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**Joshi, Vibha** (DPhil, University of Oxford, United Kingdom), is research affiliate of the School of Anthropology and Museum Ethnography, University of Oxford, and a former professorial fellow in the Department of Social and Cultural Anthropology, Eberhard Karl University of Tübingen, Germany (2013–2019), and research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen, Germany. Her books include *A Matter of Belief: Christian Conversion and Healing in North-East India* (2012) and the coedited *The Land of the Nagas* (2004) and *Naga: A Forgotten Mountain Region Rediscovered* (2008), based on a curated exhibition at the Museum der Kulturen, Basel, Switzerland. She has also written a number of journal articles and book chapters. Her main research interests are religious conversion, healing, and Naga material cultural heritage, especially textiles and museum collections.

**Krebs, Carola**, is custodian at the GRASSI Museum für Völkerkunde in Leipzig, Germany. Her research is based on the museum’s collections, particularly those relating to South Asia. In her work, she concentrates

on the materiality, religion, and arts of indigenous cultures of South Asia, especially the inhabitants of the Andaman and Nicobar Islands and the Vedda of Sri Lanka, combining fieldwork with evidence from museum collections and historical and contemporary scientific research. Apart from publishing in the *Jahrbuch des Museums für Völkerkunde Leipzig* and in several journals, she has rich experience in curating exhibitions, world music concerts/performances, and consulting for ethnographic films.

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**Lobo, Lancy**, is a social anthropologist with extensive research experience on Dalits, tribals, and Other Backward Classes (OBCs) in Gujarat, India. He has authored 25 books and coauthored/coedited a large number of journal articles. His publications include *The Thakors of North Gujarat* (1995), *Communal Violence and Minorities* (2006), *Land Acquisition, Displacement, and Rehabilitation in Gujarat* (2009), *Malaria in the Social Context* (2010), and *Marriage and Divorce in India* (2019). Together with A.M. Shah, he has coedited a number of volumes of the *Journal of the Anthropological Society of Bombay*, such as *Essays in Suicide and Self-Immolation* (2018), *Anthropological Explorations in East and South-East Asia* (2021), *An Ethnography of Parsees in India* (2021), and *Indian Anthropology: Anthropological Discourse in Bombay* (2021).

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**Lyngdoh, Margaret**, is a researcher affiliated to the University of Tartu, Estonia, who received her PhD in 2016. In the same year, she was awarded the position of Albert Lord Fellow at the Center for Studies in Oral Tradition, University of Missouri, United States. In 2017, she received a prestigious Estonian Research Council grant (PUTJD746) for the study of tradition and vernacular discourses in the context of local Christianities in northeastern India. She is editor of the newsletter of the International Society for Folk Narrative Research (ISFNR). Her research interests include indigenous folklore, tradition, supernatural ontologies with a theoretical focus on the development of a recursive indigenous research method, the study of religion, and the folkloric aspects of vernacular religion.

**Maaker, Erik de** (PhD Leiden University, the Netherlands, 2006), is assistant professor at the Institute of Cultural Anthropology and Development Sociology of Leiden University. His research focuses on the social constitution of values, objects, and places and their relevance in terms of ethnicity, indigeneity, heritage, environment, and religion in upland South and Southeast Asia. He is author of the monograph *Reworking Culture: Relatedness, Rites, and Resources in Garo Hills, North-East India* (2021) and coeditor of *Environmental Humanities in the New Himalayas: Symbiotic Indigeneity, Commoning, Sustainability* (2021) and *Media, Indigeneity and Nation in South Asia* (2019). He has also published prolifically in journals such as *Asian Ethnography*, *South Asia*, *Visual Anthropology*, and the *Journal of Borderland Studies*, and he is an award-winning visual anthropologist.

**Maru, Natasha**, is a PhD candidate at the Institute of Development Studies (IDS), United Kingdom, associated with the Pastoralism, Uncertainty and Resilience (PASTRES) project. She holds an MPhil in development studies from the University of Oxford, United Kingdom, and has experience working with smallholder farmers and pastoralists in India. Her areas of interest include pastoralism, mobility, temporality, the commons, land tenure, and the politics of development. She consults with international development organizations on pastoral issues with a vision to better integrate field experiences and indigenous voices into development programs and policy processes.

**Morris, Brian**, left school at the age of 15 and pursued a varied career as foundry worker, seaman, and tea planter in Malawi before completing his education. He then became a university teacher, now professor emeritus, at Goldsmiths College, University of London, United Kingdom. He has published articles and books on a wide range of topics and issues in the fields of ethnobiology, hunter-gatherer studies, philosophy of the subject, anthropology of religion, social ecology, and anarchist politics. His books include *Insects and Human Life* (2002), *Religion and Anthropology* (2006), *An Environmental History of Southern Malawi* (2016), and *Pioneers of Ecological Humanism* (2017).

**Mummidi, Thanuja**, is assistant professor in the Centre for the Study of Social Exclusion and Inclusive Policy, Pondicherry University, Pondicherry, India, where she has been teaching since 2009. She holds a PhD in social anthropology from the University of Madras, India. After her PhD, she was awarded an Urgent Anthropology Fellowship by the Royal Anthropological Institute of Great Britain. Her specialization lies at the interface of economic and ecological anthropology, focusing on issues of rights and development policies for indigenous populations. In the early 2000, she started her research on the Konda Reddis, an indigenous population in south India, and her publications largely refer to them.

