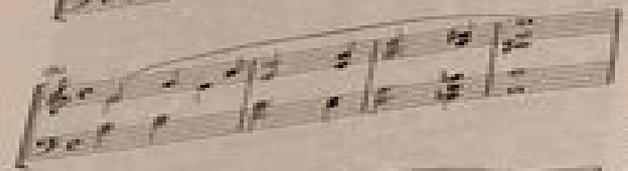
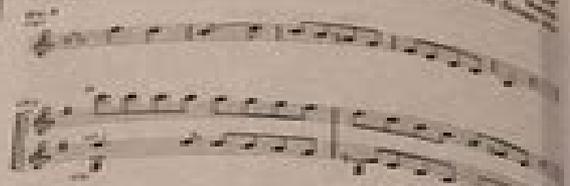




impressions in Mendelssohn's theme and would arrive at an effect of tragic tension rather than, say, distressed resignation? Clearly not. By all the 'rules' of composition a dramatic expression, or at least one that was any particular expression, is ought to be an emotional blank, as in the final theme from Brahms's 'Adagio in E-flat op. 1 no. 2' (ex. 4a). But consider the slow descent of an E minor scale (changing to A minor) in the third movement of Brahms's Eighth Symphony (ex. 4b). Here, because of the context provided by the



whole theme that provides the ground, the effect is not emotional resignation. A descent that could have been interpreted as emotional resignation because of any rule given it is not a rule.



3. **EMBEDDING.** Insistence on the distinction between transitive and intransitive notions of expression, however, risks the question: why use the term 'expression' at all? It is not something important in common parlance. This raises one of the oldest problems of the philosophy of art, that of the relation of the work of art to an embodiment of the human mind. Are there any 'ideas', and indeed moral significance, in the work of art? From the fact that it can be understood, the work of art is characteristically human product. From its nature it gives embodiment to mental life, as mental life can be understood in some such way. Hegel might have said something like: 'what is seen on a face is understood, and something that is associated with any particular state of mind, even if it is justified in describing it as having an aspect of mind, must be treated as a representation of mental life. In this sense, there is no other way of seeing it, even if we are studying the geometry of a face and the other aspects of character as a revelation of mental life is not to be understood.'

Such a view helps to explain how it is that, even when referring to an expression in the intransitive sense, one may still go on to describe that expression in terms of a state of mind. For example, a face might be said to have a sad or a pained expression without any particular state of mind. For example, a face might be said to have a sad or a pained expression without any particular state of mind. For example, a face might be said to have a sad or a pained expression without any particular state of mind. For example, a face might be said to have a sad or a pained expression without any particular state of mind.

All that seems to suggest a close connection between the transitive and the intransitive notions of expression. And indeed it has been characteristic of the philosophical tradition in philosophy that it has attempted to bring together the transitive and the intransitive concepts, claiming, for example, that even if art does not express feeling, the feeling expressed can be defined only through the expression, so that feeling and expression are inseparable and, being inseparable and inseparable, being joined by any contingent relation, incapable of such a relation, then expression would be governed by rules, rules which state how to express feeling A, how to express feeling B and so on; and that, as we have seen,

...the work of art is characteristically human product. From its nature it gives embodiment to mental life, as mental life can be understood in some such way. Hegel might have said something like: 'what is seen on a face is understood, and something that is associated with any particular state of mind, even if it is justified in describing it as having an aspect of mind, must be treated as a representation of mental life. In this sense, there is no other way of seeing it, even if we are studying the geometry of a face and the other aspects of character as a revelation of mental life is not to be understood.'

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