An impressionistic painting of a ship at sea, likely by J.M.W. Turner. The scene is dominated by warm, golden-yellow and orange tones, suggesting a sunset or sunrise. The ship's masts and rigging are visible against the hazy sky. The water is dark and turbulent, with white foam from the waves. The overall style is characterized by visible brushstrokes and a focus on light and color over fine detail.

GARDNER'S

ART THROUGH THE AGES

15TH EDITION

A GLOBAL HISTORY, Vol. II

FRED S. KLEINER

GARDNER'S

ART

THROUGH THE

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VOLUME II

FIFTEENTH EDITION

FRED S. KLEINER



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JOSEPH MALLORD WILLIAM TURNER, *The Slave Ship (Slavers Throwing Overboard the Dead and Dying, Typhoon Coming On)*, 1840. Oil on canvas, 2' 11 $\frac{1}{4}$ " × 4'. Museum of Fine Arts, Boston (Henry Lillie Pierce Fund).

The first painters, who covered the walls and ceilings of the caves of France and Spain beginning around 30,000 years ago, chose animals and occasionally humans as their exclusive subjects. The first landscapes appeared many thousands of years later, but soon became staples of most, but by no means all, artistic cultures worldwide.

The Slave Ship, by the British painter Joseph Mallord William Turner (1775–1851), is one of the finest examples of landscape (or, more precisely, seascape) painting, but it is also a work of social commentary. It records the decision by the captain of the slave ship *Zong* to throw 50 sick and dying slaves overboard when he realized that his insurance would reimburse him for slaves lost at sea but not for those who died en route. Turner's frenzied emotional depiction of the dumping of the slaves into the sea matches the deed's barbaric nature. His great innovation as a painter was to release color from any defining outlines so as to express both the forces of nature and the painter's emotional response to them. In his works, color and brushstrokes themselves become almost the subject of the paintings, an important step on the road to completely abstract artworks during the following century.

Turner's intensely personal approach to painting characterizes the art of the modern era in general, but it is not typical of many periods of the history of art, when artists toiled in anonymity to fulfill the wishes of their patrons, whether Egyptian pharaohs, Roman emperors, or medieval monks. *Art through the Ages* surveys the art of all periods from prehistory to the present, and worldwide, and examines how artworks of all kinds have always reflected the historical contexts in which they were created.

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Preface

I take great pleasure in introducing the extensively revised and expanded 15th edition of *Gardner's Art through the Ages: A Global History*, which, like the 14th edition, is a hybrid art history textbook—the first, and still the only, introductory survey of the history of art of its kind. This innovative new kind of “Gardner” retains all of the best features of traditional books on paper while harnessing 21st-century technology to significantly increase the number of works examined—without substantially increasing the size of the text or abbreviating the discussion of each work.

When Helen Gardner published the first edition of *Art through the Ages* in 1926, she could not have imagined that nearly a century later, instructors all over the world would still be using her textbook (available even in Mandarin Chinese) in their classrooms. Indeed, if she were alive today, she would not recognize the book that, even in its traditional form, long ago became—and remains—the world's most widely read introduction to the history of art and architecture. I hope that instructors and students alike will agree that this new edition lives up to the venerable Gardner tradition and even exceeds their high expectations.

The 15th edition follows the 14th in incorporating an innovative new online component that includes, in addition to a host of other features (enumerated below), *bonus essays* and *bonus images* (with zoom capability) of more than 300 additional important works of all eras, from prehistory to the present and worldwide. The printed and online components of the hybrid 15th edition are very closely integrated. For example, every one of the more than 300 bonus essays is cited in the text of the traditional book, and a thumbnail image of each work, with abbreviated caption, is inset into the text column where the work is mentioned. The integration extends also to the maps, index, glossary, and chapter summaries, which seamlessly merge the printed and online information.

KEY FEATURES OF THE 15TH EDITION

In this new edition, in addition to revising the text of every chapter to incorporate the latest research and methodological developments, I have added several important features while retaining the basic format and scope of the previous edition. Once again, the hybrid Gardner boasts roughly 1,700 photographs, plans, and drawings, nearly all in color and reproduced according to the highest standards of clarity and color fidelity. Included in this count are updated and revised maps along with hundreds of new images, among them a new series of superb photos taken by Jonathan Poore exclusively for *Art through the Ages* during photographic campaigns in 2012 and 2013 in Germany and Rome (following similar forays into France and Tuscany in 2009–2011). The online component also includes custom videos made at architectural sites. This extraordinary new archive of visual material ranges from ancient temples in Rome; to medieval, Renaissance, and Baroque churches in France, Germany,

and Italy; to such modernist masterpieces as the Notre-Dame-du-Haut in Ronchamp, France, and the Guggenheim Museum in New York. The 15th edition also features an expanded number of the highly acclaimed architectural drawings of John Burge. Together, these exclusive photographs, videos, and drawings provide readers with a visual feast unavailable anywhere else.

Once again, a scale accompanies the photograph of every painting, statue, or other artwork discussed—another unique feature of the Gardner text. The scales provide students with a quick and effective way to visualize how big or small a given artwork is and its relative size compared with other objects in the same chapter and throughout the book—especially important given that the illustrated works vary in size from tiny to colossal.

Also retained in this edition are the Quick-Review Captions (brief synopses of the most significant aspects of each artwork or building illustrated) that students have found invaluable when preparing for examinations. These extended captions accompany not only every image in the printed book but also all the digital images in the online supplement. Each chapter also again ends with the highly popular full-page feature called *The Big Picture*, which sets forth in bullet-point format the most important characteristics of each period or artistic movement discussed in the chapter. Also retained from the 14th edition are the timeline summarizing the major artistic and architectural developments during the era treated (again in bullet-point format for easy review) and a chapter-opening essay called *Framing the Era*, which discusses a characteristic painting, sculpture, or building and is illustrated by four photographs.

Another pedagogical tool not found in any other introductory art history textbook is the *Before 1300* section that appears at the beginning of the second volume of the paperbound version of the book and at the beginning of Book D of the backpack edition. Because many students taking the second half of a survey course will not have access to Volume I or to Books A, B, and C, I have provided a special (expanded) set of concise primers on architectural terminology and construction methods in the ancient and medieval worlds, and on mythology and religion—information that is essential for understanding the history of art after 1300, both in the West and the East. The subjects of these special boxes are Greco-Roman Temple Design and the Classical Orders; Arches and Vaults; Basilican Churches; Central-Plan Churches; the Gods and Goddesses of Mount Olympus; the Life of Jesus in Art; Early Christian Saints and Their Attributes; Buddhism and Buddhist Iconography; and Hinduism and Hindu Iconography.

Boxed essays once again appear throughout the book as well. These essays fall under eight broad categories, two of which are new to the 15th edition:

Architectural Basics boxes provide students with a sound foundation for the understanding of architecture. These discussions are concise explanations, with drawings and diagrams, of the major

aspects of design and construction. The information included is essential to an understanding of architectural technology and terminology.

Materials and Techniques essays explain the various media that artists employed from prehistoric to modern times. Because materials and techniques often influence the character of artworks, these discussions contain essential information on why many monuments appear as they do.

Religion and Mythology boxes introduce students to the principal elements of the world's great religions, past and present, and to the representation of religious and mythological themes in painting and sculpture of all periods and places. These discussions of belief systems and iconography give readers a richer understanding of some of the greatest artworks ever created.

Art and Society essays treat the historical, social, political, cultural, and religious context of art and architecture. In some instances, specific monuments are the basis for a discussion of broader themes.

Written Sources present and discuss key historical documents illuminating important monuments of art and architecture throughout the world. The passages quoted permit voices from the past to speak directly to the reader, providing vivid and unique insights into the creation of artworks in all media.

In the *Artists on Art* boxes, artists and architects throughout history discuss both their theories and individual works.

New to the 15th edition are *The Patron's Voice* boxes. These essays underscore the important roles played by the individuals and groups who paid for the artworks and buildings in determining the character of those monuments. Also new are boxes designed to make students think critically about the decisions that went into the making of every painting, sculpture, and building from the Old Stone Age to the present. Called *Problems and Solutions* boxes, these essays address questions of how and why various forms developed, the problems painters, sculptors, and architects confronted, and the solutions they devised to resolve them.

Other noteworthy features retained from the 14th edition are the extensive (updated) bibliography of books in English; a glossary containing definitions of and page references for italicized terms introduced in both the printed and online texts; and a complete museum index, now housed online only, listing all illustrated artworks by their present location. The host of state-of-the-art online resources accompanying the 15th edition are enumerated on page xx).

ACKNOWLEDGMENTS

A work as extensive as a global history of art could not be undertaken or completed without the counsel of experts in all areas of world art. As with previous editions, Cengage Learning has enlisted more than a hundred art historians to review every chapter of *Art through the Ages* in order to ensure that the text lives up to the Gardner reputation for accuracy as well as readability. I take great pleasure in acknowledging here the important contributions to the 15th edition made by the following: Patricia Albers, San Jose State University; Kirk Ambrose, University of Colorado Boulder; Jenny Kirsten Ataoguz, Indiana University–Purdue University Fort Wayne; Paul Bahn, Hull; Denise Amy Baxter, University of North Texas; Nicole Bensoussan, University of Michigan–Dearborn; Amy R. Bloch, University at Albany, State University of New York; Susan H. Caldwell, The University of Oklahoma; David C. Cateforis, The University of Kansas; Thomas B. F. Cummins, Harvard University; Joyce De Vries, Auburn University; Verena Drake, Hotchkiss School; Jerome Feldman, Hawai'i Pacific University; Maria Gindhart, Georgia State University; Annabeth Headrick, University of Denver;

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I am also happy to have this opportunity to express my gratitude to the extraordinary group of people at Cengage Learning involved with the editing, production, and distribution of *Art through the Ages*. Some of them I have now worked with on various projects for nearly two decades and feel privileged to count among my friends. The success of the Gardner series in all of its various permutations depends in no small part on the expertise and unflagging commitment of these dedicated professionals, especially Sharon Adams Poore, product manager (as well as videographer extraordinaire); Rachel Harbour, content developer; Lianne Ames, senior content project manager; Chad Kirchner, media developer; Erika Hayden, associate content developer; Elizabeth Newell, associate media developer; Rachael Bailey, senior product assistant; Cate Barr, senior art director; Jillian Borden, marketing manager; and the incomparable group of local sales representatives who have passed on to me the welcome advice offered by the hundreds of instructors they speak to daily during their visits to college campuses throughout North America.

I am also deeply grateful to the following out-of-house contributors to the 15th edition: the incomparable quarterback of the entire production process, Joan Keyes, Dovetail Publishing Services; Helen Triller-Yambert, developmental editor; Michele Jones, copy editor; Susan Gall, proofreader; Mark Fox, Design is Play, cover designer; Frances Baca, text designer; PreMediaGlobal, photo researchers; Cenveo Publisher Services; Jay and John Crowley, Jay's Publishing Services;

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I also owe thanks to two individuals not currently associated with this book but who loomed large in my life for many years: Clark Baxter, who retired in 2013 at the end of a long and distinguished career, from whom I learned much about textbook publishing and whose continuing friendship I value highly; and former coauthor and long-time friend and colleague, Christin J. Mamiya of the University of Nebraska–Lincoln, with whom I have had innumerable conversations not only about *Art through the Ages* but the history of art in general. Her thinking continues to influence my own, especially with regard to the later chapters on the history of Western art. I conclude this long (but no doubt incomplete) list of acknowledgments with an expression of gratitude to my colleagues at Boston University and to the thousands of students and the scores of teaching fellows in my art history courses since I began teaching in 1975, especially my research assistant, Angelica Bradley. From them I have learned much that has helped determine the form and content of *Art through the Ages* and made it a much better book than it otherwise might have been.

Fred S. Kleiner

CHAPTER-BY-CHAPTER CHANGES IN THE 15TH EDITION

The 15th edition is extensively revised and expanded, as detailed below. Each chapter contains a revised Big Picture feature, and all maps in the text are new to this edition. Instructors will find a very helpful figure number transition guide in the online instructor companion site.

Introduction: What Is Art History? Added 18th-century Benin Altar to the Hand and details of Claude Lorrain's *Embarkation of the Queen of Sheba*.

14: Late Medieval Italy. Expanded discussions of Nicola and Giovanni Pisano, Pietro Cavallini, and Orvieto Cathedral. Addition of Pisa Cathedral pulpit. New photographs of Giovanni Pisano's *Nativity*, Pietro Cavallini's *Last Judgment*, Giotto's *Entry into Jerusalem*, and the Doge's Palace in Venice.

20: Late Medieval and Early Renaissance Northern Europe. New Framing the Era essay "Rogier van der Weyden and Saint Luke." New Problems and Solutions box "How to Illustrate Printed Books." Revised Materials and Techniques box "Engraving and Etching." New in-text discussion of the *Hours of Mary of Burgundy*. New photograph of Riemenschneider's *Creglingen Altarpiece*.

21: The Renaissance in Quattrocento Italy. New Framing the Era essay "The Medici, Botticelli, and Classical Antiquity." New Problems and Solutions box "Linear Perspective." New Artists on Art boxes "The *Commentarii* of Lorenzo Ghiberti" and "Leon Battista Alberti's *On the Art of Building*." New section on Venice, with discussions of the Ca d'Oro, Giovanni Bellini's early work, and a new Written Sources box "The Tomb of Doge Pietro Mocenigo." New photographs of Donatello's *Gattamelata*, Brunelleschi's dome of Florence Cathedral, the Ca d'Oro and the tomb of Pietro Mocenigo in Venice, and the restored *Saint James Led to Martyrdom* by Mantegna.

22: Renaissance and Mannerism in Cinquecento Italy. Revised discussion of Mannerism. New Written Sources box "Giorgio Vasari's *Lives*." New Problems and Solutions boxes "How to Impress a Pope" and "Rethinking the Basilican Church." New Patron's Voice box "Federigo Gonzaga, Giulio Romano, and the Palazzo del Tè."

New photographs of Bramante's Tempietto, the Palazzo Farnese, and the exterior and interior of Il Gesù in Rome, and of the interior of San Giorgio Maggiore in Venice.

23: High Renaissance and Mannerism in Northern Europe and Spain. Major reorganization of the material discussed, with a new sequence of regions and also of individual artists. New Framing the Era essay "Albrecht Dürer, Melancholic Genius." New Art and Society box "Witchcraft, Disease, Plague, and Death." New Patron's Voice box "Francis I, Royal Art Patron and Collector." New photographs of Holbein's *French Ambassadors*, Bosch's *Garden of Earthly Delights*, and the Colegio de San Gregorio in Valladolid, Spain.

24: The Baroque in Italy and Spain. New Problems and Solutions boxes "Completing Saint Peter's," "Rethinking the Church Facade," and "How to Make a Ceiling Disappear." New Patron's Voice box "Velázquez and Philip IV." New in-text discussion of Caravaggio's *Musicians* and brief discussion of Elisabetta Sirani. Reorganized and expanded treatment of Spanish Baroque art and architecture, including colonial Latin America, with the addition of Metropolitan Cathedral in Mexico City and the Church of the Society of Jesus in Cuzco, Peru. New photographs of Bernini's Four Rivers Fountain; the facade of Santa Susanna; Saint Peter's (facade and aerial view); the exterior and interior of Borromini's San Carlo alle Quattro Fontane and the facade and dome of Sant'Ivo alla Sapienza; Gaulli's *Triumph in the Name of Jesus*; and Pozzo's *Glorification of Saint Ignatius*.

25: The Baroque in Northern Europe. New Framing the Era essay "The Art of Painting in a Dutch Home." New Problems and Solutions box "Frans Hals's Group Portraits." New Materials and Techniques box "Rembrandt's Use of Light and Shade." New Art and Society box "The Sun King's Palace at Versailles." New photographs of Girardon's *Apollo Attended by the Nymphs of Thetis* and the Baths of Apollo at Versailles (with new bonus essay).

26: Rococo to Neoclassicism: The 18th Century in Europe and America. New Framing the Era essay "Angelica Kauffman, the Enlightenment, and Neoclassicism." New Art and Society boxes "Poussinistes and Rubénistes," "Joseph Wright of Derby and the Industrial Revolution," and "Vigée-Lebrun, Labille-Guiard, and the French Royal Academy." New Problems and Solutions box "Grand Manner Portraiture." New Written Sources box "Winckelmann and the History of Classical Art." New Patron's Voice box "Thomas Jefferson, Patron and Practitioner." New discussion of the portraits of Pompeo Batoni. New photographs of the exterior and interior of Vierzehnheiligen.

27: Romanticism, Realism, Photography: Europe and America, 1800 to 1870. New Framing the Era essay "The Horror—and Romance—of Death at Sea." New Patron's Voice box "The Coronation of Napoleon." New Written Sources box "Friedrich's *Wanderer above a Sea of Mist*." New Artists on Art boxes "John Constable on Landscape Painting" and "Thomas Cole on the American Landscape." New Art and Society box "Edmonia Lewis, an African American Sculptor in Rome." New Problems and Solutions boxes "The First Public Art Museum" and "Prefabricated Architecture." New bonus essays on the Arc de Triomphe in Paris and the Brandenburg Gate in Berlin. New photographs of Daumier's *Rue Transnonain*; the Altes Museum in Berlin; the Houses of Parliament in London; and the Brooklyn Bridge.

