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Iowa. Reformatory at Anamosa

Dongolese Nubian Charles Hubert Armbruster,2010-08-26 This book is the result of years of close observation and analysis of Dongolese conversations and is a monumental and authoritative work.

Justice of the Peace ,1903 House Beautiful ,1943

The Aeroplane, 1928

Dongolese Nubian, a Lexicon Carl Hubert Armbruster, 1965

The Reformatory Press Iowa. Reformatory at Anamosa, 1907

Time Briton Hadden, Henry Robinson Luce, 1960

The North American Indian: The Pima. The Papago. The Qahatika. The Mohave. The Yuma. The Maricopa. The Walapai. The Havasupai. The Apache-Mohave, or Yavapai Edward S. Curtis,1908 [A] comprehensive and permanent record of all the important tribes of the United States and Alaska that still retain to a considerable degree their primitive customs and traditions. The value of such a work, in great measure, will lie in the breadth of its treatment, in its wealth of illustration, and in the fact that it represents the result of personal study of a people who are rapidly losing the traces of their aboriginal character and who are destined ultimately to become assimilated with the 'superior race.' It has been the aim to picture all features of the Indian life and environment--types of the young and the old, with their habitations, industries, ceremonies, games, and everyday customs ... Though the treatment accorded the Indians by those who lay claim to civilization and Christianity has in many cases been worse than criminal, a rehearsal of these wrongs does not properly find a place here--General introduction.

The North American Indian. Volume 2 - The Pima. The Papago. The Oahatika. The Mohave. The Yuma. The Maricopa. The Walapai. The Havasupai. The Apache-Mohave, or Yavapai. ~ Paperbound ,

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Forest and Stream ,1889

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The Perils of the Peoples of Pine Hills Cam Rascoe, 2010-06-30

Justice of the Peace and Local Government Review ,1903

Youth's Companion, 1898

Descendants of the Dragon Kim Johnson, 2006 This is the story of culture and hybrids. Being scattered throught the country, the Chinese were sexually and geographically integrated into the national community and thus comfortably lent their talents to the development of Trinidad and Tobago in a more all-embracing way than almost anyone or anywhere else.

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