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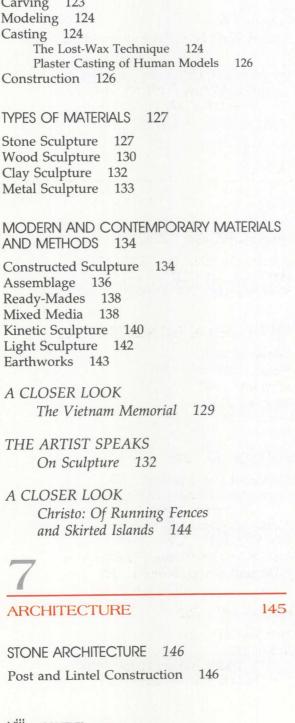
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What Is Art? Meanings, Purposes, Styles

Everyone wants to understand art. Why not try to understand the song of a bird? Why does one love the night, flowers, everything around one without trying to understand them? But in the case of a painting, people have to understand. —Pablo Picasso

Cold exactitude is not art; ingenious artifice, when it pleases or when it expresses, is art itself.

—Eugène Delacroix

What is a work of art? A word made flesh. —Eric Gill

Art is nothing but humanized science. —Gino Severini

eauty, truth, immortality, order, harmony—these concepts and ideals have occupied us since the dawn of history. They enrich our lives and encourage us to extend ourselves beyond the limits of flesh and blood. Without them, life would be but a mean struggle for survival, and the value of survival itself would be unclear.

It is in the sciences and the arts that we strive to weave our experiences into coherent bodies of knowledge and to express them aesthetically. Many of us are more comfortable with the sciences than with the arts. Science teaches us that the universe is not ruled purely by chance. The sciences provide ways of observing the world and experimenting so that we can learn what forces determine the courses of atoms and the galaxies. Even those of us who do not consider ourselves scientific recognize that the scientific method permits us to predict and control many important events on a grand scale.

The arts are more elusive to define than the sciences, more difficult to gather into a conceptual net. We believe that the arts are essential to daily experience; we link them to the very quality of life. Artistic undertakings in the form of crayon drawings, paper cutouts, and block towers are parts of the daily lives of our children. Art has touched the lives of primitive peoples, and art is all around us today. We do not want to be without the arts, yet we are hard pressed to define them and sometimes even to understand them. In fact, the very word art encompasses many meanings, including ability, process, and product. As ability, art is the human capacity to make things of beauty, things that stir us; it is creativity. As process, art encompasses acts such as drawing, painting, sculpting, designing buildings, and composing photographs. As product, art is the completed work, such as the print, statue, structure, or tapestry. If as individuals we do not understand science, we are at least comforted by the thought that others do. With art, however, we suspect that there is something about its very nature that transcends understanding.

This book is about the visual arts. Despite the enigmatic nature of the visual arts, we shall try to share something of what is known about them so that understanding may begin. We shall attempt to heighten awareness of what we respond to in a work of art. In so doing, at times we shall explore some of the principles of human perception.

We shall explore the basic language of art and see how the elements of art, such as line, color, and shape, are composed into artworks. We shall explore several **media** of the visual arts: drawing, painting, and printmaking; sculpture and architecture; photography and cinematography; and the functional arts of design and craft. A traditional distinction has been made between **fine arts** such as painting and sculpture and **applied arts** such as advertising design, ceramics, and fiber arts. We shall see that applied work can also be fine, and that the creative urges that stir the painter can also stir the weaver.

When asked why we should study history, historians often answer that we must

know about the past in order to have a sense of where we are and where we may be going. This argument also holds true for the visual arts; therefore, we shall explore the journey of art from the wall paintings of the Stone Age through the steel-and-glass structures and the **wordworks** of the present day. The media, the forms, and the subject matter of art may evolve and change from day to day, but uniting threads lie in the persistent quest for beauty, truth, and other ideals.

In the remainder of this chapter we explore the purposes and styles of art to see how art meets many needs of the artist and of the viewing public.

PURPOSES OF ART

L'art pour l'art.

Art for art's sake.

-Victor Cousin

Art never expresses anything but itself.

—Oscar Wilde

"L'art pour l'art"—art for art's sake. . . . Many philosophers have argued that art serves no function, that it exists for its own sake. Some have believed that there is something about the essence of art that transcends the human occupation with usefulness. Others have felt that in trying to analyze art too closely, we lose sight of its beauty and wonderment.

These may be valid concerns. Nevertheless, our understanding of art often can be enhanced by asking the questions: "Why was this created?" "What is its purpose?" In this section we shall see that works of art come into existence for a host of reasons that are as varied as the human condition.