28: Impressionism, Post-Impressionism, Symbolism: Europe and America, 1870 to 1900. Major rewriting of the sections on Impres-

sionism, Post-Impressionism, and Symbolism. New Framing the Era essay “Modernism at the Folies-Bergère.” New Problems and Solutions boxes “Painting Impressions of Light and Color,” “Making Impressionism Solid and Enduring,” “Painting Psychic Life,” and “The First Skyscrapers.” New Art and Society boxes “Women Impressionists” and “The Arts and Crafts Movement.” New Written Sources box “Albert Aurier on Symbolism.” Added Camille Claudel’s *The Waltz*. New photograph of the Eiffel Tower in Paris and of Casa Milà in Barcelona.

29: Modernism in Europe and America, 1900 to 1945. New Framing the Era essay “Picasso Disrupts the Western Pictorial Tradition.” New Problems and Solutions boxes “Delaunay, Orphism, and the Representation of Modern Life” and “Léger, the Machine Aesthetic, and the Representation of Modern Life.” New Art and Society boxes “The Harlem Renaissance” and “Jacob Lawrence’s *Migration of the Negro*.” New Written Sources box “André Breton’s *First Surrealist Manifesto*.” New Artists on Art boxes “Alfred Stieglitz on ‘Straight Photography,’” “Frank Lloyd Wright on Organic Architecture,” “Piet Mondrian on Neoplasticism,” and “Grant Wood’s *Revolt against the City*.” New Patron’s Voice box “The Museum of Modern Art as Collector and Patron.” Added Adolf Loos’s Villa Müller in Prague. New photographs of Rietveld’s Schröder House in Utrecht and of the Bauhaus Shop Block in Dessau.

30: Modernism and Postmodernism in Europe and America, 1945 to 1980. New Framing the Era essay “After Modernism: Postmodern Architecture.” New Artists on Art box “Jena Dubuffet on Crude Art.” New Written Sources box “Greenbergian Formalism.” New or expanded Artists on Art boxes “Helen Frankenthaler on Color-Field Painting,” “Roy Lichtenstein on Pop Art and Comic Books,” “James Rosenquist on *F-111*,” and “Judy Chicago on *The Dinner Party*.” New Problems and Solutions boxes “Robert Venturi and Postmodernist Complexity and Contradiction” and “Rethinking ‘Art’: Conceptual Art.” Added discussions of Gerhard Richter, James Rosenquist, and Pier Luigi Nervi, with new photographs of *Townscape Paris*, *F-111*, and the Palazzetto dello Sport, Rome, as well as new photographs of the interior of Saarinen’s TWA terminal and Graves’s Portland Building.

31: Contemporary Art Worldwide. Major reorganization and expansion with the addition of Sandow Birk’s *Death of Manuel*, Martha Rosler’s *Gladiators*, Fernando Botero’s *Abu Ghraib 46*, Zhang Xiaogang’s *Big Family No. 2*, Helen Oji’s *Mount St. Helens*, Elizabeth Murray’s *Can You Hear Me?*, Yayoi Kusama’s abstract canvases, El Anatsui’s *Bleeding Takari II*, Anish Kapoor’s *Cloud*

Gate, Do-Ho Suh’s *Bridging Home*, Zaha Hadid’s Signature Towers project in Dubai, and Norman Foster’s Gherkin in London. New Artists on Art boxes “Shirin Neshat on Iran after the Revolution” and “Leon Golub on *Mercenaries*.” New Problems and Solutions boxes “Rethinking the Shape of Painting” and “Norman Foster, the Gherkin, and Green Architectural Design.” New photographs of Christo and Jeanne-Claude’s *Surrounded Islands*, Stirling’s Neue Staatsgalerie and Behnisch’s Hysolar Institute in Stuttgart, and Gehry’s Guggenheim Museum in Bilbao.

32: South and Southeast Asia, 1200 to 1980. New Patron’s Voice box “The Qutb Minar and the Triumph of Islam.” Expanded discussion of the Taj Mahal, including new Written Sources box “Abd al-Hamid Lahori on the Taj Mahal.” New Problems and Solutions box “Victoria Terminus as Cathedral of Modernization.” New bonus essay on Tagore’s *Bharat Mata*. New photographs of the pietra dura stonework of the Taj Mahal and of the sculptures of one of the gopuras of the Great Temple at Madurai.

33: China and Korea, 1279 to 1980. Revised Framing the Era essay “The Forbidden City.” New Problems and Solutions box “Planning an Unplanned Garden.” New photographs of the Yuan *David Vases*, the throne room in Beijing’s Forbidden City, the Wangshi and Liu gardens at Suzhou, and Ye Yushan’s *Rent Collection Courtyard*. Added Shitao’s *Riding the Clouds*.

34: Japan, 1333 to 1980. New Framing the Era essay “The Floating World of Edo.” New Written Sources box on Sesshu Toyo. New in-text discussion of the Ryōanji rock garden and of Himeji Castle. New bonus essay on the kokedara garden of Saihoji. New example of a tea ceremony Kogan and of a ceramic work by Hamada Shoji.

35: Native American Cultures, 1300 to 1980. New Framing the Era essay “Tlaltecuhltli, the Aztec Earth Goddess.” New Problems and Solutions box “Inka Record-Keeping and the Khipu.” New Art and Society box “Kwakwaka’wakw Transformation Masks.” Added the *Codex Murúa*. Expanded discussion of Navajo textiles.

36: Oceania before 1980. New discussions of Abelam tamberans and of New Ireland uli figures. New photographs of the Te Hauki-Turanga meetinghouse at Poverty Bay, Asmat bisj poles from Omadesep village, and a row of moai on Easter Island.

37: Africa, 1800 to 1980. Reorganized thematically and extensively revised and expanded with new discussions of Bamana Ci Wara headdresses, Baga d’mba masks, and Dan figural spoons. Revised Framing the Era essay “Honoring Chiefs and Ancestors.”

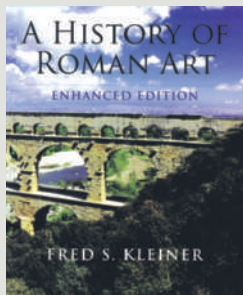
ABOUT THE AUTHOR

Fred S. Kleiner



FRED S. KLEINER (Ph.D., Columbia University) has been the author or coauthor of *Gardner's Art through the Ages* beginning with the 10th edition in 1995. He has also published more than a hundred books, articles, and reviews on Greek and Roman art and architecture, including *A History of Roman Art*, also published by Cengage Learning. Both *Art through the Ages* and the book on Roman art have been awarded Texty prizes as the outstanding college textbook of the year in the humanities and social sciences, in 2001 and 2007, respectively. Professor Kleiner has taught the art history survey course since 1975, first at the University of Virginia and, since 1978, at Boston University, where he is currently professor of the history of art and architecture and classical archaeology and has served as department chair for five terms, most recently from 2005 to 2014. From 1985 to 1998, he was editor-in-chief of the *American Journal of Archaeology*.

Long acclaimed for his inspiring lectures and devotion to students, Professor Kleiner won Boston University's Metcalf Award for Excellence in Teaching as well as the College Prize for Undergraduate Advising in the Humanities in 2002, and he is a two-time winner of the Distinguished Teaching Prize in the College of Arts & Sciences Honors Program. In 2007, he was elected a Fellow of the Society of Antiquaries of London, and, in 2009, in recognition of lifetime achievement in publication and teaching, a Fellow of the Text and Academic Authors Association.



Also by Fred Kleiner: *A History of Roman Art, Enhanced Edition* (Wadsworth/Cengage Learning 2010; ISBN 9780495909873), winner of the 2007 Texty Prize for a new college textbook in the humanities and social sciences. In this authoritative and lavishly illustrated volume, Professor Kleiner traces the development of Roman art and architecture from Romulus's foundation of Rome in the eighth century BCE to the death of Constantine in the fourth century CE, with special chapters devoted to Pompeii and Herculaneum, Ostia, funerary and provincial art and architecture, and the earliest Christian art. The enhanced edition also includes a new introductory chapter on the art and architecture of the Etruscans and of the Greeks of South Italy and Sicily.

Resources

FOR FACULTY

Instructor Companion Site

Access the Instructor Companion Site to find resources to help you teach your course and engage your students. Here you will find the Instructor's Manual; Cognero computerized testing; and Microsoft PowerPoint slides with lecture outlines and images that can be used as offered or customized by importing personal lecture slides or other material.

Digital Image Library

Display digital images in the classroom with this powerful tool. This one-stop lecture and class presentation resource makes it easy to assemble, edit, and present customized lectures for your course. Available on Flashdrive, the Digital Image Library provides high-resolutions images (maps, diagrams, and the fine art images from the text) for lecture presentations and allows you to easily add your own images to supplement those provided. A zoom feature allows you to magnify selected portions of an image for more detailed display in class, or you can display images side-by-side for comparison.

Google Earth™

Take your students on a virtual tour of art through the ages! Resources for the 15th edition include Google Earth™ coordinates for all works, monuments, and sites discussed in the text, encouraging students to make geographical connections between places and sites. Use these coordinates to start your lectures with a virtual journey to locations all over the globe, or take aerial screenshots of important sites to incorporate in your lecture materials.

FOR STUDENTS

MindTap for *Art through the Ages*

MindTap for *Gardner's Art through the Ages: A Global History*, 15th edition, helps you engage with your course content and achieve greater comprehension. Highly personalized and fully online, the MindTap learning platform presents authoritative Cengage Learning content, assignments, and services offering you a tailored presentation of course curriculum created by your instructor.

MindTap guides you through the course curriculum via an innovative Learning Path Navigator where you will complete reading assignments, annotate your readings, complete homework, and engage with quizzes and assessments. Concepts are brought to life with: zoomable versions of close to 1,500 images; videos to reinforce concepts and expand knowledge of particular works or art trends; numerous study tools, including image flashcards; a glossary complete with an audio pronunciation guide; Google Earth™ coordinate links for all works, monuments, and sites discussed in the text; and much more! Additional features, such as the ability to synchronize your eBook notes with your personal EverNote account, provide added convenience to help you take your learning further, faster.

Slide Guides

The Slide Guide is a lecture companion that allows you to take notes alongside representations of the art images shown in class. This handy resource includes reproductions of the images from the book, with full captions and space for note-taking.

Before 1300

Students enrolled in the second semester of a yearlong introductory survey of the history of art may not have access to paperback Volume I (or backpack Books A, B, and C). Therefore, Volume II and Book D of *Art through the Ages: A Global History* open with a special set of concise primers on Greco-Roman and medieval architectural terminology and construction methods and on Greco-Roman, Christian, Buddhist, and Hindu iconography—information that is essential for understanding the history of art and architecture after 1300 both in the West and the East.

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ARCHITECTURAL BASICS

Greco-Roman Temple Design and the Classical Orders

The gable-roofed columnar stone temples of the Greeks and Romans have had more influence on the later history of architecture in the Western world than any other building type ever devised. Many of the elements of classical temple architecture are present in buildings from the Renaissance to the present day.

The basic design principles of Greek and Roman temples and the most important components of the classical orders can be summarized as follows.

- **Temple design** The core of a Greco-Roman temple was the *cella*, a room with no windows that usually housed the statue of the god or goddess to whom the shrine was dedicated. Generally, only the priests, priestesses, and chosen few would enter the *cella*. Worshipers gathered in front of the building, where sacrifices occurred at open-air altars. In most Greek temples, for example, the temple erected in honor of Hera or Apollo at Paestum, a *colonnade* was erected all around the *cella* to form a *peristyle*.

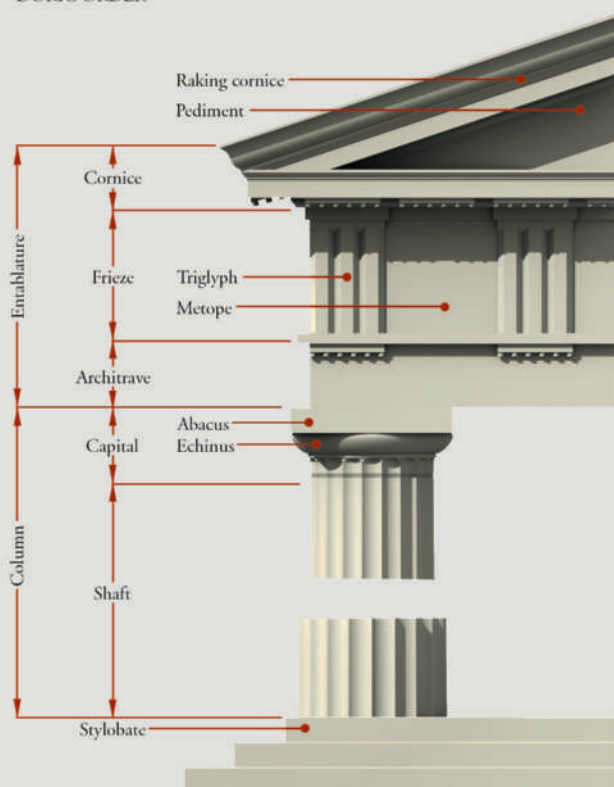
In contrast, Roman temples, for example, the Temple of Portunus in Rome, usually have freestanding columns only in a porch at the front of the building. Sometimes, as in the Portunus temple, *engaged* (attached) half-columns adorn three sides of the *cella* to give the building the appearance of a *peripteral* temple. Architectural historians call this a *pseudoperipteral* design. The Greeks and Romans also built round temples (called *tholos* temples), a building type that also had a long afterlife in Western architecture.

- **Classical orders** The Greeks developed two basic architectural orders, or design systems: the *Doric* and the *Ionic*. The forms of the columns and *entablature* (superstructure) generally differentiate the orders. Classical columns have two or three parts, depending on the order: the shaft, which is usually marked with vertical channels (*flutes*); the *capital*; and, in the Ionic order, the *base*. The Doric capital consists of a round *echinus* beneath a square abacus block. Spiral *volute*s constitute the distinctive feature of the Ionic capital. Classical entablatures have three parts: the *architrave*, the *frieze*, and the triangular *pediment* of the gabled roof, framed by the *cornice*. In the Doric order, the frieze is subdivided into *triglyphs* and *metopes*, whereas in the Ionic, the frieze is left open.

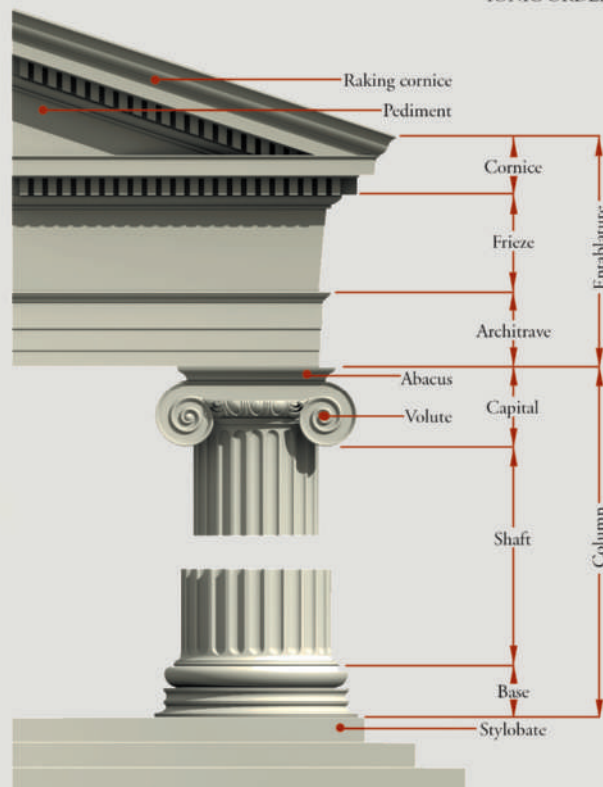
The *Corinthian capital*, a later Greek invention very popular in Roman times, is more ornate than either the Doric or Ionic. It consists of a double row of acanthus leaves, from which tendrils and flowers emerge. Although this capital often is cited as the distinguishing element of the Corinthian order, in strict terms no Corinthian order exists. Architects simply substituted the new capital type for the volute capital in the Ionic order, as in the Roman temple probably dedicated to Vesta at Tivoli.

Sculpture played a major role on the exterior of classical temples, partly to embellish the deity's shrine and partly to tell something about the deity to those gathered outside. Sculptural ornament was concentrated on the upper part of the building, in the pediment and frieze.

DORIC ORDER



IONIC ORDER



Doric and Ionic orders



Greek Doric peripteral temple (Temple of Hera or Apollo, Paestum, Italy, ca. 460 BCE)



Roman Ionic pseudoperipteral temple
(Temple of Portunus, Rome, Italy, ca. 75 BCE)



Roman Corinthian tholos temple
(Temple of Vesta, Tivoli, Italy, early first century BCE)

ARCHITECTURAL BASICS

Arches and Vaults

Although earlier architects used both arches and vaults, the Romans employed them more extensively and effectively than any other ancient civilization. The Roman forms became staples of architectural design from the Middle Ages until today.

