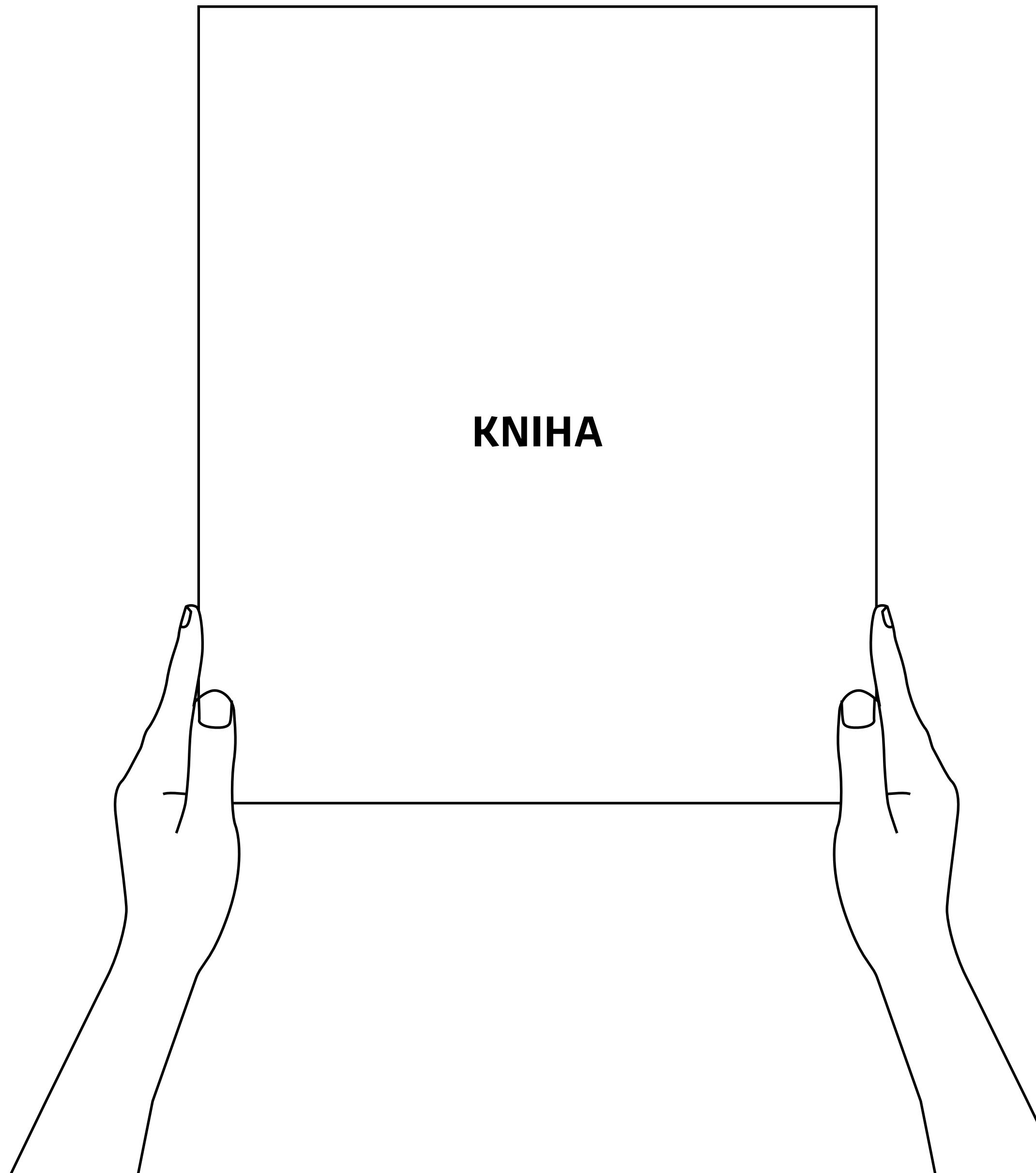




**Redakčný/
publikáčný
dizajn**



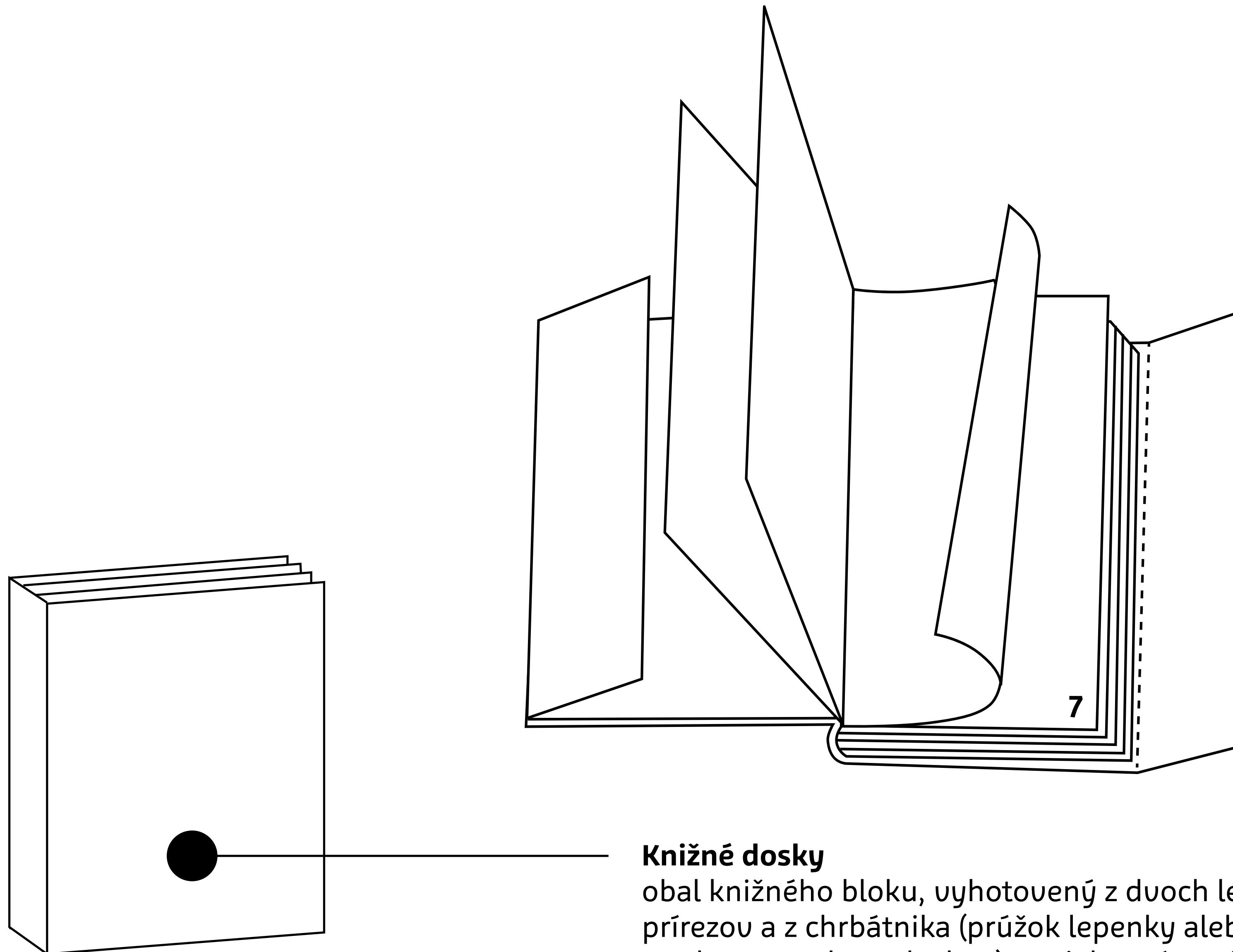
KNIHA

Kniha

Je médiu grafického dizajnu väčšieho rozsahu, ktoré spája rôzne vizuálne pruky do jedného celku.