**Nayak, Prasanna K.**, taught anthropology at Utkal University, Bhubaneswar, India, for about 36 years and superannuated in June 2011 as professor and head of the Department of Anthropology. He served as director of the Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRI) of the government of Odisha (2000–2005), where he established the Museum of Tribal Arts and Crafts. Post-retirement (2012–2015), he became the chairman of the Nabakrushna Choudhury Centre for Development Studies (NKCDs), an Indian Council of Social Science Research (ICSSR)-sponsored interdisciplinary research institute. He was an Alexander von Humboldt fellow at the Free University of Berlin, Germany, Baden Wuerttemberg fellow at the University of Heidelberg, Germany, and Indian Council for Cultural Relations (ICCR) fellow at the Institute for South Asian, Tibetan, and Buddhist Studies, Vienna, Austria. He also conducted and guided field researches in tribal areas of Odisha, publishing several articles on the topic. His books include *Blood, Women and Territory* (1989) and *From Bondage to Rural Enterprise* (2003).

**Ngully, Meripeni**, teaches history at Dimapur Government College, Dimapur, Nagaland, India. She obtained her MA and MPhil in history from the Centre for Central Asian Studies, Jawaharlal Nehru University, New Delhi, India, and is currently a PhD candidate at the Centre for Historical Studies of the same university, with a thesis on the life of the British officer J.H. Hutton, administrator-ethnographer and collector. Her article “Collecting the Nagas: John Henry Hutton, the Administrator-Collector in the Naga Hills” was published in *Things in Culture, Culture in Things* (edited by A. Kannike and P. Laviolette, 2013). She is coauthor of the Dimapur District Human Development Report 2014 and the State Human Development Report 2016, a collaboration project of the Indian government and the United Nations Development Programme (UNDP). Her research interests revolve around the Naga, especially their funerary practices.

**Otten, Tina**, is assistant professor at the Department of Comparative Religious Studies, Faculty of Theology and Religious Studies, University of Groningen, the Netherlands, and taught at the Free University of Berlin, at Ruhr-University Bochum, and at the Institute of Ethnology of Westphalia-Wilhelms-University of Münster, Germany. Her research focuses on ways in which people conceptualize social identity; experience change; and incorporate new ideas into their ritual and political structure, medicine, and gender and kinship relations. Her PhD, from the Free University of Berlin, dealt with concepts of illness, focusing on healing rituals and social change among the Rana people of Odisha, India. Her postdoctoral research, granted by the Economic and Social Research Council (ESRC) and based at the School of Oriental and African Studies, University of London, United Kingdom, investigated social and political relations in Phulbani, Odisha. Her earlier research, conducted with grants from the German Research Foundation (DFG), focused on emerging rituals and oral epics in southern Odisha.

**Péquignot, Sofia**, is a PhD candidate and lecturer in social anthropology at the University of Toulouse – Jean Jaurès, France, currently writing a dissertation entitled “Black India: The Social Constructions of Siddis, African Descendants in India.” Her research focuses on Siddis’ ongoing processes of identification

and unification, building on existing and emerging networks of Indians of African descent at different levels: regional, national, and transnational. She examines the various social constructions enabling these unification processes, reflecting the ways Siddis are constructing and negotiating their place in Indian and global societies. She has published in the journal *South Asian History and Culture* (2020), in *Afro-South Asia in the Global African Diaspora*, vol. III (2020), and in *Les Carnets de l'EHESS (School of Advanced Studies in the Social Sciences): Perspectives sur l'après – George Floyd* (2021).

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**Ramirez, Philippe**, is a social anthropologist affiliated to the Centre for Himalayan Studies, Centre national de la recherche scientifique (CNRS), France. His early research focused on the political anthropology of Nepal, while currently he is inquiring into the cultural complexity of northeast India, particularly the connections between descent and ethnicity. His recent publications include *People of the Margins: Across Ethnic Boundaries in North-East India* (2014), “Conversions, Population Movements and Ethno-cultural Landscape in the Assam-Meghalaya Borderlands” (*Asian Ethnicity* 17/3, 340–352, 2016), and “Revisiting Asymmetric Marriage Rules” (with S. Legendre; *Social Networks* 52, 261–269, 2018).

**Rasheed, Yusuf**, is a member of the Nicobarese community, spokesperson of the Nancowry Tribal Council, and chairman of the Tribal Development Council (TDC). He holds a postgraduate diploma in business management from Chennai Business School, India, and a PhD from Medicina Alternativa, affiliated to the Open International University for Complementary Medicines, Colombo, Sri Lanka. He has been representing his community at various national and international forums for over 25 years. In 2013, he was awarded the Commendation Certificate by the lieutenant governor of the Andaman and Nicobar administration for his outstanding contributions in the field of social work and community leadership. He has founded and is a member of and/or advisor to several indigenous organizations on the Nicobar Islands.

**Rousseleau, Raphaël**, is a social anthropologist specializing in religious studies in relation to politics, particularly of the Scheduled Tribes of middle India. His doctoral studies (École des hautes études en sciences sociales [EHESS], France, 2004) focused on the ethnohistory of the relations between tribes and kingdoms in Odisha, India, through the case of the Jodia Poraja. He received a postdoctoral scholarship by the Quai Branly Museum (2006–2007), with a project about Indian tribal art, and subsequently worked within a project funded by the European Research Council (SOGIP, dir. I. Bellier, CNRS) on the complex issue of the implementation of the Declaration of the Rights of Indigenous Peoples in India. He taught temporarily at EHESS (2004–2006) and at the Institut National des Langues et Cultures Orientales (Paris, France) before joining the University of Lausanne, Switzerland, as professor of anthropology of religions. He is an associated member of the Center for Indian and South Asian Studies (CEIAS), Paris.