- **Arch** The arch is one of several ways of spanning a passageway. The Romans preferred it to the *post-and-lintel* (column-and-architrave) system used in the Greek orders. Builders construct arches using wedge-shaped stone blocks called *voussoirs*. The central *voussoir* is the arch's *keystone*.
- **Barrel vault** Also called the *tunnel vault*, the barrel vault is an extension of a simple arch, creating a semicylindrical ceiling over parallel walls.
- **Groin vault** The groin vault, or *cross vault*, is formed by the intersection at right angles of two barrel vaults of equal size. When a series of groin vaults covers an interior hall, the open lateral

arches of the vaults function as windows admitting light to the building.

- **Dome** The hemispherical dome may be described as a round arch rotated around the full circumference of a circle, usually resting on a cylindrical *drum*. The Romans normally constructed domes using *concrete*, a mix of lime mortar, volcanic sand, water, and small stones, instead of with large stone blocks. Concrete dries to form a solid mass of great strength, which enabled the Romans to puncture the apex of a concrete dome with an *oculus* (eye), so that much-needed light could reach the interior of the building.

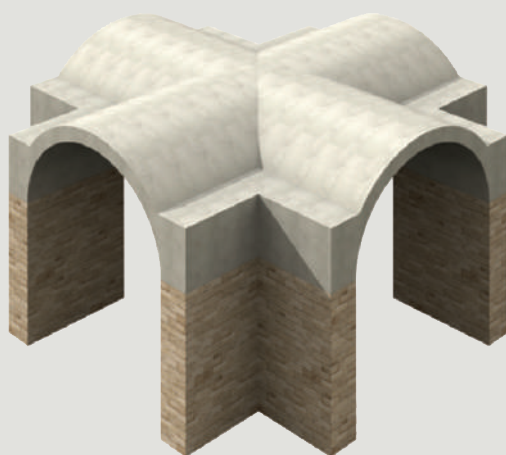
Barrel vaults, as noted, resemble tunnels, and groin vaults are usually found in a series covering a similar *longitudinally* oriented interior space. Domes, in contrast, crown *centrally* planned buildings, so named because the structure's parts are of equal or almost equal dimensions around the center.



Arch



Barrel vault



Groin vault



Hemispherical dome with oculus



Roman arch (Arch of Titus, Rome, Italy, ca. 81)



Roman hall with groin vaults (Baths of Diocletian, now Santa Maria degli Angeli, Rome, Italy, ca. 298–306)



Medieval barrel-vaulted church
(Saint-Savin, Saint-Savin-sur-Gartempe, France, ca. 1100)



Roman dome with oculus (Pantheon, Rome, Italy, 118–125)

ARCHITECTURAL BASICS

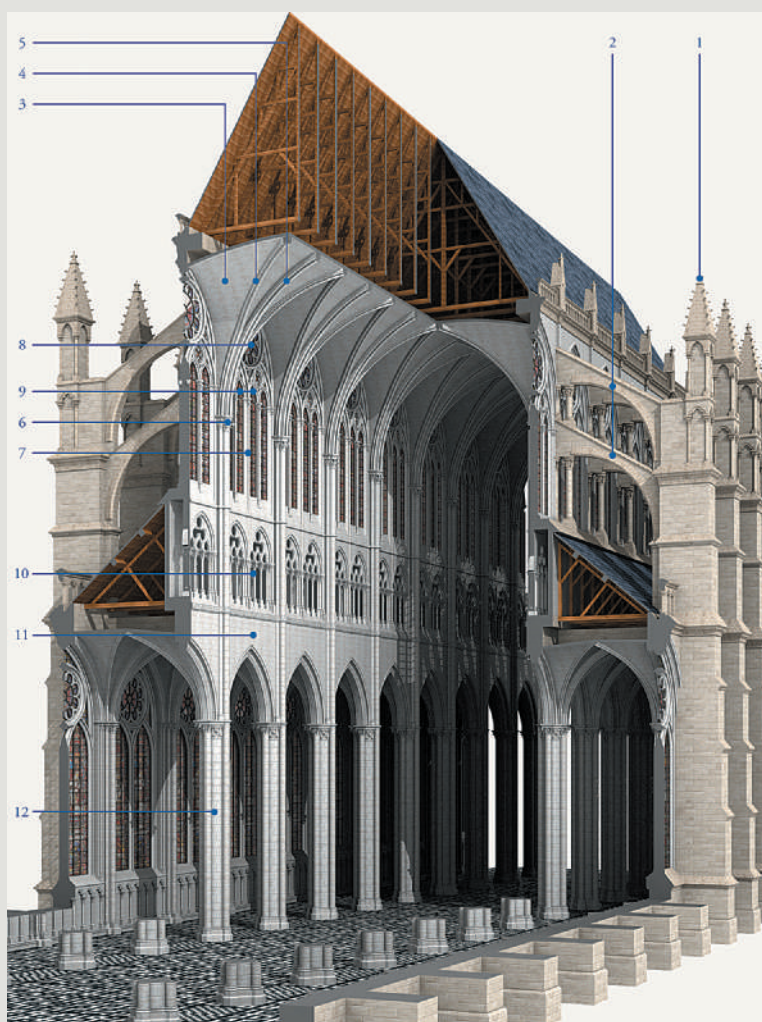
Basilican Churches

Church design during the Middle Ages set the stage for ecclesiastical architecture from the Renaissance to the present. Both the longitudinal- and central-plan building types of antiquity had a long postclassical history.

In Western Christendom, the typical medieval church had a *basilican plan*, which evolved from the Roman columnar hall, or *basilica*. The great European *cathedrals* of the Gothic age, which were the immediate predecessors of the churches of the Renaissance and Baroque eras, shared many elements with the earliest basilican churches constructed during the fourth century, including a wide central *nave* flanked by *aisles* and ending in an *apse*. Some basilican churches also have a *transept*, an area perpendicular to the nave. The nave and transept intersect at the *crossing*. Gothic churches, however, have many additional features. The key components of Gothic design are labeled in the drawing of a typical French Gothic cathedral, which can be compared to the interior view of Amiens Cathedral and the plan of Chartres Cathedral.

Gothic architects frequently extended the aisles around the apse to form an *ambulatory*, onto which opened *radiating chapels* housing sacred relics. Groin vaults formed the ceiling of the nave, aisles, ambulatory, and transept alike, replacing the timber roof of the typical Early Christian basilica. These vaults rested on *diagonal* and *transverse ribs* in the form of *pointed arches*. On the exterior, *flying buttresses* held the nave vaults in place. These masonry struts transferred the thrust of the nave vaults across the roofs of the aisles to tall *piers* frequently capped by pointed ornamental *pinnacles*. This structural system made it possible to open up the walls above the *nave arcade* with huge *stained-glass windows* in the *nave clerestory*.

In the later Middle Ages, especially in the great cathedrals of the Gothic age, church *facades* featured extensive sculptural ornamentation, primarily in the portals beneath the stained-glass *rose windows* (circular windows with *tracery* resembling floral petals). The major sculpted areas were the *tympanum* above the doorway (akin to a Greco-Roman temple pediment), the *trumeau* (central post), and the *jamb*s.

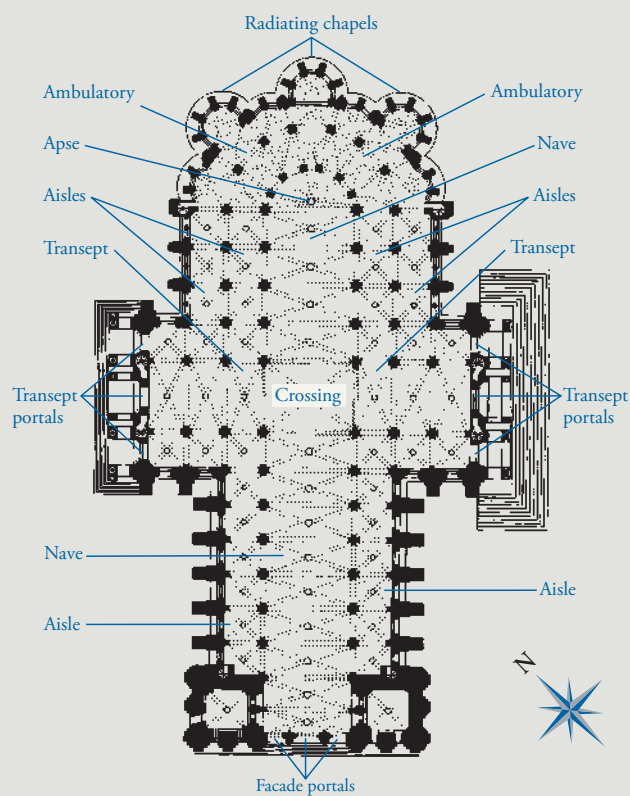


Cutaway view of a typical French Gothic cathedral

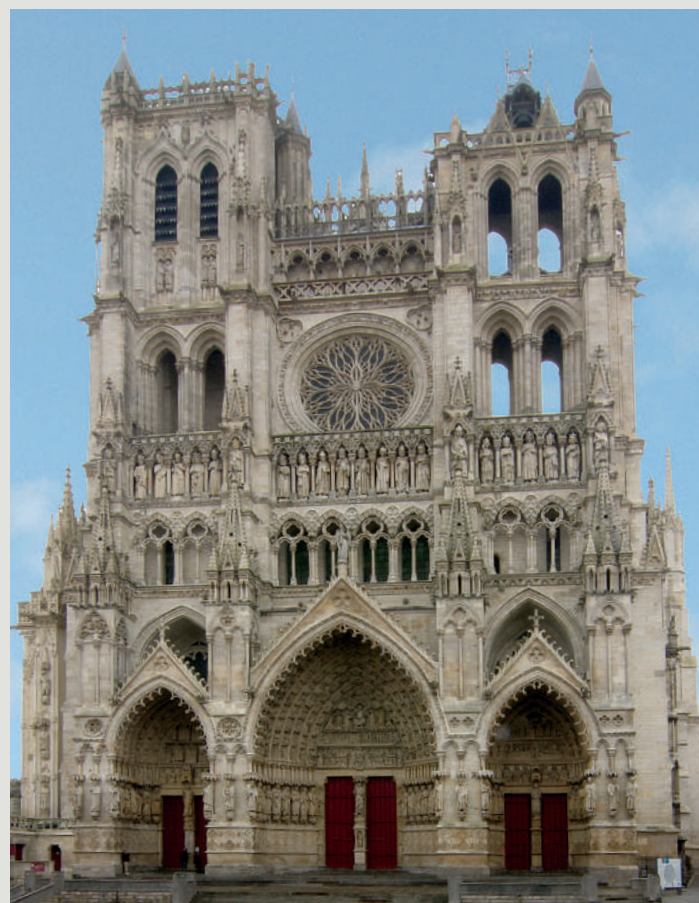
- (1) pinnacle, (2) flying buttress, (3) vaulting web, (4) diagonal rib, (5) transverse rib, (6) springing, (7) clerestory, (8) oculus, (9) lancet, (10) triforium, (11) nave arcade, (12) compound pier with responds



Nave of Amiens Cathedral, France, begun 1220



Plan of Chartres Cathedral, Chartres, France,
rebuilt after 1194



West facade of Amiens Cathedral, Amiens, France, begun 1220

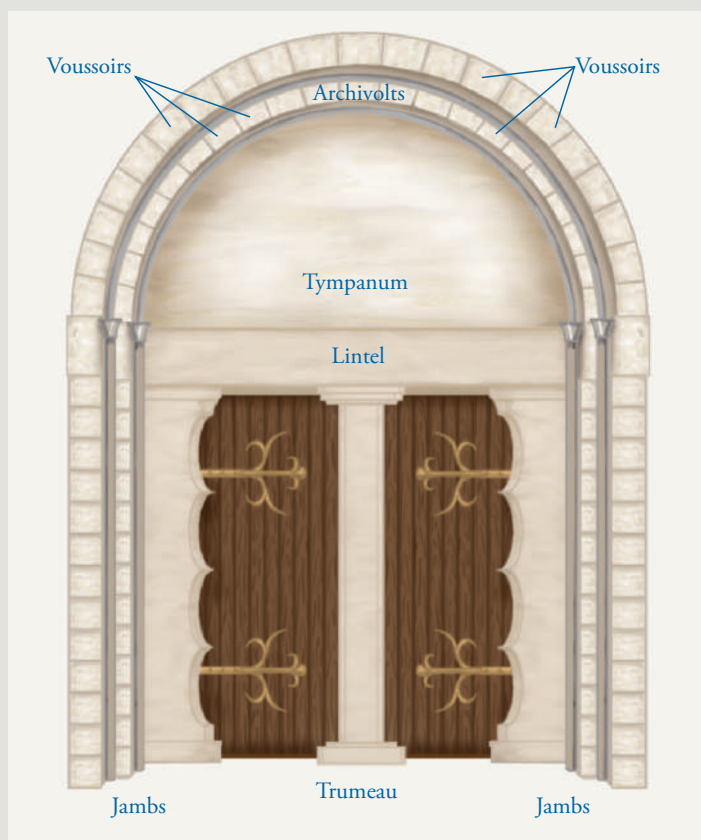


Diagram of medieval portal sculpture



Central portal, west facade, Chartres Cathedral, ca. 1145–1155

ARCHITECTURAL BASICS

Central-Plan Churches

The domed central plan of classical antiquity dominated the architecture of the Byzantine Empire but with important modifications. Because the dome covered the crossing of a Byzantine church, architects had to find a way to erect domes on square bases instead of on the circular bases (cylindrical drums) of Roman buildings. The solution was *pendentive* construction in which the dome rests on what is in effect a second, larger dome. The top portion and four segments around the rim of the larger dome are omitted, creating four curved triangles, or pendentives. The pendentives join to form a ring and four

arches whose planes bound a square. The first use of pendentives on a grand scale occurred in the sixth-century church of Hagia Sophia (Holy Wisdom) in Constantinople.

The interiors of Byzantine churches differed from those of basilican churches in the West not only in plan and the use of domes but also in the manner in which they were adorned. The original *mosaic* decoration of Hagia Sophia is lost, but at Saint Mark's in Venice, some 40,000 square feet of mosaics cover all the walls, arches, vaults, and domes.



Hagia Sophia, Constantinople (Istanbul), Turkey, 532–537



Saint Mark's, Venice, Italy, begun 1063



Dome on pendentives

RELIGION AND MYTHOLOGY

The Gods and Goddesses of Mount Olympus

The chief deities of the Greeks ruled the world from their home on Mount Olympus, Greece's highest peak. They figure prominently not only in Greek, Etruscan, and Roman art but also in art from the Renaissance to the present.

The 12 Olympian gods (and their Roman equivalents) were:

- **Zeus (Jupiter)** King of the gods, Zeus ruled the sky and allotted the sea to his brother Poseidon and the Underworld to his other brother, Hades. His weapon was the thunderbolt. Jupiter was also the chief god of the Romans.
- **Hera (Juno)** Wife and sister of Zeus, Hera was the goddess of marriage.
- **Poseidon (Neptune)** Poseidon was lord of the sea. He controlled waves, storms, and earthquakes with his three-pronged pitchfork (*trident*).
- **Hestia (Vesta)** Sister of Zeus, Poseidon, and Hera, Hestia was goddess of the hearth.
- **Demeter (Ceres)** Third sister of Zeus, Demeter was the goddess of grain and agriculture.
- **Ares (Mars)** God of war, Ares was the son of Zeus and Hera and the lover of Aphrodite. His Roman counterpart, Mars, was the father of the twin founders of Rome, Romulus and Remus.
- **Athena (Minerva)** Goddess of wisdom and warfare, Athena was a virgin born from the head of her father, Zeus.
- **Hephaistos (Vulcan)** God of fire and of metalworking, Hephaistos was the son of Zeus and Hera. Born lame and, uncharacteristically for a god, ugly, he married Aphrodite, who was unfaithful to him.
- **Apollo (Apollo)** God of light and music and son of Zeus, the young, beautiful Apollo was an expert archer, sometimes identified with the sun (**Helios/Sol**).
- **Artemis (Diana)** Sister of Apollo, Artemis was goddess of the hunt. She was occasionally equated with the moon (**Selene/Luna**).
- **Aphrodite (Venus)** Daughter of Zeus and a *nymph* (goddess of springs and woods), Aphrodite was the goddess of love and beauty.
- **Hermes (Mercury)** Son of Zeus and another nymph, Hermes was the fleet-footed messenger of the gods and possessed winged sandals. He carried the *caduceus*, a magical herald's rod.

Other important Greek gods and goddesses were:

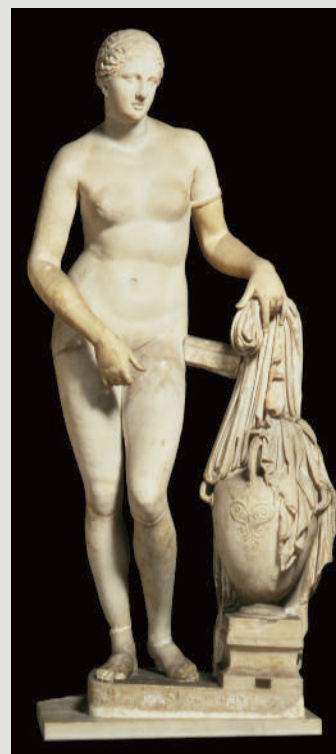
- **Hades (Pluto)** Lord of the Underworld and god of the dead. Although the brother of Zeus and Poseidon, Hades never resided on Mount Olympus.
- **Dionysos (Bacchus)** God of wine, another of Zeus's sons.
- **Eros (Amor or Cupid)** The winged child-god of love, son of Aphrodite and Ares.
- **Asklepios (Aesculapius)** God of healing, son of Apollo. His serpent-entwined staff is the emblem of modern medicine.



