

DOWNLOAD PDF INTRODUCTION: CONTINUITIES OF PLACE DORIGEN CALDWELL

Chapter 1 : Universiteitsbibliotheek Gent Zoekresultaten

Introduction: continuities of place. By Dorigen Caldwell. Abstract. Book synopsis: Few other cities can compare with Rome's history of continuous habitation, nor.

The Challenge of Tradition, , volume 2: Visions of Utopia, New York: Princeton Architectural Press, First comprehensive survey in any language of the continuities of Italian architecture across the last two and a half centuries, from Piranesi to Renzo Piano, accentuating the continuous and coherent nature of architectural production in Italy especially as it served the emerging political state. The Supreme Court building Palazzo di Giustizia , and related constructions undertaken by the new government installed in Rome, the national monument and seat of Parliament, are examined as key elements in a significant change in the experience of Rome, still today improperly understood. The political context is of the liberal-era government which sustained a fluctuating tension between the nascent Italian State and the Roman Catholic Church, and is the reference point for all the strategic architectural inventions presented. Analysis is guided by selected themes that informed those inventions: Michael Minckenberg New York: Berghahn Press, in review The transformation of historical Rome as the capital of the united Italian nation involved a strategy of urban reconfiguration and the erection of monumental architecture, from the installation of the secular, liberal government in to the fall of the Fascist Regime in Rome in The ways in which new politicized spaces were conceived, used and represented is the fodder for a consideration of understanding these incomplete architectural and urban projects that remain today in a conflictual relationship to contemporary Roman cityscape and consciousness. Vittorio Emanuele II may have served his country best in his death. An exploration of the proximity of our notions of monstrous, sublime, and monumental through an investigation of the reception of the 19th-century Monument to King Vittorio Emanuele II in Rome. Analyses the role of monsters as culturally-constructed images of transgression and explains how, through architectural criticism, the notion is used to reveal and manage deeper sociological issues of collective anxiety. University of Michigan Press, , pp. Its rationalist architecture, based on a functional analysis of movement through the site, the use of advanced technology, and formal solutions consonant with a contemporary aesthetic, presents a methodological model for confronting issues of sustainable tourism. Evaluation of the monumental works of a new typological and morphological order for Rome devised to reconfigure the identity of the city: Analysis of the urban reconfiguration around the area of the Vatican as an instrument of shifting urban focus away from religious sites and counterbalancing them with monumental institutions of the secular state. Guerra, , pp. An Ambivalent Modernism , D. Medina Lasansky, The Renaissance Perfected: This paper explores the performative ritual of preparing the male body for induction into Fascist society, and the treatment of the body as a ritualized object in modernist space. Their sharp contrast at every level describes a significant shift in attitude among Italians concerning the viability of the Modern Movement, and the sought retrieval of regional expression guided by Ernesto Nathan Rogers.

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Chapter 2 : History of Art - Courses - Study London

Book synopsis: Few other cities can compare with Rome's history of continuous habitation, nor with the survival of so many different epochs in its present. This volume explores how the city's past has shaped the way in which Rome has been built, rebuilt, represented and imagined throughout its history.