**Sales, Anne de**, is an anthropologist and a senior researcher at the National Centre for Scientific Research (CNRS), Paris, France. Her area of expertise is Nepal, and her research interests are shamanism, ritual language, social change, Maoism, and revolution. She is the author of *Je suis né de vos jeux de tambour: La religion chamanique des Magar du nord* (1991) and numerous articles on shamanic practices and oral literature. Her publications have also addressed anthropological issues concerning the impact of the Maoist insurrection on rural Nepal. She coedited *Out of the Study, into the Field: Ethnographic Theory and Practice in French Anthropology* (2010), *The Aftermath of the People's War (Nepal): Studies in Nepali History and Society* (2011), and “Words of Truth: Authority and Agency in Ritual and Legal Speeches in the Himalayas,” published in *Oral Tradition* 30/2 (2016).

**Schleiter, Markus**, is lecturer of social anthropology and media anthropology at the Institute of Ethnology, University of Münster, Germany. Before that, he was affiliated to the Frobenius Institute in Frankfurt

am Main, Germany, and to the International Institute of Asian Studies, Leiden, the Netherlands, where he researched indigenous South Asian communities. His present major research interest is the connection between concepts of belonging and popular media infrastructures in the global south. On this subject, he coedited the book *Media, Indigeneity and Nation in South Asia* (with E. de Maaker; 2020) about the rise of indigenous documentary and video media in South Asia from the 2000s onward. He has published extensively on (post)colonial ethnographic writing in South Asia and on the everyday life of the Birhor people. His research is based on more than three years of field studies with the Birhor and Santal people in India and Bangladesh, including an 18-month study in a Birhor settlement.

**Schlemmer, Grégoire**, is a research fellow in social anthropology at the Institut de Recherche pour le Développement (IRD) and a member of the Migrations et Société (URMIS) research unit, University of Paris, France. He is the author of about 15 articles on various aspects of the Kulung Rai communities and their religious practices. His main theoretical contribution is “Presence in Spirit: What Spirits Are to the Kulung,” *ASSR* 145/1, 2009, 93–108. He is the editor of the special issue of the journal *Moussons* 19, 2012, which includes his contribution “Rituels, territoires et pouvoirs dans les marges sino-indienne – Rituals, Territories, and Powers in the Sino-Indian Margins” (5–18, 19–32). He also works on ethnicity in Laos.

**Sengupta, Monimalika**, has been researching the Chakma of northeast India and Bangladesh since 2009, with a focus on their status and conditions as refugees in India and worldwide. She obtained a double MA (women’s studies and gender research and comparative literature) from Jadavpur University, India, and subsequently earned her PhD from Monash University, Melbourne, Australia. She currently works as an advisor for several think tanks in India and is also a freelance writer. Previously, she worked as a consultant and researcher for the Refugee Council of Australia and for the organization Women’s Health in the South East (WHISE). She also worked as associate editor for *Palaver*, the Jadavpur University journal on African studies. Over the years, she has attended several international conferences, seminars, and roundtables on refugee crises worldwide.

**Sherpa, Pasang Yangjee**, PhD, is an anthropologist from Nepal. Her research areas include the Sherpa diaspora, human dimensions of climate change, and indigeneity in Nepal and the Himalayas. She has taught at the New School in New York, the Pacific Lutheran University, Penn State University, Washington State University, and the University of Washington, all in the United States.

**Singh, Simron Jit**, is professor at the University of Waterloo, Canada. He is a social and human ecologist with a PhD from Lund University, Sweden. Since 1995, he has conducted extensive fieldwork among remote indigenous communities: first with the Van Gujjar in the Indian Himalayas, and, since 1999, with the Nicobarese of the Nicobar Islands, India, with whom he was intensely involved after the 2004 Asian tsunami. He has published two books and a number of scientific articles on the Nicobarese and is the recipient of the Royal Anthropological Fellowship in Urgent Anthropology for his work among the Nicobar islanders. He has received extensive media attention, including profiles in the journals *Science*, *New Scientist*, and *Current Anthropology*. He is the protagonist of a full-length documentary titled *Aftermath: The Second Flood*, which received positive reviews in *Nature*.

**Skoda, Uwe**, is associate professor of Indian and South Asian studies at the Department of Global Studies, Aarhus University, Denmark. Currently, he is working on the one hand on visual culture and photography and on the other hand on themes within the field of political anthropology – particularly transformations of kingship, indigenous people, and domestic politics. His recent books include *Bonding with the Lord: Jagannath, Popular Culture and Community Formation* (with J. Tripathy; 2019), *India and Its Visual Cultures: Community, Class and Gender in a Symbolic Landscape* (with B. Lettmann; 2018), and *Highland Odisha: Life and Society beyond the Coastal World* (with B. Pati; 2017).

**Stegeborn, Wiveca**, is a cultural anthropologist focusing on the hunters and gatherers of Sri Lanka, the indigenous Wannilaeto, with whom she lived for several years and interacted for almost half a century. After the 1982 ban on their foraging subsistence in, and their removal from, the rainforest, she specialized on the

legal aspects of indigenous peoples' international human rights covenants. She has published articles in several journals and edited volumes, including *The Cambridge Encyclopedia of Hunters and Gatherers* (1996), and has been writing for the International Work Groups for Indigenous Affairs (IWGIA) since 1985. In 1996, when the Wannilaeto were allowed to leave their country to represent themselves at the United Nations, she served as their interpreter. She has worked as an instructor at Michigan State University and Washington State University, United States, and served as guest lecturer at universities in Sweden, Sri Lanka, and Norway.

