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Second Edition.

Excerpt from An English-Malay

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Dictionary The accomplishment of the author's original intention, which was to produce an english-malay Vocabulary containing some three or four thousand words, has been so long deferred through pressure of other literary work, that it has been thought better to abandon it altogether,

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especially in view of the fact that other vocabularies have appeared meanwhile which supply the need for a limited word list. The scope of the original work 'has therefore been greatly extended, with the object of producing not a mere Vocabulary but a Dictionary which would be as complete

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successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Gay romantic contemporary

Spoken primarily in eastern New Guinea and nearby islands, the New

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Guinea Pidgin language-also called Neo-Melanesian-is one of the most important forms of Pidgin in use today. It contains several dialects, and many words are specific to certain regions; this dictionary collects all universally used vocabulary, and is an especially valuable tool for those first learning the

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language. The reader can rest assured that the words contained within will be understood by all speakers of Neo-Melanesian, regardless of individual dialect.

In this engrossing study of religion, urban life, and commercial culture,

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Diane Winston shows how a (self-styled "red-hot") militant Protestant mission established a beachhead in the modern city. When The Salvation Army, a British evangelical movement, landed in New York in 1880, local citizens called its eye-catching advertisements "vulgar" and dubbed

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its brass bands, female preachers, and
overheated services "sensationalist."

Yet a little more than a century later,
this ragtag missionary movement had
evolved into the nation's largest
charitable fund-raiser--the very
exemplar of America's most cherished
values of social service and religious

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commitment. Winston illustrates how the Army borrowed the forms and idioms of popular entertainments, commercial emporiums, and master marketers to deliver its message. In contrast to histories that relegate religion to the sidelines of urban society, her book shows that

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Salvationists were at the center of debates about social services for the urban poor, the changing position of women, and the evolution of a consumer culture. She also describes Salvationist influence on contemporary life--from the public's post-World War I (and ongoing) love affair with the

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doughnut to the Salvationist young woman's career as a Hollywood icon to the institutionalization of religious ideals into nonsectarian social programs. Winston's vivid account of a street savvy religious mission transformed over the decades makes adroit use of performance theory and

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material culture studies to create an evocative portrait of a beloved yet little understood religious movement. Her book provides striking evidence that, counter to conventional wisdom, religion was among the seminal social forces that shaped modern, urban America--and, in the process, found

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new expression for its own ideals.

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact.

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Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1977.

Thrift and Thriving in America is a

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Collection of groundbreaking essays on the significance of thrift throughout American history. It reveals thrift as a dynamic moral ideal and practice that not only provides insight into evolving meanings of material wellbeing, but also into the changing understandings of the good life and the good society

Where To Download Ragain Gospel Good News more generally. Beat Up

Aluk is a young Kurdish woman who gets adopted by a childless European academic couple, after a common climb to the summit of the biblical mountain Ararat. She follows her new parents to Crecheville, where she

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starts Law studies. She is intrigued by the idea that humans' destiny is to permanently desire more: that is a blessing and curse at the same time. She starts her career joining the ICRC (Inter. Committee of the Red Cross), serving in Iraq, Eastern Sudan, and Jerusalem. Three years later Aluk

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Metamorphoses into a Diplomat for her adoptive country working in Israel, Morocco, Nigeria, Russia, Caucasus, Iran, Uzbekistan/Tajikistan, a peace mission to Afghanistan introduces her to a cosmos following its own rules. Negotiating with the Taliban and their nemesis, Ahmad Shah Massoud,

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gives her a lasting lesson: “if you can, trust in God, if not, trust nobody.” Her defence ministry calls her to help out in coordinating its intelligence services, but soon her ministry needs Aluk in Kenya, where she discovers a powerful motivator “greed without borders”. Aluk continues her career in

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Israel again and then as Ambassador to Sudan/Eritrea, Vietnam and Poland. Once in retirement Aluk tries to give something back to her Kurdish roots. She happens to know a key aid to Boris Johnson, Ambassador Tim Barrow, so she gets an appointment with the PM. She is not trying to get

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another (this time Kurd oriented)

“Balfour declaration” from London:
hence she is not aiming at a Kurdish
State but more realistically for promis-
ing cooperation domains within a
Union of Levante. This Union could
first, like it happened not so long ago
in Europe, start with creating

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Conditions, for the regional countries to cooperate with each other. Exploring political and cultural diversities in many of the worlds most challenged nations, she delivers services with respect and empathy for all humans and other beings giving us on her way a glance into chronic problems of most

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Societies. Andrej Motyl, born 1956 in Western Carpathian Mountains in former Czechoslovakia. Due to the suppression of the Prague Spring August 1968 his family emigrates to Switzerland. After Law Studies in Zürich and language courses in Paris, he joins the International Committee of

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the Red Cross as a Delegate. 1989 he passes the Exams into the Swiss Diplomatic Service, in which he serves until 2018. He also wrote “Tierischer Ernst, eine Erzählung für Iraner, Libanesen, Tessiner und andere”. He paints intensively watercolours. Andrej lives with his wife Christine between

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Zug and Lugano in Switzerland. Their son Matteu is a Student of Economics in Warsaw.

Americans today often think of thrift as a negative value—a miserly hoarding of resources and a denial of pleasure. Even more telling, many Americans

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Don't even think of thrift at all anymore. Franklin's Thrift challenges this state of mind by recovering the rich history of thrift as a quintessentially American virtue. The contributors to this volume trace how, from the eighteenth century on, the idea and practice of thrift has been a robust part of the American

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vision of economic freedom and social abundance. For Benjamin Franklin, who personified and promoted the idea, thrift meant working productively, consuming wisely, saving proportionally, and giving generously. Franklin's thrift became the cornerstone of a new kind of secular

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faith in the ordinary person's capacity to shape his lot and fortune in life.

Later chapters document how in the nineteenth and twentieth centuries, thrift moved into new domains. It became the animating idea behind social movements to promote children's school savings, create

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mutual savings banks and credit unions for working men and women, establish a federal savings bond program, and galvanize the nation to conserve resources during two world wars. Historians, enthusiasts of Americana or traditional American virtues, and anyone interested in

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Resolving our society's current financial woes will find much to treasure in this diverse collection, with topics ranging from the inspirational lessons we can learn from the film *It's a Wonderful Life* to a history of the roles played by mutual savings banks, credit unions, and thrift stores in America's national

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thrift movement. It also includes actual policy recommendations for our present situation.

Religions constrain the bodies of their members through dress. In many cases, dress immediately identifies a member of the community to the

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outside world and separates them from a society that members believe is threatened by evil forces. Dress identifies the wearer's community to other groups and communities, and may also reflect one's status. Most interestingly, perhaps, dress is a measure of one's level of commitment

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to the community. While communities vary greatly in terms of what is permissible, strict conformity to internal codes invariably is interpreted as a sign of piety, whereas deviation implies at best self-indulgence and at worst contempt for community values. In order to control sexuality, women's

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bodies in particular are constrained in religious communities in terms of emotional expression, diet, and especially dress. This book investigates dress in American religious communities as a vital component of the social control of cultures, and also examines how

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People express themselves despite religious constraints. Gender issues feature prominently since the control of female sexuality within religious communities is a matter of vital concern to its members. Drawing on rich ethnographic case studies, this wide-ranging and interdisciplinary

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represents a major contribution to the study of both religion and dress.

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