Interior landscapes: metaphor and meaning in Cézanne’s late still lifes

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In a letter to Clara Rilke-Westhoff on November 4, 1907, Rainer Maria Rilke describes a still life by Paul Cézanne (figure 1). Transfixed by the animate color insinuated into mundane objects, he grasps for words to evoke ‘the colorful events’:

A nature morte with a blue bed cover; between the cover’s bourgeois cotton blue and the wall, which is suffused with a light cloudy bluishness, an exquisite large, gray-glazed ginger pot holding its own between right and left. An earthy green bottle of yellow Curacao and furthermore a clay vase with a green glaze reaching down two thirds of it from the top. On the other side, in the blue cover, some apples have partly rolled out from a porcelain dish whose white is determined by the blanket’s blue. This rolling of red into blue is an action that seems to arise as naturally from the colorful events in the picture as the relationship between two Rodin nudes does from their sculptural affinity.

Rilke’s language is fervent but strained. How is the white of the dish ‘determined by the blanket’s blue’? And how does the eye read the sense of motion imparted to the apples as a ‘rolling of red into blue’? The painting challenges the poet’s fluency, forcing him to turn to metaphor and analogy to flesh out his formal description. Red and blue magnetize the space between them as do two Rodin nudes, and the wall is ‘suffused with [the] light cloudy bluishness’ of the sky. This figurative evocation of the outdoors seems, for Rilke, a flexible counterpoint to the picture’s own sense of spatial compression. Cézanne has arranged his objects on a hidden surface wedged between a blank wall and a mass of ‘bourgeois’ drapery. Flattened into the two-dimensional form of painting, these objects still ‘hold their own’ in this squeezed-out space — their presence is ‘earthy’ — and that bunch of white linen, however crumpled and contrived, seems blown full of air.

Rilke’s letter goes on to describe a landscape by Cézanne that he saw hanging in the same exhibition, perhaps on the same wall. Once again his strained syntax and word choice are revealing: the landscape, he writes, is ‘made out of sky-blue, blue sea, and red roofs, speaking with and against each other on the greenery, turbulent in their inner conversation’. Just as he infuses his description of the still life with an expansive vocabulary of open air, the earth, and sculpted bodies, he imparts to his brief account of the landscape the intimacy and agitated humanity of the still life. Nature’s colorful elements strike up a dialogue, and Rilke’s sense of them having an ‘inner’ meaning leads him to personify theirchromatic interactions as those of human conversation and affect. In terms of scale, this pathetic fallacy is an inversion of the suggestion of cloudy sky and earthy solidity that he saw in the still life. Taking Rilke’s words further, one might say that in Cézanne’s art still life humanizes landscape, making it over in miniature model form, and that landscape, in turn, dehumanizes household objects, making the familiar strange and difficult to describe. But this makes the relationship sound far too simple, like an easy, whimsical play between two painterly modes, when in actuality the paintings attest to a much more complicated back-and-forth. How does still life’s interiorization of landscape signify in Cézanne’s œuvre? To what do such taut figurations, stretched across polarized scales, point?

To approach the question another way, why do writers like Rilke need such figurative language to get on terms with Cézanne’s work?

These are difficult questions not least because it is unclear what landscape meant, figuratively speaking, for Cézanne. The still life Rilke describes, Still Life with Apples (1893–1894) in the J. Paul Getty Museum, Los Angeles, is an ideal starting point for such an investigation for it shows this push and pull between the genres with particular vividness. As in the contemporary Still Life with Peppermint Bottle (1893/95) — where the same blue and white fabrics swell and stiffen into peaks and valleys, forming an elaborate artificial landscape to hold its internal objects in place — interior and exterior, micro and macro, man-made and natural are staged in significant tension. Like many of Cézanne’s late works in this genre, Still Life with Apples thrives on the tightly controlled form and proximity of its arrangement, pressurizing small-scale objects with expansive metaphorical meaning.

By focusing closely on Still Life with Apples and related works by Cézanne, this essay will investigate the relationship between still life and landscape Rilke’s letter suggests, with the intention of proposing a new reading of Cézanne’s still-life practice that moves beyond formalist and phenomenological accounts. Key to my reading is the idea that the figurative evocation of landscape in Cézanne’s late still lifes presents itself as a paradox — the best of these paintings not only posit a tight relationship between painting’s microcosmic and macrocosmic scales, but also expose the impossible contrivance of that relationship without deadening its effect. To make this argument I will depend on figurative language myself, but with an awareness that writing on these works requires a Cézannean sensitivity to the limits of metaphor, especially as a concept for visual art. Indeed, to use the term...
‘metaphor’ alone is insufficient to capture the myriad ways Cézanne makes his still lifes into interior landscapes. ‘Analogy’, ‘association’, and ‘simile’ are sometimes more apt in describing the specific ways aspects of his pictures produce a landscape effect. I will necessarily move between these terms in order to show not only how Cézanne’s still-life-as-landscape conceit operates pictorially, but also how the strains of figurative language are necessary to contend with his creative achievement.

