

Úkol místo příští přednášky:

Při čtení Burkeho úvodu se zamyslete nad následujícím:

1. Jaké je podle Burkeho status quo, pokud jde o obrazy jako prameny?
2. Co navrhuje místo toho?
3. Proč se historikové zdráhají používat obrazy ve své práci?
4. Jaké jsou rozdíly mezi obrazy a jinými druhy historických důkazů? Jaké jsou jejich podobnosti?

Kromě toho má každý z vás vybrat obrázek, o kterém můžeme diskutovat jako o historickém prameni. Pokuste se dozvědět něco o historii obrazu:

1. Kde byl vytvořen?
2. Proč byl vytvořen?
3. Co měla sdělit?
4. Co dalšího se z něj můžeme dozvědět?

Dejte prosím do 15. listopadu vědět, co byste chtěli diskutovat, - viz moodle úkol; nahrajte obrázek, odpovězte na otázky z Burkeova textu a o obrazu samotném - několik jich pak prodiskutujeme.

Introduction: The Testimony of Images

Ein Bild sagt mehr als 1000 Worte [A picture says more than a thousand words].

KURT TUCHOLSKY

This book is primarily concerned with the use of images as historical evidence. It is written both to encourage the use of such evidence and to warn potential users of some of the possible pitfalls. In the last generation or so, historians have widened their interests considerably to include not only political events, economic trends and social structures but also the history of mentalities, the history of everyday life, the history of material culture, the history of the body and so on. It would not have been possible for them to carry out research in these relatively new fields if they had limited themselves to traditional sources such as official documents, produced by administrations and preserved in their archives.

For this reason, increasing use is being made of a broader range of evidence, in which images have their place alongside literary texts and oral testimonies. Take the history of the body, for example. Pictures are a guide to changing ideas of sickness and health, and they are even more important as evidence of changing standards of beauty, or the history of the preoccupation with personal appearance on the part of men and women alike. Again, the history of material culture, discussed in Chapter 5 below, would be virtually impossible without the testimony of images. Their testimony also makes an important contribution to the history of mentalities, as Chapters 6 and 7 will try to demonstrate.

The Invisibility of the Visual?

It may well be the case that historians still do not take the evidence of images seriously enough, so that a recent discussion speaks of ‘the

invisibility of the visual'. As one art historian puts it, 'historians ... prefer to deal with texts and political or economic facts, not the deeper levels of experience that images probe', while another refers to the 'condescension towards images' which this implies.¹

Relatively few historians work in photographic archives, compared to the numbers who work in repositories of written and typewritten documents. Relatively few historical journals carry illustrations, and when they do, relatively few contributors take advantage of this opportunity. When they do use images, historians tend to treat them as mere illustrations, reproducing them in their books without comment. In cases in which the images are discussed in the text, this evidence is often used to illustrate conclusions that the author has already reached by other means, rather than to give new answers or to ask new questions.

Why should this be the case? In an essay describing his discovery of Victorian photographs, the late Raphael Samuel described himself and other social historians of his generation as 'visually illiterate'. A child in the 1940s, he was and remained, in his own phrase, 'completely pre-televisual'. His education, in school and university alike, was a training in reading texts.²

All the same, a significant minority of historians were already using the evidence of images at this time, especially the specialists in periods where written documents are sparse or non-existent. It would be difficult indeed to write about European prehistory, for instance, without the evidence of the cave paintings of Altamira and Lascaux, while the history of ancient Egypt would be immeasurably poorer without the testimony of tomb paintings. In both cases, images offer virtually the only evidence of social practices such as hunting. Some scholars working on later periods also took images seriously. For example, historians of political attitudes, 'public opinion' or propaganda have long been using the evidence of prints. Again, a distinguished medievalist, David Douglas, declared nearly half a century ago that the Bayeux Tapestry was 'a primary source for the history of England' which 'deserves to be studied alongside the accounts in the *Anglo-Saxon Chronicle* and in William of Poitiers'.