Kat Solberg Overwhelming Responsibilities: Rome in particular was flourishing under the rediscovery of her majestic past. Hundreds of sketches of her idilic ruins still exist today which give the impression that the city was rife with deteriorating classical monuments that had been forgotten through time. The people who lived in Rome during the Dark and Middle Ages, though, would strongly argue that these monuments had never been forgotten. Their original purpose may have been, and their names as well, but some monuments continued to be in use for centuries after the sack of Rome. In fact, there was a large effort by the Byzantine empire, the Papacy, and even the local civic government to maintain the monuments to the best of their abilities before the influx of interest in the Renaissance. The continued use of buildings like the Mausoleum of Hadrian, the Pantheon, and other monuments in Rome allow us to study the many restorations, renovations, and conservation efforts of the Romans for over a thousand years before the Renaissance in their attempt to maintain a city that was too big and too old. The Romans who lived in the diminished city in late antiquity were faced with the overwhelming responsibility of living up to, and preserving, the glory of their ancestors without the resources or the economy to do so. Rome had not been a strong economic centre for years before the Goths had attacked and the upkeep of the buildings have fallen behind prior to the Dark Ages. Despite this, the people of Rome were determine to keep the glory of their city at what it was, and this included the problem of a city full of monuments that were too extravagant and too many in number to maintain. They could let the glory of their city decay and crumble! Alternatively, they could save what material they could - or in some cases steal - and use it in their new building projects. They could also choose to spend their limited resources on conserving the buildings without using them for their original purpose. Their final option was to convert the buildings to new uses for their own purposes, thus preserving them without spreading their limited resources too far or losing the prestige of their lineage. The people of Rome chose to tackle their city with a combination of these four plans. The idea of conserving the classical buildings was not new in the Dark Ages and had been a necessity since Rome had been replaced as the capital of her own empire. The conscious conservation of buildings has been recorded as far back as the Augustan period, when the first emperor was attempting to guarantee acceptance of his new government. The far-off Byzantine empire and the Ostrogoths both promised to preserve the former glory of Rome, or in other words the buildings. By doing so, they were proving to the people that their rule would continue on the glory of Rome. After the Byzantine empire collapsed, the later Christian authorities of the Papacy saw preservation as a double-edged sword. They chose to use the conservation of the buildings as a mix between preserving the essential nature and! Antiquity and Preservation in Renaissance Rome. Oxford University Press, , The Basilica Aemilia had been quite damaged after a fire in the fifth or sixth century, but the exterior was repaired and shops were set up along the edge. The importance of appearances for the classical monuments kept up many buildings longer than if they had been left to the elements. Having an appearance of being as strong as Rome was at her height was important to those living in Rome during the Dark and Middle Ages, so much so that we even have examples of laws and edicts decreeing preservation. Given how many buildings were converted or torn down in the following centuries, which will be discussed later, it seems that the people of Rome were not quite as enamoured with preserving the city as the ruling powers believed. The Restoration of the Basilica of SS. Continuing Encounters between Past and Present, ed. Ashgate , Rome at the end of Empire. The Archaeology of the Eternal City, ed. The control over public monuments was tight in Late Antiquity; the first popes had to ask permission from the Byzantine emperors to touch any building. There is, in fact, no further evidence of any permission being sought after the ninth century. As a result, there were two ruling bodies who claimed