Cézanne’s proto-Cubist attention to painting’s flatness and materiality and to the modulations of contour and color that give inanimate objects a charged ‘presence’ have led many of his commentators to formalism as the ideal framework through which to view his still lifes. As a result, some of the best writing on his work willfully resists its metaphorical dimension. One of the most influential of such interpretations is Roger Fry’s *Cézanne: A Study of His Development* (1927), which devotes considerable attention to still life. Fry places great importance on the genre as the anchor of Cézanne’s oeuvre, ‘[b]ecause it is in the still life that we frequently catch the purest self-revelation of the artist’. However, he limits this ‘self-revelation’ to a ‘purely plastic expression’, removing all consideration of subject matter, or even ‘subjective impulses’. By denying these paintings their subjective register, Fry reduces the multiple motives behind Cézanne’s interest in still life to form and sublimated emotion. (The latter is his way of sneaking the subjective in through the back door, as emotion induced purely by form.) Fry’s search for Cézanne’s ‘theory of form’ in his late still lifes ultimately reduces every detail of these paintings into decisions based on color, contour, perspective, and design. The Getty still life, with its look of contrivance and hard-won formal elegance, is as suited as any to such a strict, surface-level reading. But Fry’s approach forces a denial of one of this painting’s most compelling features — its willed conflation of...
the organic and the inorganic, achieved in great part through compositional and chromatic devices borrowed (incongruously) from landscape painting.

Contra Fry, Meyer Schapiro has argued for the erotic subtext of Cézanne’s apples, imagining his still lifes as sublimated figure paintings invested with the social and emotional drama of bodily relations. But the landscape forms that recur in these works are an even more forced figurative aspect of his still lifes as micro-cosmic worlds, testing the limits of proximity, control-ability, and humanity associated with simple domestic things. Schapiro does note the phenomenon in passing, but declines to investigate it. In her reading, the landscape forms evoked by some of Cézanne’s still life compositions represent an intense exploration of the nature of embodied perception, of the convergence of the optic and the haptic in trembling object forms. Still life was a screen for the artist’s perceptual projections, appealing to the body as well as to the eye of the viewer. Cézanne returned to the genre again and again, engaging in a self-reflexive study of the hand-eye operation that painting entails. Armstrong here seems to be drawing on the work of Richard Shiff, who has interpreted Cézanne’s painting as a process-driven conflation of optical perception and physical touch. In Shiff’s account, Cézanne’s painting is motivated solely by this hand-eye procedure and the formal composition it generates, a procedure independent of objective content and that content’s subjective associations in the artist’s mind. Pictorial metaphor and analogy are necessarily allowed in Armstrong’s analysis — as in Shiff’s — and are described with great nuance, but their meaning is similarly restricted to the phenomenological space between picture and artist/viewer. That is, Cézanne’s ‘landscape-like’ still lifes bear no meaning beyond form, process, and perception. Armstrong rejects ‘any possibility of social metaphor’ in Cézanne’s still lifes, explaining their ‘hallucinatory indeterminacy of scale and bodily address’ as a ‘perceptual test for the solitary eye of the viewer’. This resistance to figurative meaning contradicts the richness of description that distinguishes Armstrong’s account.

Surely there is a reason writers like Rilke, Schapiro, and Armstrong turn to metaphor and analogy when faced with Cézanne’s still lifes, and it matters to their meaning. Even Fry apologetically admits the necessity of ‘figurative expressions’ in describing Still Life with Compotier (ca. 1880), but his interpretation remains in the strictly formal realm. An alternative approach would be to describe these works in the metaphorical terms that their forms invite, and then interpret them in those terms. (Whether this exercise of description and interpretation happens in the viewer’s mind or in writing is immaterial, for language subrends our response either way.) In my view, only the process of articulating the spatial tensions and figurative connotations of a work like Still Life with Apples can open up the rhetorical complexity of its forms, and lead to its meaning as a unique meditation on the nineteenth-century interior.

Still Life with Apples is characteristic of Cézanne’s late still lifes in several respects: the composition is micro-managed, tilted forward and tight, and the objects, though poised on the brink of tumbling out of the picture plane, exude an uncanny stasis, fixed securely in place by a labored coagulation of strokes. The familiar jars, bottles, fruits, and fabrics of many prior still-life paintings brim with charisma behind the mute stillness of the whole, each given its own distinctive texture and sheen. One can imagine the painter arranging them as if they were children being posed for a photograph: tallest in the back, shortest in the front, and a few strategically placed stragglers, they beam with puffed-up confidence, play-acting at gravitas. What feels forced to the limit in this painting are the abstraction and compression of interior space, the groundlessness of solid objects, and these qualities’ paradoxical invitation to landscape readings. These objects — so carefully adjusted and minutely handled, so obsessively contoured and colored — seem fit to burst out of their narrow pictorial space, barely held in by the limits of paint, canvas, and frame. Beneath this formal tension is a figurative one — visual echoes of outdoor nature worked into a nature morte.