The employment of images by a few historians goes back much further. As Francis Haskell (1928–2000) pointed out in *History and its Images*, the paintings in the Roman catacombs were studied in the seventeenth century as evidence of the early history of Christianity (and in the nineteenth century, as evidence for social history).³ The Bayeux Tapestry (illus. 78) was already taken seriously as a historical source by scholars in the early eighteenth century. In the middle of

the century, a series of paintings of French seaports by Joseph Vernet (to be discussed below, Chapter 5), was praised by a critic who remarked that if more painters followed Vernet's example, their works would be useful to posterity because 'in their paintings it would be possible to read the history of manners, of arts and of nations'.⁴

The cultural historians Jacob Burckhardt (1818–1897) and Johan Huizinga (1872–1945), amateur artists themselves, writing respectively about the Renaissance and the 'autumn' of the Middle Ages', based their descriptions and interpretations of the culture of Italy and the Netherlands on paintings by artists such as Raphael and van Eyck as well as on texts from the period. Burckhardt, who wrote about Italian art before turning to the general culture of the Renaissance, described images and monuments as 'witnesses of past stages of the development of the human spirit', objects 'through which it is possible to read the structures of thought and representation of a given time'.

As for Huizinga, he gave his inaugural lecture at Groningen University in 1905 on 'The Aesthetic Element in Historical Thought', comparing historical understanding to 'vision' or 'sensation' (including the sense of direct contact with the past), and declaring that 'What the study of history and artistic creation have in common is a mode of forming images.' Later on, he described the method of cultural history in visual terms as 'the mosaic method'. Huizinga confessed in his autobiography that his interest in history was stimulated by collecting coins in his boyhood, that he was drawn to the Middle Ages because he visualized that period as 'full of chivalrous knights in plumed helmets', and that his turn away from oriental studies towards the history of the Netherlands was stimulated by an exhibition of Flemish paintings in Bruges in 1902. Huizinga was also a vigorous campaigner on behalf of historical museums.⁵

Another scholar of Huizinga's generation, Aby Warburg (1866–1929), who began as an art historian in the style of Burckhardt, ended his career attempting to produce a cultural history based on images as well as texts. The Warburg Institute, which developed out of Warburg's library, and was brought from Hamburg to London after Hitler's rise to power, has continued to encourage this approach. Thus the Renaissance historian Frances Yates (1899–1981), who began to frequent the Institute in the late 1930s, described herself as being 'initiated into the Warburgian technique of using visual evidence as historical evidence'.⁶

The evidence of pictures and photographs was also employed in the 1930s by the Brazilian sociologist-historian Gilberto Freyre

(1900–1987), who described himself as a historical painter in the style of Titian and his approach to social history as a form of ‘impressionism’, in the sense of an ‘attempt to surprise life in movement’. Following in Freyre’s tracks, an American historian of Brazil, Robert Levine, has published a series of photographs of life in Latin America in the late nineteenth and early twentieth centuries with a commentary that not only locates the photographs in context but discusses the major problems raised by the use of this kind of evidence.⁷

Images were the starting-point for two important studies by the self-styled ‘Sunday historian’ Philippe Ariès (1914–1982), a history of childhood and a history of death, in both of which visual sources were treated as ‘evidence of sensibility and life’, on the same basis as ‘literature and documents in archives’. The work of Ariès will be discussed in more detail in a later chapter. His approach was emulated by some leading French historians in the 1970s, among them Michel Vovelle, who has worked both on the French Revolution and the old regime which preceded it, and Maurice Agulhon, who is especially concerned with nineteenth-century France.⁸

This ‘pictorial turn’, as the American critic William Mitchell has called it, is also visible in the English-speaking world.⁹ It was in the middle of the 1960s, as he confesses, that Raphael Samuel and some of his contemporaries became aware of the value of photographs as evidence for nineteenth-century social history, helping them construct a ‘history from below’ focusing on the everyday life and experiences of ordinary people. However, taking the influential journal *Past and Present* as representative of new trends in historical writing in the English-speaking world, it comes as something of a shock to discover that from 1952 to 1975, none of the articles published there included images. In the 1970s, two illustrated articles were published in the journal. In the 1980s, on the other hand, the number increased to fourteen.

