117). – **Mingorance, F.**, Die Makaken von Marokko. Zwei Männchen, ein Junges. Berberaffen kümmern sich in Sandwichbeziehungen um den Nachwuchs (118–127). – **Bukhari, J. M., J. Nachtwey**, Thailand: Geteiltes Königreich. Das Militär sichert die Interessen der Elite. Doch die bürgerliche Mehrheit will politische Teilhabe. Es brodeln im Land (128–147).

### Numen (Leiden)

61. 2014/4

**Vishanoff, D. R.**, Other Peoples’ Scriptures: Mythical Texts of Imagined Communities (329–333). – **Szpiech, R. W.**, The Aura of an Alphabet: Interpreting the Hebrew Gospels in Ramon Martí’s *Dagger of Faith* [1278] (334–363). – **Hofer, N.**, Scriptural Substitutions and Anonymous Citations: Judaization as Rhetorical Strategy in a Jewish Sufi Text (364–395). – **Sparks, G.**, The Use of Mayan Scripture in the Americas’ First Christian Theology (396–429).

61. 2014/5–6

**Cahana, J.**, Androgyne or Undrogyne? Queering the Gnostic Myth (509–524). – **Burns, D. M.**, Sethian Crowns, Sethian Martyrs? Jewish Apocalypses and Christian Martyrs in a Gnostic Literary Tradition (552–569). – **Svensson, J.**, God’s Rage: Muslim Representations of HIV/AIDS as a Divine Punishment from the Perspective of the Cognitive Science of Religion (569–593).

## Oceania (Sydney)

84. 2014/2

**Askland, E. H.**, Circulating Stories: East Timorese in Australia and Questions of Post-Independence Identity (105–120). – **Bovensiepen J.**, Lulik: Taboo, Animism, or Transgressive Sacred? An Exploration of Identity, Morality, and Power in Timor-Leste (121–137). – **Cox, J., M. MacIntyre**, Christian Marriage, Money Scams, and Melanesian Social Imaginaries (138–157). – **Sider, G. M.**, Making and Breaking the Aboriginal Remote: Realities, Languages, Tomorrows [A Commentary] (158–168).

## Paideuma (Stuttgart)

60. 2014

**Bubandt, N.**, “An Embarrassment of Spirits”: Spirits, Hauntology, and Democracy in Indonesia (115–138). – **Thubauville, S., E. C. Gabbert**, Gender and Identification in Patrilineal and Patriarchal Societies: Case Studies from Southern Ethiopia (139–154). – **Thubauville, S.**, Mobile Women, Immobile Men? Gender and Identification of Women among the Maale of Southern Ethiopia (155–169). – **Epple, S.**, Marrying into an Age-Set: The Redefinition of Social Relations and Extension of Women’s Social Networks in Bashada (171–185). – **Gabbert, E. C.**, Powerful Mothers – Radical Daughters: Tales about and Cases of Women’s Agency among the Arbore of Southern Ethiopia (187–204).

## Prähistorische Zeitschrift (Berlin)

88. 2013/1–2

**Przybyła, M. S.**, Mating Systems in Prehistoric Populations. An Evolutionary Approach and Archaeological Evidence (208–225). – **Nakoinz, O.**, Räumliche Interaktionsmodelle (226–257).

## Race and Class (London)

55. 2014/4

**Bangstad, S.**, The Weight of Words: The Freedom of Expression Debate in Norway (8–28). – **McMahon, S. F.**, The Boycott, Divestment, and Sanctions Campaign: Contradictions and Challenges (65–81).

56. 2014/1

**Cruz, A.**, Labour Militancy Deferred: Racial State Interventions and the California Farm Worker Struggle (40–58).

## Recherches amérindiennes au Québec

(Montréal)

43. 2013/2–3

**Laugrand, F., G. Luna-Penna**, Isuma TV, la Babel du Grand Nord. Religions, images autochtones et médias électroniques (31–47).