In this still life Cézanne demonstrates painting’s ability to crop, compress, and abstract a slice of interior space, de-contextualizing domestic objects from their practical uses. A tipping faience sugar bowl is the jaunty centerpiece of the picture, joining the whipped white linen to its blue and black neighbor. The bowl’s strangely hovering, cut-out quality — it does not appear to actually rest on either cloth — serves to emphasize the jarring juxtaposition of the white drapery’s full, fleshy forms (especially lower-left where it meets the blue) and the blue drapery’s angular creases and manufactured arabesques. The white’s pastel-tipped volumes and the blue’s decorative patterning remain wholly unresolved. Breezy white linen painted into the shapes of rolling hills (lower left), craggy mountains (right), and billowing sails (top and lower right) is set atop a sturdy blue cotton spread, flattened into awkwardly overlapping folds like poorly applied strips of wallpaper. These opposed sets of associations set the broad scale of signification for this picture: between spaces of bourgeois enclosure and panoptic landscape, between two dimensions and three, and between the faithfully transcribed presence of proximate things and their metaphorical connotations.

Sitting on top of the white linen is a plate of apples, dramatically tilted forward and to the left. The vertiginous fruit-plate is a recurring device in Cézanne’s still lifes, one he likely borrowed from Baroque paintings like The Dessert (1640) by Jan Davidsz. de Heem (figure 2). Prominently displayed in the Louvre, de Heem’s monumental painting was well known in the art world of nineteenth-century Paris, especially among still-life painters. Cézanne surely knew it. His Still Life with Apples takes after The Dessert in several ways: both delight in fabric folds, jewel-like color, and precarious balance. The plate of fruit occupies roughly the same position in Cézanne’s canvas as in de
Heem’s, its tilt countered by the emphatic vertical of the rum bottle which, as the painting’s anchoring axis, performs a stabilizing function similar to de Heem’s golden chalice. The myriad colors that make up de Heem’s teeming table of riches are set against a dramatic juxtaposition of deep green and white fabrics—a pristine but crumpled tablecloth draped over weighty, fringed velvet. (Cézanne’s blue and white draperies are even more forcefully at odds, as discussed above, and more obviously manipulated just-so.) But despite these superficial similarities, these two still lifes are worlds apart. The most striking difference (barring obvious discrepancies of style and size) is the kind of space they depict. De Heem’s setting is palatial and over-laden with interior décor; the refinement of its plush and glossy accoutrements is antithetical to the raw nature that bore the accompanying fruit. In this painting nature has been fully acculturated, subsumed in an interior world of aristocratic appetites and material wealth. The map and globe in the background point to the totality of this interior—every earthly luxury there for the taking. De Heem demonstrates how microcosmic still life can epitomize all the riches of the macrocosmic world, with the nebulous globe figuring a hallucinatory interplay between the two realms. And there are other hints of an exterior world here: a murky, turbulent atmospherics of blue-black sky seeping in between the red drapery and the left corner of the architectural detail, above the gold and mother-of-pearl decanter. The space of Still Life with Apples, in contrast, reads as pure interior on the literal level, with a wider world invited in as subtext, by muted suggestion. Unlike de Heem’s explicit and totalizing metaphors of global scale, the material modesty of Cézanne’s objects reflects the relative subtlety and strain of their metaphorical reach. The spatial pressure of his still-life arrangements conveys a more anxious conception of interior space, one that suggests the impossibility of still life’s transfiguration into landscape even as it effects it.

The juxtaposition of still life and landscape in a single image is not without precedent in the history of art. De Heem and other seventeenth-century Dutch painters often set their minutely detailed still lifes against a hazy open vista seen through a window or some kind of interior portal to the outside. Whether such pictures mattered to Cézanne is unknown, but he was certainly a great admirer of Eugène Delacroix who painted a rare synthesis of the two genres in his Still Life with Lobster, 1826–27 (figure 3). (Although the work was in private hands until 1906 when it was donated to the Louvre, it was included in two major exhibitions in Paris during Cézanne’s lifetime before 1893.) Without any mediating portal or furniture prop, this painting’s juxtaposition of proximate detail and panoramic landscape jars the viewer’s sense of scale. If Delacroix was indeed an inspiration for Cézanne’s translation of landscape motifs into the inanimate objects and small scale of still life, Cézanne takes his fusion of genres to another level and moves it indoors. Still Life with Apples clashes still life and landscape in such a way that we can see more acutely the strangeness of their cross-over. Landscape is no longer background to still life, but rather worked into its very forms.