That the 1980s were a turning-point in this respect is also suggested by the proceedings of a conference of American historians held in 1985 and concerned with ‘the evidence of art’. Published in a special issue of the *Journal of Interdisciplinary History*, the symposium attracted so much interest that it was quickly republished in book form.¹⁰ Since then, one of the contributors, Simon Schama, has become well known for his use of visual evidence in studies ranging from an exploration of seventeenth-century Dutch culture, *The Embarrassment of Riches* (1987), to a survey of western attitudes to landscape over the centuries, *Landscape and Memory* (1995).

The ‘Picturing History’ series itself, which was launched in 1995,

and includes the volume you are now reading, is further evidence of the new trend. In the next few years it will be interesting to see how historians from a generation which has been exposed to computers, as well as television, virtually from birth and has always lived in a world saturated with images will approach the visual evidence for the past.

Sources and Traces

Traditionally, historians have referred to their documents as ‘sources’, as if they were filling their buckets from the stream of Truth, their stories becoming increasingly pure as they move closer to the origins. The metaphor is a vivid one but it is also misleading, in the sense of implying the possibility of an account of the past which is uncontaminated by intermediaries. It is of course impossible to study the past without the assistance of a whole chain of intermediaries, including not only earlier historians but also the archivists who arranged the documents, the scribes who wrote them and the witnesses whose words were recorded. As the Dutch historian Gustaaf Renier (1892–1962) suggested half a century ago, it might be useful to replace the idea of sources with that of ‘traces’ of the past in the present.¹¹ The term ‘traces’ refers to manuscripts, printed books, buildings, furniture, the landscape (as modified by human exploitation), as well as to many different kinds of image: paintings, statues, engravings, photographs.

The uses of images by historians cannot and should not be limited to ‘evidence’ in the strict sense of the term (as discussed in particular detail in Chapters 5, 6 and 7). Room should also be left for what Francis Haskell has called ‘the impact of the image on the historical imagination’. Paintings, statues, prints and so on allow us, posterity, to share the non-verbal experiences or knowledge of past cultures (religious experiences, for example, discussed in Chapter 3 below). They bring home to us what we may have known but did not take so seriously before. In short, images allow us to ‘imagine’ the past more vividly. As the critic Stephen Bann puts it, our position face-to-face with an image brings us ‘face-to-face with history’. The uses of images in different periods as objects of devotion or means of persuasion, of conveying information or giving pleasure, allows them to bear witness to past forms of religion, knowledge, belief, delight and so on. Although texts also offer valuable clues, images themselves are the best guide to the power of visual representations in the religious and political life of past cultures.¹²

This book will therefore investigate the uses of different kinds of

image as what the lawyers call ‘admissible evidence’ for different kinds of history. The legal analogy has a point. After all, in the last few years, bank robbers, football hooligans and violent policemen have all been convicted on the evidence of videos. Police photographs of crime scenes are regularly used as evidence. By the 1850s, the New York Police Department had created a ‘Rogue’s Gallery’ allowing thieves to be recognized.¹³ Indeed, before 1800, French police records already included portraits in their personal files on major suspects.

The essential proposition this book seeks to support and illustrate is that images, like texts and oral testimonies, are an important form of historical evidence. They record acts of eyewitnessing. There is nothing new about this idea, as a famous image demonstrates, the so-called ‘Arnolfini portrait’ of a husband and wife in the National Gallery in London. The portrait is inscribed *Jan van Eyck fuit hic* (Jan van Eyck was here), as if the painter had acted as a witness to the couple’s marriage. Ernst Gombrich has written about ‘the eyewitness principle’, in other words the rule which artists in some cultures have followed, from the ancient Greeks onwards, to represent what – and only what – an eyewitness could have seen from a particular point at a particular moment.¹⁴