## Recherches sociologiques et anthropologiques (Louvain)

45. 2014/1

**Mangez, É., G. Liénard**, Pilier contre champ ? De l’articulation entre différenciation fonctionnelle et fragmentation culturelle (1–22). – **Rojon, S.**, La rénovation de l’habiter dans le grand ensemble de la Duchère pour en finir avec la figure des “nouveaux habitants” (23–44). – **Doyen, É.**, Fêtes rurales et nouvelles appartenances en Hainaut occidental [Belgique] (45–61). – **Hidri Neys, O., A. Bohuon**, Au-delà de quelques pas de danse ... Les usages des apparences physiques au cœur de la sociabilité estudiantine (63–81). – **Tarrius, A., L. Missaoui, O. Bernet**, Comprendre le lieu par le monde. Apparition et croissance d’un “rhizome criminel” russo-italien sur la frontière franco-espagnole (83–102). – **Lagase-Vandercammen, D.**, Les figures de l’étudiant dans nos sociétés néo-libérales valorisant le projet individuel (103–125).

## Religious Studies (Cambridge)

50. 2014/2

**Pruss, A. R., J. L. Rasmussen**, Explaining Counterfactuals of Freedom (193–198). – **Oppy, G., M. Saward**, Molinism and Divine Prophecy of Free Actions (235–244).

50. 2014/3

**Cuneo, T.**, Transforming the Self: On the Baptismal Rite (279–296). – **Scott, K.**, Return of the Great Pumpkin (297–306). – **Jordan, J.**, The No-Minimum Argument and Satisficing: A Reply to Chris Dragos (379–86).

## Res (Cambridge)

63–64. 2013

**Fricke, B.**, A Liquid History: Blood and Animation in Late Medieval Art (53–69). – **Dunlop, A.**, Drawing Blood (70–79). – **Suthor, N.**, Guercino’s “Wet” Drawing (80–92).

## Research in Economic Anthropology (Bingley)

34. 2014

**Neveling, P.**, Three Shades of Embeddedness, State Capitalism as the Informal Economy, EMIC Notions of the Anti-Market, and Counterfeit Garments in the Mauritian Export Processing Zone (65–94). – **Moeran, B.**, Japanese “Merchants of Culture:” The Publishing Business in Japan (97–125). – **Parkinson, A.**, Financialization and Financial Labor: Ethnographies of Finance and “Ethnographic Reflections” on British Retail Stockbroking (157–185). – **Lesorogol, C. K.**, Redefining the Meaning of Land: Property Rights and Land Use in a Privatized Commons in Kenya (211–233). – **Wood, D. C.**, Trial and Error, Study and Sweat: Yoshida Saburō’s Smallholding in Northeastern Japan, 1935 (235–266).

**Revista Espaços (São Paulo)****21. 2013/2**

**Andrade, J.**, Missão como êxodo pascal (163–178). – **Fabri dos Anjos, M.**, Sujeitos da missão ou sujeitos na missão (195–208).

**Revista de Cultura Teológica (São Paulo)****22. 2014/83**

**Villas Boas, A.**, Revisitando a tradição a partir do diálogo entre teologia e literatura / Revisiting the Tradition from the Dialogue between Theology and Literature (35–65). – **Teixeira Moraes, J. E.**, A teologia antropológica de Ludwig Feuerbach / Anthropological Theology of Ludwig Feuerbach (127–139). – **Xavier, D. J.**, O caráter sacramental da Revelação na Constituição Dogmática Dei Verbum e suas implicações teológicas / The Sacramental Character of Revelation in the Dogmatic Constitution Dei Verbum and Its Theological Implications (173–193).