The space of Still Life with Apples is spare, with all signs of the room and its furniture either removed or abstracted to the point of extreme ambiguity. This stripping of surrounding visual incident frees the objects from their kitchen- or parlor-bound functions; they occupy a space between the utilitarian and the aesthetic, the mundane and the uncanny. They are studio pawns of Cézanne’s ‘constructive will’, but that will is significantly motivated by meaningful associations with a larger world. Like the jars and bottles that present themselves with personality, Cézanne’s linens take on land-forms. Look, for example, inside the triangular opening of the white fabric parted like a curtain in the painting’s lower right-hand corner (figure 4). The blue fabric seen through this opening is not flat and angular like the rest of it.
at left. Here it takes on a third dimension, its bulbous, blocky forms reminiscent of rocks in a cave-like interior. These shapes recall certain passages in Cézanne’s paintings of Bibémus Quarry, transposed into hand-constructed, domestic forms. Unlike de Heem’s painting, in which the world is transplanted inside with symbolic facility through exotic fruits and maps, Cézanne’s still life is inscribed with tensions and slips between inside and out, between perceptual reality and metaphorical nuance. The blue drapery swells into tiny boulders only in that corner, and even there only with a certain ‘reading-in’ through the theatrical curtain of a white tablecloth. The entire painting is fraught with the pictorial pressure of narrow space — a pressure that the landscape suggestions paradoxically increase, even as they offer a mental escape to panoramic nature. The expansion of still life into landscape is at once proposed and resisted, the idea exposed as artificial by the material reality of small things.

Cézanne makes space to play with scale in this way by taking away details of décor that would define his objects’ actual size. It has been noted that he takes great liberties with scale in his landscape paintings, ‘revers[ing] the natural order’ by diminishing foreground elements and making background elements more prominent. In his still-life paintings, objects are more or less rendered to scale in their translation to canvas: they are not dramatically inflated or miniaturized as landscapes must be. This is part of their ‘presence’ as simple, familiar things. But scale is still made to oscillate at the figurative level. Even Fry describes Cézanne’s still-life objects as having ‘a surprising amplitude’. For him, this amplitude is a kind of ‘mysterious’ profundity, an imposing density with which they seem to be imbued. But there is another kind of amplitude that Fry necessarily neglects, growing out of figurative associations Cézanne exploits to expand his painting’s scale of signification. Visual similes tug at the solidity and security of his objects like a paradoxical undertow. That mottled blue surface behind the white cloth, for example, appears more like a displaced ocean and horizon line than a table with a finite edge. Offering no sense of spatial recession and no indication of supporting the objects from underneath, it could just as easily be the floor behind them or the lower half of the wall differently painted or papered. It drops off somewhere behind the ginger jar and clay vase; a murky mass of indigo and black at left fails to convince of its solid continuation. The wall above, faceted into three panels, hints at but ultimately does not succeed in shaping a room-like space; its dry-brushed white, gray, blue, and pink strokes suggest weather and transparent atmosphere more than opaque plaster. Its texture and tonality — delicately patched in pale, subtly gradated colors — are very similar to Cézanne’s rendering of the sky in several of his landscape paintings of the period.

Viewed as a whole, the space of Still Life with Apples begins to suggest a corner, its deepest point indicated by the light just to the right of the ginger jar’s standing strap. But it is a corner area that appears to have been pressed flat, its perpendicular walls spread open like the movable panels of a Japanese screen. The other vertical line that paces the wall, above the plate of apples, appears slightly convex because of the way the light hits it from the left, casting a very subtle shadow on its right side. This line, only extending three-quarters of the way up the wall, is not nearly assertive enough to suggest a bending corner, only a delicate, paper-thin fold. But even a paper-thin bend is enough to indicate that this wall is some kind of surface, not empty space and air. These objects are most certainly indoors, however disorienting the vague space of their surroundings might appear with no anchoring foreground plane, no table or ground. It is this de-familiarizing lack of bearings, though, that pushes the mind into the imaginative realm, especially when staged in the safely enclosed space of the studio. The composition, so compressed on the table, breathes with the emptied-out, unfolded space of its sea- and sky-like margins — left, right, and overhead. Periphery and center are in tension with each other. Look at the outer boundaries of the object cluster, where several strange moments reveal a worried slippage between perception and metaphor, between interior and exterior space: moving clockwise from the left, note the kink in the clay at the lower-left edge of the green vase’s base, where the hard container has begun to fold in on itself like mud or flesh; the cork’s tip at the top, too perfectly contained by the cut of the canvas; the fold in the white drapery above the plate of apples, its wobbly crease quarreling nervously with the blue horizon/table to define a surface-edge; the fabric cave lower-right, described above; and finally, that precarious sugar jar and apple pair, frozen before falling off the edge of their world.