responsibility for the preservation of the abundance of antiquities in the city. The bridges of Rome were some of the structures that were maintained the longest. Author Rome knew they were an essential part of the city, both the Pons Aelius and Pons Aemilius survived to the sixteenth century. The Pons Aemilius, which dates from the late Republic, was mostly intact before being destroyed by two separate floods in the second half of the sixteenth century. In the late nineteenth century, two of the three remaining arches were removed for safety reasons but today the remaining arch can still be seen. Statues of angels were added in the early Renaissance, and after multiple renovations to ensure its survival the bridge is still in use today Fig. The conservation of these bridges allowed the Romans to concentrate on other construction projects besides attempting to cross the Tiber. While the bridges are not necessarily in the same category as public monuments, being a necessity to the function of the city, they 12L. John Hopkins University Press, , The fact that Rome, and in particular the historic Roman Forum, bears little resemblance to its historical magnificence is a result of most of the buildings not surviving the centuries. Rome was an enormous city by ancient standards, and the lack of economic resources meant that there were dangerous, crumbling buildings scattered throughout the city. It was pragmatically accepted that not all the buildings could be saved, and in CE a law was passed that said that some buildings could be torn down as long as their decorative elements were relocated to another public Fig. The Roman Forum by Marten van Heemskerck building. The economic requirements were still too high, though, and after the Ostrogothic rule there was no further mention of simple repairs to the buildings in the Forum. He has the distinction of being both the first emperor to visit Rome in two centuries and the person responsible for stripping the Pantheon of its bronze tiles. The first few centuries after the fall of Rome was hard on other public structures, as well. There is no existing list of exactly what fell when, but speculations can be made to map out the decay. A temple to Concord collapsed in the eighth century during the pontificate of Hadrian I18, and the church Santa Maria Antiqua which was nestled in below the Palatine was destroyed either by an earthquake, mudslide, or both, and was then abandoned with its front courtyard being transformed into a cemetery. The area behind the Curia became a dumping ground for marble from the eighth to tenth centuries where they melted it down to lime. This habit, spolia, was one of the more common solutions to the decaying buildings. The use of spolia in Roman construction will not be focused on too much here, but should be briefly mentioned to acknowledge the preservation that occurred through dismantling. Economic difficulty was certainly a strong factor; why buy new columns when there are several intact ones down in an abandoned part of the city? It was already mentioned how Constans II took the bronze roof tiles off of the Pantheon and sent them back to Constantinople along with other bronze loot. The spolia was not hidden in the foundations of the new construction, instead was always displayed proudly for all to see. So while the monuments may be lost to us, we still have small segments as a testament to the originals. The act of digging up ancient buildings and objects, while nowhere near as meticulous as it is today, existed even in the dark ages. They so thoroughly stripped the monuments of anything which was not ancient that the use of many of these buildings between the Dark Ages and today has been forgotten or lost. Archaeology today is still not precise enough to fully discover all the uses of a building; Ward- Perkins admits that without the written evidence that claims the Porticus Curva had been converted into a house in a carefully controlled government construction, he would have believed the building to have been inhabited by squatters. While some may think that altering the structure or purpose of a building is not really a form of conservation at all, 25 Karnon, The Ruin of the Eternal City, Unlike spolia, the conversion of monuments was a process which kept the shell of a building intact. The use of the building guaranteed that it would continue to be maintained, and as such the walls and roofs of buildings survived. Some buildings did continue to be used in a more public capacity, such as the Forum of Trajan. Venatius Fortunatus writes of poetry recitals in the Forum of Trajan into the late sixth century. This is comparable to other examples from throughout Italy, such as in Milan, Verona and Bescia. The preservation of monuments must be analyzed along with the understanding that they were right next to and sometimes in the way of a population which was attempting to create their own footprint on the city. Durin Ostrogothic times the preservation of monuments was encouraged and the practiced placing a lot of