In similar fashion, the phrase ‘the eyewitness style’ was introduced into a study of the paintings of Vittore Carpaccio (*c.* 1465–*c.* 1525), and some of his Venetian contemporaries, in order to refer to the love of detail these paintings display and the desire of artists and patrons for ‘a painting that looked as truthful as possible, according to prevailing standards of evidence and proof’.¹⁵ Texts sometimes reinforce our impression that an artist was concerned to give accurate testimony. For example, in an inscription on the back of his *Ride for Liberty* (1862), showing three slaves on horseback, man, woman and child, the American painter Eastman Johnson (1824–1906) described his painting as the record of ‘a veritable incident in the Civil War, seen by myself’. Terms such as a ‘documentary’ or ‘ethnographic’ style have also been used to characterize equivalent images from later periods (below pp 19, 130, 138).

Needless to say, the use of the testimony of images raises many awkward problems. Images are mute witnesses and it is difficult to translate their testimony into words. They may have been intended to communicate a message of their own, but historians not infrequently ignore it in order to read pictures ‘between the lines’, and learn something that the artists did not know they were teaching. There are obvious dangers in this procedure. To use the evidence of images safely, let alone effectively, it is necessary – as in the case of other kinds of

source – to be aware of its weaknesses. The ‘source criticism’ of written documents has long formed an essential part of the training of historians. By comparison, the criticism of visual evidence remains undeveloped, although the testimony of images, like that of texts, raises problems of context, function, rhetoric, recollection (whether soon or long after the event), secondhand witnessing and so on. Hence some images offer more reliable evidence than others. Sketches, for example, drawn directly from life (illus. 1, 2), and freed



1 Eugène Delacroix, Sketch for *The Women of Algiers*, c. 1832, watercolour with traces of graphite. Musée du Louvre, Paris.



2 Constantin Guys, Watercolour sketch of the Sultan going to the Mosque, 1854. Private collection.

from the constraints of the ‘grand style’ (discussed in Chapter 8 below), are more trustworthy as testimonies than are paintings worked up later in the artist’s studio. In the case of Eugène Delacroix (1798–1863), this point may be illustrated by the contrast between his sketch, *Two Seated Women*, and his painting, *The Women of Algiers* (1834), which looks more theatrical and, unlike the original sketch, makes references to other images.

To what extent, and in what ways, do images offer reliable evidence of the past? It would obviously be foolish to attempt a simple general answer to such a question. A sixteenth-century icon of the Virgin Mary and a twentieth-century poster of Stalin both tell historians something about Russian culture, but – despite certain intriguing similarities – there are obviously enormous differences both in what these two images tell us and in what they omit. We ignore at our peril the variety of images, artists, uses of images and attitudes to images in different periods of history.

Varieties of Image

This essay is concerned with ‘images’ rather than with ‘art’, a term which only began to be used in the West in the course of the Renaissance, and especially from the eighteenth century onwards, as the aesthetic function of images, at least in elite circles, began to dominate the many other uses of these objects. Irrespective of its aesthetic quality, any image may serve as historical evidence. Maps, decorated plates, *ex-votos* (illus. 16), fashion dolls and the pottery soldiers buried in the tombs of early Chinese emperors all have something to say to students of history.

To complicate the situation, it is necessary to take into account changes in the kind of image available in particular places and times, and especially two revolutions in image production, the rise of the printed image (woodcut, engraving, etching and so on) in the fifteenth and sixteenth centuries, and the rise of the photographic image (including film and television) in the nineteenth and twentieth. It would take a large book to analyse the consequences of these two revolutions in the detail they deserve, but a few general observations may be useful all the same.