To Create Beauty

The beautiful is in nature, and it is encountered in the most diverse forms of reality. Once it is found, it belongs to art, or, rather, to the artist who discovers it

—Gustave Courbet



1–1 LEONARDO DA VINCI Mona Lisa (c. 1503) Panel. 30¼ x 21". Louvre Museum, Paris.

[Art] has as its foundation the beautiful, which is eternal and natural.

—Jean-Auguste-Dominique Ingres

The artist . . . makes life more interesting or beautiful.

—George Bellows

Art has always added beauty to our lives. Art may portray what is beautiful, but art can also elevate the commonplace to the beautiful. The Classical Greeks were obsessed with beauty, and fashioned mathematical formulas for rendering the human body in sculpture so that it would achieve

a majesty and perfection unknown in nature.

The Mona Lisa (Fig. 1–1) by Renaissance artist and inventor Leonardo da Vinci is perhaps the most famous painting in the history of art. The woman's hands are folded before her in stately repose—an extraordinarily poetic study. The subtle gradations of light are created by layer upon layer of delicate glazing. The mysteriousness of the smile has enchanted generations of viewers, each trying to discern the personality of the sitter. The gentleness of the smile and the softness of the skin seem to evoke the ideals of femininity and motherhood.



1–2 ALBERT BIERSTADT *Merced River, Yosemite Valley* (1866). Oil on canvas. $36 \times 50''$.

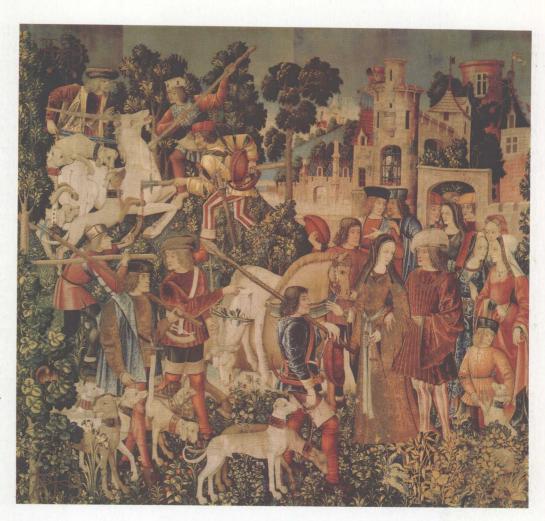
The Metropolitan Museum of Art. Gift of the sons of William Paton, 1909.

Nineteenth-century German-American artist Albert Bierstadt captured and expanded the beauty of the American wilderness in paintings such as *Merced River*, *Yosemite Valley* (Fig. 1–2). The wild horses and the encampment of Native Americans on the rock ledge may seem a touch trite, but when the painting was executed these were more than romantic touches; they depicted what was then a mysterious Western frontier. As pictorial devices, they lend a sense of scale to the awesome cliffs that rise from the water to pierce the heavens. The dramatic diffusion of natural light, the mirror of the water, the mountains lost in haze,

and the churning clouds all make the painting as much a product of the imagination as it is a record of the geology and meteorology of the setting.

To Provide Decoration

Paintings are not only objects of beauty unto themselves; they also hang on walls or are painted directly on walls. Sculptures find their way into rooms, courts, and gardens; photographs are found in books; and fiber arts are seen on walls and floors. Whatever other functions they may serve, many works of art are also decorative.



1–3 *The Hunt of the Unicorn,* VI: The Unicorn Is Killed and Brought to the Castle (Franco-Flemish, 15th century). Silk, wood, silver, and silver-gilt threads. 12'1" x 12'9".

The Metropolitan Museum of Art. Gift of John D. Rockefeller, Jr., The Cloisters Collection, 1937.

One of the most familiar and noble images in art is Michelangelo's The Creation of Adam (see Fig. 13–29), one of the many fresco panels that adorn the ceiling of the Sistine Chapel. Pope Julius II commissioned the painting of the ceiling to decorate what had been a big barn of a place. Michelangelo agreed to the project only in order to gain the pontiff's favor, so that he would eventually be allowed to complete the tomb that was to house his statue Moses. Raphael's wellknown The School of Athens (see Fig. 13–26) was one of a number of "wall decorations" commissioned by Pope Julius II for his apartments, a commission that stirred the brooding Michelangelo to great jealousy.

