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| At the Section d’Or exhibition in October 1912, Guillaume Apollinaire defined Orphism as ‘The art of painting new structures with elements that have not been borrowed from visual reality but that have been created entirely by the artist.’ The Orphic artists that Apollinaire identified were František Kupka, Francis Picabia, Roger de la Fresnaye, Jean Metzinger, Albert Gleizes, Robert Delaunay, Fernand Léger, and Marcel Duchamp, although in Apollinaire’s 1913 publication *Les Peintres cubistes: Méditations esthétiques,* Kupka was omitted (possibly due to Kupka’s rejection of the term), while Wassily Kandinsky was added. When these artists exhibited at the 1913 Salon des Indépendant with American artist Patrick Henry Bruce, Apollinaire declared: "If Cubism is dead, long live Cubism. The kingdom of Orpheus is at hand ... Orphism, pure painting, simultaneity!" During the debates over Cubism, whereby Apollinaire singled out a number of Cubist paintings as Orphist, the enthusiasm with which Apollinaire embellished the burgeoning of Orphism can be interpreted as a political backlash against the ongoing legitimacy of History and Naturalist painting, and the defamatory strategies by the Salon des Artistes Français and the Salon National des Beaux-Arts to oust the Salon d'Automne and its Orphists from the Grand Palais. Nevertheless he was the first writer to perceive, as articulated by Virginia Spate, ‘the first stirrings of ... an art that would dispense with recognizable subject matter and would rely on form and colour alone to communicate meaning.’ |
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During the debates over Cubism, whereby Apollinaire singled out a number of Cubist paintings as Orphist, the enthusiasm with which Apollinaire embellished the burgeoning of Orphism can be interpreted as a political backlash against the ongoing legitimacy of History and Naturalist painting, and the defamatory strategies by the Salon des Artistes Français and the Salon National des Beaux-Arts to oust the Salon d'Automne and its Orphists from the Grand Palais. Nevertheless he was the first writer to perceive, as articulated by Virginia Spate, ‘the first stirrings of ... an art that would dispense with recognizable subject matter and would rely on form and colour alone to communicate meaning.’  Even though none of Apollinaire's Orphists collaborated, let alone shared cultural politics and aesthetic identities, most were attuned to interdisciplinary explorations of music, dance, and Neo-Symbolist poesies, along with a range of concepts including simultaneity, Non-Euclidean geometry, and the Fourth Dimension. Duchamp, Picabia and Kupka (who was also a medium) investigated Spiritism, occult sciences, theosophy, psychic experiences, Hippolyte Baraduc's *transcendental photography,* and animal magnetism (including the animalistic power of Orpheus invoked by Apollinaire in his quatrains, *Bestiaire ou cortège d'Orphée*)*.* Following Apollinaire's identification of Orphism as ‘not simply the prideful expression of the human species,’ all Orphists were engaged with displacement of the anthropocentricism on display at the ‘official’ Salons and exploited by the French ‘civilizing mission.’ Instead of creating three-dimensional illusions of the human body, all were devoted to developing a new language that Apollinaire called ‘peinture pure,’ which captured the intensity of sensations experienced by the contemporary body enveloped by modern phenomena and technologies including electricity, radioactivity, magnetism, machinery, feats of engineering, cars and aeroplanes, football and physical cultures, and mythological and scientific concepts including lunary energy and planetary rotation. Instead of passive spectatorship, they endeavoured to provoke active sensations within the beholder in order to jolt their consciousness. Since modern life was filled with chaotic, fragmentary and violent sensations, Léger called for the development of an art that was comparably jarring with discontinuous contrasts and dissonances that could be felt more so than seen, as epitomized by his non-representational *Contrastes de formes* in which primary coloured cubes and wedges contrast and mesh with machine-like cylinders.  Image: Disc.jpg  Figure Robert Delaunay, *Disque* *Simultané (Le Premier Disque),* oil on canvas, diameter 134 cm., Public Domain.  [http://fr.wikipedia.org/wiki/Disque\_simultan%C3%A9#mediaviewer/File:Delaunay\_Disque\_simultan%C3%A9.jpg]  In his article *Du sujet dans la peinture moderne,* Apollinaire maintained that ‘pure painting’ was ‘what music is to literature,’ as illuminated by Kupka's two paintings, *Amorph* and *Fugue en deux couleurs.* 'I think I can find something between sight and hearing and that I can produce a fugue in two colours like Bach has done in music,’ Kupka explained. The circular movement of sunlight and colour of Kupka's *Disques de Newton,* and the ellipses of lightness, darkness, and colour can all be related to the circular lines and seemingly rotational coloured forms in this body-size painting. A reader of Madame Blavatsky's *Doctrine secrète* and Rudolf Steiner's anthroposophy, Kupka's *Amorpha* pursued the theosophical distinction between *rupa* having form, and *arupa* having formlessness engendered by music, a distinction simultaneously explored by Kandinsky. Following Rudolf Steiner's eurythmy, also called called "visible music", its radiating circles in black and white in Kupka's *Amorpha* − the first basic colours in Steiner's Anthroposophical system − may correspond to rotation of the planets and the music of the spheres. With the swirls of body blood and intellectual cerulean blue intertwining like the eurythmic rhythms of the body choreographed by Émile Jaques-Dalcroze, Kupka conveys an expanding consciousness interconnected with the cyclical movements of the cosmos. As he pointed out, "there is a correspondence between the general activity of the whole universe and the psyche and the mental activity of man." Consistent with Heinrich Hertz's conception of space as vibrating electromagnetic waves that could, according to Gustave Le Bon, be emitted by objects, Kupka imagined that the hypnotic telepathic waves transmitted to the spectatorial body could ignite a revolutionary consciousness, if not "superconsciousness", of an anarchist ecological and cosmological utopia.  