**Steinmann, Brigitte**, is professor emerita of anthropology at the University of Lille, France, where she has been teaching for the last two decades. Her areas of expertise include ethnography and general anthropology in Nepal since 1980, Buddhism, material culture, oral epic poetry of Tamang, and history and religion of Sikkim/India. She is member of and/or affiliated to different research laboratories of the Centre national de la recherche scientifique (CNRS). She taught at the Institut national des langues et civilisations orientales (INALCO) and directed an international MA in anthropology at the University of Lille. Her authored and edited works include *Les Enfants du Singe et de la Démone* (2001), *Le maoïsme au Népal* (2006), and *Exorcizing Ancestors, Conquering Heaven* (2020). Recently she has studied the anthropology of politics and labor-oriented migrations in Nepal as well as providing education to underprivileged Nepalese Tamang children of Rnying ma *lamas*.

**Subba, Tanka B.**, is professor of anthropology at North-Eastern Hill University, Shillong, India. He has authored and edited 16 books and over 80 articles on various topics related to the peoples of the eastern Himalayas. His areas of interest are ethnicity and development, politics of culture and identity, and diaspora. He served on the editorial board of numerous national and international journals and was a member of the advisory board of several national institutions of India. He also held prestigious fellowships like the Homi Bhabha Fellowship, the Deutscher Akademischer Austauschdienst (DAAD) Guest Professorship, and the Baden-Württemberg-STIPENDIUM. In 2016, the Asiatic Society of Kolkata conferred him the R.P. Chanda Centenary Medal for his contribution to anthropology. His last book, edited with A.C. Sinha, is titled *Nepali Diaspora in a Globalised Era* (2016).

**Sultan-i-Rome**, born in Hazara village, Swat, Pakistan, is former associate professor of history and department chairman at the Government Post Graduate Jahanzeb College, Swat. He is a life member of the Pakistan Historical Society and part of its executive committee, among other organizations. His fields of interest include the political, social, and economic history of the region; its culture; and its natural resources. He has published more than 50 research articles in academic journals, anthologies, and edited volumes, and two working papers, mostly on the Khyber Pakhtunkhwa area, and Swat in particular. He has authored the books *Swat State (1915–1969)* (2008; also translated and published in Urdu), *The North-West Frontier (Khyber Pakhtunkhwa)* (2013), *Matalunah* (2013), *Land and Forest Governance in Swat* (2016), *Tapay* (2018), *Swat* (2020), and *Swat through the Millennia* (2021).

**Tambs-Lyche, Harald**, is professor emeritus of ethnology at the University of Picardie – Jules Verne, Amiens, France. His research has focused on caste, ethnicity, and popular Hinduism in Gujarat and southern Karnataka. He has written four monographs: *London Patidars: A Case Study in Urban Ethnicity* (1980), *Power, Profit and Poetry: Traditional Society in Kathiawar, Western India* (1997), *The Good Country: Individual, Situation and Society in Saurashtra* (2004), and *Business Brahmins: The Gauda Saraswat Brahmins of South Kanara* (2011). Additionally, he published a theoretical work on caste titled *Transaction and Hierarchy: Elements for a Theory of Caste* (2017). He has coauthored, edited, or coedited several other books and a special issue on Gujarat for the journal *South Asia* and has written a large number of articles.

**Thakur, Vikramaditya**, is assistant professor in the Department of Anthropology, University of Delaware, United States. He is trained in sociocultural anthropology, and his research interests include the anthropology of development, political anthropology, and environmental anthropology, informed by ethnographic research, oral history, and archival records. Among his publications is the coauthored book *Ground Down by Growth: Tribe, Caste, Class and Inequality in 21st Century India* (2018).

**Tilche, Alice**, is a lecturer in anthropology at the School of Museum Studies, University of Leicester, United Kingdom. She has conducted extensive research with India's indigenous groups and with its diaspora on the politics of indigeneity, the uses of culture in the name of religious nationalism, and the relationship between heritage and migration. She has showcased her work through films (*Broken Gods*, 2019; *Sundarana*, 2013) and exhibitions, and her book *Adivasi Art and Activism: Curation in a Nationalist Age* is forthcoming in 2022. She is currently leading a project funded by the Arts and Humanities Research Council, United Kingdom, on the impact of COVID-19 on India's indigenous and nomadic communities.

**Toffin, Gérard**, is emeritus research director at the National Centre for Scientific Research (CNRS), Paris, France. He is a renowned anthropologist and an expert on the societies and cultures of Nepal. He has been undertaking anthropological research there since the early 1970s, specifically material life, architecture, religious space, social organization, kingship, festivals, sacred dances, theatre, and anthropological literature of the Himalayas. He is the author of 12 books and more than 200 articles. Among his books are *Société et religion chez les Néwar du Népal* (1984), *Le palais et le temple* (1993), *Les tambours de Katmandou* (1996), *Newar Society* (2007), and *La fête-spectacle* (2010). Other publications include the edited volumes *The Politics of Belonging in the Himalayas* (2011), *Théâtre d'Asie à l'oeuvre* (2012), *The Politics of Ethnicity* (2014), and *Man and Its House in the Himalayas* (2016).