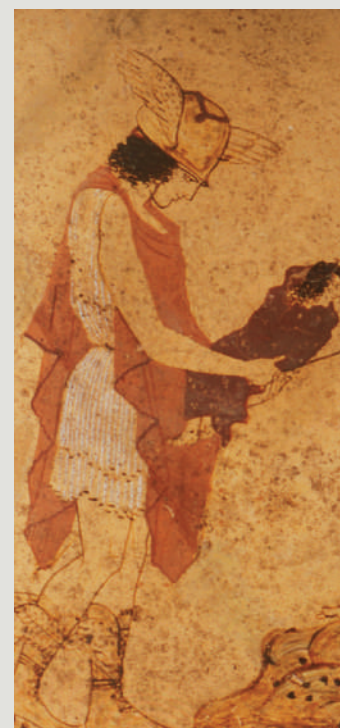
Athena, by Phidias,
ca. 438 BCE



Apollo, from Olympia,
ca. 470–456 BCE



Aphrodite, by Praxiteles,
ca. 350–340 BCE



Hermes and infant Dionysos,
by the Phiale Painter,
ca. 440–435 BCE

RELIGION AND MYTHOLOGY

The Life of Jesus in Art

Christians believe that Jesus of Nazareth is the son of God, the *Messiah* (Savior, Christ) of the Jews prophesied in Hebrew scripture. His life—his miraculous birth from the womb of a virgin mother, his preaching and miracle working, his execution by the Romans and subsequent ascent to Heaven—has been the subject of countless artworks from Roman times through the present day.

INCARNATION AND CHILDHOOD

The first “cycle” of the life of Jesus consists of the events of his conception (incarnation), birth, infancy, and childhood.

- **Annunciation to Mary** The archangel Gabriel announces to the Virgin Mary that she will miraculously conceive and give birth to God’s son, Jesus.
- **Visitation** The pregnant Mary visits her cousin Elizabeth, who is pregnant with John the Baptist. Elizabeth is the first to recognize that the baby Mary is bearing is the Son of God.
- **Nativity, Annunciation to the Shepherds, and Adoration of the Shepherds** Jesus is born at night in Bethlehem and placed in a basket. Mary and her husband, Joseph, marvel at the newborn, while an angel announces the birth of the Savior to shepherds in the field, who rush to adore the infant Jesus.
- **Adoration of the Magi** A bright star alerts three wise men (*magi*) in the East that the King of the Jews has been born. They travel 12 days to present precious gifts to the infant Jesus.
- **Presentation in the Temple** In accordance with Jewish tradition, Mary and Joseph bring their firstborn son to the temple in Jerusalem, where the aged Simeon recognizes Jesus as the prophesied savior of humankind.

- **Massacre of the Innocents and Flight into Egypt** King Herod, fearful that a rival king has been born, orders the massacre of all infants, but the holy family escapes to Egypt.
- **Dispute in the Temple** Joseph and Mary travel to Jerusalem for the feast of Passover. Jesus, only a boy, debates the astonished Jewish scholars in the temple, foretelling his ministry.

PUBLIC MINISTRY

The public-ministry cycle comprises the teachings of Jesus and the miracles he performed.

- **Baptism** Jesus’s public ministry begins with his baptism at age 30 by John the Baptist in the Jordan River. God’s voice is heard proclaiming Jesus as his son.
- **Calling of Matthew** Jesus summons Matthew, a tax collector, to follow him, and Matthew becomes one of his 12 disciples, or *apostles* (from the Greek for “messenger”).
- **Miracles** Jesus performs many miracles, revealing his divine nature. These include acts of healing and raising the dead, turning water into wine, walking on water and calming storms, and creating wondrous quantities of food.
- **Delivery of the Keys to Peter** Jesus chooses the fisherman Peter (whose name means “rock”) as his successor. He declares that Peter is the rock on which his church will be built and symbolically delivers to Peter the keys to the kingdom of Heaven.
- **Transfiguration** Jesus scales a mountain and, in the presence of Peter and two other disciples, is transformed into radiant light. God, speaking from a cloud, discloses that Jesus is his son.
- **Cleansing of the Temple** Jesus returns to Jerusalem, where he finds money changers and merchants conducting business in the temple. He rebukes them and drives them out.



Annunciation, by Jean Pucelle, ca. 1325–1328



Miracle of Loaves and Fishes, Sant'Apollinare Nuovo, Ravenna, Italy, ca. 504

PASSION

The passion (Latin *passio*, “suffering”) cycle includes the events leading to Jesus’s trial, death, resurrection, and ascent to Heaven.

- **Entry into Jerusalem** On the Sunday before his crucifixion (Palm Sunday), Jesus rides into Jerusalem on a donkey.
- **Last Supper** In Jerusalem, Jesus celebrates Passover with his disciples. During this last supper, Jesus foretells his imminent betrayal, arrest, and death and invites the disciples to remember him when they eat bread (symbol of his body) and drink wine (his blood). This ritual became the celebration of *Mass* (*Eucharist*).
- **Agony in the Garden** Jesus goes to the Mount of Olives in the Garden of Gethsemane, where he struggles to overcome his human fear of death by praying for divine strength.
- **Betrayal and Arrest** The disciple Judas Iscariot betrays Jesus to the Jewish authorities for 30 pieces of silver. Judas identifies Jesus to the soldiers by kissing him, and Jesus is arrested.
- **Trials of Jesus** The soldiers bring Jesus before Caiaphas, the Jewish high priest, who interrogates Jesus about his claim to be the Messiah. Jesus is then brought before the Roman governor of Judaea, Pontius Pilate, on the charge of treason because he had proclaimed himself king of the Jews. Pilate asks the crowd to choose between freeing Jesus or Barabbas, a murderer. The people choose Barabbas, and the judge condemns Jesus to death.
- **Flagellation** The Roman soldiers who hold Jesus captive whip (flagellate) him and mock him by dressing him as king of the Jews and placing a crown of thorns on his head.
- **Carrying of the Cross, Raising of the Cross, and Crucifixion** The Romans force Jesus to carry the cross on which he will be crucified from Jerusalem to Mount Calvary. Soldiers erect the cross and nail Jesus’s hands and feet to it. Jesus’s mother, John the Evangelist, and Mary Magdalene mourn at the foot of the cross, while the soldiers torment Jesus. One of them stabs Jesus in the side with a spear. After suffering great pain, Jesus dies on Good Friday.
- **Deposition, Lamentation, and Entombment** Two disciples, Joseph of Arimathea and Nicodemus, remove Jesus’s body from the cross (deposition) and take him to his tomb. Joseph, Nicodemus, the Virgin Mary, John the Evangelist, and Mary Magdalene mourn over the dead Jesus (lamentation). (When in art the isolated figure of the Virgin Mary cradles her dead son in her lap, it is called a *Pietà*—Italian for “pity.”) Then his followers lower Jesus into a sarcophagus in the tomb (entombment).
- **Resurrection and Three Marys at the Tomb** On the third day (Easter Sunday), Christ rises from the dead and leaves the tomb. The Virgin Mary, Mary Magdalene, and Mary, the mother of James, visit the tomb but find it empty. An angel informs them that Jesus has been resurrected.
- **Noli Me Tangere, Supper at Emmaus, and Doubting of Thomas** During the 40 days between Christ’s resurrection and his ascent to Heaven, he appears on several occasions to his followers. Christ warns Mary Magdalene, weeping at his tomb, with the words “Don’t touch me” (*Noli me tangere* in Latin). At Emmaus he eats supper with two astonished disciples. Later, Christ invites Thomas, who cannot believe Christ has risen, to touch the wound in his side inflicted at his crucifixion.
- **Ascension** On the 40th day, on the Mount of Olives, with his mother and apostles as witnesses, Christ gloriously ascends to Heaven in a cloud.



Crucifixion, ivory plaque, Italy, early fifth century



Ascension of Christ, Rabbula Gospels, 586

RELIGION AND MYTHOLOGY

Early Christian Saints and Their Attributes

A distinctive feature of Christianity is the veneration accorded to *saints* (from the Latin word for “holy”—*sanctus*), a practice dating to the second century. Most of the earliest Christian saints were *martyrs* who died for their faith at the hands of the Roman authorities, often after suffering cruel torture. During the first millennium of the Church, the designation of sainthood, or *canonization*, was an informal process, but in the late 12th century, Pope Alexander III (r. 1159–1181) ruled that only the papacy could designate individuals as saints, and only after a protracted review of the life, character, deeds, and miracles of the person under consideration. A preliminary stage is *beatification*, the official determination that a deceased individual is a *beatus* (blessed person).

In Christian art, saints almost always have *halos* around their heads. To distinguish individual saints, artists commonly depicted them with one or more characteristic *attributes*—often the means of their martyrdom, although saintly attributes take a wide variety of forms.

The most important saints during the early centuries of Christianity were contemporaries of Jesus. They may be classified in three general categories.

FAMILY OF JESUS AND MARY

- **Anne** The parents of the Virgin Mary were Anne and Joachim, a childless couple after 20 years of marriage. Angels separately announced to them that Anne would give birth.

- **Elizabeth** A cousin of Anne, Elizabeth was also an elderly barren woman. The angel Gabriel announced to her husband, the priest Zacharias, that she would give birth to a son named John. Six months later, Gabriel informed Mary that she would become the mother of the son of God (*Annunciation*), whereupon Mary visited Elizabeth (*Visitation*), and in Elizabeth’s womb the future John the Baptist leaped for joy at the approach of the Mother of God.
- **Joseph** Although a modest craftsman, Joseph was a descendant of King David. An elderly widower, he was chosen among several suitors to wed the much younger Mary when his staff miraculously blossomed. Joseph’s principal attributes are the flowering staff and carpentry tools.
- **John the Baptist** Elizabeth’s son, John, became a preacher who promoted baptism as a means of cleansing Jews of their sins in preparation for the Messiah. John most often appears in art as a bearded hermit baptizing a much younger Jesus in the Jordan River, even though John was only six months older. His attribute is a lamb.

APOSTLES

During the course of his ministry, Jesus called 12 men to be his *apostles*, or messengers, to spread the news of the coming of the son of God. All 12 apostles were present at the *Last Supper*. After Judas’s betrayal and suicide, the remaining 11 witnessed Jesus’s *Ascension* and chose



John the Baptist baptizing Jesus, Liège, Belgium, 1118



Christ between Saints Peter and Paul, Sarcophagus of Junius Bassus, ca. 359

another follower of Jesus to replace Judas. At the *Pentecost*, the Holy Spirit assigned the 12 apostles the mission of spreading the Gospel throughout the world. All but John the Evangelist eventually suffered martyrdom. Four of the apostles figure prominently in the history of art.

- **Peter** The “prince of apostles,” Peter was a fisherman whom Jesus designated as the rock on which he would found his Church. The Savior presented the apostle with the keys to the kingdom of Heaven. Peter was the first bishop of Rome and the head of the long line of popes. He was crucified upside down because he insisted that he was unworthy to die as Jesus did. Peter’s chief attributes are the keys.
- **John the Evangelist** Another fisherman, John was the youngest apostle and “the disciple whom Jesus loved.” He was one of two apostles who became *evangelists*—those who recorded Jesus’s life in the Gospels. John also wrote the Book of Revelation. His attribute is an eagle.
- **Matthew** The second evangelist among the apostles, Matthew was a Jewish tax collector. Different accounts say that he was either stabbed to death or beheaded while saying Mass. Matthew appears most frequently in art as a seated robed figure writing his Gospel. His attribute is a winged man.
- **James** The brother of John the Evangelist and also a fisherman, James was the first apostle to be martyred—by beheading. According to tradition, before his martyrdom he preached the Gospel in Spain. James’s attribute is a scallop shell, the emblem of pilgrims to his shrine at Santiago de Compostela.



Mark, with his lion, writing his Gospel, *Corbie Gospels*, ca. 1120

OTHER EARLY SAINTS

Several other saints who died before Constantine ended the persecution of Christians have also frequently been the subjects of artworks:

- **Paul** Born a Jew named Saul, Paul fervently opposed Christian teaching until Christ spoke to him in a blinding burst of light. Paul became the “Apostle to the Gentiles,” preaching the Gospel to non-Jews as well as Jews. His *Epistles* are the foundation of Christian theology. In Early Christian art, he holds a scroll and often appears with Peter flanking Christ, although, unlike the original apostles, Paul never met Jesus. In later representations he may hold the sword of his martyrdom.
- **Mark** One of the two evangelists who were not apostles, Mark accompanied Paul on his earliest missionary journey and became the first bishop of Alexandria, where he was martyred by being dragged with a rope around his neck. The Venetians acquired Mark’s remains in 828. The saint’s attribute—a lion—is the emblem of Venice to this day.
- **Luke** A Gentile physician in addition to being a Gospel author, Luke painted a portrait of Mary and the infant Jesus, and consequently became the patron saint of artists as well as doctors. His attribute is an ox.
- **Mary Magdalene** Born in Magdala on the Sea of Galilee, Mary Magdalene washed Jesus’s feet with her tears and dried them with her hair. She was the first to discover Christ’s empty tomb and to encounter the resurrected Savior. Mary’s major attribute is her long hair.



Mary Magdalene and the resurrected Christ, *Rabbula Gospels*, 586

RELIGION AND MYTHOLOGY

Buddhism and Buddhist Iconography

The Buddha (Enlightened One) was born around 563 BCE as Prince Siddhartha Gautama. When he was 29, he renounced his opulent life and became a wandering ascetic searching for knowledge through meditation. Six years later, he achieved complete enlightenment, or buddhahood, while meditating beneath a pipal tree (the Bodhi tree) at Bodh Gaya (place of enlightenment) in eastern India. The Buddha preached his first sermon in the Deer Park at Sarnath. There he set into motion the Wheel (*chakra*) of the Law (*dharma*) and expounded the Four Noble Truths: (1) life is suffering; (2) the cause of suffering is desire; (3) one can overcome and extinguish desire; (4) the way to conquer desire and end suffering is to follow the Buddha's Eightfold Path of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The Buddha's path leads to *nirvana*, the cessation of the endless cycle of painful life, death, and rebirth. The Buddha continued to preach until his death at age 80 at Kushinagara.

The earliest form of Buddhism is called Theravada (Path of the Elders) Buddhism. The second major school of Buddhist thought, Mahayana (Great Path) Buddhism, emerged around the beginning of the Christian era. Mahayana Buddhists refer to Theravada Buddhism as Hinayana (Lesser Path) Buddhism and believe in a larger goal than nirvana for an individual—namely, buddhahood for all. Mahayana Buddhists also revere *bodhisattvas* (Buddhas-to-be), exemplars of compassion who restrain themselves at the threshold of nirvana to aid others in earning merit and achieving buddhahood. A third important Buddhist sect, especially popular in East Asia, venerates the Amitabha

Buddha (Amida in Japanese), the Buddha of Infinite Light and Life. The devotees of this Buddha hope to be reborn in the Pure Land Paradise of the West, where the Amitabha resides and can grant them salvation.

The earliest (first century CE) known depictions of the Buddha in human form show him as a robed monk. Artists distinguished the Enlightened One from monks and bodhisattvas by *lakshanas*, body attributes indicating the Buddha's suprahuman nature. These distinguishing marks include an *urna*, or curl of hair between the eyebrows; an *ushnisha*, or cranial bump; and, less frequently, palms of hands and soles of feet imprinted with a wheel. The Buddha is also recognizable by his elongated ears, the result of wearing heavy royal jewelry in his youth.

Representations of the Buddha also feature a repertory of mudras, or hand gestures. These include the *dhyana* (meditation) mudra, with the right hand over the left, palms upward; the *bhumisparsha* (earth-touching) mudra, right hand down reaching to the ground, calling the earth to witness the Buddha's enlightenment; the *dharmachakra* (Wheel of the Law, or teaching) mudra, a two-handed gesture with right thumb and index finger forming a circle; and the *abhaya* (do not fear) mudra, right hand up, palm outward, a gesture of protection or blessing.

Episodes from the Buddha's life are among the most popular subjects in all Buddhist artistic traditions. Four of the most important events are his birth at Lumbini from the side of his mother; his achievement of buddhahood while meditating beneath the Bodhi tree; his first sermon at Sarnath; and his attainment of nirvana when he died (*parinirvana*) at Kushinagara.



a



b



c



d

Life and death of the Buddha, from Gandhara, second century. (a) Birth at Lumbini, (b) enlightenment at Bodh Gaya, (c) first sermon at Sarnath, (d) death at Kushinagara (*parinirvana*)

RELIGION AND MYTHOLOGY

Hinduism and Hindu Iconography

Unlike Buddhism (and Christianity, Islam, and other religions), Hinduism recognizes no founder or great prophet. Hinduism also has no simple definition, but means “the religion of the Indians.” The practices and beliefs of Hindus vary tremendously, but ritual sacrifice is central to Hinduism. The goal of sacrifice is to please a deity in order to achieve release (*moksha*, liberation) from the endless cycle of birth, death, and rebirth (*samsara*) and become one with the universal spirit.