the monuments into private hands 28 Venatius Fortunatus, Poems, 3. Although it may not be as obvious today, the conversion of buildings was more prevalent than we would expect. We have grants permitting the restoration of a state granary and the Porticus Curva in the Forum was being converted into a private house. Yet even the Colosseum had some arches filled in by the eleventh century. The buildings which surround the piazza were constructed on the tiers of the cavea and ruins of the stadium can be seen in the basement of the church of Saint Agnes, whose martyrdom was said to have been in the stadium. A portico lined with columns was discovered in excavations and still stands as the most well preserved part of the stadium. Churches are one of the most common conversions which occurred and survived, partially because the church was one of the few organizations that continued to have capital and they ensured the upkeep of the monuments. Berkeley, University of California Press, . The rest of the building could be used for Christian altars and the construction of a new church was not required. Another one of the most successful conversions was the Fig. Record Office, Roman Forum Source: Author Pantheon, which will be discussed further on. There is not always such strong evidence for the continued use of all classical buildings and sometimes written sources are all that we have to go on. There are several references to the Forum and there were converted churches, so this area of the city was still being used which suggests that the decaying monuments were not so dangerous that the area needed to be avoided. There is also a surprising lack of newer construction until the eleventh-century, suggesting that either there was 35 Karnon, The Ruin of the Eternal City, It was into the twelfth century when conversion began to give way to replacement, but this does not necessarily mean that the locations and their significance was forgotten. When the people of Rome decided to create a civic government in an attempt to fight the power of the papacy, they built the Novum Palatium on the Capitoline hill on top of the ancient Record Office. A house belonging to Gregory I, for example, was a combination of a first-century CE cryptoporticus and a small Severan insula and was eventually converted into a monastery between and CE. The Theatre of Marcellus, on the other hand, was converted into housing by the Savelli in the thirteenth century and later into a palazzo in the Renaissance which guaranteed the survival of the renovations. The Atrium Vestae went through several stages of reuse, starting in the sixth century when the original peristyle was converted into multiple chambers. Eventually, as time passed and the floor level rose due to the collapsing Roman vaulting, further rooms were added on the upper levels. Occupation through to the tenth century was confirmed when a small cooking pot was discovered under the floors which was filled with Anglo-Saxon coins. There was also housing in the Imperial Fora, the best evidence of which is in the Forum of Nerva. This in turn ensured that more of these Fora were preserved for us than would have been if they had been left to fall. There was almost certainly habitation in ancient monuments wherever there were people living in Rome through the Dark and Middle Ages. It was not only for housing that buildings were reused. The defence of the city was a consideration which the ancient Romans did not need to think about for over seven hundred years. The rising need for security prompted an attempt to create defences around the city, the most obvious of which are the Aurelian walls. The bridge continued to be in use as mentioned above, and a sanctuary to St. Michel appeared sometime between the siege described by Procopius and the ninth century. The Crescenzi took possession of the mausoleum in the tenth century and built a tower on the top, and the porphyry sarcophagus of Hadrian was removed to the Lateran Basilica for Innocent II in

Chapter 3 : Birkbeck Institutional Research Online

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Continuity of Place One of the strongest forms of social continuity is continuity of place. In spite of complete changes in the nature of the population, the tendency is very strong for institutions in the same general locality to persist to some noticeable extent. Where a new people take over a locality, there is a strong tendency for them to acquire at least a powerful admixture of the institutions of the people that lived there before them. Would this be the case if a place remained uninhabited for a long time? It is hard to tell; there are such cases, but nothing in such cases to indicate the exact social institutions of the former inhabitants. It is possible that, if the new colonists of such places as Easter Island or Pitcairn Island had, when they got there, known much of the social institutions of former inhabitants, they might have made considerable use of them in building up their own society. An extreme, if fictional, case of local continuity of this sort, appears in the case of a book called "After Worlds Collide," wherein the earth is pictured as being destroyed by a collision, while a few refugees from the earth succeed in getting away to another planet just arrived from outer space, and whose original inhabitants became extinct in its millions of years of travel through space; here the institutions of the former inhabitants are pictured as having an influence on the new inhabitants to a remarkable extent. But, however such a fictitious case would work out, there is nothing new or unusual in a new people taking over a land previously inhabited by people of different customs and institutions. America is a conspicuous case of this; and in America, as in most cases of this sort, the original institutions of the place not merely have a strong influence on the new people and guide them to the formation of their own societies, but, in so far as they are displaced, show a strong tendency to come back. The American Revolution itself was an instance of that tendency working itself out, where Algonquin and Iroquois traditions of rights and liberty popped out explosively—a tendency that has been noticeable in this country both before and since that time, in spite of many set-backs. On the other hand, when the influence of contact brought these ideas of rights over to Europe, the European continuity made it necessary to adapt the whole proposition to the Eastern Hemisphere tradition of "The State with illimitable power" and thereby converted even American libertarian ideas into authoritarian forms; respect for individual rights and limitation of governmental powers in accordance with that, became reduced to a formula of "majority rule" which deprived minorities of all protection, a form which America has always rejected because it flies in the face of American continuities. Even sectional differences in modern America are largely parallel to the differences between the various aboriginal nations in those sections, so that, in many ways, New England is still the Penacook country, the South is still the Maskoki country, and so on. The intense rivalry between the various valleys of California is geographically identical with the fights between the various California tribes of a couple of centuries ago. American speech, though mainly English in its vocabulary, has adopted many native features of idiom and sentence structure, so that, while the colonists brought in new words, the habits of language-thought were American in origin. Aboriginal American institutions differed widely over this continent, but the various reversionary tendencies are noticeable in the different sections, while there is no tendency to revert to British institutions, which, even where they were imposed, are normally "good riddance" when abolished at last. Eastern institutions, especially Penacook, Iroquois, Lenape, have been of most importance in forming modern American institutions, and those are the most powerful reversionary tendencies, though, of course, continuities introduced in the past three centuries would prevent any complete restoration of tribal society. For better or worse, there has been in North America an interbreeding of a strain of foreign social forms with the main body of American native forms, with the latter coming out ever stronger, and a certain amount of reversion to the American type may be expected as a natural result. Penacook, Iroquois, and Lenape continuity must inevitably include a powerful tendency to the federal form in government—where a number of units "States" in the American sense agree