The most concentrated example of these tensions between expansion and compression is the rectangular highlight on the

Figure 4. Cézanne, Still Life with Apples (detail of figure 1), 1893–1894.
ginger jar that pulls the eye up from the tipped sugar bowl, as if wishing to set its tilt straight (figure 5). Composed of two adjacent vertical strokes of white, this highlight signals a window beyond the painting’s left edge whose streaming light Cézanne has telescoped into less than a square inch, further concentrating it with unnaturally bright, pasty pigment. Contained inside the curve and criss-cross of the ginger jar’s willow straps, this highlight seems an ironic substitution for the illuminated expanse of the world outside, an incongruous, artificial symbol for natural light (artificial in the sense of sheer painted-ness, but also in the sense that in no ‘natural’ and consistent way does the rest of the painting’s play of light and shade relate to a left-window light source). The crude economy of this highlight never allows us to forget its painted-ness or its hand-brushed scale, and its enclosure in geometric shape seems to underscore its tightly delimited frame of reference within the studio. But as a representation of reflection — mirroring and marking the light outdoors — it nonetheless summons us to imagine that wider space together with this one. Here is painting’s Albertian ‘window onto the world’ in miniature, figured and foreclosed by the opacity of paint.

Still Life with Apples’ closest pendant is Still Life with A Ginger Jar and Eggplants, dated 1890–1894 (figure 6). This painting features the same ginger jar, green earthenware vase and rum bottle, the same blue and white draperies and tipped plate of fruit (this time pears) working hard to dramatize a cramped, prosaic space. The white cloth swells over the undulating blue folds on the table like a breaking wave. Three eggplants hang from a wishbone-shaped branch, arcing towards the center of the composition like so many Cézanne trees, and the white under-layer of the wall is worked over almost completely with foggy patches of variegated blue, leafy green, and soft pink. Landscape here is almost flagrantly suggested. The awkward juxtaposition of a melon and a lemon could be seen as an ironic literalization of more metaphorical games of scale — a sign for Cézanne’s interest in making the world over in miniature. But in comparison to Still Life with Apples, this painting’s landscape resemblances are more comfortably contained: that table looming behind the objects always checks them back to scale, applying pressure on the composition from above. The thick, vertical white beam to the right of the eggplants, along with the shadows cast on either side, more assertively compartmentalizes space. (Not that Still Life with A Ginger Jar and Eggplants is perspectivally clear or rational in its enclosure, but it does come closer to suggesting a section of a room. The objects do seem to sit on a horizontal surface underneath all that drapery.) Now, in relation to this vertical beam, that delicate crease on the wall of the Getty still life comes into clearer focus as a piece of architecture that Cézanne has reduced to line. This abstraction of the painting’s peripheral space is not purely in the service of modernist flatness or, as Fry would say, ‘some underlying structural unity’, but also tries to project the picture — compositionally and metaphorically — into spaces exterior to its material form. More than Still Life with Eggplants, Still Life with Apples presents the spatial tension of the still-life/landscape conflation. Its stripped-down, squeezed-out space epitomizes the metaphor’s strain, and its blockages are worked into the very fabric of the picture. Its drama is more internalized, less outwardly ‘Baroque’, and ultimately more compelling.

One final example, Still Life with Teapot, ca. 1902–1906 (figure 7), may be Cézanne’s most overt interior landscape. A blank wall void of corners is painted with patchy greens reminiscent of foliage, overlaying smoother passages of delicate blues and pinks that invoke atmospheric depth. Cézanne’s familiar green and red fabric is propped up into mountainous peaks and folds; here he has given it a majestic layout strongly reminiscent of Mont Sainte-Victoire. The sugar bowl behind the teapot sits snug between these bends just like the houses nestled in the hills around the mountain. Even more than Still Life with A Ginger Jar and Eggplants, this painting declares itself as microcosmic landscape,
Shiff is certainly right that Cézanne’s work was partially driven by the metonymies of painterly process. The ‘physicality’ of his painterly touch does threaten to overpower the referentiality of his forms at times, most evidently in the ‘constructive stroke’ works of the 1880s. But in the case of *Still Life with Apples* and other comparable still lifes of the final decades, Cézanne’s mental image of panoramic nature (and perhaps his muscle memory of painting it too) was an essential element shaping the composition. The ‘politics of touch’ Shiff attributes to Cézanne exclude the possibility of landscape as a structural model for his still lifes. In his view, the panoramic vision of landscape connotes an idealized, individualist ‘mastery’ not consonant with Cézanne’s artistic humility and ‘piecemeal’ technique. At the same time, this kind of pictorial poetics corrupts his idea of Cézanne as the archetypal modernist, focused on form and process — driven by touch — to the exclusion of intellectual imagination and his subjects’ layered significance. But the landscape-like ‘amplitude’ of Cézanne’s still-life interiors need not connote mastery, but rather a means of dealing with interiority — a metaphor for expansion and release from the ‘sepulchral monotony’ of everyday life. That this expansion is simultaneously resisted by the material presence of small-scale objects suggests Cézanne would not wholly give in to this release as a viable solution.