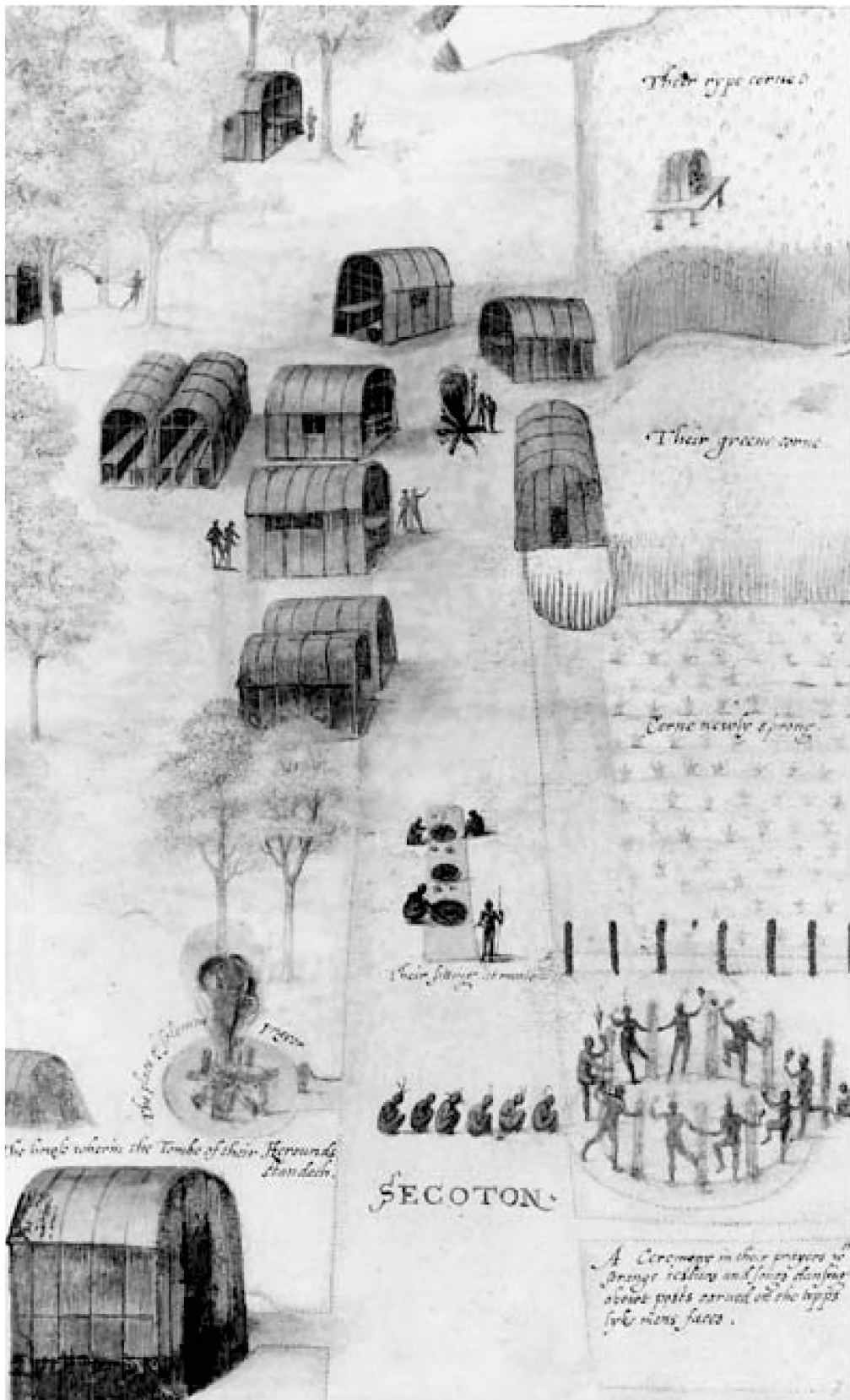
For example, the appearance of images changed. In the early stages of the woodcut and the photograph alike, black and white images replaced coloured paintings. To speculate for a moment, it might be suggested, as has been suggested in the case of the transition from oral to printed messages, that the black and white image is, in

Marshall McLuhan's famous phrase, a 'cooler' form of communication than the more illusionistic coloured one, encouraging greater detachment on the part of the viewer. Again, printed images, like later photographs, could be made and transported much more rapidly than paintings, so that images of current events could reach viewers while the events were still fresh in the memory, a point which will be developed in Chapter 8 below.