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to limiting their authority to permit a central "federal" organisation to handle certain specific matters for them—and, in the case of Penacook continuity, to permit complete non-interference with individual rights. All attempts in America at upsetting that tradition in favor of the European one of centralised authority have uniformly met with increasing resistance as long as such attempts kept up, and, by the principle of continuity of place, must continue to do so as long as this nation continues to live on the continent of North America. This resistance never comes from a single united source, but from so many directions that no one can oppose them all at once—from more directions as more continuities set affected. The so-called "New Deal" administration, for instance, when it encounters this type of resistance, may blame it all on "Big Business" or use some such catchword, but very little of the manifestations of resistance can be traced to such a source; for instance, there were very few "Big Business" people among the group that composed the Lexington Resolutions of which ultimately brought about the downfall of the Blue Eagle—a revulsion that could rather be explained by continuity of place, by reference to the American Revolution that started in that same county, with the same town of Lexington occupying a prominent place. This incidentally, is not propaganda for or against anyone, but simply picks out difficulties in the way of attributing American decentralisation tendencies to any particular source except continuity of place. Penacook, Iroquois, and Lenape reversionary tendencies would also tend to get rid of property institutions which were toned down considerably in the process of introduction from Europe; particularly reversions of Penacook origin, which would bring about something on a federal and libertarian basis and otherwise approximating what used to be defined as "socialism" in prevailing pre-war definitions—with the exception that the class angle would necessarily be completely absent, as the continuities come from a source that knew no classes. In order to effect any sweeping change in society, it is absolutely essential to produce a discontinuity—that is, a break in Continuity. The theory of social continuity shows that. What constitutes a discontinuity? A social system cannot start absolutely without any continuity. Continuity of place is always there, unless the country is not only newly settled but was previously uninhabited. Continuity of population is always there, but it is the weakest kind there is, and can easily be counteracted. But continuity of organisation is always dangerous, and can be gotten rid of only by breaking that continuity and starting with a totally new organisation. Continuity of organisation is broken if none of the pieces of the new organisation is taken from the old one. Each piece taken over from the old organisations into the new constitutes a source of infection which can spoil the completeness of any change it may be desired to make in social—or any other—organisation. In the American Revolution, most colonies had simply a revolt of legislature against the executive, so that the overturn was only within the government, and not a real revolution. Connecticut and Rhode Island underwent no change in form of organisation, and therefore had to go through their revolutions at a much later period. In Massachusetts and Vermont, though, completely new organisations were built up, and were therefore infinitely more rebel in nature than anything that arose elsewhere; in Massachusetts, the new regime later on admitted the legislature from the old regime. It is also true that a new organisation may develop a continuity of its own before it can take control. Thus, if it is a propaganda organisation, excluding all opponents, its continuity is likely to result in general "purges" and other forms of repressions; etc.

Chapter 4 : Dorigen Caldwell | Birkbeck College, University of London - www.nxgvision.com

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