Image: Soleil.jpg  Figure 2 Robert Delaunay, *Soleil, Lune, Simultané 2,* 1913, oil on canvas, diameter 133 cm., The Museum of Modern Art, New York.  [http://www.abstract-art.com/abstraction/l2\_grnfthrs\_fldr/g0000\_gr\_inf\_images/g023\_delaunay\_simultaneous.jpg]  The cosmos also seems to be evoked by Delaunay's *Soleil, Lune, Simultané 2*, his *Disques* and his other *Formes circulaires*. Yet drawing upon Henri Bergson's theories of time as a perpetual flux of sensations intertwined with memory, feelings and association, as well as Michel Eugène Chevreul's concept of simultaneous contrasts generated by complementary colours, Delaunay was more concerned with exploring the simultaneous energies generated by modern sources of energy upon earth. Like Kupka, Delaunay interwove transparent and opaque planes of complementary colour so that light seemed to glow from within the painting. Nevertheless, his play of primaries with complementaries − yellows tinged with oranges and reds amidst specks of blue, green and violet − ensured that no colour could ever be perceived in isolation. As Apollinaire observed, "Each colour calls forth and is illuminated by all the other colours of the prism. This is simultaneity." The affect of optical vibration and simultaneous fluctuation was considered analogous to the electromagnetic pulsations experienced in the modern French metropolis dominated by the Eiffel Tower with its wireless transmitters − an icon featuring in so many of Delaunay's paintings, particularly *Les Fenêtres. Simultanéité. Ville.* Galvanized by the precedents set by Kupka, Léger and Kandinsky's *Improvisations,* as well as the burgeoning French culture of heliotherapy to regenerate organisms, Delaunay detached colour from objects in *Formes Circulaires,* abandoning gravitation for circular movements of light or "halos" as he called them epitomized by the sun and the moon. Increasingly convinced that the rhythms animating the earth were circular, his five foot *Disque Simultané* − also called *Le Premier Disque* − of concentric circles without any reference to natural phenomenon compelled the beholder to concentrate on the radiation of colour and to realise how, in the words of Delaunay, "all is roundness, sun, earth, horizons, fullness of intense life".  Although the circularity in Picabia's *Udnie* and *Edtaonisl* (Figures 6 and 7) that he designated as "pure paintings" may seem comparable to Delaunay's *Formes Circulaires,* they arose from his memories of sensations experienced in New York, as well as of the exotic French dancer, Stacia Napierkowski, and the perving prelate he encountered on the ocean-liner going there. Instead of creating colour simultaneity, Picabia deployed colour associatively, the dominant blue-green colours of his swaying fragments in *Udnie* evoking marine experiences around what made be the arabesque undulations of the white and brown, virtually nude, Stacia. Subsequently arrested in New York for indecency, this may have provoked Picabia's to entitle his painting as an anagram of what prudish American censors decried as *Nudie,* and to print it on the top of his canvas. Yet by no means was his painting of this experience to be illusionistic, as he explained:  *Udnie* was no more the portrait of a young girl any more than *Edtaonisl* was the image of a prelate, as they are commonly conceived. These are memories of America, evocations from being there which, when subtly counterpoised like musical harmonies, became representative of an idea, of a nostalgia, of a fugitive impression.  Instead of engaging with simultaneity like Léger and Delaunay, Picabia like Duchamp became more absorbed by Bergson's concept of memory as an enduring sensation amidst the flux of modern life, as well as Henri Poincaré's notion of psycho-physical space arising from body stimuli and Pierre Janet's theory of a new psychology of time. Drawing upon the sadistically erotic fusion of organic fleshy forms and machine-pistons resonant in Duchamp's *Le Passage de a vierge et la mariée* and *Le Roi entourés de nus vites,* Picabia (who was the great-nephew of Jean Martin Charcot) triggers associations of the memory of unconscious phantasies, particularly those pertaining to scopophilia. Yet in his "psychological Orphism", as Spate calls it, he belies any fixed or figurative readings, which is only compounded by his anagrammatic titles. For Picabia, Orphism was not just "peinture pure" but "pensée pure", which he maintained, "evidently blends with the infinite". Hence his "pensée pure", like the other Orphic "peinture pure", was not to be ingested intellectually but absorbed intuitively and psychologically so that the beholder, like the artist, could transcend the strictures of modern life and access their durational being. Hence, in their refusal to borrow from "visual reality", as Apollinaire pointed out, and in their invention of form and colour to convey non-anthropocentric meanings about the experiences of new energies fathomed on earth and in the solar system, albeit in different ways, ultimately Orphism was conceived by Picabia, as it was by Kupka, Delaunay, Léger, Delaunay and Picabia as playing an emancipating and revelatory role: It was not just the artist who was to be revealed and liberated by what Apollinaire called these "new structures", but the beholder. |
| Further reading:  (Antliff)  (Apollinaire)  (Brauer)  (Henderson)  (Hicken)  (Leighten)  (Spate) |