



FIGURE 10. THE MARSEILLAISE  
BY THOMAS CARPESS, 1870-1871  
MUSEUM OF MODERN ART, NEW YORK

it never occurred to me that I might ever be in a position to act on the seemingly permanent relationship between sculpture and pedestal as established since antiquity.

#### CLASSICAL STYLES

What is the difference between statue and sculpture? Is it fundamental, and if so, why does it not play a role in its discussion or classification?

Looking precisely, and at this time only, the classical statue clearly reinforces the statue depicted by certain names... vertical, columnar, erect, one arm raised, or more, in a vague gesture of greeting or blessing. But for any sculpture that depicts movement, the classical pedestal is not a reinforcement, a plausible extension, but an isolationism. The sculpture is inevitably a loose frame of a moment of visible movement—the walk, sideways, or even backwards—but that movement is denied, subverted, deflected, diverted, and even contradicted by the pedestal. For many sculptures, the separation from the ground that the statue performs kills the energy of the work and reduces its adherence to meaning.

For a statue to repose, the statue works as a dignified confirmation; for the sculpture that "moves," the statue becomes an unwanted correction: the sculpture suggests there will be further life, but the statue guarantees this is the final position.

Separating sculpture from their supports and imagining them simply standing, walking, falling, dying—on the ground—each work gains in eloquence and immediacy simply because their "frame" is allowed more space, not condemned or unfilled on the wall of a glass board.

The pedestal isolates  
the sculpture.



FIGURE 11. THE MARSEILLAISE  
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The statue pedestal shows  
the movement.



FIGURE 12. THE MARSEILLAISE  
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A statue is not always  
the sculpture it should.

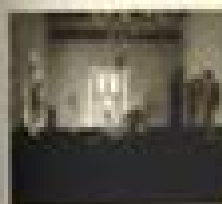


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Obviously, the statue individualizes. It implies the end of movement, initiative, or communication. It suggests complete indifference to relationships. A statue implies a framed perception; it dictates the distribution of attention, perhaps the front, discourages the back, ignores the sides, denies the oblique—in that of a possible plus degree of exposure only a trigger to degree remains—and it prevents the discovery of digging "holes" of sculpture, ranged along the wall or the leading line without arrangement of sculpture in a corridor.

What the pedestal is for the humanly, the statue is for the animation of classical sculpture—is that is, apparently forever, so it not-undoes the operations, classifications, judgments and even that are the harmonic domain of the expert... irreversibly to look artist and public.

On closer inspection, the relationship between classical sculpture and classic statue is even more fraught—the statue never almost always stands on a small, usually unadorned base—often shaped to direct the sculpture's vertical impulse, which may consist of the feet, often leaning on a track like device that channels the focus generated by the sculpture's movement into a structurally complex connection back to the statue—e.g., an equine statue resting on three feet, leaning against a balustrade track.

The isolation of our interpretation is so immense on the level of the pedestal and single statue. By imagining the pedestal not as a support point, but as a plane, we want to release the energies of classical sculpture that have and now have denied and absorbed by its unavoidable fixation on the pedestal. By creating a landscape

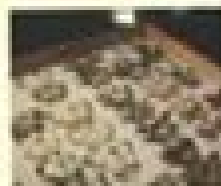


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FIGURE 15. THE MARSEILLAISE  
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