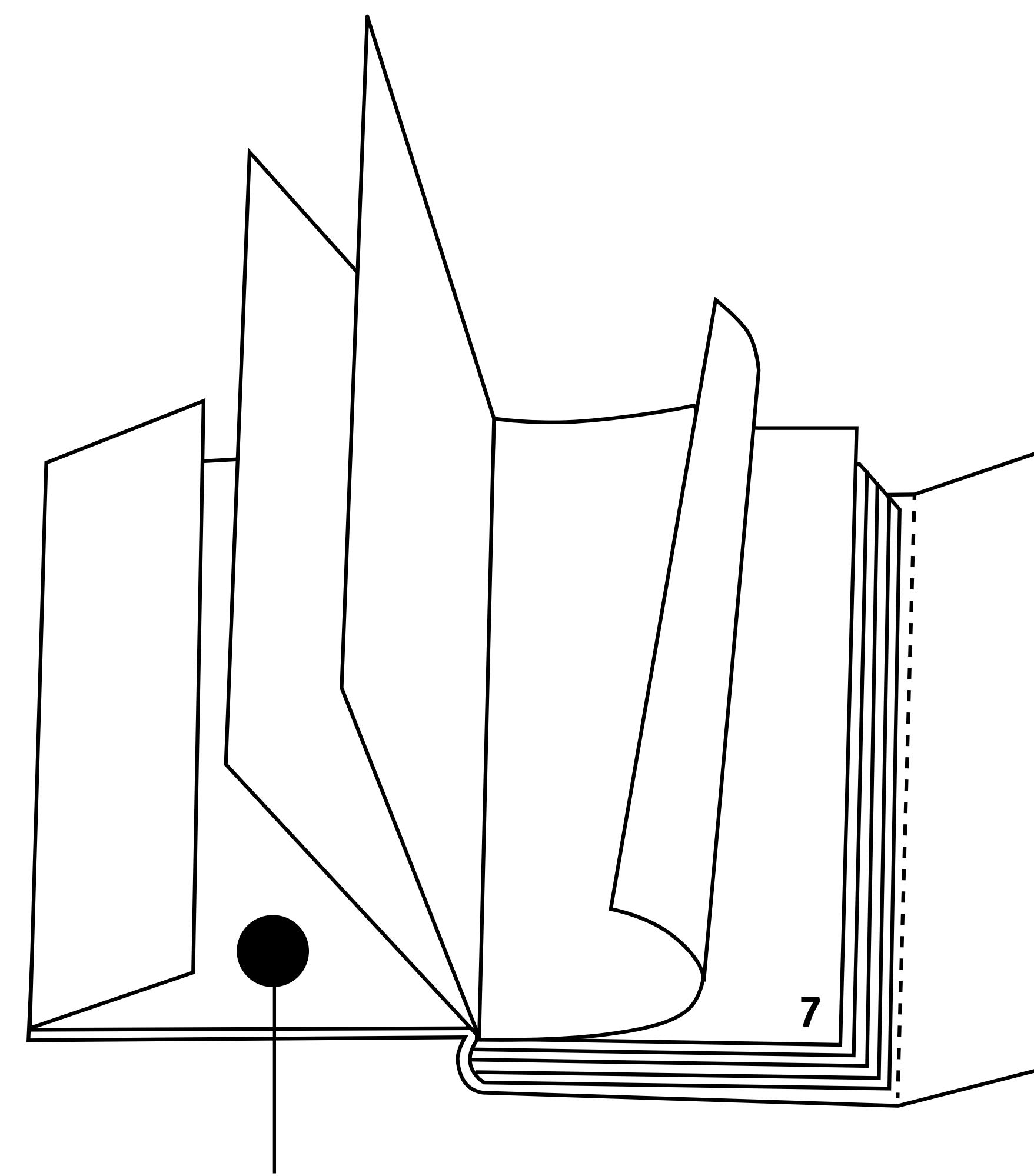
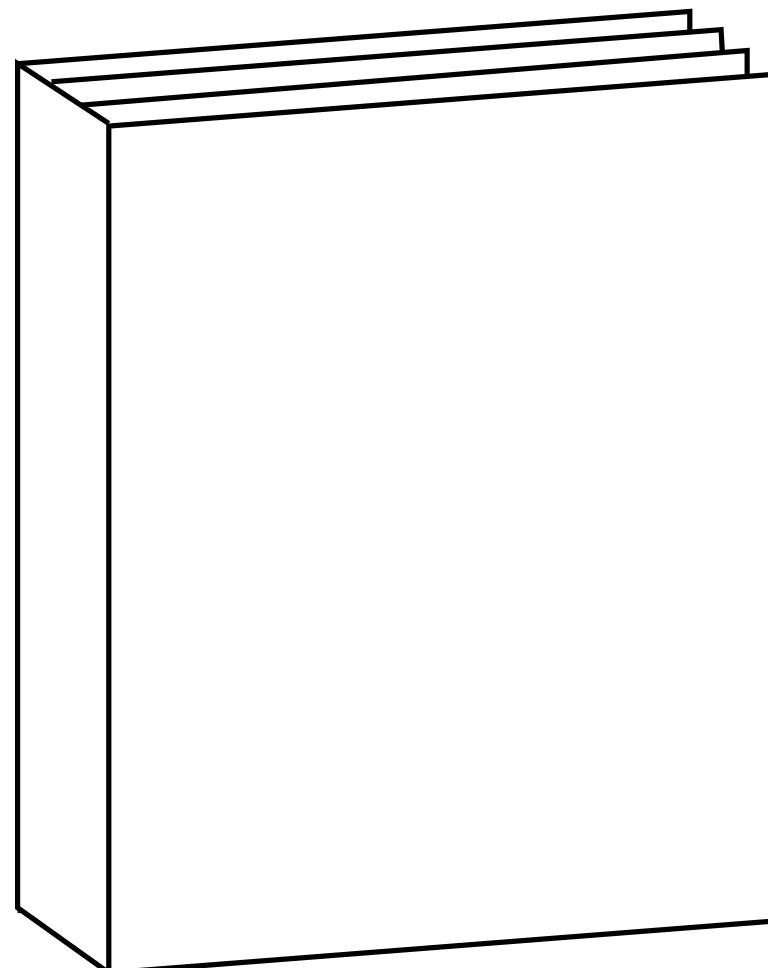
Dizajn závisí od účelu.