Not only is Hinduism a religion of many gods, but the Hindu deities also have various natures and take many forms. This multiplicity suggests the all-pervasive nature of the Hindu gods. The three most important deities are the gods Shiva and Vishnu and the goddess Devi. Each of the three major sects of Hinduism today considers one of these three to be supreme—Shiva in Shaivism, Vishnu in Vaishnavism, and Devi in Shaktism. (*Shakti* is the female creative force.)

- **Shiva** is the Destroyer, but, consistent with the multiplicity of Hindu belief, he is also a regenerative force and, in the latter role, can be represented in the form of a *linga* (a phallus or cosmic pillar). When Shiva appears in human form in Hindu art, he frequently has multiple limbs and heads, signs of his suprahuman

nature, and matted locks piled atop his head, crowned by a crescent moon. Sometimes he wears a serpent scarf and has a third eye on his forehead (the emblem of his all-seeing nature). Shiva rides the bull **Nandi** and often carries a trident.

- **Vishnu** is the Preserver of the Universe. Artists frequently portray him with four arms holding various attributes, including a conch-shell trumpet and discus, sometimes sleeping on the serpent Ananta floating on the waters of the cosmic sea as he dreams the universe into reality. When the evil forces in the world become too strong, he descends to earth to restore balance and assumes different forms (*avatars*, or incarnations), including a boar, fish, and tortoise, as well as **Krishna**, the divine lover, and even the Buddha himself.
- **Devi** is the Great Goddess who takes many forms and has many names. Hindus worship her alone or as a consort of male gods (**Parvati** or **Uma**, wife of Shiva; **Lakshmi**, wife of Vishnu), as well as **Radha**, lover of Krishna. She has both benign and horrific forms. She creates and destroys. In one manifestation, she is **Durga**, a multiarmed goddess who often rides a lion. Her son is the elephant-headed **Ganesha**.



Dancing Shiva with Ganesha, Badami, India,
late sixth century



Vishnu Asleep on the Serpent Ananta, Deogarh, India,
early sixth century



▲ **I-1a** Among the questions art historians ask is why artists chose the subjects they represented. Why would a 17th-century French painter set a biblical story in a contemporary harbor with a Roman ruin?



▲ **I-1b** Why is the small boat in the foreground much larger than the sailing ship in the distance? What devices did Western artists develop to produce the illusion of deep space in a two-dimensional painting?



1 ft.

I-1

CLAUDE LORRAIN, *Embarkation of the Queen of Sheba*, 1648. Oil on canvas, 4' 10" × 6' 4". National Gallery, London.

◀ **I-1c** Why does the large port building at the right edge of this painting seem normal to the eye when the top and bottom of the structure are not parallel horizontal lines, as they are in a real building?

What Is Art History?

What is art history? Except when referring to the modern academic discipline, people do not often juxtapose the words *art* and *history*. They tend to think of history as the record and interpretation of past human events, particularly social and political events. In contrast, most think of art, quite correctly, as part of the present—as something people can see and touch. Of course, people cannot see or touch history’s vanished human events, but a visible, tangible artwork is a kind of persisting event. One or more artists made it at a certain time and in a specific place, even if no one now knows who, when, where, or why. Although created in the past, an artwork continues to exist in the present, long surviving its times. The first painters and sculptors died 30,000 years ago, but their works remain, some of them exhibited in glass cases in museums built only a few years ago.

Modern museum visitors can admire these objects from the remote past and countless others produced over the millennia—whether a large painting on canvas by a 17th-century French artist (FIG. I-1), a wood portrait from an ancient Egyptian tomb (FIG. I-14), an illustrated book by a medieval German monk (FIG. I-8), or an 18th-century bronze altar glorifying an African king (FIG. I-15)—without any knowledge of the circumstances leading to the creation of those works. The beauty or sheer size of an object can impress people, the artist’s virtuosity in the handling of ordinary or costly materials can dazzle them, or the subject depicted can move them emotionally. Viewers can react to what they see, interpret the work in the light of their own experience, and judge it a success or a failure. These are all valid responses to a work of art. But the enjoyment and appreciation of artworks in museum settings are relatively recent phenomena, as is the creation of artworks solely for museum-going audiences to view.

Today, it is common for artists to work in private studios and to create paintings, sculptures, and other objects to be offered for sale by commercial art galleries. This is what American artist CLYFFORD STILL (1904–1980) did when he created his series of paintings (FIG. I-2) of pure color titled simply with the year of their creation. Usually, someone the artist has never met will purchase the artwork and display it in a setting that the artist has never seen. This practice is not a new phenomenon in the history of art—an ancient potter decorating a vase for sale at a village market stall probably did not know who would buy the pot or where it would be housed—but it is not at all typical. In fact, it is exceptional. Throughout history, most artists created paintings, sculptures, and other objects for specific patrons and settings and to fulfill a specific purpose, even if today no one knows the original contexts of those artworks. Museum visitors can appreciate the visual and tactile qualities of these objects, but they cannot understand why they were made or why they appear as they do without knowing the circumstances of their creation. Art *appreciation* does not require knowledge of the historical context of an artwork (or a building). Art *history* does.



I-2 CLYFFORD STILL, 1948-C, 1948. Oil on canvas, 6' 8 $\frac{7}{8}$ " \times 5' 8 $\frac{3}{4}$ ". Hirshhorn Museum and Sculpture Garden, Smithsonian Institution, Washington, D.C. (purchased with funds of Joseph H. Hirshhorn, 1992).

Clyfford Still painted this abstract composition without knowing who would purchase it or where it would be displayed, but throughout history, most artists created works for specific patrons and settings.

Thus a central aim of art history is to determine the original context of artworks. Art historians seek to achieve a full understanding not only of why these “persisting events” of human history look the way they do but also of why the artistic events happened at all. What unique set of circumstances gave rise to the construction of a particular building or led an individual patron to commission a certain artist to fashion a singular artwork for a specific place? The study of history is therefore vital to art history. And art history is often indispensable for a thorough understanding of history. In ways that other historical documents may not, art objects and buildings can shed light on the peoples who made them and on the times of their creation. Furthermore, artists and architects can affect history by reinforcing or challenging cultural values and practices through the objects they create and the structures they build. Although the two disciplines are not the same, the history of art and architecture is inseparable from the study of history.

The following pages introduce some of the distinctive subjects that art historians address and the kinds of questions they ask, and explain some of the basic terminology they use when answering these questions. Readers armed with this arsenal of questions and terms will be ready to explore the multifaceted world of art through the ages.

ART HISTORY IN THE 21ST CENTURY

Art historians study the visual and tangible objects that humans make and the structures that they build. Scholars traditionally have classified these works as architecture, sculpture, the pictorial arts (painting, drawing, printmaking, and photography), and the craft arts, or arts of design. The craft arts comprise utilitarian objects, such as ceramics, metalwork, textiles, jewelry, and similar accessories of ordinary living—but the fact that these objects were used does not mean that they are not works of art. In fact, in some times and places, these so-called minor arts were the most prestigious artworks of all. Artists of every age have blurred the boundaries among these categories, but this is especially true today, when multimedia works abound.

Beginning with the earliest Greco-Roman art critics, scholars have studied objects that their makers consciously manufactured as “art” and to which the artists assigned formal titles. But today’s art historians also study a multitude of objects that their creators and owners almost certainly did not consider to be “works of art.” Few ancient Romans, for example, would have regarded a coin bearing their emperor’s portrait as anything but money. Today, an art museum may exhibit that coin in a locked case in a climate-controlled room, and scholars may subject it to the same kind of art historical analysis as a portrait by an acclaimed Renaissance or modern sculptor or painter.

The range of objects that art historians study is constantly expanding and now includes, for example, computer-generated images, whereas in the past almost anything produced using a machine would not have been regarded as art. Most people still consider the performing arts—music, drama, and dance—as outside art history’s realm because these arts are fleeting, impermanent media. But during the past few decades, even this distinction between “fine art” and “performance art” has become blurred. Art historians, however, generally ask the same kinds of questions about what they study, whether they employ a restrictive or expansive definition of art.

The Questions Art Historians Ask

HOW OLD IS IT? Before art historians can write a history of art, they must be sure they know the date of each work they study. Thus an indispensable subject of art historical inquiry is *chronology*, the dating of art objects and buildings. If researchers cannot determine a monument’s age, they cannot place the work in its historical context. Art historians have developed many ways to establish, or at least approximate, the date of an artwork.

Physical evidence often reliably indicates an object’s age. The material used for a statue or painting—bronze, plastic, or oil-based pigment, to name only a few—may not have been invented before a certain time, indicating the earliest possible date (the *terminus post quem*: Latin, “point after which”) someone could have fashioned the work. Or artists may have ceased using certain materials—such as specific kinds of inks and papers for drawings—at a known time, providing the latest possible date (the *terminus ante quem*: Latin, “point before which”) for objects made of those materials. Sometimes the material (or the manufacturing technique) of an object or a building can establish a very precise date of production or construction. The study of tree rings, for instance, usually can determine within a narrow range the date of a wood statue or a timber roof beam.

Documentary evidence can help pinpoint the date of an object or building when a dated written document mentions the work. For

example, official records may note when church officials commissioned a new altarpiece—and how much they paid to which artist.

Internal evidence can play a significant role in dating an artwork. A painter might have depicted an identifiable person or a kind of hairstyle, clothing, or furniture fashionable only at a certain time. If so, the art historian can assign a more accurate date to that painting.

Stylistic evidence is also very important. The analysis of *style*—an artist's distinctive manner of producing an object—is the art historian's special sphere. Unfortunately, because it is a subjective assessment, an artwork's style is by far the most unreliable chronological criterion. Still, art historians find stylistic evidence a very useful tool for establishing chronology.

WHAT IS ITS STYLE? Defining artistic style is one of the key elements of art historical inquiry, although the analysis of artworks solely in terms of style no longer dominates the field the way it once did. Art historians speak of several different kinds of artistic styles.

Period style refers to the characteristic artistic manner of a specific era or span of years, usually within a distinct culture, such as “Archaic Greek” or “High Renaissance.” But many periods do not

display any stylistic unity at all. How would someone define the artistic style of the second decade of the new millennium in North America? Far too many crosscurrents exist in contemporary art for anyone to describe a period style of the early 21st century—even in a single city such as New York.

Regional style is the term that art historians use to describe variations in style tied to geography. Like an object's date, its *provenance*, or place of origin, can significantly determine its character. Very often two artworks from the same place made centuries apart are more similar than contemporaneous works from two different regions. To cite one example, usually only an expert can distinguish between an Egyptian statue carved in 2500 BCE and one made in 500 BCE. But no one would mistake an Egyptian statue of 500 BCE for one of the same date made in Greece or Mexico.

Considerable variations in a given area's style are possible, however, even during a single historical period. In late medieval Europe, French architecture differed significantly from Italian architecture. The interiors of Beauvais Cathedral (FIG. I-3) and the church of Santa Croce (Holy Cross, FIG. I-4) in Florence typify the architectural styles of France and Italy, respectively, at the end of the 13th century. The rebuilding of the east end of Beauvais Cathedral began in 1284. Construction commenced on Santa Croce only 10 years later. Both structures employ the *pointed arch* characteristic of this era, yet the two churches differ strikingly. The French church has towering stone ceilings and large expanses of colored-glass windows, whereas the Italian building has a low timber roof and small,



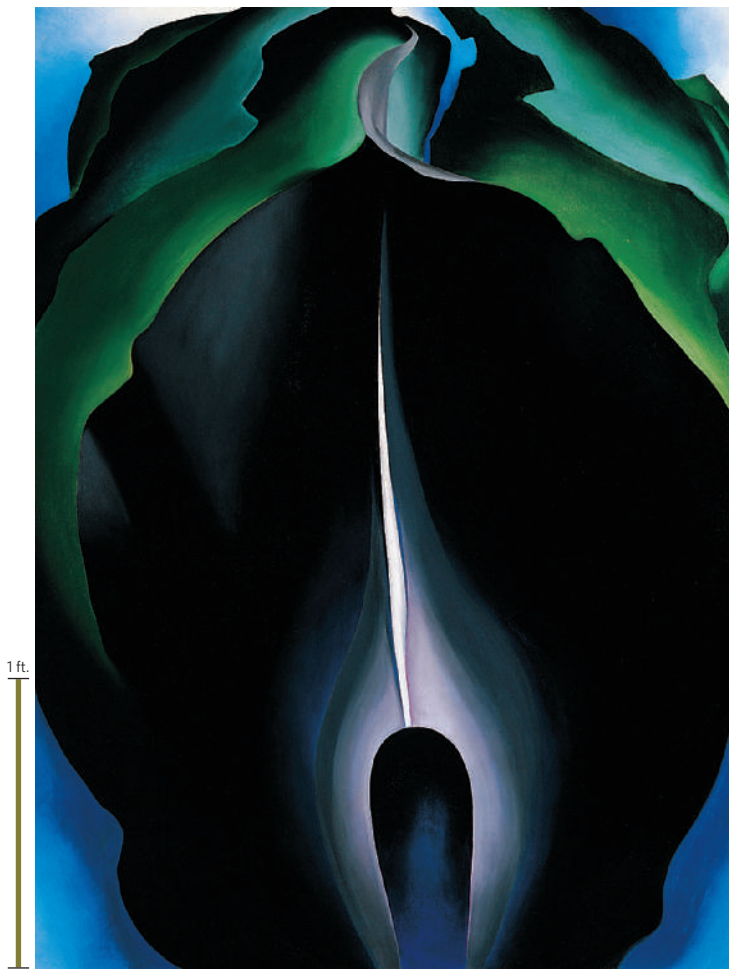
I-3 Choir of Beauvais Cathedral (looking east), Beauvais, France, rebuilt after 1284.

The style of an object or building often varies from region to region. This cathedral has towering stone vaults and large stained-glass windows typical of 13th-century French architecture.



I-4 Interior of Santa Croce (looking east), Florence, Italy, begun 1294.

In contrast to Beauvais Cathedral (FIG. I-3), this contemporaneous Florentine church conforms to the quite different regional style of Italy. The building has a low timber roof and small windows.



I-5 GEORGIA O'KEEFFE, *Jack-in-the-Pulpit No. 4*, 1930. Oil on canvas, 3' 4" × 2' 6". National Gallery of Art, Washington, D.C. (Alfred Stieglitz Collection, bequest of Georgia O'Keeffe).

O'Keeffe's paintings feature close-up views of petals and leaves in which the organic forms become powerful abstract compositions. This approach to painting typifies the artist's distinctive personal style.

widely separated clear windows. Because the two contemporaneous churches served similar purposes, regional style mainly explains their differing appearance.

Personal style, the distinctive manner of individual artists or architects, often decisively explains stylistic discrepancies among paintings, sculptures, and buildings of the same time and place. For example, in 1930, the American painter GEORGIA O'KEEFFE (1887–1986) produced a series of paintings of flowering plants. One of them—*Jack-in-the-Pulpit No. 4* (FIG. I-5)—is a sharply focused close-up view of petals and leaves. O'Keeffe captured the growing plant's slow, controlled motion while converting the plant into a powerful abstract composition of lines, forms, and colors (see the discussion of art historical vocabulary in the next section). Only a year later, another American artist, BEN SHAHN (1898–1969), painted *The Passion of Sacco and Vanzetti* (FIG. I-6), a stinging commentary on social injustice inspired by the trial and execution of two Italian anarchists, Nicola Sacco and Bartolomeo Vanzetti. Many people believed that Sacco and Vanzetti had been unjustly convicted of killing two men in a robbery in 1920. Shahn's painting compresses time in a symbolic representation of the trial and its aftermath. The two executed men lie in their coffins. Presiding over them are the three members of the commission (headed by a college president wearing



I-6 BEN SHAHN, *The Passion of Sacco and Vanzetti*, 1931–1932. Tempera on canvas, 7' $\frac{1}{2}$ " × 4'. Whitney Museum of American Art, New York (gift of Edith and Milton Lowenthal in memory of Juliana Force).

O'Keeffe's contemporary, Shahn developed a style markedly different from hers. His paintings are often social commentaries on recent events and incorporate readily identifiable people.

academic cap and gown) who declared that the original trial was fair and cleared the way for the executions. Behind, on the wall of a stately government building, hangs the framed portrait of the judge who pronounced the initial sentence. Personal style, not period or regional style, sets Shahn's canvas apart from O'Keeffe's. The contrast is extreme here because of the very different subjects that the artists chose. But even when two artists depict the same subject, the results can vary widely. The *way* O'Keeffe painted flowers and the *way* Shahn painted faces are distinctive and unlike the styles of their contemporaries. (See the "Who Made It?" discussion on page 6.)

The different kinds of artistic styles are not mutually exclusive. For example, an artist's personal style may change dramatically during a long career. Art historians then must distinguish among



I-7 Gislebertus, weighing of souls, detail of *Last Judgment* (FIG. 12-15), west tympanum of Saint-Lazare, Autun, France, ca. 1120–1135.