**Vandenhelsken, Mélanie**, is a researcher in anthropology at the Center for Interdisciplinary Research and Documentation of Inner and South Asian Cultural History (CIRDIS) of the University of Vienna, Austria. Her research interests include the construction of ethnicity in relation to both state practices and transborder connections, citizenship and belonging, and ritual performances. Her current research focuses on ritual dynamics from a transborder perspective among the Limbu, between east Nepal and Sikkim, India. She recently edited the special issue *Ancestrality, Migration, Rights and Exclusion: Citizenship in the Indian State of Sikkim* of the *Asian Ethnicity* (22, 2021), in which she contributed articles on subjecthood and citizenship in Sikkim, land ownership, and the political participation of the Limbu through history.

**Wouters, Jelle J.P.**, is associate professor at Royal Thimphu College, Bhutan. Previously, he taught at Sikkim Central University, India, and was a visiting fellow (2014–2015) at Eberhard Karls University, Tübingen, Germany, on a Teaching for Excellence Award granted by the German Research Foundation (DFG). His primary areas of expertise are political life, state, development, and democracy in the Naga highlands of northeast India, where he carried out two years of ethnographic fieldwork funded by the Wenner-Gren Foundation. His latest books are *Nagas as a Society against Voting and Other Essays* (2020) and *In the Shadows of Naga Insurgency* (2018).

# Journals

<i>AAe</i>	<i>Anthropology and Aesthetics</i>
<i>AAION</i>	<i>Anglistica AION</i>
<i>AAAG</i>	<i>Annals of the Association of American Geographers</i>
<i>AaM</i>	<i>Anthropology and Medicine</i>
<i>AAn</i>	<i>Anthropologischer Anzeiger</i>
<i>AAAnth</i>	<i>Asian Anthropology</i>
<i>AAS</i>	<i>African and Asian Studies</i>
<i>ABORI</i>	<i>Annals of the Bhandarkar Oriental Research Institute</i>
<i>AD</i>	<i>African Diaspora</i>
<i>Adibasi</i>	<i>Adibasi</i>
<i>Ādilok</i>	<i>Ādilok</i>
<i>Adivasi</i>	<i>Adivasi</i>
<i>AE</i>	<i>American Ethnologist</i>
<i>AES</i>	<i>Archives Européennes de Sociologie</i>
<i>AÉSC</i>	<i>Annales: Économies, Sociétés, Civilisations</i>
<i>Aesthetics</i>	<i>Aesthetics</i>
<i>AEth</i>	<i>Asian Ethnicity</i>
<i>AFF</i>	<i>Annales de la Fondation Fyssen</i>
<i>Africa</i>	<i>Africa: Journal of the International African Institute</i>
<i>AFS</i>	<i>Asian Folklore Studies</i>
<i>AJ</i>	<i>Art Journal</i>
<i>Alternatives</i>	<i>Alternatives</i>
<i>AmAn</i>	<i>American Anthropologist</i>
<i>AMi</i>	<i>The Ahmedabad Missionary</i>
<i>Anthropologist</i>	<i>Anthropologist</i>
<i>Anthropos</i>	<i>Anthropos</i>
<i>Anzo</i>	<i>Anthropozoologica</i>
<i>APa</i>	<i>Ancient Pakistan</i>
<i>APe</i>	<i>Asian Perspectives</i>
<i>AR</i>	<i>Asiatic Researches</i>
<i>ARA</i>	<i>Annual Review of Anthropology</i>
<i>ARN</i>	<i>Annual Review of Neuroscience</i>
<i>AsA</i>	<i>Asian Affairs</i>
<i>AsE</i>	<i>Asian Ethnology</i>
<i>ASo</i>	<i>L'Année Sociologique</i>
<i>ASoR</i>	<i>American Sociological Review</i>
<i>ASSR</i>	<i>Archives de sciences sociales des religions</i>
<i>ASu</i>	<i>Asian Survey</i>
<i>ATh</i>	<i>Anthropological Theory</i>
<i>AWE</i>	<i>Ancient West and East</i>
<i>BCAS</i>	<i>Bulletin of Concerned Asian Scholars</i>
<i>BDADU</i>	<i>Bulletin of the Department of Anthropology, Dibrugarh University</i>
<i>BDCRI</i>	<i>Bulletin of the Deccan College Research Institute</i>
<i>BÉFÉO</i>	<i>Bulletin de l'École française d'Étrême Orient</i>
<i>BHS</i>	<i>Bangladesh Historical Studies</i>