Metaphor, I have been arguing, appears blocked in Cézanne’s still-life paintings, but this does not mean that it disappears into form. On the contrary, landscape’s strained appearance in pictures like *Still Life with Apples* only makes its presence more vivid and uncanny. These miniaturized reflections of nature happen not through internal formal correspondences, but through a forced collapse of two diametrically opposed modes of painting, landscape ghosting still life. In Cézanne’s late still lifes, landscape sounds in the displaced form of fruit, fabric, and dishes, and its echoes resonate because they are so contained in the compressed, manipulated space of a bourgeois interior.

The bourgeois interior and the notion of ‘interiority’ that goes with it are historical phenomena dense with associations of their own, linked to impulses of defensive enclosure and isolation and notions of individuality and imagination central to Cézanne’s nineteenth-century world. Cézanne’s studio is not directly comparable to the domestic space of the typical bourgeois interior. The interior of the late still lifes is decidedly not a cozy den of unobstructed reverie and relaxation, but rather a working studio, much more sparse in its comforts. It offers a more distanced and austere evocation of the artist and his daily existence with background, domestic details minimized or stripped away. Edmond Duranty’s landmark essay on Impressionism, ‘The New Painting’ (1876), describes the bourgeois interior as a wholly humanized environment — an object-filled extension of the individual:

In actuality, a person never appears against neutral or vague backgrounds. Instead, surrounding him and behind him are the furniture, fireplaces, curtains, and walls that indicate his financial position, class and profession. […] The language of
an empty apartment must be clear enough to enable us to
deduce the character and habits of its occupant.37

The interior of Cézanne’s late still lifes is not human in the way
Duranty describes; it is not an echo-chamber of the bourgeois
individual, mirroring the details of its inhabitant’s life. It is a
studio space in which Cézanne evokes the bourgeois interior
figuratively, not literally, painting objects that recall that world but
in such a way as to put its coziness and enclosure radically in
doubt.

I have been trying to argue that many of Cézanne’s late still
lifes strain to occupy a space of outwardness and imaginative
expansion, and to show how language, in turn, must strain to
describe this straddling of scales. But how do we interpret that
strain, the wish to make handheld objects take on panoramic
proportions? (I simply do not see how it can be boiled down to
plays of perception and form.) The fascination of Cézanne’s late
still lifes is in the way they seem intent on humanizing everything
— even landscape, a remarkably inhuman subject in his
euvre38 — through art’s figurative conversions, yet with an
awareness of still life’s material limits in projecting beyond the
walls of the room. The crisscross between still life and landscape
is a crossing between two kinds or magnitudes of mere material
being, even as the crossing itself happens through an imaginative
activity of mind. Works like Still Life with Apples show Cézanne’s
determination to have the space and light of still life not be stuffily
interior, to picture domestic objects somehow en plein air.

Compare the more claustrophobic, dimly lit interiors of
Cézanne’s late figure paintings, works like Portrait of Gustave
Geffroy (1895—1896), Young Italian Woman at a Table (1895–
1896), Boy With Skull (1896–1898), and Woman in Blue (ca. 1900–
1902). In these works bodies are wedged into corners, weighted down by rows and
piles of books or the contemplation of sin and death, held in by
armor-like clothing and the enclosing pressure of interior space.
Cézanne frames or fills the introspective mental space of his
sitters with overflowing shelves, hangings, furniture, wallpaper
and moldings. For him, the space of still life was some kind of
alternative to this world, a space brighter in color and mood,
livelier in its tipping and rolling movement, less repressed in its
sensuality, and — through figurative gestures to landscape —
less spatially and rhetorically contained.

Ultimately, I imagine Cézanne approaching still life somewhat like
Søren Kierkegaard, great philosopher of nineteenth-century interiority,
approached the description of an intimate room. In Diary of the
Seducer (1843), the semi-autobiographical protagonist describes a space
filled with memories of his lost love. His words paint a still life for the
reader, and are replete with landscape metaphors:

On the table stands a lamp shaped like a flower, which shoots
up vigorously to bear its crown . . . The form of the lamp
reminds me of oriental lands, the movement of the shade of the
mild oriental breezes. [. . .] For the moment I let the lamp
become the keynote of my landscape. [. . .] At other times I let
the osier rug evoke ideas about a ship, about an officer’s
cabin—we sail out into the middle of the great ocean. When
we sit at a distance from the window, we gaze directly into
heaven’s vast horizon. [. . .] Cordelia’s environment must have
no foreground, but only the infinite boldness of far horizons.39

