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- 61 OMERIKA, Armina. Competing national Orientalisms: the cases of Belgrade and Sarajevo. *Reassessing Orientalism: interlocking Orientologies during the Cold War*. Ed. Michael Kemper and Artemy M. Kalinovsky. Abingdon & New York: Routledge, 2015, (Routledge Studies in the History of Russia and Eastern Europe, 23), pp. 153-169. Compares the development of the centers of Oriental studies in Belgrade and Sarajevo, and looks at their interaction from the 1950s to the prelude of the war in the early 1990s.

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3. TORRES, Jorge. *Islamismo: orígenes y generalidades*. Panama: [s.n.], 2012. 127 pp.

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217 *Les orientaux face aux orientalismes*. Sous la dir. de Ridha Boulaâbi. Paris: Geuthner, 2013. 241 pp. Papers from a colloquium held in Amiens in 2010.

218 *L'orientalisme des marges: éclairages à partir de l'Inde et de la Russie*. Ed. Philippe Bornet et Svetlana Gorshenina. Lausanne: Université de Lausanne, 2014 (Revue Étude de Lettres, 296 / 2014 ii-iii). 414 pp. "A travers divers exemples oubliés de la critique postcoloniale, cet ouvrage explore la notion des marges, aussi bien géographiques qu'épistémologiques, dans le contexte de l'orientalisme dénoncé par Edward Saïd."

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- 233 СОБОЛЕВ, В. Г. Исторнография российского ориентализма: к вопросу о методологии исследования. *Pax Islamica*, 6 ii (2013) pp. 39-59. On how the image of "East" is perceived in Russia. Translated Title: Historiography of Russian Orientalism: on the question of methodology. Abstract(s): English.

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- 230 SCHWARTZ, Yossef. Die Flucht nach Osten: Orientalismus in der jüdischen Philosophiegeschichtsschreibung. *Der Orient: Imaginationen in deutscher Sprache*. Hrsg. Galili Shahar, Yossef Schwartz und Lena Salaymeh. Göttingen: Wallstein, 2017, (Tel Aviver Jahrbuch für Deutsche Geschichte, 45), pp. 189-210.
- 231 THOMPSON, Todd M. The Christian critique of Orientalism: Charles Malik, Edward Said, and the Augustinian tradition. *Near East School of Theology Theological Review*, 38 ii (2017) pp. 107-123.

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