The Unicorn Tapestries (Fig. 1–3) were

commissioned at the end of the sixteenth century as a wedding present to Anne of Brittany and King Louis XII, and were meant to adorn the walls of one of the King's chateaus. The tapestries are tightly woven from wool and silk and are highlighted by threads of silver and silver-gold. Rich reds, oranges, yellows, and blues contrast with the whiteness of the unicorn and the true colors of the shrubbery. Eighty-five varieties of plants are accurately portrayed. The subject of the tapestries, the hunt of the unicorn, symbolizes courtly love and marriage and, possibly, the story of Jesus. The next-to-last scene shows the slaying of the unicorn, but in the final scene the unicorn is risen; it lives in captivity, its wounds visible.



1–4 K'o-Ssu Tapestry. Fragment of a panel (Ming Dynasty, 1368–1644). Silk and gold threads.

The Cleveland Museum of Art. Gift of Mr. and Mrs. J. H. Wade.

The silk and gold K'o-Ssu Tapestry (Fig. 1–4) is contemporaneous with the European Unicorn Tapestries. It is a handsome example of the weaving of the Ming Dynasty, which ruled China from the fourteenth century through much of the seventeenth. These tapestries were frequently inspired by well-known paintings, but never copied them exactly. Soft, flat color schemes like that of the tapestry were also used in woven robes that suggested the status or official rank of the wearer.

To Reveal Truth

It is the glory and good of Art, That Art remains the one way possible Of speaking truths, to mouths like mine at least.

—Robert Browning

My aim in painting has always been the most exact transcription possible of my most intimate impressions of nature.

—Edward Hopper

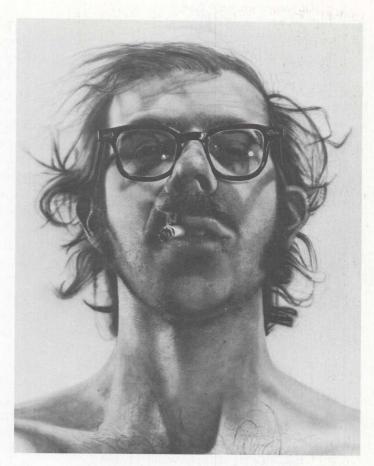
There is no such thing as symbolic art, social art, religious art, or monumental art; there is only the art of the representation of nature by an artist whose sole aim is to express its truth.

—Adolphe William Bouguereau

We must be able to see in order to appreciate the visual arts, but art can also make us see anew. It can highlight what is important and pierce façades to reveal what is beneath.

The truth, it is said, is not always pretty. Sometimes, in fact, it is ugly. Contemporary artist Chuck Close ruthlessly magnifies close-ups of photographed heads, projects them onto canvases and then paints them. His *Self-Portrait* (Fig. 1–5) measures almost 9 by 7 feet. Close's portraits, and those of many other **Photorealists**, carry the truth of photographic exactitude. All the imperfections of skin, the oiliness of unwashed hair, and the asymmetry of facial features assault the viewer. What a far cry from the *Mona Lisa*. Yet Close's self-portrait exemplifies another purpose of art.

The "ugly truth," like the beautiful truth,



1–5 CHUCK CLOSE Self-Portrait (1968) Acrylic on canvas. 8'11½" x 6'11½". Collection, Walker Art Center, Minneapolis.

provides a valid commentary on the human condition. Just as people have vastly discrepant personal qualities, such as humility and arrogance, the subjects and methods of artists reveal what is ugly as well as what is beautiful.

To Immortalize

Blest be the art that can immortalize.

—William Cowper

All passes. Art alone
Enduring stays to us;
The Bust outlasts the throne,—
The coin, Tiberius.

—Henry Austin Dobson

I believe in Michelangelo, Velasquez, and Rembrandt; in the might of design, the mystery of color, the redemption of all things by Beauty everlasting.

—George Bernard Shaw

The sculpted bust of the emperor outlasts the emperor, according to Dobson's verse, above. The coin that shows Tiberius passes on through the centuries long after Tiberius himself has returned to dust. For millennia, art has been used to overleap the limits of this life. The patrons of art, and the artists themselves, have sought immortality through works of art.

The Great Pyramids at Giza in Egypt (see Fig. 10–13) were designed as tombs. They were meant to endure for centuries in order to guarantee a permanent resting place for the spirits of the pharaohs.

Many tales have been told of the struggles between Michelangelo and Pope Julius II concerning the completion of the Pope's tomb. The original commission called for a two-story building with twenty-eight statues. Michelangelo saw it as the crowning achievement of his career. But funds were diverted from the tomb during the Pope's