

# Zeitschriftenschau

## Acta Archaeologica (Budapest)

58. 2007/2

**Zalai-Gaál, I.**, Die Schwangerschaft im Kult der Lengyel-Kultur und im südosteuropäischen Neolithikum (229–263). – **Dąbrowska, E.**, Le tau – un attribut ou un insigne liturgique? (341–363).

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**Mieder, W.**, Anti-Proverbs and Mass Communication: The Interplay of Traditional and Innovative Folklore (17–45). – **Litovkina, A. T., K. Vargha, P. Barta, H. Hrisztova-Gotthardt**, Most Frequent Types of Alteration in Anglo-American, German, French, Russian, and Hungarian Anti-Proverbs (47–103). – **Boronkai, D., A. T. Litovkina**, Appreciation of Humor in Hungarian Anti-Proverbs (105–134). – **Vargha, K., A. T. Litovkina**, Proverb is as Proverb Does: A Preliminary Analysis of a Survey on the Use of Hungarian Proverbs and Anti-Proverbs (135–155).

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the Orthodoxy: African Development in the Age of Openness (457–493).

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**Udogu, E. I.**, Historicizing and Contextualizing the Discourse on African International Law and the Concise Overview of the Pacific Settlement of the Cameroon Nigeria Bakassi Peninsula Dispute (77–99). – **Ansari, M., A. Abkar Taghvaei, H. M. Nejad**, Cultural Beliefs Regarding Persian Gardens with the Emphasis on Water and Trees (101–124).

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[S31] (33–52). – **Downing, L. J.**, Explaining the Role of the Morphological Continuum in Bantu Spirantisation (53–78). – **Janson, T.**, Bantu Spirantisation as an Areal Change (79–116).

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**Castañeda, Q. E.**, Art-Writing in the Modern Maya Art World of Chichén Itzá: Transcultural Ethnography and Experimental Fieldwork (21–42). – **Oakdale, S.**,

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### 31. 2004/2

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**Lorway, R.**, Defiant Desire in Namibia. Female Sexual-Gender Transgression and the Making of Political Being (20–33). – **Muehlmann, S.**, “Spread Your Ass Cheeks.” And Other Things that Should not Be Said in Indigenous Languages (34–48). – **Kravel-Tovi, M.**, **Y. Bilu.**, The Work of the Present. Constructing Messianic Temporality in the Wake of Failed Prophecy among Chabad Hasidim (64–80).

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**Vansina, J.**, La survie du royaume kuba à l’époque coloniale et les arts (5–29). – **Korse, P.**, Bomóngó. The Notion of *Bomóngó*, the Supreme Being by the Móngo [R. D. Congo] (31–73). – **Hulstaert, G.**, Eléments pour la dialectologie mongo – Suite et fin – Formes relatives et particules (201–332). – **Motingea, M.**, Lombole (Bantou C60–70). Le dialecte des Loelé (333–414). – **Motingea, M.**, Minorités linguistiques au programme de recherche du Centre Æquatoria (439–455). – **Koni, J. M.**, **K. Bostoën**, Un recueil de proverbes nsong [R. D. Congo, Bantu B85d] (497–553).

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**Fogelin, L.**, The Archaeology of Religious Ritual (55–71). – **Hay, J.**, **K. Dager**, Sociophonetics (89–103). –

**Gusterson, H.**, Anthropology and Militarism (155–173). – **Hames, R.**, The Ecologically Noble Savage Debate (177–190). – **Sidnell, J.**, Comparative Studies in Conversation Analysis (229–244). – **El-Hay, N. A.**, The Genetic Reinscription of Race (283–300). – **Mertz, E.**, Semiotic Anthropology (337–353). – **Morris, R. C.**, Legacies of Derida (355–389).

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**LaDousa, C.**, Of Nation and State: Language, School, and the Reproduction of Disparity in a North Indian City (925–959). – **Drexler, E. F.**, The Social Life of Conflict Narratives: Violent Antagonists, Imagined Histories, and Foreclosed Futures in Aceh, Indonesia (961–995). – **Abowd, T.**, National Boundaries, Colonized Spaces: The Gendered Politics of Residential Life in Contemporary Jerusalem (997–1034). – **Roberman, S.**, Commemorative Activities of the Great War and the Empowerment of Elderly Immigrant Soviet Jewish Veterans in Israel (1034–1064). – **Biehl, J.**, Pharmaceuticalization: AIDS Treatment and Global Health Politics (1083–1126). – **Feldman, J.**, Between Yad Vashem and Mt. Herzl: Changing Inscriptions of Sacrifice on Jerusalem’s “Mountain of Memory” (1147–1174).

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### 8. 2008/1

**Foster, R. J.**, Commodities, Brands, Love, and Kula: Comparative Notes on Value Creation (9–25). – **Keane, W.**, Market, Materiality, and Moral Metalanguage (27–42). – **Turner, T.**, Marxian Value Theory: An Anthropological Perspective (43–56). – **Pedersen, D.**, Brief Event: The Value of Getting to Value in the Era of “Globalization” (57–77). – **Eiss, P. K.**, Beyond the Object: Of Rabbits, Rutabagas, and History (79–97).

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### 66. 2008/1

**Nazarova, A. F., S. M. Alkhutov**, Anthropology and Genetics of the Caucasus Peoples and the Problem of the Origin of the Caucasoids (51–66).

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**Morris, B.**, Insects as Food among Hunter-Gatherers (6–8). – **Falzon, M.-A.**, Flights of Passion: Hunting, Ecology, and Politics in Malta and the Mediterranean (15–20).

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**Espinos Arango, M. L.**, Memoria cultural y el continuo del genocidio: Lo indígena en Colombia (53–73). – **Peláez, G. I.**, Los duelos en el cuerpo físico y social de mujeres víctimas de violencia (75–95). – **Esparza, M.**, Casi la verdad: silencios y secretos en la posdictadura del General Augusto Pinochet en Chile (121–141).

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**Frembgen, J. W.**, Marginality, Sexuality, and the Body: Professional Masseurs in Urban Muslim Punjab (1–28). – **Salomon, C., C. Hamelin**, Challenging Violence: Kanak Women Renegotiating Gender Relations in New Caledonia (29–46). – **Jennaway, M.**, Cowboys, Cowoks, Beachboys, and Bombs: Matching Identity to Changing Socioeconomic Realities in Post-2005 North Bali (47–65).

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*wiyinyimirri*: Formal Flexibility in the Yolŋu *manikay* Tradition and the Challenge of Recording a Complete Repertoire (116–127). – **Walsh, M.**, Australian Aboriginal Song Language: So Many Questions, So Little to Work With (128–144).

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**Lundberg, A.**, Material Poetics of a Malay House (1–16). – **Saniotis, A.**, Enchanted Landscapes: Sensuous Awareness as Mystical Practice among Sufis in North India (17–26). – **Wilemore, M.**, Urban Space and the Mediation of Political Action in Nepal: Local Television, Ritual Processions, and Political Violence as Technologies of Enchantment (41–56).

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**R.**, New Palaeozoogeographical Evidence for the Settlement of Madagascar (69–82). – **Walsh, M. T.**, Island Subsistence: Hunting, Trapping, and the Translocation of Wildlife in the Western Indian Ocean (83–113). – **Lane, P. J.**, New International Frameworks for the Protection of Underwater Cultural Heritage in the Western Indian Ocean (115–135).

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**Wang, T.**, Shang Ritual Animals: Colour and Meaning; Part 2 (539–567). – **Durán, L.**, Ngaraya: Women and Musical Mastery in Mali (569–602).

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