



The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages

Arnold Hauser

[Download now](#)

[Read Online ➔](#)

The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages

Arnold Hauser

The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages Arnold Hauser

Volume 1 of this comprehensive social history of art takes the reader from prehistoric naturalism, art and magic, through the art of the orient, ancient Greece and Rome to the high art of the European middle ages.

The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages Details

Date : Published December 31st 1990 by Routledge (first published 1951)

ISBN : 9780415045780

Author : Arnold Hauser

Format : Paperback 360 pages

Genre : Art, History, Nonfiction, Art History



[Download The Social History of Art: Volume 1: From Prehistoric T ...pdf](#)



[Read Online The Social History of Art: Volume 1: From Prehistoric ...pdf](#)

Download and Read Free Online The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages Arnold Hauser

From Reader Review The Social History of Art: Volume 1: From Prehistoric Times to the Middle Ages for online ebook

Junkle says

Εξαιρετικ? βιβλ?ο! Ο Hauser βυθ?ζει τον αναγν?στη στις ιδια?τερες λεπτομ?ρειες των διαφορετικ?ν κοινωνικ?ν δομ?ν. Εξηγε? με ευκολον?ητο και καλογραμμ?νο τρ?πο τις εκ?στοτε οικονομικ?ς και κοινωνικ?ς συνθ?κες και μεταβολ?ς, τη σημασ?α τους, καθ?ς και τον τρ?πο που επηρ?ασαν ? επηρε?ζονταν απ? την κυρ?αρχη σε κ?θε κοινων?α οπτικ?. Προσωπικ?, διαφων? με την οικονομοκεντρικ? αντ?ληψη του συγγραφ?α που σε ορισμ?να σημε?α θεωρ? πως δημιουργε? αντιφ?σεις και κεν?, παρ?λα αυτ? το βιβλ?ο ε?ναι ευαν?γνωστο, με μεγ?λο πλο?το πληροφορι?ν και πολ? ενδιαφ?ρουσα αν?λυση.

Nix says

la parte de literatura es pura fruta. Se nota que el autor tiene una interpretación de la historia desde el marxismo.

Meria says

An incredible masterpiece that shifts our normal vision of art and history.

Medu Xandra says

Excelente libro si de teoría se trata.

=)

Ali says

???? ?????? ?????? ?? ??? ?? ?????? ?????? ?? ??? ? ?????).
?? ?????? ?? ??????????? ??????????? ? ?????? ?????? ?? ?????? ?? ?????? ?? ?????? ?? ?????? ?? ?????? ?? ?????? ?? ?????? ??
"??? ????" ??? ?????? ????. ?????? ?? ??? ?????? ????. ?????? ?????? ?????? ?? ?????? ?????? ?????? ????. ??? ? ?? ?????? ????.
?? ?? "?????" ?? ??? ?????? ????. ?? ??????. ?????? ?????? ????. ?????? ?????? ?????? ?? ?????? ????. ??? ? ?? ?????? ????.
????? ????. ?????? ?????? (1978-1892)? ?????? ?????? ????. ?????? ?????? ????. ?????? ?????? ?? ?????? ?????? ????. ?????? ?????? ????.
?? ?????? ?? ??? ?????? ? ?????? ????. ?????? ?????? ????. ?????? ?????? ????. ?????? ?????? ?? ?????? ?????? ????. ?????? ?????? ????.
????? ?? ?????? ???. ??? ?????? ? ?????? ????. ??? ?????? ???. ?????? ?????? ???. ?????? ?????? ???. ??? ? ?? ??? ?????? ???.
????????? ? ??? ??? ?? ??1361 ????. ?????? ?????? ????. ??? ??.

When the work appeared in English in the 1950s, it stirred up great controversy because of its ideological orientation. Postmodernist art historians have rarely made references to Hauser's fundamental study. Arnold Hauser was born in Temesvar, Hungarian. In Paris his teacher was Henri Bergson who influenced him deeply. In Budapest Hauser became a member of the Budapest Sunday Circle, which was formed around the critic and philosopher György Lukács. The group included Karl Mannheim, a sociologist, the writers Béla Balázs, and the musicians Béla Bartók and

Fernanda Solar says

Podría leerlo una y otra vez

Henrique Lobo Weissmann says

É o melhor livro de história da arte que já li.
Mudou radicalmente minha visão sobre o assunto: me deu profundidade, me fez repensar o papel do artista na sociedade.
Leitura obrigatória.

Michael Belcher says

Absolutely genius. Sure, there's slight disappointment related to the relative lack of direct examples, no mention of the Black Plague, and the fact that "art" is treated, more often than not, as literature, and I disagreed with the emphasis of some points here and there, but that hardly dampens what is a magnum opus, a treasure trove, a diamond mine of insight. I likely learned more about the nuanced machinations of history from this volume than I have from any other one book. And the helpful use of the terms "impressionism," "baroque," "rococo," and "expressionism" throughout highlights trends that will, later on in art history, become full-blown periods. This can't come more highly recommended.

Ray says

I really enjoyed this book and just ordered the other three volumes. Its fascinating how art changes with the times and what forces in society effect those changes. It gave me a good understanding of the processes at work.

icaro says

detto anche l' Hauser, in un gergo tra il familiare e il settario che, giovani intellettuali con la puzzetta sotto il naso, usavamo per riferirci a una delle nostre pietre miliari. Se l'affabulatore Gombrich (senza articolo) ci raccontava storie affascinanti di uomini che riuscivano a parlare con noi da lontanane soprendenti l'Hauser, più severo, ci introduceva alla dimensione sociale della produzione artistica, altra folgorazione che gli studi scolastici non ci avevano lasciato sospettare. Ma si sa, erano tempi in cui la parola sociale pervadeva le nostre vite e le nostre coscienze...

Mieczyslaw Kasprzyk says

Marcel Duchamp said that all works of art die within about 50 years of their production... essentially because the world has moved on and they cease to be contemporaneous. They become fossils. I remember hearing a famous art historian talking about Della Francesca's "Baptism of Christ" (that fabulous piece of work now in the National Gallery that so few people understand). He said that within a few years of its production it was put away in a back room with a cloth over it - it had ceased to function. THAT'S the point! Works of art FUNCTION!

Hauser's "Social History Series" is a magnificent wake-up call to all those art-pseuds out there who think that looking at art is some sort of masturbatory process where all you get out of it is what you put in. Art isn't some safe pet sitting there quietly waiting for you to stroke it and admire it - it is a beast. It bites. It is the visual equivalent of a book. It holds ideas and worldviews! It is shouting at you. The trouble is that art is also the product of a particular time and place. To understand it we have to understand the mind of its creators - their language. It isn't for the faint-hearted or the intellectually lazy - you have to learn the language! Hauser helps us on that road of getting into the minds and worldviews of those dead societies... we become archaeologists of art, reconstructing the pieces so that these works can speak.

Jorge says

Imprescindible.