In this high relief portraying the weighing of souls on judgment day, Gislebertus used disproportion and distortion to dehumanize the devilish figure yanking on the scales of justice.

the different period styles of a particular artist, such as the “Rose Period” and the “Cubist Period” of the prolific 20th-century artist Pablo Picasso.

WHAT IS ITS SUBJECT? Another major concern of art historians is, of course, subject matter, encompassing the story, or narrative; the scene presented; the action’s time and place; the persons involved; and the environment and its details. Some artworks, such as modern abstract paintings (FIG. I-2), have no subject, not even a setting. The “subject” is the artwork itself—its colors, textures, composition, and size. But when artists represent people, places, or actions, viewers must identify these features to achieve complete understanding of the work. Art historians traditionally separate pictorial subjects into various categories, such as religious, historical, mythological, *genre* (daily life), portraiture, *landscape* (a depiction of a place), *still life* (an arrangement of inanimate objects), and their numerous subdivisions and combinations.

Iconography—literally, the “writing of images”—refers both to the content, or subject, of an artwork, and to the study of content in art. By extension, it also includes the study of *symbols*, images that stand for other images or encapsulate ideas. In Christian art, two intersecting lines of unequal length or a simple geometric cross can serve as an emblem of the religion as a whole, symbolizing the cross of Jesus Christ’s crucifixion. A symbol also can be a familiar object that an artist has imbued with greater meaning. A balance or scale, for example, may symbolize justice or the weighing of souls on judgment day (FIG. I-7).

Artists may depict figures with unique *attributes* identifying them. In Christian art, for example, each of the authors of the biblical gospel books, the four evangelists (FIG. I-8), has a distinctive attribute. People can recognize Saint Matthew by the winged man associated with him, John by his eagle, Mark by his lion, and Luke by his ox.

Throughout the history of art, artists have used *personifications*—abstract ideas codified in human form. Because of the fame of the colossal statue set up in New York City’s harbor in 1886, people everywhere visualize Liberty as a robed woman wearing a rayed crown and holding a torch. Four different personifications appear in *The Four Horsemen*



I-8 The four evangelists, folio 14 verso of the *Aachen Gospels*, ca. 810. Ink and tempera on vellum, 1' × 9 1/2". Domschatzkammer, Aachen.

Artists depict figures with attributes in order to identify them for viewers. The authors of the four gospels have distinctive attributes—winged man (Matthew), eagle (John), lion (Mark), and ox (Luke).

1 in.



I-9 ALBRECHT DÜRER, *The Four Horsemen of the Apocalypse*, ca. 1498. Woodcut, 1' 3 $\frac{1}{4}$ " \times 11". Metropolitan Museum of Art, New York (gift of Junius S. Morgan, 1919).

Personifications are abstract ideas codified in human form. Here, Albrecht Dürer represented Death, Famine, War, and Pestilence as four men on charging horses, each one carrying an identifying attribute.

of the *Apocalypse* (FIG. I-9) by German artist ALBRECHT DÜRER (1471–1528). The late-15th-century print is a terrifying depiction of the fateful day at the end of time when, according to the Bible's last book, Death, Famine, War, and Pestilence will annihilate the human race. Dürer personified Death as an emaciated old man with a pitchfork. Famine swings the scales for weighing human souls (compare FIG. I-7). War wields a sword, and Pestilence draws a bow.

Even without considering style and without knowing a work's maker, informed viewers can determine much about the work's period and provenance by iconographical and subject analysis alone. In *The Passion of Sacco and Vanzetti* (FIG. I-6), for example, the two coffins, the trio headed by an academic, and the robed judge in the background are all pictorial clues revealing the painting's subject. The work's date must be after the trial and execution, probably while the event was still newsworthy. And because the two men's deaths caused the greatest outrage in the United States, the painter–social critic was probably an American.

WHO MADE IT? If Ben Shahn had not signed his painting of Sacco and Vanzetti, an art historian could still assign, or *attribute* (make an *attribution of*), the work to him based on knowledge of the

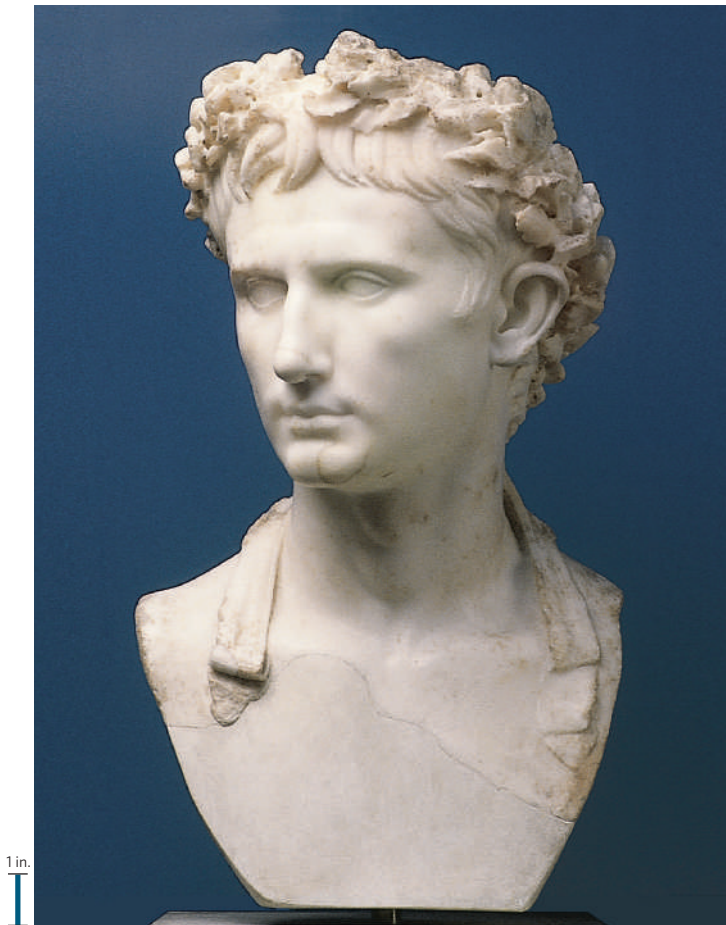
artist's personal style. Although signing (and dating) works is quite common (but by no means universal) today, in the history of art, countless works exist whose artists remain unknown. Because personal style can play a major role in determining the character of an artwork, art historians often try to attribute anonymous works to known artists. Sometimes they assemble a group of works all thought to be by the same person, even though none of the objects in the group is the known work of an artist with a recorded name. Art historians thus reconstruct the careers of artists such as “the Achilles Painter,” the anonymous ancient Greek artist whose masterwork is a depiction of the hero Achilles. Scholars base their attributions on internal evidence, such as the distinctive way an artist draws or carves drapery folds, earlobes, or flowers. It requires a keen, highly trained eye and long experience to become a *connoisseur*, an expert in assigning artworks to “the hand” of one artist rather than another. Attribution is subjective, of course, and ever open to doubt. For example, scholars continue to debate attributions to the famous 17th-century Dutch painter Rembrandt van Rijn.

Sometimes a group of artists works in the same style at the same time and place. Art historians designate such a group as a *school*. “School” does not mean an educational institution or art academy. The term connotes only shared chronology, style, and geography. Art historians speak, for example, of the Dutch school of the 17th century and, within it, of subschools such as those of the cities of Haarlem, Utrecht, and Leyden.

WHO PAID FOR IT? The interest that many art historians show in attribution reflects their conviction that the identity of an artwork's maker is the major reason the object looks the way it does. For them, personal style is of paramount importance. But in many times and places, artists had little to say about what form their work would take. They toiled in obscurity, doing the bidding of their *patrons*, those who paid them to make individual works or employed them on a continuing basis. The role of patrons in dictating the content and shaping the form of artworks is also an important subject of art historical inquiry, more so today than at any time in the past.

In the art of portraiture, to name only one category of painting and sculpture, the patron has often played a dominant role in deciding how the artist represented the subject, whether that person was the patron or another individual, such as a spouse, son, or mother. Many Egyptian pharaohs and some Roman emperors, for example, insisted that artists depict them with unlined faces and perfect youthful bodies no matter how old they were when portrayed. In these cases, the state employed the sculptors and painters, and the artists had no choice but to portray their patrons in the officially approved manner. This is why Augustus, who lived to age 76, looks so young in his portraits (FIG. I-10). Although Roman emperor for more than 40 years, Augustus demanded that artists always represent him as a young, godlike head of state.

All modes of artistic production reveal the impact of patronage. Learned monks provided the themes for the sculptural decoration of medieval church portals (FIG. I-7). Renaissance princes and popes dictated the subject, size, and materials of artworks destined for display in buildings also constructed according to their specifications. An art historian could make a very long list of commissioned works, and it would indicate that patrons have had diverse tastes and needs throughout history and consequently have demanded different kinds of art. Whenever a patron contracts with an artist or architect to paint, sculpt, or build in a prescribed manner, personal style often becomes a very minor factor in the ultimate



I-10 Bust of Augustus wearing the corona civica, early first century CE. Marble, 1' 5" high. Glyptothek, Munich.

Patrons frequently dictate the form that their portraits will take. Emperor Augustus demanded that he always be portrayed as a young, godlike head of state even though he lived to age 76.

appearance of the painting, statue, or building. In these cases, the identity of the patron reveals more to art historians than does the identity of the artist or school. The portrait of Augustus illustrated here (FIG. I-10)—showing the emperor wearing a *corona civica*, or civic crown—was the work of a virtuoso sculptor, a master wielder of hammer and chisel. But scores of similar portraits of this Roman emperor also exist today. They differ in quality but not in kind from this one. The patron, not the artist, determined the character of these artworks. Augustus's public image never varied.

The Words Art Historians Use

As in all fields of study, art history has its own specialized vocabulary consisting of hundreds of words, but certain basic terms are indispensable for describing artworks and buildings of any time and place. They make up the essential vocabulary of *formal analysis*, the visual analysis of artistic form. Definitions and discussions of the most important art historical terms follow.

FORM AND COMPOSITION *Form* refers to an object's shape and structure, either in two dimensions (for example, a figure painted on a wood panel) or in three dimensions (such as a statue carved from a marble block). Two forms may take the same shape but differ in

their color, texture, and other qualities. *Composition* refers to how an artist *composes* (organizes) forms in an artwork, either by placing shapes on a flat surface or by arranging forms in space.

MATERIAL AND TECHNIQUE To create art forms, artists shape materials (pigment, clay, marble, gold, and many more) with tools (pens, brushes, chisels, and so forth). Each of the materials and tools available has its own potentialities and limitations. Part of all artists' creative activity is to select the *medium* and instrument most suitable to the purpose—or to develop new media and tools, such as bronze and concrete in antiquity and cameras and computers in modern times. The processes that artists employ, such as applying paint to canvas with a brush, and the distinctive, personal ways that they handle materials constitute their *technique*. Form, material, and technique interrelate and are central to analyzing any work of art.

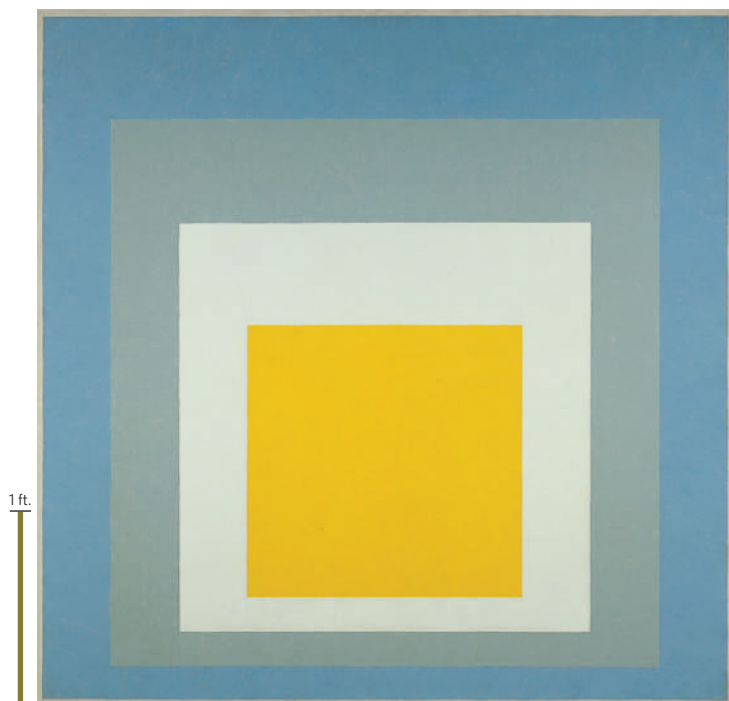
LINE Among the most important elements defining an artwork's shape or form is *line*. A line can be understood as the path of a point moving in space, an invisible line of sight. More commonly, however, artists and architects make a line visible by drawing (or chiseling) it on a *plane*, a flat surface. A line may be very thin, wirelike, and delicate. It may be thick and heavy. Or it may alternate quickly from broad to narrow, the strokes jagged or the outline broken. When a continuous line defines an object's outer shape, art historians call it a *contour line*. All of these line qualities are present in Dürer's *Four Horsemen of the Apocalypse* (FIG. I-9). Contour lines define the basic shapes of clouds, human and animal limbs, and weapons. Within the forms, series of short broken lines create shadows and textures. An overall pattern of long parallel strokes suggests the dark sky on the frightening day when the world is about to end.

COLOR Light reveals all colors. Light in the world of the painter and other artists differs from natural light. Natural light, or sunlight, is whole or *additive light*. As the sum of all the wavelengths composing the visible *spectrum*, it may be disassembled or fragmented into the individual colors of the spectral band. The painter's light in art—the light reflected from pigments and objects—is *subtractive light*. Paint pigments produce their individual colors by reflecting a segment of the spectrum while absorbing all the rest. Green pigment, for example, subtracts or absorbs all the light in the spectrum except that seen as green.

Hue is the property giving a color its name. Although the spectrum colors merge into each other, artists usually conceive of their hues as distinct from one another. Color has two basic variables—the apparent amount of light reflected and the apparent purity. A change in one must produce a change in the other. Some terms for these variables are *value* or *tonality* (the degree of lightness or darkness) and *intensity* or *saturation* (the purity of a color, its brightness or dullness).

Artists call the three basic colors—red, yellow, and blue—the *primary colors*. The *secondary colors* result from mixing pairs of primaries: orange (red and yellow), purple (red and blue), and green (yellow and blue). *Complementary colors* represent the pairing of a primary color and the secondary color created from mixing the two other primary colors—red and green, yellow and purple, and blue and orange. They “complement,” or complete, each other, one absorbing the colors that the other reflects.

Artists can manipulate the appearance of colors, however. One artist who made a systematic investigation of the formal aspects of art, especially color, was JOSEPH ALBERS (1888–1976), a German-born



I-11 JOSEF ALBERS, *Homage to the Square: "Ascending,"* 1953. Oil on composition board, 3' 7½" × 3' 7½". Whitney Museum of American Art, New York.