**Revue de l'Histoire des Religions (Paris)****231. 2014/1**

**Assmann, J.**, Autour de l'Exode : Monothéisme, différence et violence (5–26).

**Saeculum (Köln)****63. 2013/1**

**Reinhard, W.**, Weltgeschichte, Weltsysteme, Globalisierung. Geschichtskonzept und Konzeptgeschichte (53–69).

**63. 2013/2**

**Borgolte, M.**, Karl der Große – Sein Platz in der Globalgeschichte (167–188). – **Günther, K.-H.**, Christlich-muslimische Friedensschlüsse im Hochmittelalter. Eine Annäherung (205–226). – **Oestermann, T.**, Gott, die Macht und die Portugiesen. Die Bedeutung der Konversion des Königreichs Kongo zum Christentum im Jahr 1491 (227–248).

**The Sarawak Museum Journal**

(Kuala Lumpur)

**71. 2013/92**

**On, L. K., S. Marshall**, Paganism, Animism, or Polytheism: An Investigation into the Labelling and Categorisation of the Traditional Belief System of the Kadazandusun (1–40). – **Nie, C. L. K., A. Duri**, A Paradigm Shift: Lun Bawang Musical Styles – A Case Study in Lawas District, Limbang Division, Malaysia (41–48).

**Shaman (Szeged)****22. 2014/1–2**

**Kubica, G.**, The Shaman's Curse: Maria A. Czaplicka and Her Studies of Shamanism (27–56). – **Penkala-Ga-**

**węcka, D.**, The Way of the Shaman and the Revival of Spiritual Healing in Post-Soviet Kazakhstan and Kyrgyzstan (57–81). – **Wasilewski, J. S.**, Shamans and Scholars: Constructing the Supernatural, Confronting the Enigmatic (133–150).

**Social Analysis (New York)****58. 2014/1**

**Farrer, D. S.**, Introduction: Cross-Cultural Articulations of War Magic and Warrior Religion (1–24). – **Chan, M.**, Tangki War Magic: The Virtuality of Spirit Warfare and the Actuality of Peace (25–46). – **Grave, J.-M. de**, Javanese Kanuragan Ritual Initiation: A Means to Socialize by Acquiring Invulnerability, Authority, and Spiritual Improvement (47–66). – **Neidel, J. D.**, Discourse of Decline: Local Perspectives on Magic in Highland Jambi, Indonesia (67–87). – **Roberts, M.**, Encompassing Empowerment in Ritual, War, and Assassination: Tantric Principles in Tamil Tiger Instrumentalities (88–106). – **Jocić, Ž.**, Shamanic Battleground: Magic, Sorcery, and Warrior Shamanism in Venezuela (107–126).

**58. 2014/2**

**Weiss, H.**, Israeli Ultra-Orthodoxy: Credit and Credibility (1–20). – **Gold, M.**, Healing Practices and Revolution in Socialist Cuba (42–59). – **Guadeloupe, F., V.A. de Rooij**, The Promise of a Utopian Home, or Capitalism's Commoditization of Blackness (60–77).

**Social Compass (London)****61. 2014/2**

**Meintel, D.**, Religious Collectivities in the Era of Individualization (195–206). – **Adogame, A.**, Putting God in Place! Religious Continuities and Mutations in Classic and Diasporic Communities (207–218).

**61. 2014/3**

**Requena, M., M. Stanek**, Religiosity and Politics in Spain and Poland: A Period Effect Analysis (348–367). – **Tas, H.**, Melodies of Resistance: Islamist Music in Secular Turkey (368–383).

**South Asia Research (New Delhi)****34. 2014/1**

**De, D.**, Nehruvian Vision of Sustainable Development for Tribals in India: A Critique (1–18). – **Pandya, S. P.**, Syncretism and Pilgrimage in South India: Nuances of Devotion to Saibaba of Shirdi (31–46).

**34. 2014/2**

**Hossain, M.**, Building Responsible Social Protection in South Asia: India's Food Security Act as a New Direction (133–153). – **Mattausch, J.**, Gandhi's Prescription: Health and Hygiene in the Unfinished Struggle for Swaraj (155–169).

**Spiritus** (Chevilly Larue)

216. 2014

**Martins,, A. D.,** La pentecôtisme catholique au Brésil : Sa croissance et ses courants (307–317). – **Etshindo, D.,** Essor des “Églises de réveil” au Congo Kinshasa. Quels défis pour l’Église catholique ? (327–342). – **Pfister, R.,** Le pentecôtisme en Europe (343–360).