<i>BICUAER</i>	<i>Bulletin of the International Committee on Urgent Anthropological and Ethnological Research</i>
<i>BIPPA</i>	<i>Bulletin of the Indo-Pacific Prehistory Association</i>
<i>BLS</i>	<i>Berkeley Linguistics Society</i>
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i>
<i>BSRVRI</i>	<i>Bulletin of the Sri Rama Varma Research Institute</i>
<i>BT</i>	<i>Bulletin of Tibetology</i>
<i>BTRDI</i>	<i>Bulletin of the Tribal Research and Development Institute</i>
<i>CA</i>	<i>Cultural Anthropology</i>
<i>CAJ</i>	<i>Central Asiatic Journal</i>
<i>CAn</i>	<i>Critique of Anthropology</i>
<i>CCAP</i>	<i>Cahiers du CAP</i>
<i>CCo</i>	<i>Communalism Combat</i>
<i>CCor</i>	<i>Clinical Cornerstone</i>
<i>CE</i>	<i>Cahiers d'Ethnomusicologie</i>
<i>CH</i>	<i>Cahiers de l'Homme</i>
<i>Childhood</i>	<i>Childhood</i>
<i>CIS</i>	<i>Contributions to Indian Sociology</i>
<i>CLO</i>	<i>Cahiers de Littérature Orale</i>
<i>CM</i>	<i>Connaisance du Monde (Paris)</i>
<i>CML</i>	<i>Chotanagpur Mission Letter</i>
<i>CNML</i>	<i>Chota Nagpur Mission Letter</i>
<i>CNS</i>	<i>Contributions to Nepalese Studies</i>
<i>CNS</i>	<i>Capitalism Nature Socialism</i>
<i>CRe</i>	<i>Calcutta Review</i>
<i>CS</i>	<i>Conservation and Society</i>
<i>CSSA</i>	<i>Comparative Studies of South Asia</i>
<i>CSSRB</i>	<i>Council of Societies for the Study of Religion Bulletin</i>
<i>CuA</i>	<i>Current Anthropology</i>
<i>DA</i>	<i>Dalit Adab</i>
<i>Daedalus</i>	<i>Daedalus</i>
<i>DBM</i>	<i>Die Biene auf dem Missionsfelde</i>
<i>EA</i>	<i>Eastern Anthropologist</i>
<i>EAS</i>	<i>European Archives of Sociology</i>
<i>EBHR</i>	<i>European Bulletin of Himalayan Research</i>
<i>EBHS</i>	<i>European Bulletin of Himalayan Studies</i>
<i>EE</i>	<i>Ecological Economics</i>
<i>EH</i>	<i>Environment and History</i>
<i>ELG</i>	<i>The East Lakes Geographer</i>
<i>EMM</i>	<i>Evangelisches Missions Magazin</i>
<i>EPDSS</i>	<i>Environment and Planning D: Society and Space</i>
<i>EPW</i>	<i>Economic and Political Weekly</i>
<i>ER</i>	<i>Etudes rurales</i>
<i>Ethnology</i>	<i>Ethnology</i>
<i>Ethnopolitics</i>	<i>Ethnopolitics</i>
<i>Ethnoréma</i>	<i>Ethnoréma</i>
<i>Ethos</i>	<i>Ethos</i>
<i>Exhibitions</i>	<i>Exhibitions</i>
<i>EYMS</i>	<i>European Yearbook of Minority Issues</i>
<i>EZZ</i>	<i>Ethnologische Zeitschrift Zürich</i>
<i>FA</i>	<i>Fieldiana Anthropology</i>
<i>FEQ</i>	<i>The Far Eastern Quarterly</i>

<i>Folk</i>	<i>Folk</i>
<i>Folklore</i>	<i>Folklore</i>
<i>FR</i>	<i>Fortnightly Review</i>
<i>Geoforum</i>	<i>Geoforum</i>
<i>GMJIE</i>	<i>Global Media Journal – Indian Edition</i>
<i>GR</i>	<i>Geographical Review</i>
<i>GRB</i>	<i>Geography of Religions and Belief</i>
<i>HAn</i>	<i>History and Anthropology</i>
<i>HAU</i>	<i>HAU: Journal of Ethnographic Theory</i>
<i>HD</i>	<i>Human Development</i>
<i>HE</i>	<i>Human Ecology</i>
<i>Herpinstance</i>	<i>Herpinstance – Newsletter of the Madras Crocodile Bank</i>
<i>HI</i>	<i>Hamdard Islamicus</i>
<i>Highlander</i>	<i>Highlander</i>
<i>HL</i>	<i>Himalayan Linguistics</i>
<i>HR</i>	<i>History of Religions</i>
<i>HRB</i>	<i>Himalayan Research Bulletin</i>
<i>HS</i>	<i>Himalaya Studies</i>
<i>HSA</i>	<i>Himal South Asian</i>
<i>Humankind</i>	<i>Humankind: The Journal of Indira Gandhi Rashtriya Manav Sangrahalaya</i>
<i>IA</i>	<i>Indian Antiquary</i>
<i>IACS</i>	<i>Inter-Asia Cultural Studies</i>
<i>IAs</i>	<i>Internationales Asienforum</i>
<i>IESHR</i>	<i>Indian Economic and Social History Review</i>
<i>IHQ</i>	<i>Indian Historical Quarterly</i>
<i>IICQ</i>	<i>India International Centre Quarterly</i>
<i>IJA</i>	<i>Irish Journal of Anthropology</i>
<i>IJAL</i>	<i>International Journal of American Linguistics</i>
<i>IJBA</i>	<i>The Internet Journal of Biological Anthropology</i>
<i>IJCL</i>	<i>International Journal of Constitutional Law</i>
<i>IJDS</i>	<i>International Journal of Dharma Studies</i>
<i>IJSD</i>	<i>Indian Journal of Social Development</i>
<i>IL</i>	<i>Indian Linguistics</i>
<i>ILSc</i>	<i>In Language Sciences</i>
<i>IMR</i>	<i>Indian Missiological Review</i>
<i>IOSR-JHSS</i>	<i>International Organization of Scientific Research-Journal of Humanities and Social Sciences</i>
<i>IPCSRS</i>	<i>Institute of Peace and Conflict Studies Research Paper</i>
<i>IPJ</i>	<i>Indigenous Policy Journal</i>
<i>IQAS</i>	<i>International Quarterly for Asian Studies</i>
<i>IRSH</i>	<i>International Review of Social History</i>
<i>IWCD</i>	<i>India's Women and China's Daughters</i>
<i>JA</i>	<i>Journal des Anthropologues</i>
<i>JAAR</i>	<i>Journal of the American Academy of Religions</i>
<i>JAAS</i>	<i>Journal of Asian and African Studies</i>
<i>JAC</i>	<i>Journal of Asian Civilizations</i>
<i>JAF</i>	<i>Journal of American Folklore</i>
<i>JAHR</i>	<i>Journal of the Andhra Historical Research Society</i>
<i>JAS</i>	<i>Journal of Asian Studies</i>
<i>JAs</i>	<i>Journal Asiatique</i>
<i>JASB</i>	<i>Journal of the Anthropological Society of Bombay</i>
<i>JASBe</i>	<i>Journal of the Asiatic Society of Bengal</i>
<i>JBORS</i>	<i>Journal of the Bihar and Orissa Research Society</i>

