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Eugene F. Ware

*The Ik language* Terrill B. Schrock, 2017-03-13 This book is a dictionary and grammar sketch of Ik, one of the three Kuliak (Rub) languages spoken in the beautiful Karamoja region of northeastern Uganda. It is the lexicographic sequel to *A grammar of Ik (Ice-to-d): Northeast Uganda's last thriving Kuliak language* (Schrock 2014). The present volume includes an Ik-English dictionary with roughly 8,700 entries, followed by a reversed English-Ik index. These two main sections are then supplemented with an outline of Ik grammar that is comprehensive in its coverage of topics and written in a simple style, using standard linguistic terminology in a way that is accessible to interested non-linguists as well. This book may prove useful for language preservation and development among the Ik people, as a reference tool for non-Ik learners of the language, and as a source of data, not only for the comparative study of Kuliak but also the wider Afroasiatic and Nilo-Saharan language families.

*Wise Words of the Yup'ik People* Ann Fienup-Riordan, 2020-04 The Yup'ik people of southwest Alaska were among the last Arctic peoples to come into contact with non-Natives, and as a result, Yup'ik language and many traditions remain vital into the twenty-first century. *Wise Words of the Yup'ik People* documents their qanruyutait (adages, words of wisdom, and oral instructions) regarding the proper living of life. Throughout history these distinctive adages have guided the relations between men and women, parents and children, siblings and cousins, fellow villagers, visitors, strangers, and non-Natives. Yup'ik elders have chosen to share these adages during Calista Elders Council gatherings and conventions since 1998 because of their continued relevance and power to change lives. The Calista Elders Council (now Calista Education and Culture) recently spearheaded efforts at cultural revitalization through gatherings with younger community members. By describing the content of traditional instruction as well as its central motivation--We talk to you because we love you--elders not only educate Yup'ik young people but also open a window into their view of the world for all of us. A new introduction explores this book's impact over the past decade. *Wise Words of the Yup'ik People* will continue to serve as a valuable resource for the Yup'ik people and those who wish to learn more about their lives and values.

*The Ik* Colin Higgins, Denis Cannan, 1984 This work was developed as a cooperative effort between the writers cited above, Peter Brook and his actors from the International Centre for Theatre Research, the two anthropologists who had worked with the Ik, and Joseph Towles. The process is described by Colin Turnbull in his introduction.

**Yup'ik Words of Wisdom** Ann Fienup-Riordan, Alice Rearden, Marie Meade, 2005-01-01 This bilingual volume focuses on the teachings, experience, and practical wisdom of expert Native orators as they instruct a younger generation about their place in the world. In carefully crafted presentations, Yup'ik elders speak about their rules for right living—values, beliefs, and practices—which illuminate the enduring and still relevant foundations of their culture today. While the companion volume *Wise Words of the Yup'ik People* weaves together hundreds of statements by Yup'ik elders on the values that guide human relationships, *Yup'ik Words of Wisdom* highlights the words of expert orators and focuses on key conversations that took place among elders and younger community members as the elders presented their perspectives on the moral underpinnings of Yup'ik social relations. The orators in this volume—including Frank Andrew from Kwigillingok, David Martin from Kipnuk, and Nelson Island elders Paul John and Thersea Moses—were raised in isolated Yup'ik communities in southeastern Alaska and were educated much like their parents and grandparents. Translated, edited, and organized for a general audience, this bilingual edition is for those who want to know not only what the elders have to say but also how they say it.

**Ik Onkar** Swami Swaroopananda , The Absolute Truth being infinite, It cannot be defined through words or concepts, which are relative and limited, therefore finite. Any discussion of the Ultimate reality in the scriptures is merely indicative or descriptive. One such 'pointer' in the direction of the Absolute Truth- and an extremely effective one at that- is Sri Guru Nanak Devji's Mul Mantra (Ik Onkar), found in the Guru Granth Sahib.

**Ellavut / Our Yup'ik World and Weather** Ann Fienup-Riordan, Alice Rearden, 2013-08-27 *Ellavut / Our Yup'ik World and Weather* is a result of nearly ten years of gatherings among Yup'ik elders to document the qanruyutet (words of wisdom) that guide their interactions with the environment. In an effort to educate their own young people as well as people outside the community, the elders discussed the practical skills necessary to live in a harsh environment, stressing the ethical and philosophical aspects of the Yup'ik relationship with the land, ocean, snow, weather, and environmental change, among many other elements of the natural world. At every gathering, at least one elder repeated the Yup'ik adage, The world is changing following its people. The Yup'ik see environmental change as directly related not just to human actions, such as overfishing or burning fossil fuels, but also to human interactions. The elders encourage young people to learn traditional rules and proper behavior—to act with compassion and restraint—in order to reverse negative impacts on their world. They speak not only to educate young people on the practical skills they need to survive but also on the knowing and

responsive nature of the world in which they live.

The Glan-ik Eugene F. Ware, 1906

**Yup'ik (Central Eskimo) Language Guide (and more!)** Terryl Miller, 2006

**Unika Dalam Wacana Publik: Gegara Pan(dem)ik: Terhimpit Untuk Melejit** Benny D Setianto, Buku yang sedang anda baca ini juga merupakan bukti lain betapa civitas akademika Unika SOEGIJAPRANATA tidak pernah diam dalam keterbatasan yang ada melainkan justru kepanikan akan pandemik ini telah memunculkan semangat untuk semakin peduli dan terlibat dalam wacana publik. Dalam masa kurang dari 3,5 bulan atau sekitar 110 hari, tercatat lebih dari 50 artikel telah dibuat dan dimuat dalam berbagai media massa. Artinya hampir 2-3 hari sekali selalu muncul gagasan, pendapat dan ungkapan pemikiran yang dimuat dan bisa dibaca oleh publik. Tentu saja, bukan berarti Unika SOEGIJAPRANATA mengharapkan agar pandemic tidak berlalu sehingga bisa memaksa civitas akademika untuk tetap produktif menghasilkan karya, tetapi justru ini untuk menunjukkan semangat yang diwarisi dari nama yang digunakan oleh Lembaga ini. Civitas Akademika tidak boleh amem mlemperm, tetapi justru harus bergerak aktif dan produktif pada saat yang lain sedang termangu-mangu oleh perubahan-perubahan dan keterpaksaan-keterpaksaan baru. Dalam himpitan pandemik Unika SOEGIJAPRANATA tetap harus melejit, bukan untuk meraih kejumawaan, tetapi justru karena panggilan untuk berbuat lebih. Ungkapan saudara kita Muslim, Fastabiqul Khairot, berlomba-lomba dalam kebaikan, sesuai dengan semangat penebusan Yesus, karena kita sudah merasakan Kasih Yesus yang begitu besar dalam hidup ini, maka saatnya membagikan kasih kepada sesama dengan ilmu pengetahuan yang juga sudah dikaruniakan kepada kita.

**The Messenger of Mathematics** , 1888

**American Hereford Record and Hereford Herd Book** American Hereford Cattle Breeders' Association, 1917

*Pamphlets on Biology* , 1910

Proceedings of the Royal Irish Academy , 1904

**The Collected Mathematical Papers** Arthur Cayley, 1896

*Psychiatrische en Neurologische Bladen* , 1898

- An Elementary Treatise on Elliptic Functions Arthur Cayley,1895
- Report of the Commissioner of Education ,1898
- An Alphabetic Dictionary of the Chinese Language in the Foochow Dialect ,1870
- The American Illustrated Medical Dictionary ,1916
- Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde ,1914

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