**Temenos** (Turku)

47. 2011/2

**Sakaranaho, T.,** Religion and the Study of Social Memory (135–158). – **Kupari, H.,** “Remembering God” through Religious Habits: The Daily Religious Practices of Evacuee Karelian Orthodox Women (197–222).

48. 2012/1

**Kirkegaard, A.,** Music and Transcendence: Sufi Popular Performances in East Africa (29–48). – **Larsson, G.,** The Sound of Satan: Different Aspects of Whispering in Islamic Theology (49–64). – **Kahn-Harris, K., M. Moberg,** Religious Popular Music: Between the Instrumental, Transcendent, and Transgressive (87–106).

48. 2012/2

**Andreassen, B.-O.,** From Monthly Bulletins to Laestadianism? Exploring Attitudes and Use of Internet within the Laestadian Movement (179–202).

49. 2013/1

**Bubík, T.,** West Sees East: Cultural Stereotypes in Twentieth Century Czech Discourse about Indian Religions (9–35). – **Catto, R., J. Eccles,** (Dis)Believing and Belonging: Investigating the Narratives of Young British Atheists (37–63).

**Terrain** (Paris)

59. 2012

**Fuller, C.,** Les Agamas: Des livres saints canoniques. Le rituel hindou entre transmission orale et textes sacrés (40–51). – **Simenel, S.,** Le livre comme trésor. Aura, prédation et secret des manuscrits savants du Sud marocain (52–69).

**Tsantsa** (Genève)

19. 2014

**Renold, K.,** Erforschung von Museumsgeschichte und -praxis mit einem Fokus auf Essen/Ernährung (132–137).

**Verbum** (Siegburg)

55. 2014/1

**Pernia, A.,** The State of Mission Today (9–25). – **Vellguth, K.,** Pastorales Netzwerk wächst in Asien. Pasto-

ralinstitute suchen gemeinsam nach neuen Perspektiven (26–44). – **Ihunnia, D. O.,** God at the African Grassroots: Re-Discovering the Genius of Bishop P.A. Kalilombe (45–60).

55. 2014/2–3

**Bevans, S.,** New Evangelization or Missionary Church? *Evangelii Gaudium* and the Call for Missionary Discipleship (158–176). – **Young, D. W.,** “Go Tell Everyone”: New Evangelization in Papua New Guinea (177–191). – **Kavunkal, J.,** The New Evangelization from an Asian Perspective (192–204). – **Prior, J. M.,** A Vision of Faith for Asia: New Evangelisation in a Muslim Context (205–218). – **Kroeger, J. H.,** Exploring New Evangelization. Conciliar, Papal, and Asian Perspectives (219–236). – **Afagbegee, G.,** New Evangelisation in the African Context (237–251). – **Tauchner, C.,** The Divine Word Missionaries’ Option for Evangelisation – A *raison d’être* of Sorts (252–265). – **Eilers, F.-J.,** Communicating the Gospel in a Digital World: Challenges of a New Culture for New Evangelization (266–287).

**Visual Anthropology Review** (Arlington)

30. 2014/2

**Zito, A.,** *Writing in Water*, or, Evanescence, Enchantment, and Ethnography in a Chinese Urban Park (11–22). – **Gillette, M.,** Documenting, Dramatizing, and Representing China’s Porcelain World in *Broken Pots Broken Dreams* (38–49). – **Dean, C., K. Dean,** Making Bored in Heaven: A Film about Ritual Sensation (50–61). – **Chio, J.,** Fieldwork, Film, and the Tourist Gaze: Making *Peasant Family Happiness* (62–72).