Albers created hundreds of paintings using the same composition but employing variations in hue, saturation, and value in order to reveal the relativity and instability of color perception.

artist who emigrated to the United States in 1933. In connection with his studies, Albers created the series *Homage to the Square*—hundreds of paintings, most of which are color variations on the same composition of concentric squares, as in the illustrated example (FIG. I-11). The series reflected Albers's belief that art originates in "the discrepancy between physical fact and psychic effect."¹ Because the composition in most of these paintings remains constant, the works succeed in revealing the relativity and instability of color perception. Albers varied the hue, saturation, and value of each square in the paintings in this series. As a result, the sizes of the squares from painting to painting appear to vary (although they remain the same), and the sensations emanating from the paintings range from clashing dissonance to delicate serenity. Albers explained his motivation for focusing on color juxtapositions:

They [the colors] are juxtaposed for various and changing visual effects. . . . Such action, reaction, interaction . . . is sought in order to make obvious how colors influence and change each other; that the same color, for instance—with different grounds or neighbors—looks different. . . . Such color deceptions prove that we see colors almost never unrelated to each other.²

TEXTURE The term *texture* refers to the quality of a surface, such as rough or shiny. Art historians distinguish between true texture—that is, the tactile quality of the surface—and represented texture, as when painters depict an object as having a certain texture even though the pigment is the true texture. Sometimes artists combine different materials of different textures on a single surface, juxtaposing paint with pieces of wood, newspaper, fabric, and so forth. Art historians refer to this mixed-media technique as *collage*. Texture

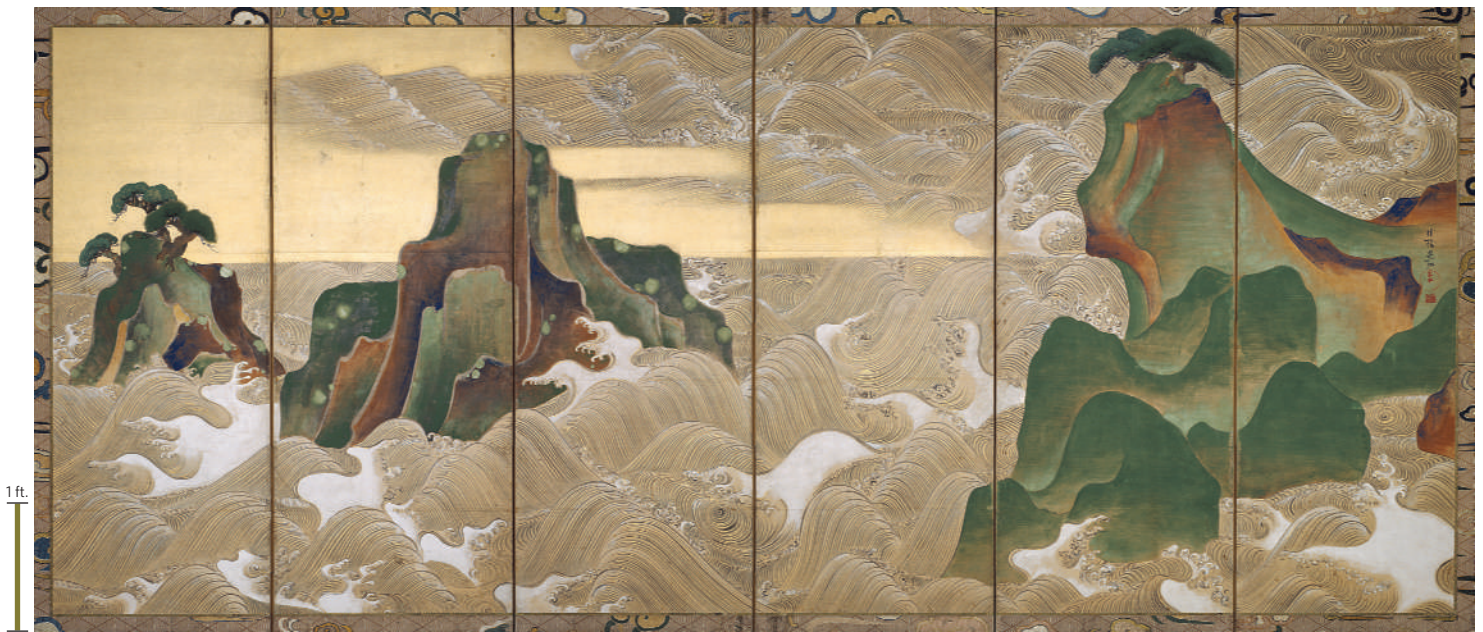
is, of course, a key determinant of any sculpture's character. People's first impulse is usually to handle a work of sculpture—even though museum signs often warn "Do not touch!" Sculptors plan for this natural human response, using surfaces varying in texture from rugged coarseness to polished smoothness. Textures are often intrinsic to a material, influencing the type of stone, wood, plastic, clay, or metal that a sculptor selects.

SPACE, MASS, AND VOLUME *Space* is the bounded or boundless "container" of objects. For art historians, space can be the real three-dimensional space occupied by a statue or a vase or contained within a room or courtyard. Or space can be *illusionistic*, as when painters depict an image (or illusion) of the three-dimensional spatial world on a two-dimensional surface.

Mass and *volume* describe three-dimensional objects and space. In both architecture and sculpture, mass is the bulk, density, and weight of matter in space. Yet the mass need not be solid. It can be the exterior form of enclosed space. Mass can apply to a solid Egyptian pyramid or stone statue; to a church, synagogue, or mosque (architectural shells enclosing sometimes vast spaces); and to a hollow metal statue or baked clay pot. Volume is the space that mass organizes, divides, or encloses. It may be a building's interior spaces, the intervals between a structure's masses, or the amount of space occupied by a three-dimensional object such as a statue, pot, or chair. Volume and mass describe both the exterior and interior forms of a work of art—the forms of the matter of which it is composed and the spaces immediately around the work and interacting with it.

PERSPECTIVE AND FORESHORTENING *Perspective* is one of the most important pictorial devices for organizing forms in space. Throughout history, artists have used various types of perspective to create an illusion of depth or space on a two-dimensional surface. The French painter CLAUDE LORRAIN (1600–1682) employed several perspective devices in *Embarkation of the Queen of Sheba* (FIG. I-1), a painting of a biblical episode set in a 17th-century European harbor with an ancient Roman ruin in the left foreground—an irrationally anachronistic combination that the art historian can explain only in the context of the cultural values of the artist's time and place. In Claude's painting, the figures and boats on the shoreline are much larger than those in the distance, because decreasing the size of an object makes it appear farther away. The top and bottom of the port building at the painting's right side are not parallel horizontal lines, as they are in a real building. Instead, the lines converge beyond the structure, leading the viewer's eye toward the hazy, indistinct sun on the horizon. These three perspective devices—the reduction of figure size, the convergence of diagonal lines, and the blurring of distant forms—have been familiar features of Western art since they were first employed by the ancient Greeks. It is important to state, however, that all kinds of perspective are only pictorial conventions, even when one or more types of perspective may be so common in a given culture that people accept them as "natural" or as "true" means of representing the natural world.

These perspective conventions are by no means universal. In *Waves at Matsushima* (FIG. I-12), a Japanese seascape painting on a six-part folding screen, OGATA KORIN (1658–1716) ignored these Western "tricks" for representing deep space on a flat surface. A Western viewer might interpret the left half of Korin's composition as depicting the distant horizon, as in the French painting, but the sky is an unnatural gold, and the clouds that fill that unnaturally colored sky are almost indistinguishable from the waves below.



I-12 OGATA KORIN, *Waves at Matsushima*, Edo period, ca. 1700–1716. Six-panel folding screen, ink, color, and gold leaf on paper, 4' 11 $\frac{1}{8}$ " \times 12' 7 $\frac{7}{8}$ ". Museum of Fine Arts, Boston (Fenollosa-Weld Collection).

Asian artists rarely employed Western perspective (FIG. I-1). Korin was more concerned with creating an intriguing composition of shapes on a surface than with locating boulders, waves, and clouds in space.

The rocky outcroppings decrease in size with distance, but all are in sharp focus, and there are no shadows. The Japanese artist was less concerned with locating the boulders and waves and clouds in space than with composing shapes on a surface, playing the swelling curves of waves and clouds against the jagged contours of the rocks. Neither the French nor the Japanese painting can be said to project “correctly” what viewers “in fact” see. One painting is not a “better” picture of the world than the other. The European and Asian artists simply approached the problem of picture making differently.

Artists also represent single figures in space in varying ways. When Flemish artist PETER PAUL RUBENS (1577–1640) painted *Lion Hunt*

(FIG. I-13), he used *foreshortening* for all the hunters and animals—that is, he represented their bodies at angles to the picture plane. When in life one views a figure at an angle, the body appears to contract as it extends back in space. Foreshortening is a kind of perspective. It produces the illusion that one part of the body is farther away than another, even though all the painted forms are on the same plane. Especially noteworthy in *Lion Hunt* are the gray horse at the left, seen from behind with the bottom of its left rear hoof facing viewers and most of its head hidden by its rider’s shield, and the fallen hunter at the painting’s lower right corner, whose barely visible legs and feet recede into the distance.



I-13 PETER PAUL RUBENS, *Lion Hunt*, 1617–1618. Oil on canvas, 8' 2" \times 12' 5". Alte Pinakothek, Munich.

Foreshortening—the representation of a figure or object at an angle to the picture plane—is a common device in Western art for creating the illusion of depth. Foreshortening is a type of perspective.



I-14 Hesire, relief from his tomb at Saqqara, Egypt, Dynasty III, ca. 2650 BCE. Wood, 3' 9" high. Egyptian Museum, Cairo.

Egyptian artists combined frontal and profile views to give a precise picture of the parts of the human body, as opposed to depicting how an individual body appears from a specific viewpoint.

The artist who carved the portrait of the ancient Egyptian official Hesire (FIG. I-14) for display in Hesire's tomb did not employ foreshortening. That artist's purpose was to present the various human body parts as clearly as possible, without overlapping. The lower part of Hesire's body is in profile to give the most complete view of the legs, with both the heel and toes of each foot visible. The frontal torso, however, allows viewers to see its full shape, including both shoulders, equal in size, as in nature. (Compare the shoulders of the hunter on the gray horse or those of the fallen hunter in *Lion Hunt's* left foreground.) The result—an "unnatural" 90-degree twist at the waist—provides a precise picture of human body parts, if not an accurate picture of how a standing human figure really looks. Rubens and the Egyptian sculptor used very different means of depicting forms in space. Once again, neither is the "correct" manner.

PROPORTION AND SCALE *Proportion* concerns the relationships (in terms of size) of the parts of persons, buildings, or objects. People can judge "correct proportions" intuitively ("that statue's head

seems the right size for the body"). Or proportion can be a mathematical relationship between the size of one part of an artwork or building and the other parts within the work. Proportion in art implies using a *module*, or basic unit of measure. When an artist or architect uses a formal system of proportions, all parts of a building, body, or other entity will be fractions or multiples of the module. A module might be the diameter of a *column*, the height of a human head, or any other component whose dimensions can be multiplied or divided to determine the size of the work's other parts.

In certain times and places, artists have devised *canons*, or systems, of "correct" or "ideal" proportions for representing human figures, constituent parts of buildings, and so forth. In ancient Greece, many sculptors formulated canons of proportions so strict and all-encompassing that they calculated the size of every body part in advance, even the fingers and toes, according to mathematical ratios.

Proportional systems can differ sharply from period to period, culture to culture, and artist to artist. Part of the task that art history students face is to perceive and adjust to these differences. In fact, many artists have used disproportion and distortion deliberately for expressive effect. In the medieval French depiction of the weighing of souls on judgment day (FIG. I-7), the devilish figure yanking down on the scale has distorted facial features and stretched, lined limbs with animal-like paws for feet. Disproportion and distortion make him appear "inhuman," precisely as the sculptor intended.

In other cases, artists have used disproportion to focus attention on one body part (often the head) or to single out a group



I-15 Altar to the Hand (ikegobo), from Benin, Nigeria, ca. 1735–1750. Bronze, 1' 5 1/2" high. British Museum, London (gift of Sir William Ingram).

One of the Benin king's praise names is Great Head, and on this cast-bronze royal altar, the artist represented him larger than all other figures and with a disproportionately large head.

member (usually the leader). These intentional “unnatural” discrepancies in proportion constitute what art historians call *hierarchy of scale*, the enlarging of elements considered the most important. On the bronze altar from Benin, Nigeria, illustrated here (FIG. I-15), the sculptor varied the size of each figure according to the person’s social status. Largest, and therefore most important, is the Benin king, depicted twice, each time flanked by two smaller attendant figures and shown wearing a multistrand coral necklace emblematic of his high office. The king’s head is also disproportionately large compared to his body, consistent with one of the Benin ruler’s praise names: Great Head.

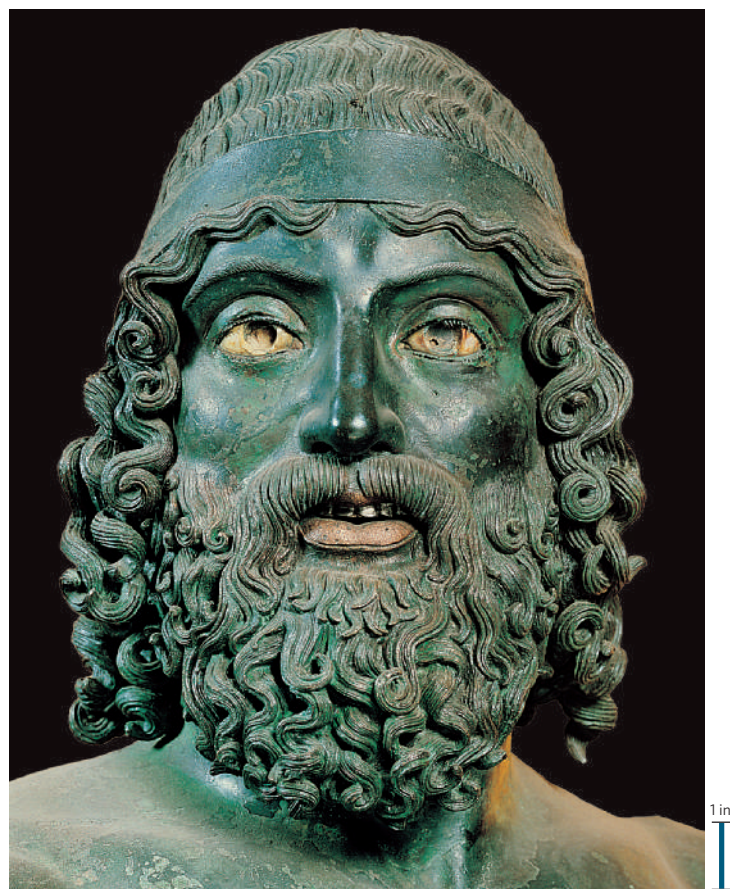
One problem that students of art history—and professional art historians too—confront when studying illustrations in art history books is that although the relative sizes of figures and objects in a painting or sculpture are easy to discern, it is impossible to determine the absolute size of the work reproduced because they all are printed at approximately the same size on the page. Readers of *Art through the Ages* can learn the exact size of all artworks from the dimensions given in the captions and, more intuitively, from the scales positioned at the lower left or right corner of each illustration.

CARVING AND CASTING Sculptural technique falls into two basic categories, *subtractive* and *additive*. *Carving* is a subtractive technique. The final form is a reduction of the original mass of a block of stone, a piece of wood, or another material. Wood statues were once



I-16 MICHELANGELO BUONARROTI, unfinished statue, 1527–1528. Marble, 8' 7½" high. Galleria dell'Accademia, Florence.

Carving a freestanding figure from stone or wood is a subtractive process. Michelangelo thought of sculpture as a process of “liberating” the statue contained within the block of marble.



I-17 Head of a warrior, detail of a statue (FIG. 5-36) from the sea off Riace, Italy, ca. 460–450 BCE. Bronze, full statue 6' 6" high. Museo Archeologico Nazionale, Reggio Calabria.

The sculptor of this life-size statue of a bearded Greek warrior cast the head, limbs, torso, hands, and feet in separate molds, then welded the pieces together and added the eyes in a different material.

tree trunks, and stone statues began as blocks pried from mountains. The unfinished marble statue illustrated here (FIG. I-16) by renowned Italian artist MICHELANGELO BUONARROTI (1475–1564) clearly reveals the original shape of the stone block. Michelangelo thought of sculpture as a process of “liberating” the statue within the block. All sculptors of stone or wood cut away (subtract) “excess material.” When they finish, they “leave behind” the statue—in this example, a twisting nude male form whose head Michelangelo never freed from the stone block.

In additive sculpture, the artist builds up the forms, usually in clay around a framework, or *armature*. Or a sculptor may fashion a *mold*, a hollow form for shaping, or *casting*, a fluid substance such as bronze or plaster. The ancient Greek sculptor who made the bronze statue of a warrior found in the sea near Riace, Italy, cast the head (FIG. I-17) as well as the limbs, torso, hands, and feet (FIG. 5-36) in separate molds and then *welded* them together (joined them by heating). Finally, the artist added features, such as the pupils of the eyes (now missing), in other materials. The warrior’s teeth are silver, and his lower lip is copper.

RELIEF SCULPTURE Statues and busts (head, shoulders, and chest) that exist independent of any architectural frame or setting and that viewers can walk around are *freestanding sculptures*, or *sculptures in the round*, whether the artist produced the piece by carving (FIG. I-10) or casting (FIG. I-17). In *relief sculpture*, the subjects

project from the background but remain part of it. In *high-relief* sculpture, the images project boldly. In some cases, such as the medieval weighing-of-souls scene (FIG. I-7), the *relief* is so high that not only do the forms cast shadows on the background, but some parts are even in the round, which explains why some pieces—for example, the arms of the scales—broke off centuries ago. In *low-relief*, or *bas-relief*, sculpture, such as the portrait of Hesire (FIG. I-14), the projection is slight. Artists can produce relief sculptures, as they do sculptures in the round, either by carving or casting. The altar from Benin (FIG. I-15) is an example of bronze-casting in high relief (for the figures on the cylindrical altar) as well as in the round (for the king and his two attendants on the top).

ARCHITECTURAL DRAWINGS Buildings are groupings of enclosed spaces and enclosing masses. People experience architecture both visually and by moving through and around it, so they perceive architectural space and mass together. These spaces and masses can be represented graphically in several ways, including as plans, sections, elevations, and cutaway drawings.

A *plan*, essentially a map of a floor, shows the placement of a structure's masses and, therefore, the spaces they circumscribe and enclose. A *section*, a kind of vertical plan, depicts the placement of the masses as if someone cut through the building along a plane. Drawings showing a theoretical slice across a structure's width are *lateral sections*. Those cutting through a building's length are *longitudinal sections*. Illustrated here are the plan and lateral section of Beauvais Cathedral (FIG. I-18), which readers can compare with the photograph of the church's choir (FIG. I-3). The plan shows the choir's shape and the location of the *piers* dividing the *aisles* and supporting the *vaults* above, as well as the pattern of the crisscrossing vault *ribs*. The lateral section shows not only the interior of the choir with its vaults and tall *stained-glass* windows but also the structure of the roof and the form of the exterior *flying buttresses* holding the vaults in place.