<i>JBRs</i>	<i>Journal of the Bihar Research Society</i>
<i>JBS</i>	<i>Journal of Borderlands Studies</i>
<i>JCCP</i>	<i>Journal of Commonwealth and Comparative Politics</i>
<i>JCG</i>	<i>Journal of Cultural Geography</i>
<i>JDACU</i>	<i>Journal of the Department of Anthropology Calcutta University</i>
<i>JDS<sub>t</sub></i>	<i>Journal of Development Studies</i>
<i>JEF</i>	<i>Journal of Ethnology and Folkloristics</i>
<i>JEMB</i>	<i>Jahresberichte der evangelischen Missionsgesellschaft zu Basel</i>
<i>JHES</i>	<i>Journal of Human and Environmental Sciences</i>
<i>JJRS</i>	<i>Japanese Journal of Religious Studies</i>
<i>JPRASB</i>	<i>Journal and Proceedings of the Royal Anthropological Society of Bengal</i>
<i>JRAI</i>	<i>Journal of the Royal Anthropological Institute</i>
<i>JRAIGBI</i>	<i>Journal of the Royal Anthropological Institute of Great Britain and Ireland</i>
<i>JRASB</i>	<i>Journal of the Royal Anthropological Society Bengal</i>
<i>JRS</i>	<i>Journal of Refugee Studies</i>
<i>JRSP</i>	<i>Journal of the Research Society of Pakistan</i>
<i>JSALL</i>	<i>Journal of South Asian Languages and Linguistics</i>
<i>JSAS</i>	<i>Journal of South Asian Studies</i>
<i>JSEALS</i>	<i>Journal of South East Asian Linguistics Society</i>
<i>JSRNC</i>	<i>Journal for the Study of Religion, Nature and Culture</i>
<i>JSS</i>	<i>Journal of Social Sciences</i>
<i>JSSt</i>	<i>Journal of Social Studies</i>
<i>JSuS</i>	<i>Journal of Sufi Studies</i>
<i>JWC</i>	<i>Journal of World Christianity</i>
<i>JWH</i>	<i>Journal of World History</i>
<i>Kailash</i>	<i>Kailash</i>
<i>L'Ethnographie</i>	<i>L'Ethnographie</i>
<i>L'Homme</i>	<i>L'Homme</i>
<i>Lalies</i>	<i>Lalies</i>
<i>Liber</i>	<i>Liber</i>
<i>LMB</i>	<i>Lahore Museum Bulletin</i>
<i>LRF</i>	<i>La Ricerca Folklorica</i>
<i>Man</i>	<i>Man: Journal of the Royal Anthropological Institute</i>
<i>Marg</i>	<i>Marg</i>
<i>MAS</i>	<i>Modern Asian Studies</i>
<i>MASB</i>	<i>Memoirs of the Asiatic Society of Bengal</i>
<i>MBGAEU</i>	<i>Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte</i>
<i>MCCM</i>	<i>The Madras Christian College Magazine</i>
<i>MedA</i>	<i>Medical Anthropology</i>
<i>MI</i>	<i>Museum International</i>
<i>MiI</i>	<i>Man in India</i>
<i>Mimeo</i>	<i>Mimeo</i>
<i>MiS</i>	<i>Man in Society</i>
<i>MJLS</i>	<i>Madras Journal of Literature and Science</i>
<i>ML</i>	<i>Man and Life</i>
<i>MMHN</i>	<i>Mémoires du Muséum d' Histoire Naturelle</i>
<i>MRe</i>	<i>Modern Review</i>
<i>MW</i>	<i>Man and World</i>
<i>NEHU</i>	<i>NEHU Journal</i>
<i>New Quest</i>	<i>New Quest</i>
<i>NGM</i>	<i>National Geographic Magazine</i>
<i>NM</i>	<i>Nordisk Missionstidsskrift</i>
<i>NMML</i>	<i>Nehru Memorial Museum and Library Occasional Paper History and Society</i>