Another important point to bear in mind in the case of both revolutions is that they made possible a quantum leap in the number of images available to ordinary people. Indeed, it has become difficult even to imagine how few images were in general circulation during the Middle Ages, since the illuminated manuscripts now familiar to us in museums or in reproductions were usually in private hands, leaving only altarpieces and frescos in churches visible to the general public. What were the cultural consequences of these two leaps?

The consequences of printing have commonly been discussed in terms of the standardization and the fixing of texts in permanent form, and similar points might be made about printed images. William M. Ivins Jr (1881–1961), a curator of prints in New York, made a case for the importance of sixteenth-century prints as 'exactly repeatable pictorial statements'. Ivins pointed out that the ancient Greeks, for instance, had abandoned the practice of illustrating botanical treatises because of the impossibility of producing identical images of the same plant in different manuscript copies of the same work. From the late fifteenth century, on the other hand, herbals were regularly illustrated with woodcuts. Maps, which began to be printed in 1472, offer another example of the way in which the communication of information by images was facilitated by the repeatability associated with the press.¹⁶

In the age of photography, according to the German Marxist critic Walter Benjamin (1892–1940) in a famous essay of the 1930s, the work of art changed its character. The machine 'substitutes a plurality of copies for a unique existence' and produces a shift from the 'cult value' of the image to its 'exhibition value'. 'That which withers in the age of mechanical reproduction is the aura of the work of art.' Doubts may be and have been raised about this thesis. The owner of a woodcut, for example, may treat it with respect as an individual image, rather than thinking of it as one copy among many. There is visual evidence, from seventeenth-century Dutch paintings of houses and inns, for example, showing that woodcuts and engravings were displayed on walls just as paintings were. More recently, in the age of the photograph, as Michael Camille has argued, reproduction of an



3 John White, Sketch of the Village of Secoton, Virginia, c. 1585-7. British Museum, London.

image may actually increase its aura – just as repeated photographs add to the glamour of a film star rather than subtracting from it. If we take individual images less seriously than our ancestors did, a point that still remains to be proved, this may be the result not of reproduction in itself, but of the saturation of our world of experience by more and more images.¹⁷

‘Study the historian before you begin to study the facts,’ the author of the well-known textbook, *What is History?*, told his readers.¹⁸ In similar fashion, one might advise anyone planning to utilize the testimony of images to begin by studying the different purposes of their makers. Relatively reliable, for example, are works that were made primarily as records, documenting the remains of ancient Rome, for instance, or the appearance or customs of exotic cultures. The images of the Indians of Virginia by the Elizabethan artist John White (fl. 1584–93), for example (illus. 3), were made on the spot, like the images of Hawaiians and Tahitians by the draughtsmen who accompanied Captain Cook and other explorers, precisely in order to record what had been discovered. ‘War artists’, sent to the field to portray battles and the life of soldiers on campaign (Chapter 8) and, active from the emperor Charles V’s expedition to Tunis to the American intervention in Vietnam, if not later, are usually more reliable witnesses, especially in details, than their colleagues who work exclusively at home. We might describe works of the kinds listed in this paragraph as ‘documentary art’.

All the same, it would be unwise to attribute to these artist-reporters an ‘innocent eye’ in the sense of a gaze which is totally objective, free from expectations or prejudices of any kind. Both literally and metaphorically, these sketches and paintings record a ‘point of view’. In the case of White, for instance, we need to bear in mind that he was personally involved in the colonization of Virginia and may have tried to give a good impression of the place by omitting scenes of nakedness, human sacrifice and whatever might have shocked potential settlers. Historians using documents of this kind cannot afford to ignore the possibility of propaganda (Chapter 4), or that of stereotyped views of the ‘Other’ (Chapter 7), or to forget the importance of the visual conventions accepted as natural in a particular culture or in a particular genre such as the battle-piece (Chapter 8).

In order to support this critique of the innocent eye, it may be useful to take some examples where the historical testimony of images is, or at any rate appears to be, relatively clear and direct: photographs and portraits.