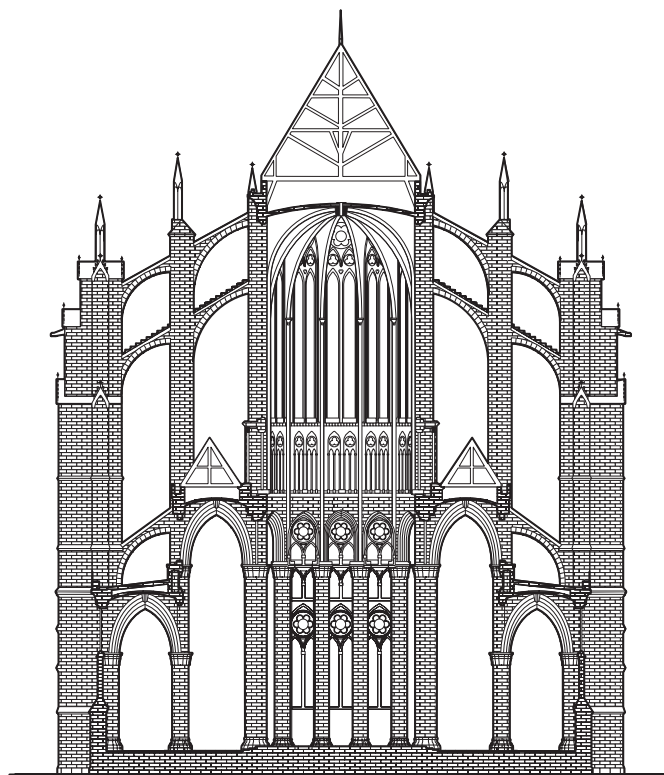
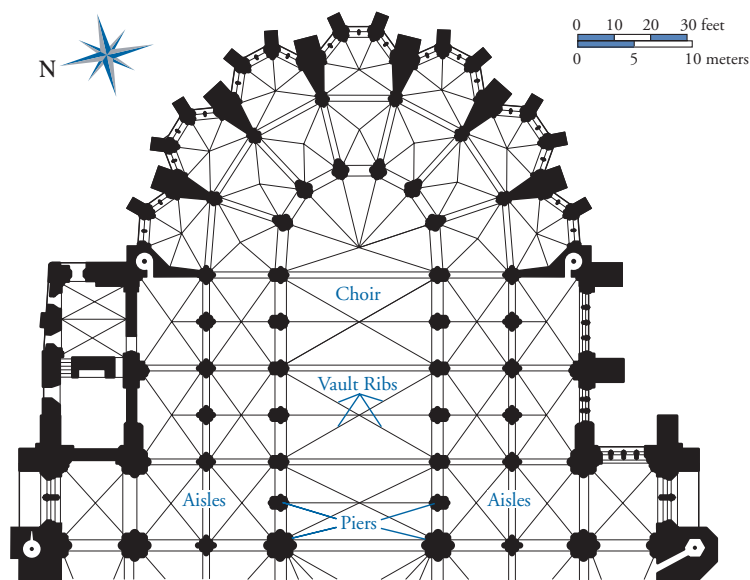
Other types of architectural drawings appear throughout this book. An *elevation* drawing is a head-on view of an external or internal wall. A *cutaway* combines in a single drawing an exterior view with an interior view of part of a building.

This overview of the art historian's vocabulary is not exhaustive, nor have artists used only painting, drawing, sculpture, and architecture as media over the millennia. Ceramics, jewelry, textiles, photography, and computer graphics are just some of the numerous other arts. All of them involve highly specialized techniques described in distinct vocabularies. As in this introductory chapter, new terms are in *italics* when they first appear. The comprehensive Glossary at the end of the book contains definitions of all italicized terms.

Art History and Other Disciplines

By its very nature, the work of art historians intersects with the work of others in many fields of knowledge, not only in the humanities but also in the social and natural sciences. Today, art historians must go beyond the boundaries of what the public and even professional art historians of previous generations traditionally considered the specialized discipline of art history. In short, art historical research in the 21st century is typically interdisciplinary in nature. To cite one example, in an effort to unlock the secrets of a particular statue, an art historian might conduct archival research hoping to uncover new documents shedding light on who paid for the work and why, who made it and when, where it originally stood, how people of the time viewed it, and a host of other questions. Realizing, however, that the authors of the written documents often were not objective recorders of fact but observers with their own biases and agendas, the art historian may also use methodologies developed in such fields as literary criticism, philosophy, sociology, and gender studies to weigh the evidence that the documents provide.

At other times, rather than attempting to master many disciplines at once, art historians band together with other specialists in multidisciplinary inquiries. Art historians might call in chemists to date an artwork based on the composition of the materials used, or might



I-18 Plan (left) and lateral section (right) of Beauvais Cathedral, Beauvais, France, rebuilt after 1284.

Architectural drawings are indispensable aids for the analysis of buildings. Plans are maps of floors, recording the structure's masses. Sections are vertical "slices" across a building's width or length.

ask geologists to determine which quarry furnished the stone for a particular statue. X-ray technicians might be enlisted in an attempt to establish whether a painting is a forgery. Of course, art historians often reciprocate by contributing their expertise to the solution of problems in other disciplines. A historian, for example, might ask an art historian to determine—based on style, material, iconography, and other criteria—if any of the portraits of a certain king date after his death. Such information would help establish the ruler's continuing prestige during the reigns of his successors. Some portraits of Augustus (FIG. I-10), the founder of the Roman Empire, postdate his death by decades, even centuries, as do the portraits of several deceased U.S. presidents on coins and paper currency produced today.

DIFFERENT WAYS OF SEEING

The history of art can be a history of artists and their works, of styles and stylistic change, of materials and techniques, of images and themes and their meanings, and of contexts and cultures and patrons. The best art historians analyze artworks from many viewpoints. But no art historian (or scholar in any other field), no matter how broad-minded in approach and no matter how experienced, can be truly objective. Like the artists who made the works illustrated and discussed in this book, art historians are members of a society, participants in its culture. How can scholars (and museum visitors and travelers to foreign locales) comprehend cultures unlike their own? They can try to reconstruct the original cultural contexts of artworks, but they are limited by their distance from the thought patterns of the cultures they study and by the obstructions to understanding—the assumptions, presuppositions, and prejudices peculiar to their own culture—that their own thought patterns raise. Art historians may reconstruct a distorted picture of the past because of culture-bound blindness.

A single instance underscores how differently people of diverse cultures view the world and how various ways of seeing can result in sharp differences in how artists depict the world. Illustrated here are two contemporaneous portraits of a 19th-century Maori chieftain (FIG. I-19)—one by an Englishman, JOHN SYLVESTER (active early 19th century), and the other by the New Zealand chieftain himself, TE PEHI KUPE (d. 1829). Both reproduce the chieftain's facial *tattoo*. The European artist (FIG. I-19, left) included the head and shoulders and downplayed the tattooing. The tattoo pattern is one aspect of the likeness among many, no more or less important than the chieftain's European attire. Sylvester also recorded his subject's momentary glance toward the right and the play of light on his hair, fleeting aspects having nothing to do with the figure's identity.

In contrast, Te Pehi Kupe's self-portrait (FIG. I-19, right)—made during a trip to Liverpool, England, to obtain European arms to take back to New Zealand—is not a picture of a man situated in space and bathed in light. Rather, it is the chieftain's statement of the supreme importance of the tattoo design announcing his rank among his people. Remarkably, Te Pehi Kupe created the tattoo patterns from memory, without the aid of a mirror. The splendidly composed insignia, presented as a flat design separated from the body and even from the head, is Te Pehi Kupe's image of himself. Only by understanding the cultural context of each portrait can art historians hope to understand why either representation appears as it does.

As noted at the outset, the study of the context of artworks and buildings is one of the central concerns of art historians. *Art through the Ages* seeks to present a history of art and architecture that will help readers understand not only the subjects, styles, and techniques of paintings, sculptures, buildings, and other art forms created in all parts of the world during 30 millennia but also their cultural and historical contexts. That story now begins.



I-19 Left: JOHN HENRY SYLVESTER, *Portrait of Te Pehi Kupe*, 1826. Watercolor, $8\frac{1}{4} \times 6\frac{1}{4}$ ". National Library of Australia, Canberra (Rex Nan Kivell Collection). Right: TE PEHI KUPE, *Self-Portrait*, 1826. From Leo Frobenius, *The Childhood of Man: A Popular Account of the Lives, Customs and Thoughts of the Primitive Races* (Philadelphia: J. B. Lippincott, 1909), 35, fig. 28.

These strikingly different portraits of the same Maori chief reveal the different ways of seeing by a European artist and an Oceanic one. Understanding the cultural context of artworks is vital to art history.



▲ **14-1a** Giotto's vision of the Last Judgment fills the west wall above the entrance to the Arena Chapel. The Paduan banker Enrico Scrovegni built the chapel to atone for the moneylender's sin of usury.



▲ **14-1c** Giotto was a pioneer in pursuing a naturalistic approach to representing figures in space. In *Lamentation*, set in a landscape, he revived the classical tradition of depicting some figures from the rear.

► **14-1b** Giotto's biblical frescoes in the Arena Chapel consist of 38 framed panels depicting the lives of the Virgin, her parents, and Jesus. The dramatic *Betrayal of Jesus* is one episode of the passion cycle.



14-1

GIOTTO DI BONDONE, interior of the Arena Chapel (Cappella Scrovegni; looking west), Padua, Italy, 1305–1306.

Late Medieval Italy

LATE MEDIEVAL OR PROTO-RENAISSANCE?

Art historians debate whether the art of Italy between 1200 and 1400 is the last phase of medieval art or the beginning of the rebirth, or *Renaissance*, of Greco-Roman *naturalism*. All agree, however, that these two centuries mark a major turning point in the history of Western art and that the pivotal figure of this age was the Florentine painter GIOTTO DI BONDONE (ca. 1266–1337). Giotto's masterwork is the fresco cycle of the Arena Chapel (FIG. 14-1) in Padua, which takes its name from an adjacent ancient Roman arena (*amphitheater*). A banker, Enrico Scrovegni, built the chapel on a site adjacent to his palace and consecrated it in 1305, in the hope that the chapel would atone for the moneylender's sin of usury.

In 38 framed panels, Giotto presented, in the top level, the lives of the Virgin and her parents, Joachim and Anna; in the middle zone, the life and mission of Jesus; and, in the lowest level, the Savior's passion and resurrection. The climactic *Last Judgment* covers most of the west wall, where Scrovegni appears among the saved, kneeling as he presents his chapel to the Virgin.

The *Entry into Jerusalem*, *Betrayal of Jesus*, and *Lamentation* panels reveal the essentials of Giotto's style. In contrast to the common practice of his day, Giotto set his goal as emulating the appearance of the natural world—the approach championed by the ancient Greeks and Romans but largely abandoned in the Middle Ages in favor of representing spiritual rather than physical reality. Subtly scaled to the chapel's space, Giotto's stately and slow-moving half-life-size figures act out the religious dramas convincingly and with great restraint. The biblical actors are sculptural, simple, and weighty, often *foreshortened* (seen from an angle) and modeled with light and shading in the ancient manner. They convey individual emotions through their postures and gestures. Giotto's naturalism displaced the *Byzantine* style (see Chapter 9) in Italy, inaugurating an age some scholars call “early scientific.” By stressing the preeminence of sight for gaining knowledge of the world, Giotto and his successors contributed to the foundation of empirical science. Praised in his own and later times for his fidelity to nature, Giotto was more than a mere imitator of it. He showed his generation a new way of seeing. With Giotto, European painters turned away from representing the spiritual world—the focus of medieval artists both in the Latin West and Byzantium—and once again made recording the visible world a central, if not the sole, aim of their art.

DUECENTO (13TH CENTURY)

When the Italian humanists of the 16th century condemned the art of the late Middle Ages in northern Europe as “Gothic” (see page 374), they did so by comparing it with the contemporaneous art of Italy (MAP 14-1), which consciously revived the *classical** art of antiquity. Italian artists and scholars regarded medieval artworks as distortions of the noble art of the Greeks and Romans. Interest in the art of classical antiquity was not entirely absent during the medieval period, however, even in France, the origin and center of the Gothic style. For example, on the west front of Reims Cathedral, the 13th-century statues of Christian *saints* and angels (FIG. 13-24) reveal the unmistakable influence of ancient Roman art on French sculptors. However, the classical revival that took root in Italy during the 13th and 14th centuries was much more pervasive and longer lasting.

Sculpture

Italian admiration for classical art surfaced early on at the court of Frederick II, King of Sicily (r. 1197–1250) and Holy Roman Emperor (r. 1220–1250). Frederick’s nostalgia for Rome’s past grandeur fostered a revival of classical sculpture in Sicily and southern Italy during the 13th century (the *Duecento*, the 1200s) not unlike the classical *renovatio* (renewal) that Charlemagne encouraged in Germany and France four centuries earlier (see page 322).

NICOLA PISANO The sculptor Nicola d’Apulia (Nicholas of Apulia), better known as NICOLA PISANO (active ca. 1258–1278) after his adopted city (see “Italian Artists’ Names,” page 413), received his early training in southern Italy during Frederick’s rule. In 1250, Nicola traveled northward and eventually settled in Pisa. Then at the height of its political and economic power, the maritime city was a magnet for artists seeking lucrative commissions. Nicola specialized in carving marble reliefs and may have been the inventor of a new kind of church furniture—the monumental stone *pulpit*

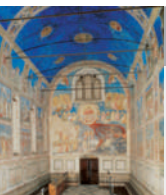
* In *Art through the Ages*, the adjective “Classical,” with uppercase C, refers specifically to the Classical period of ancient Greece, 480–323 BCE. Lowercase “classical” refers to Greco-Roman antiquity in general—that is, the period treated in Chapters 5, 6, and 7.



MAP 14-1 Italy around 1400.

(raised platform from which priests delivered sermons) with supports in the form of freestanding statues and wraparound narrative reliefs depicting biblical themes.

Nicola fashioned the first such pulpit (FIG. 14-2) in 1260 for Pisa’s century-old baptistery (FIG. 12-29, left). Some elements of the pulpit’s design carried on medieval traditions—for example, the *trefoil* (triple-curved) *arches* and the lions supporting some of the *columns*—but Nicola also incorporated classical elements. The large *capitals* with two rows of thick overlapping leaves crowning the columns are a Gothic variation of the *Corinthian capital*



LATE MEDIEVAL ITALY

1200–1300 Duecento

- Bonaventura Berlinghieri and Cimabue are the leading painters working in the Italo-Byzantine style, or *maniera greca*
- Nicola and Giovanni Pisano, father and son, represent two contrasting sculptural styles, the classical and the Gothic respectively
- Pietro Cavallini’s fresco cycles in Rome and those in San Francesco at Assisi foreshadow the revolutionary art of Giotto

1300–1400 Trecento

- In Florence, Giotto, considered the first Renaissance artist, pioneers a naturalistic approach to painting
- In Siena, Duccio softens the *maniera greca* and humanizes religious subject matter
- Secular themes emerge as important subjects in civic commissions, as in the frescoes of Siena’s Palazzo Pubblico
- Florence, Siena, and Orvieto build new cathedrals that are stylistically closer to Early Christian basilicas than to French Gothic cathedrals

ART AND SOCIETY

Italian Artists' Names

In contemporary societies, people have become accustomed to a standardized method of identifying individuals, in part because of the proliferation of official documents such as driver's licenses, passports, and student identification cards. Modern names consist of given names (names selected by the parents) and family names, although the order of the two (or more) names varies from country to country. In China, for example, the family name precedes the given name.

This kind of regularity in names was not, however, the norm in pre-modern Italy. Many individuals were known by their place of birth or adopted hometown. Nicola Pisano (FIGS. 14-2 and 14-3) was "Nicholas the Pisan," Giulio Romano was "Julius the Roman," and Domenico Veneziano was "Dominic the Venetian." Leonardo da Vinci ("Leonard from Vinci") hailed from the small town of Vinci, near Florence (MAP 14-1). Art historians therefore refer to these artists by their given names, not the names of their towns. (The title of Dan Brown's best-selling novel should have been *The Leonardo Code*, not *The Da Vinci Code*.)

Nicknames were also common. Giorgione was "Big George." People usually referred to Tommaso di Cristoforo Fini as Masolino ("Little Thomas") to distinguish him from his more famous pupil Masaccio ("Brutish Thomas"). Guido di Pietro was called Fra Angelico ("Angelic Friar"). Cenni di Pepo is remembered as Cimabue (FIG. 14-6), which means "bull's head."

The format of names was also impermanent and could be changed at will. This flexibility has resulted in significant challenges for historians, who often must deal with archival documents and other records referring to the same artist by different names.



14-2 NICOLA PISANO, pulpit of the baptistery, Pisa, Italy, 1259–1260. Marble, 15' high.

The Pisa baptistery pulpit by Nicola Pisano (Nicholas of Pisa) retains many medieval features—for example, trefoil arches—but many of the figures derive from ancient Roman relief sculptures.

(FIG. 5-73). The arches are round, as in Roman architecture, rather than pointed (*ogival*), as in Gothic buildings. Also, each of the large rectangular relief panels resembles the sculptured front of a Roman *sarcophagus* (coffin; for example, FIG. 7-68).

The densely packed large-scale figures of the individual panels also seem to derive from the compositions found on Roman sarcophagi. One of the six panels of the baptistery pulpit depicts scenes from the infancy cycle of Christ (see "The Life of Jesus in Art,"