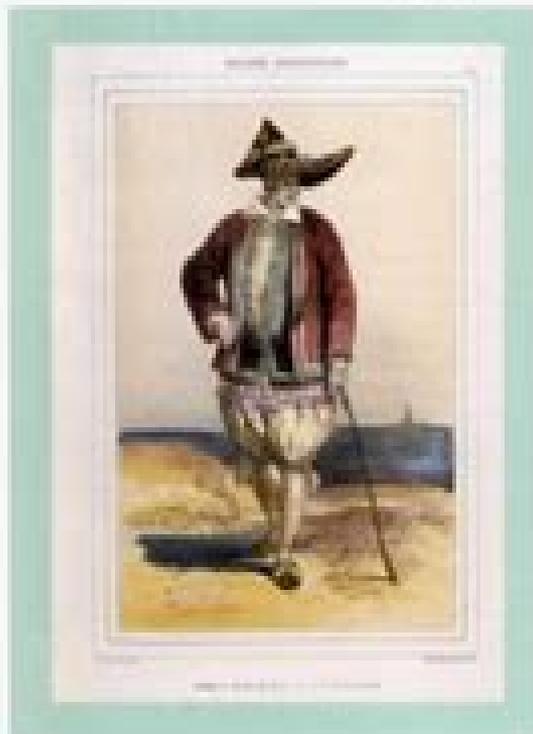


Reconstructing the Early Images of Foreign Dress
 (continued from page 107)



How to Buy It: See *French Illustration: 1800-1850* (London: British Library, 2007). A reproduction of the costume of a professor from the earlier issue of *How to Buy It* (Linda's Color Illustrations), a collection of costumes inspired by clothing worn by the inhabitants of the French empire of Western Louisiana, who existed in the first half-century between 1800 and 1805, is known mainly for its portraits and oil-on-panel paintings. *Linda's Colorized Prints*

and from sometimes to weaving, and perhaps why he or she has continued to wear it for a lifetime. To be sure, the illustrator of a working costume will show the details of dress, but their equal delight is sketching in atmosphere and setting. People are often portrayed near a local landmark or an architectural monument, or in a dramatic instance. The artist is more involved with an appreciative reporting of human experience than with an idealization of what is to come.

For example, the French painter Louis Dupré made an extended journey to Athens and Constantinople in 1824, and he commemorated it with a highly painted volume concentrating largely on Greek and Turkish peasants clothed according to their occupation or social status, but art and ethnography, not fashion, were his priorities. The splendor of costume and ceremonial often curiously intruded Dupré, yet he was equally fascinated by levers, pointers, handspikes and architectural remains. No greater compliment could have been paid to Dupré than when Miss Tullidge herself proclaimed that her drawings conveyed the fullest vision of Greece that she had ever seen. With *Travels in Athens and Constantinople*, Dupré had created one of the more distinguished travel albums of the day, but he was one of many artists who responded eagerly to the challenge of depicting the possibilities of a newly expanding world. He died in 1837, two years before the advent of photography, which would soon triumph as the ultimate art form for recording the monuments and marvels of travel. □

But as tourists wanted to discover nature untouched by man, they also hoped to look on people galled in cities unscathed by the results of change. To learn that the British queen still kept her wooden shoes and winged cap or that an officer in the Egyptian cavalry was dressed and equipped in a manner reminiscent of the Arabian Nights was to escape into a romantic and seemingly unguilt world. The dominating reality—one of decades of war and political upheaval in Europe and the Middle East that had destroyed the most legendary sites and sites of antiquity—hardly intruded upon the vivid representations of clothing that had seemed those same provinces of excitement and evocation.

Given their combination of the passionate character of regional and occupational dress, it is no wonder that the artist-chroniclers of historical costumes took care not to have their work confused with a fashion plate. A fashion plate must pervade the viewer of the perfection of a piece of clothing or suit and the necessity of being it is made. Until about the mid-nineteenth century a typical plate displayed a well-dressed figure, white or neutrally toned. Backgrounds are muted to nonexistent, and since the interest is clothing fit to own sake, anything that might distract from that interest is omitted. Whereas the fashion plate tells us what we should be wearing, a costume illustration documents what a person very differ-

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,1909 **The California Architect and Building News** ,1899 **The Architect** ,1924 *The American Spirit in*
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Table of Contents The Architectural Index For 1993

1. Understanding the eBook The Architectural Index For 1993
 - The Rise of Digital Reading The Architectural Index For 1993
 - Advantages of eBooks Over Traditional Books
2. Identifying The Architectural Index For 1993
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Architectural Index For 1993
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Architectural Index For 1993
 - Personalized Recommendations

- The Architectural Index For 1993 User Reviews and Ratings
- The Architectural Index For 1993 and Bestseller Lists
- 5. Accessing The Architectural Index For 1993 Free and Paid eBooks
 - The Architectural Index For 1993 Public Domain eBooks
 - The Architectural Index For 1993 eBook Subscription Services
 - The Architectural Index For 1993 Budget-Friendly Options
- 6. Navigating The Architectural Index For 1993 eBook Formats
 - ePub, PDF, MOBI, and More
 - The Architectural Index For 1993 Compatibility with Devices
 - The Architectural Index For 1993 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Architectural Index For 1993
 - Highlighting and Note-Taking The Architectural Index For 1993
 - Interactive Elements The Architectural Index For 1993
- 8. Staying Engaged with The Architectural Index For 1993
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Architectural Index For 1993
- 9. Balancing eBooks and Physical Books The Architectural Index For 1993
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Architectural Index For 1993
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine The Architectural Index For 1993
 - Setting Reading Goals The Architectural Index For 1993
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Architectural Index For 1993
 - Fact-Checking eBook Content of The Architectural Index For 1993

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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