Here mental ‘interiority’ is made literal through its projection
onto domestic objects, and these objects, in turn, expand into
landscape. Safely secluded ‘at a distance from the window’, the
seducer feels free to contemplate the world outside, as it appears
filtered through the familiar objects of his immediate space. ‘For
the moment [he lets] the lamp become the keynote of [his] land-
scape.’ In this interior world, mundane objects assume great
importance if one simply ‘lets’ them, by removing the interior’s
‘foreground’ from the space of the mind. ‘For the moment’ they
can signify something ‘bold’ and ‘infinite’ to will and desire. If one
lets things play to the associations of the mind’s topography and
take new shape in language, they inevitably expand beyond their
form. A lampshade or a tablecloth can suggest breezy movement,
and a rug or a table can open onto an ocean.

For Kierkegaard, this drift into metaphoric fantasy is the
immoral temptation of the seducer. His interior is a space that
encourages false consciousness and decadent daydreams.40 For
Cézanne, metaphoric reverie was not impure or dishonest; rather,
it was irresistible and intrinsic to the process of painting (and looking at pictures). The permeation of the interior by a conjuring of nature’s ‘far horizons’ recurs throughout his late work, but the most magnetic of these representations are marked with the material tensions and difficulties of their metaphorical mode. Perhaps Cézanne questioned the escapist impulse of the interior landscape, too, for his landscape projections are wrought against the grain of still life in all its *therness* of color and form. The brush can invest fruit and fabric with a landscape aura, but only momentarily. No sooner do such projections flicker into the viewer’s consciousness than they provoke a counter-impulse to block them out, as all-too-human emanations not consonant with the mundane materiality of the objects they cling to. At his best, Cézanne makes his metaphors materialist, giving them a meaning that can only be grasped in the tensions of their pictorial manifestation. Writing on his work requires a similar straddling of material and figurative description, and an openness to the meaningful interactions between the two.

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**NOTES**


2 – François Impressionniste/Tableaux Modernes, Pavillon Manes, Prague, Oct.–Nov. 1907. The exhibition included four paintings by Cézanne: one portrait, two still lifes, and one landscape. The landscape is *Vue de l’Estaque and the Château d’If, 1883–1885*, in the Fitzwilliam Museum, Cambridge.


4 – In my view, the accounts that try hardest and most productively to stake a claim for landscape’s signification in Cézanne’s painting are those of Fritz Novotny and T.J. Clark. Novotny characterizes Cézanne’s landscapes in the negative terms of non-emotional and non-human nature, proposing their perspectival distortions as efforts at a ‘suppression of the subjective’. Clark posits ‘deathly animation’ as the crux of Cézanne’s art, finding the paradox particularly vivid in the late landscapes. Both of these accounts have informed this essay. See Novotny, ‘Passages from *The End of Scientific Perspective*’ (1958), in *The Vienna School Reader*, ed. Christopher S. Wood (New York: Zone, 2000), pp. 379–433 and Clark, ‘Phenomenality and materiality in Cézanne’, in *Material Events: Paul de Man and the Afterslife of Theory*, eds Tom Cohen, Barbara Cohen, J. Hills Miller, Andrej Warnnicki (Minneapolis: University of Minnesota Press, 2001), pp. 93–119.

5 – The Aristotelian definition of metaphor is a transfer of the name of one thing onto something else. The concept can be translated into visual art if we substitute ‘appearance’ for ‘name’. This transfer is based on resemblance or shared qualities, often between two otherwise very unlike things, and entails setting up a correspondence between the denotation of one thing and the connotation of the other (the thing metaphorized). On pictorial metaphor see Richard Wollheim, ‘Tainting, metaphor, and the body: Titian, Bellini, De Kooning, etc.’, in *Painting as an Art* (Princeton: Princeton University Press, 1987), pp. 305–53. Carl R. Hausman’s defense of metaphor as both appropriate and productive in art-historical and critical writing has also informed this essay: ‘Figurative language in art history’, in *The Language of Art History*, eds Salim Kemal, Ivan Gaskell (New York: Cambridge University Press, 1991), pp. 101–28, and *Metaphor and Art: Interactionism and Reference in the Verbal and Nonverbal Arts* (New York: Cambridge University Press, 1986).

6 – The definitions of metaphor, analogy, association, and simile overlap even when applied to language. When used to understand a nonverbal medium like painting, they are even less precise. Ultimately, whether Cézanne’s imagining of still-life-as-landscape is understood as radically metaphorical or more suggestively analogical depends on the viewer’s interpretation of the visual effect.


9 – Fry, *Cézanne*, §XIV, p. 70.