<i>NP</i>	<i>Nomadic Peoples</i>
<i>NV</i>	<i>Newāh Vijñāna: The Journal of Newar Studies</i>
<i>OA</i>	<i>Oriental Anthropologist</i>
<i>Œuvres</i>	<i>Œuvres</i>
<i>OHRJ</i>	<i>Orissa Historical Research Journal</i>
<i>OM</i>	<i>Objects et Mondes</i>
<i>OR</i>	<i>Orissa Review</i>
<i>OS</i>	<i>Organization Studies</i>
<i>OT</i>	<i>Oral Tradition</i>
<i>Our Field</i>	<i>Our Field</i>
<i>PAPS</i>	<i>Proceedings of the American Philosophical Society</i>
<i>PG</i>	<i>Political Geography</i>
<i>PI</i>	<i>Performing Islam</i>
<i>PIHC</i>	<i>Proceedings of the Indian History Congress</i>
<i>PJPA</i>	<i>Pakistan Journal of Public Administration</i>
<i>Pluriel</i>	<i>Pluriel</i>
<i>PP</i>	<i>Past and Present</i>
<i>PPe</i>	<i>Pakistan Perspectives</i>
<i>PQ</i>	<i>Political Quarterly</i>
<i>Psychiatry</i>	<i>Psychiatry</i>
<i>Purusartha</i>	<i>Purusartha</i>
<i>QI</i>	<i>Quaternary International</i>
<i>QJMS</i>	<i>Quarterly Journal of the Mythic Society</i>
<i>RC</i>	<i>Religion Compass</i>
<i>Representations</i>	<i>Representations</i>
<i>RET</i>	<i>Revue d'Etudes Tibétaines</i>
<i>RHR</i>	<i>Revue de l'histoire des religions</i>
<i>RPJ</i>	<i>Research Paper Journal</i>
<i>RRS</i>	<i>Regmi Research Series</i>
<i>RSA</i>	<i>Religions of South Asia</i>
<i>RSAR</i>	<i>Religion and Society: Advances in Research</i>
<i>RSSAS</i>	<i>A Research Journal of South Asian Studies</i>
<i>RST</i>	<i>Religious Studies and Theology</i>
<i>RT</i>	<i>Religionsvidenskabeligt Tidsskrift</i>
<i>SAB</i>	<i>South Asia Bulletin</i>
<i>SAHC</i>	<i>South Asian History and Culture</i>
<i>SAJ</i>	<i>The South Asianist Journal</i>
<i>Samaj</i>	<i>Samaj</i>
<i>SAR</i>	<i>South Asia Research</i>
<i>SAs</i>	<i>The South Asianist</i>
<i>SB</i>	<i>Sociological Bulletin</i>
<i>Science</i>	<i>Science</i>
<i>SCSA</i>	<i>Society and Culture in South Asia</i>
<i>Seminar</i>	<i>Seminar</i>
<i>SES</i>	<i>Senri Ethnological Studies</i>
<i>Shaman</i>	<i>Shaman</i>
<i>SiH</i>	<i>Studies in History</i>
<i>SJoA</i>	<i>Southwestern Journal of Anthropology</i>
<i>SMSR</i>	<i>Studi e Materiali di Storia delle Religioni</i>
<i>SNHS</i>	<i>Studies in Nepali History &amp; Society</i>
<i>SNR</i>	<i>Sudan Notes and Records</i>
<i>SNR</i>	<i>Society and Natural Resources</i>
<i>SoAn</i>	<i>Social Analysis</i>

<i>SocA</i>	<i>Social Anthropology</i>
<i>SoF</i>	<i>Social Forces</i>
<i>SS</i>	<i>Social Scientist</i>
<i>SSM</i>	<i>Social Science and Medicine</i>
<i>SSR</i>	<i>Social Science Review</i>
<i>STT</i>	<i>Studies of Tribes and Tribals</i>
<i>SV</i>	<i>Scholar's Voice: A New Way of Thinking</i>
<i>TAPS</i>	<i>Transactions of the American Philosophical Society</i>
<i>TC</i>	<i>Transforming Cultures</i>
<i>TDR</i>	<i>The Drama Review</i>
<i>Temenos</i>	<i>Temenos</i>
<i>Terrain</i>	<i>Terrain</i>
<i>TJ</i>	<i>Tibet Journal</i>
<i>TPS</i>	<i>Transactions of the Philosophical Society</i>
<i>TWQ</i>	<i>Third World Quarterly</i>
<i>VA</i>	<i>Visual Anthropology</i>
<i>Vestnik</i>	<i>Vestnik</i>
<i>WF</i>	<i>Western Folklore</i>
<i>WVM</i>	<i>Wiener Völkerkundliche Mitteilungen</i>
<i>ZE</i>	<i>Zeitschrift für Ethnologie</i>

## General Abbreviations

approx.	approximately
Arab.	Arabic
Ass.	Assamese
b.	born
BCE	before the Common Era
bot.	botanical
c.	circa
CE	Common Era
cent./cents.	century/centuries
ch./chs.	chapter/chapters
d.	died
Des.	Desia
diss.	dissertation
ed./eds.	editor, edited by/editors
ET	English translation
<i>et al.</i>	and others
f./ff.	following page/following pages
fem.	feminine
fig.	figure
Guj.	Gujarati
Gut.	Gutob
Hind.	Hindi
Khas.	Khasi
km	kilometer
Lad.	Ladakhi
Lim.	Limbu
lit.	literally
m	meter
Mar.	Marathi
masc.	masculine
n	note/notes
n.d.	no date
n.l.	no location
Nag.	Nagamese
Nep.	Nepali
New.	Newari
no./nos.	number/numbers
Odi.	Odia
Oll.	Ollar
p./pp.	page/pages
Pers.	Persian
pl.	plate
plur.	plural
publ.	published by/publisher
repr.	reprint
rev. ed.	revised edition

Sin.	Sinhala
Sind.	Sindhi
sing.	singular
Skt.	Sanskrit
Sut.	Sutsa
Tam.	Tamil
Tib.	Tibetan
trans.	translator, translated by, translation
unpubl.	unpublished
Urd.	Urdu
vs.	verse
vol./vols.	volume/volumes