**Zeitschrift der Deutschen Morgenländischen Gesellschaft** (Wiesbaden)

164. 2014/1

**Mazuz, H.,** Islamic and Jewish Law on the Colours of Menstrual Blood (97–106). – **Rybatzki, V., W. Kuosheng,** An Old Turkish Epitaph in Runic Script from Xi’an (China). The Epitaph of Qarī čor tegin (115–128). – **Perry, R.,** Von Ganymed zur Nāgakönigin. Gedanken zum Fragment einer Gandhāraskulptur in deutschem Privatbesitz (179–206).

**Zeitschrift für Ethnologie** (Berlin)

138. 2013/1

**Schlehe, J., M. V. Nertz, V. I. Yulianto,** Re-Imaging “the West” and Performing “Indonesian Modernities”: Muslims, Christians, and *Paranormal* Practitioners (3–21). – **Schiffauer, L.,** The Mobile Phone in Siberia: The Impact of New Communication Technology on the Everyday

Culture of a Postsocialist Society (23–35). – **Chemeta, D.**, Deutsche Identität, Kultur und Sprache im deutschen Rap (37–54).

### **Zeitschrift für Genozid Forschung** (Paderborn)

13. 2012/1–2

**Lehnstaedt, S.**, Kleine Ghettos. Plädoyer für eine Perspektiverweiterung (12–28).

### **Zeitschrift für Missionswissenschaft und Religionswissenschaft** (St. Ottilien)

98. 2014/1–2

**Schönemann, H.**, Evangelisierung im neuen Pontifikat – Kontinuitäten und Diskontinuitäten (7–25). – **Waldenfels, H.**, Papst Franziskus und seine geistlichen Quellen. Jesuitische Inspiration für die Neue Evangelisierung (26–37). – **Höhn, H.-J.**, Jenseits von Dogma und Moral? Neuevangelisierung im (post)säkularen Kontext (65–75). – **Gmür, F.**, Neuevangelisierung in Europa (91–98).

### **Zeitschrift für Religionswissenschaft** (Berlin)

22. 2014/2

**Auwärter, T.**, “Kämpfe um die Religion” – Der Bremer Radikalismus und der Diskurs um die Zivilreligion und Leitkultur im wilhelminischen Deutschland (176–225). – **Cappai, G.**, Religion as Law. An Action-Theoretical Approach to Shari’ah (226–249). – **Völker, F.**, Der Ursprung und Sinn des Bösen und des Seins der Welt. Zu einer theodizeeanalogen Frage im Vedānta und Buddhismus (330–374).

### **Zeitschrift für Religions- und Geistesgeschichte** (Leiden)

66. 2014/1

**Lesle, U.-T.**, Das Eigene und das Fremde. Der “Fall des Niederdeutschen” – Beispiel eines Identitätsdiskurses (32–55).

66. 2014/2

**Auffarth, C.**, Die Kehrseite der Medaille: Aufklärung und Religion (105–127). – **Brand, K.**, Aufgeklärte Geisterseher. Wissenschaft als Religion im frühen 19. Jahrhundert am Beispiel des Mesmerismus (128–139).

### **Zeitschrift für Vergleichende Rechtswissenschaft** (Heidelberg)

113. 2014/2

**Ebke, W. F.**, Carsten Thomas Ebenroth und das (Inter-) nationale Wirtschaftsrecht (118–141).

113. 2014/3

**Pucher, M.**, Enforcement von Rechnungslegungsstandards (307–328). – **Casey, A.**, Zusammenspiel zwischen Bankenaufsicht und Abschlussprüfer (374–393). – **Appl, C.**, Mitinhaberschaft vor Immaterialgüterrechten – der Status quo (444–462).

### **Zeitschrift für Volkskunde** (Münster)

110. 2014/1

**Grube, N., G. Welz**, Inszenierte Vielfalt. Kulturalysen neuer Veranstaltungsformate (65–89).

110. 2014/2

**Meyer, S.**, Was heißt Erzählen? Die Narrationsanalyse als hermeneutische Methode der Europäischen Ethnologie (243–267). – **Eggmann, S.**, Forschen mit “Kultur” – Revisionen und Potenziale (269–289).

