

The Usage of and Approach to Stone in Sculptures and Architectures during the 15-16th Century

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Abstract: Stone as a material which has been widely used in sculptures and architectures. This essay will first focus on analyzing the effort of St. Cecilia's relics, followed by researching the Coricancha in the Inca cultures. It shows the stones are one of the most important factors in colonics and rules. Specifically, invaders or new rulers not only want to occupy the original territory and people, they also want to implant their own cultural or religious beliefs in the new areas under their control.

Keywords: Stone; Sculpture of St. Cecilia; Coricancha; Colonics

1. Introduction

Stone as a material which has been widely used in sculptures and architectures. For approach is a method of dealing with stones. The stones in these two artworks are not only showing the wisdom of humans, but also the development of the natural environment with rocks, as well as the tool of controlling and ruling the masses under a new regime. This essay will first focus on the statue of St. Cecilia's relics and the Coricancha's stone walls.

2. The sculpture of St. Cecilia

The sculpture of Saint Cecilia of 1600, made by Stefano Maderno with white marble. It is placed in the Basilica of St. Cecilia in Trastevere in Rome, Italy. The Basilica was first built and organized by Pope Paschal I (817–24). He tent to reconstruct the previous key events about Saint Cecilia, as her death is the process of discovering her body as a saint relic when it was placed under the altar in the ninth century.

Until the year around 1600, it was taking a renovation of St. Cecilia's basilica for the protection of the relics. The rebuilding of the basilica required the adoption of traditional factors to meet the needs of modern expression. Specifically, it should carefully select the study of classical and ancient Christian archetype, on account of establishing the ecumenical importance for people to accept and believe it.

3. Marble as material

Stefano Madero depicts the statue in the same position of Saint Cecilia as she suffered. He tasks a new form of sculpture as transforming the mannerist to baroque. It uses white marble as material, St. Cecilia lays down on the altar zone which is recorded in a vivid carving way.

The artist uses the available materials as marble to try to reconstruct her martyrdom, the moment when her soul left her body and went to heaven. Her undecayed body realized the appearance that the believers sought when they ascended to heaven, and consolidated the people's firm belief in Christianity. People's enthusiasm for religion not only contributes to the development and spread of Christianity, but also becomes a tool for the Red Shirts to collect money and control the hearts of

the people, which is conducive to their local governance and maintenance.

Christianity uses marble statues as one of the tools to persuade believers, and churches built with innovative elements make people accept the reform and change new doctrines in a relatively gradual way. Try to govern in a way that is closer to the people and easier to understand. At the same time, this reformation was within Christianity, and it was not difficult for Christians who had come before to accept something new and slightly different. In contrast, the brutal invasion of the Incas by the Spaniards was more abrupt and violent.

4. The Coricancha

The second object is the Convent of Santo Domingo, which is built on the destroyed Coricancha. It is located in Cusco in Peru, which was the capital of the Inca Empire in south of America during the 15-16th century. Coricancha means Golden Enclosure as well as Temple of the Sun. The Spaniards ruined it as they conquered Cusco before building the Convent of Santo Domingo above the remaining foundation of Coricancha. Therefore, the stonework and masonry by the Incas has been kept in the original way with the less destruction.

As the capital of the large empire, Cusco was designed to be built with stone. The aim of it is embodying the concentration of power, which refers to controlling the national territory of Inca, and cultural characteristics, standing for the unique Inca stonemasonry, which combines the natural resources and human technology. The material and technology that the Inca utilized for building their stone works often draw people's attention to it, and they are the main reason as people are interested in the Inca and architectures and styles.

5. The use of stone

The first utilization of stone in Inca as the material of Coricancha is that the combination of natural rocks formations and stone walls and buildings still holds sway and claims territory in the Inca Empire. Secondly, the Inca made use of stone resources left by nature when they built cities and palaces within them. For example, they are sometimes based on rocks and stones as the foundation of a building, wrapping or carving later stones into the rock formations. The advantages of this are as follows: in terms of building practicality, the natural rock foundations are stronger, the Andes are prone to earthquakes, and the strong foundations reduce the damage to buildings and cities caused by natural disasters. Thirdly, from the economic point of view of building the capital. By designing a building in line with the formation of rock strata and laying stones on it, which is no longer necessary to carry stones to the construction site, saving workers' physical strength and economic costs during construction. In terms of culture, the Incas realized that they could take advantage of the natural environment for development, which showed their wisdom.

The Coricancha was destroyed when the Spanish invaded, and only the foundations of the were left. The Spanish built their own Santo Domingo on it. The Inca stones were laid out more neatly and without gaps, while the Spanish were more irregular. The combination of the two shows the collision and contrast between European and American cultures. The stone itself represented a claim of sovereignty in Inca culture, and when it was destroyed by the Spanish, it threatened the indigenous beliefs of the Inca. The Spanish were not only conquering the Americas, they were trying to impose the natives with Christianity. When the local culture were replaced by the western culture, many original cultures had to disappear and be forgotten, and the culture became single, which was also the result of the brutal invasion.

6. Conclusion

In conclusion, such words pose a great threat to the local culture, so much so that it gradually disappears. This may be good for political domination, but it is not good for cultural diversity. From the sculptures in Roman cathedrals to the walls of Peruvian temples, they are records of cultural and military colonization.

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