

an art which, that is that of design or *disegno*, defines the whole of the sphere provided, and of which there are a great many writers, considering all that is done in life, you will find that knowing it, such points this world, in governing and guiding the mind and figure and in using two styles of clothing and gesture, in occupying space, raising buildings and houses almost without calculating loads, planning the fields in crops and pasture, and so on, by means of rules, in order, in ordering the law of the world in all our operations, movements and actions.

For I have made all the arts and crafts of which painting is the principal source. Architecture and sculpture are in some degree from it, the mechanical trades are involved, and even the art of cutting with weapons are impossible, formed by considering what I had submerged everything under to determine what one may verify by observing the works of the Romans, of the Greeks, of the ancients, in their painted houses, their works of gold, silver, metal, in coins, in ornaments, in clothing and in arms, to consider the variety of their works, one may readily learn that here is the source and fountain of the world, the noble lady Painting was the origin and mistress of all these productions, arts and sciences, and her domain even into written composition and history.

So that who will consider and understand human nature without doubt that there are nothing but the same painting in writing, and he will also find that the painter has the skills of which which never has been found, and of doing all the other, which more grace and elegance than those that work in them, when one is not a true painter or draftsman.<sup>38</sup>

Later, in the third dialogue, Michelangelo is quoted in the words of the poet arguing that *disegno* is the basis of all human action and with which we are by now altogether familiar:

Let this be plain to all, design is discourse, or as it is called in Latin, drawing (*disegno*), constitutes the foundation for all things (art or nature) of painting and of sculpture and of all other kind of painting (*generis de pictura*) and is the source of all invention. Let him who has attained the possession of this art, he possesses a great treasure, he will be able to make himself any image (*figuras suas aliasque mechanice res*), but not moved, and he will find no wall on side of a building for which

narrow and small for his great imaginings (mechanic imagination). He will be able to paint figures in the ancient Italian fashion, with all its great mingling and variety of styles. He will be able to paint very naturally (most accurately) with more skill, daring and patient labor, consider a picture) than most painters can; finally, in the vast space (*spazio spacio*) of a piece of parchment he will be most perfect and grand, as great as in all other ways of working.<sup>39</sup>

The idea that *disegno* constituted a principle capable of uniting at least the most painting and sculpture—and at most a great many more—was associated with Michelangelo from the early sixteenth century, and even the first scheme in all likelihood reflect not only his consciousness and the reaction of others to his works, but also his intentions and aspirations. As we have seen, Pomponio Gaurico in 1504 called him a distinguished marble sculptor, “*virum pictorem*,” perhaps on the pattern of Donatello. Michelangelo’s self-identification with *disegno* in this respect may also be indicated in the well-known drawing (Bd. 17v) with the inscription “*Disce, Antonio, disce, Antonio, disce, and do not lose time*,” which however hopeless the urging might have been in the case of Antonio Mini, suggests in rather more insipid terms Donatello’s supposed advice to his students.<sup>40</sup> The two arts were expanded to three, perhaps at about the same time, completing the triad of the “*arts of design*.” Benches referred to Michelangelo as “*disegno, scrittore di architetture, pittore*,” possibly as early as the first decade of the Cinquecento, although Michelangelo’s name—when being broadening of his own activity into the field of architecture probably from upon Benches’s formulation.<sup>41</sup> It was generally believed that Michelangelo’s design of these interlaced rings of marble symbolized his mastery of the three arts, “*due senza impresa*,” as Vasari called it,<sup>42</sup> was a signature on blocks of marble he had quarried and appears in the drawings of marble for the Medici Chapel.<sup>43</sup> If contemporary suggestions about the meaning of the device are correct, then Michelangelo had made the idea an article of his personal iconography by the 1520s.<sup>44</sup> After Michelangelo had been in Rome slightly less than a year, on September 1, 1533, Paul III issued his brief declaring Michelangelo’s unsurpassed excellence in sculpture, painting and architecture. Antonio Billi and the Antonino Magliabechiano followed the same pattern,<sup>45</sup> as did Antonio when he praised Michelangelo as “*virum scultorem, virum pictorem, virum architectum*.”<sup>46</sup> In 1548, when the *Dialogo di Donato Cionaccio* were written, Michelangelo is made to refer to himself as “*sculptor, painter and architect*” in order, with false modesty, to insist that he is not more, not also a poet and Divine scholar.<sup>47</sup> The name is set for the sixteenth-century introduction to Vasari’s *Life*: seeing men struggling in error, God “was disposed to send us even a spirit universally able in each art and every profession, to show what

# Michelangelo And The Language Of Art

**George Bull**



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