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*Analysis of Ornament. Characteristics of Styles* Ralph N. Wornum,2023-09-23 Reprint of the original, first published in 1873.

**The Encyclopædia Britannica** Hugh Chisholm,1910

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*Cases Decided in the United States Court of Claims* United States. Court of Claims,1969

The Oxford Handbook of Byzantine Art and Architecture Ellen C. Schwartz,2021-11-19 Byzantine art has been an underappreciated field, often treated as an adjunct to the arts of the medieval West, if considered at all. In illustrating the richness and diversity of art in the Byzantine world, this handbook will help establish the subject as a distinct field worthy of serious inquiry. Essays consider Byzantine art as art made in the eastern Mediterranean world, including the Balkans, Russia, the Near East and north Africa, between the years 330 and 1453. Much of this art was made for religious purposes, created to enhance and beautify the Orthodox liturgy and worship space, as well as to serve in a royal or domestic context. Discussions in this volume will consider both aspects of this artistic creation, across a wide swath of geography and a long span of time. The volume marries older, object-based considerations of themes and monuments which form the backbone of art history, to considerations drawing on many different methodologies-sociology, semiotics, anthropology, archaeology, reception theory, deconstruction theory, and so on-in an up-to-date synthesis of scholarship on Byzantine art and architecture. The Oxford Handbook of Byzantine Art and Architecture is a comprehensive overview of a particularly rich field of study, offering a window into the world of this fascinating and beautiful period of art.

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*The Builder ,1879*

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*The Encyclopædia Britannica ,1911*

History of Religion Alexander Men,2021-06-08 The second book, *The Paths of Christianity*, covers the first millennium AD. It outlines the spread of Christianity, the missionary activities of the disciples of Jesus, the first Christian Empire, the Church Fathers, the causes of the Great Schism, and the Baptism of Russia. The author reveals the mystery of thousands upon thousands joining the Church through love—the mystery, without which one cannot understand the profound transformative power of the Christian movement on humanity. At the same time, Alexander Men does not idealize Christianity—he shows the real picture of the Church's life, without glossing over its dramatic sides: dissenting views, schisms, heresies, and outbursts of fanaticism. The author's moral principles compel him to present a fair and unprejudiced account of these topics.

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