10 – ‘[H]is was a genius that could only attain its true development through the complete suppression of his subjective impulses . . . ’ Fry, *Cézanne*, §VIII, p. 29.


12 – The flip-side of my interest in Cézanne’s landscape metaphors is the metaphorical resonance of his actual landscapes, which I do not have space to address here. For a provocative study of the morphological and phenomenological analogies between Cézanne’s paintings of Mont Sainte-Victoire and the female body, rooted in psychoanalysis, see Paul Smith, *Cézanne’s Maternal Landscape and its Gender*, in *Gendering Landscape Art*, eds Steven Adams and Anna Gruetzner Robins (New Brunswick: Rutgers University Press, 2001), pp. 116–32.

13 – Describing *Still Life with Apples and Oranges*, ca. 1899, in the Musée d’Orsay, Schapiro writes: ‘Everything comes forward; yet there is also a palpable depth, as in the succession of fruit at the left. We are reminded of the space of the quarry and the mountain in the picture of Mont Sainte-Victoire. [. . .] The effect is dense, even crowded, like his landscapes with woods and rocks . . . ’ Meyer Schapiro, *Paul Cézanne*, (New York: Abrams, 1962), 2nd ed., p. 102.
in Loran’s study of ‘The problem of scale and the control of volume and space’, pp. 59–73.

25 – Two rigorous analyses of this aspect of Cézanne’s landscapes are Erle Folkwang, Essen.

26 – See, for example, Cézanne’s ‘Mont Sainte-Victoire’, ca. 1887–1890, in the Musée d’Orsay, Paris.

27 – See, for example, Cézanne’s ‘Mont Sainte-Victoire’, ca. 1887–1890, in the Museum Folkwang, Essen.

28 – Fry, Characteristics of French Art [New York: Brentano’s, 1933], p. 145.

29 – See, for example, Cézanne’s ‘Mont Sainte-Victoire’, ca. 1892–1895, in the Barnes Foundation, Merion, PA.

30 – For a discussion of Cézanne’s art as a lifelong struggle against cliché, see D.H. Lawrence, ‘Introduction to these paintings’, in The Paintings of D.H. Lawrence (London, 1929), reprinted in Michael Herbert, ed., D.H. Lawrence: Selected Critical Writings (Oxford and New York: Oxford University Press, 1998), pp. 248–83. Lawrence argues that this struggle was most successful in the still lifes, and also suggests that the genre of landscape is the most susceptible to cliché because ‘it exists already, ready-made, in our minds’ (92–93).

31 – Photographs of the actual ginger jar that appears in these and many other Cézanne still lifes are reproduced in Rewald, ‘The Last Motifs at Aix’, p. 102. The opening of the jar has visibly shrunken in the Getty picture. Still Life with A Ginger Jar and Eggplants shows a more faithful transcription of the jar’s proportions.


33 – As such, Shiff believes it is metonymy (a figurative form linking two things because of their contiguity rather than their imagined similarity) and catachresis (a literalized metaphor, rooted not in resemblance but in expediency) that define Cézanne’s modernism. The argument for Cézanne’s use of metonymy (over metaphor) has been further developed by Julia Friedman in ‘Cézanne and the poetics of metonymy’, Word & Image 23, no. 3 (July–September 2007), pp. 327–36. The foundational text for this debate is Roman Jakobson, ‘The Metaphoric and Metonimetic Poles’, in Jakobson and Morris Halle, Fundamentals of Language (Mouton: The Hague and Paris, 1975), pp. 90–96.


35 – Walter Benjamin has described the nineteenth-century interior as the individual’s microcosmic universe, ‘a box in the theater of the world’. As an alternative to the increasingly disorienting, commercially driven environment of the urban street, the interior became a refuge for the modern person, a place of leisure scaled to fit, glove-like, to the individual. Benjamin goes on to describe the interior as ‘the asylum of art’, where ‘things are freed from the drudgery of being useful’. Benjamin, ‘Paris, the capital of the nineteenth century’ (Exposé of 1933), in The Arcades Project, trans. Howard Eiland and Kevin McLaughlin (Cambridge, Mass.: Harvard University Press, 2002), pp. 8–9. For an excellent discussion of the two poles of the nineteenth-century interior — its carceral pressures on the one hand and its safe space for imaginative escapism on the other — see Jeannine Marie Przyblyski, ‘Occupying the Bourgeois Interior’, in Les Parisiens des Choses: French Still Life and Modern Painting, PhD dissertation, University of California, Berkeley, 1995, pp. 271–81. For a more recent study of the concept and experience of the nineteenth-century interior, including an analysis of Benjamin’s writings on the subject, see Charles Rice, The Emergence of the Interior: Architecture, Modernity, Domesticity (London and New York: Routledge, 2007).

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38 – See note 4.