Dizajn závisí od formátu a väzby.



Knižné dosky

obal knižného bloku, uhotovený z dvoch lepenkových
prírezov a z chrbátnika (prúžok lepenky alebo kartónu medzi
prednou a zadnou doskou), potiahnutý papierom, plátnom
alebo iným materiálom.



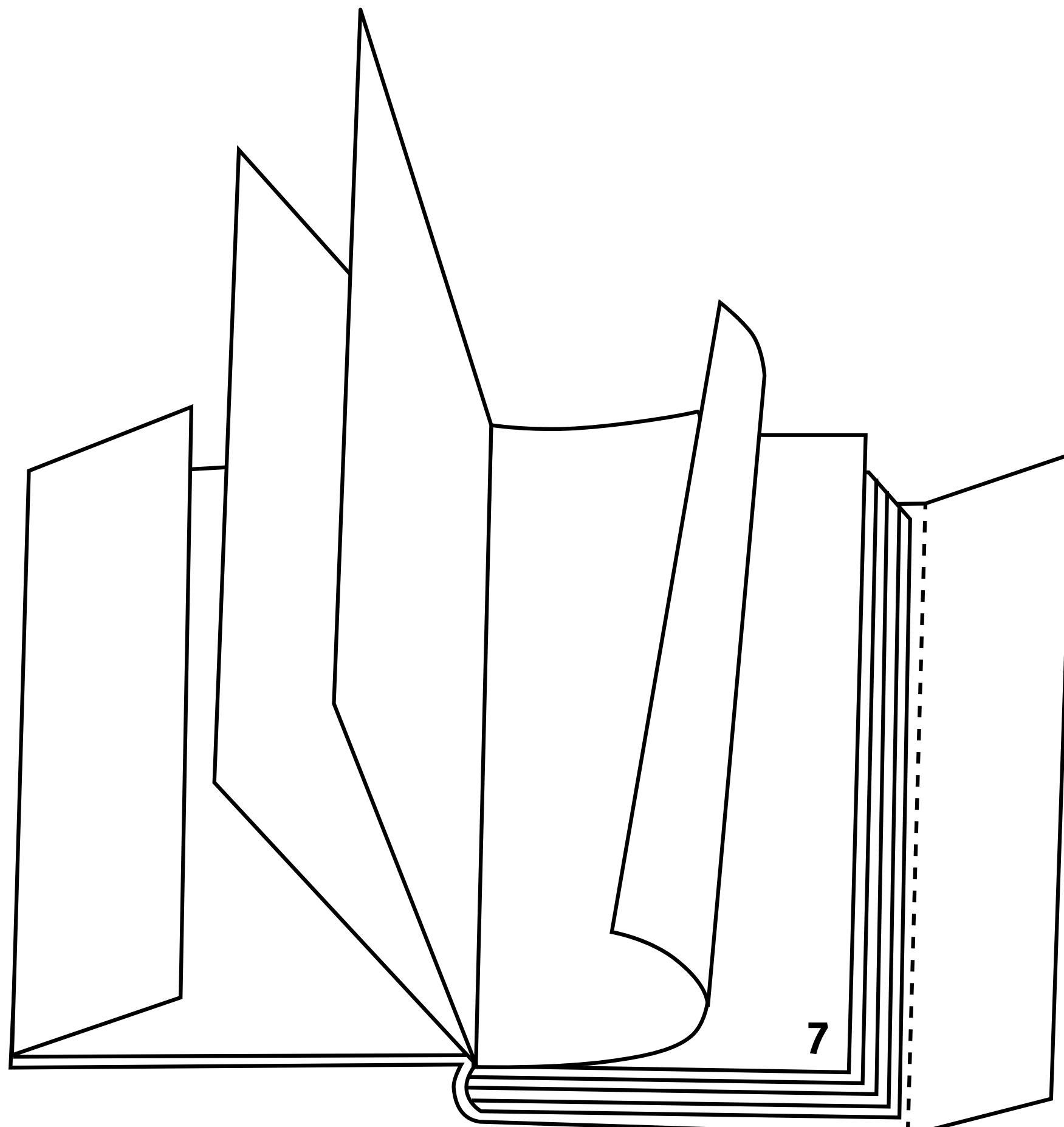
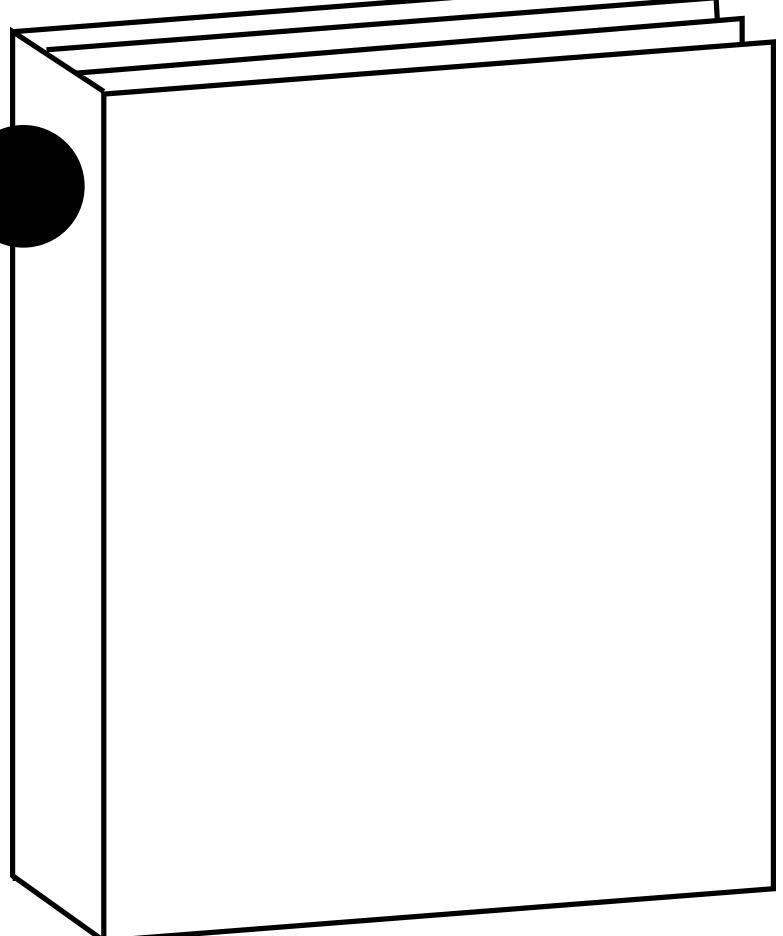
Predsádka

duojlist potlačeného alebo nepotlačeného papiera,
určený na spojenie knižného bloku s knižnými doskami i na
ochranu prvého a posledného listu knihy.

Knižný dizajn

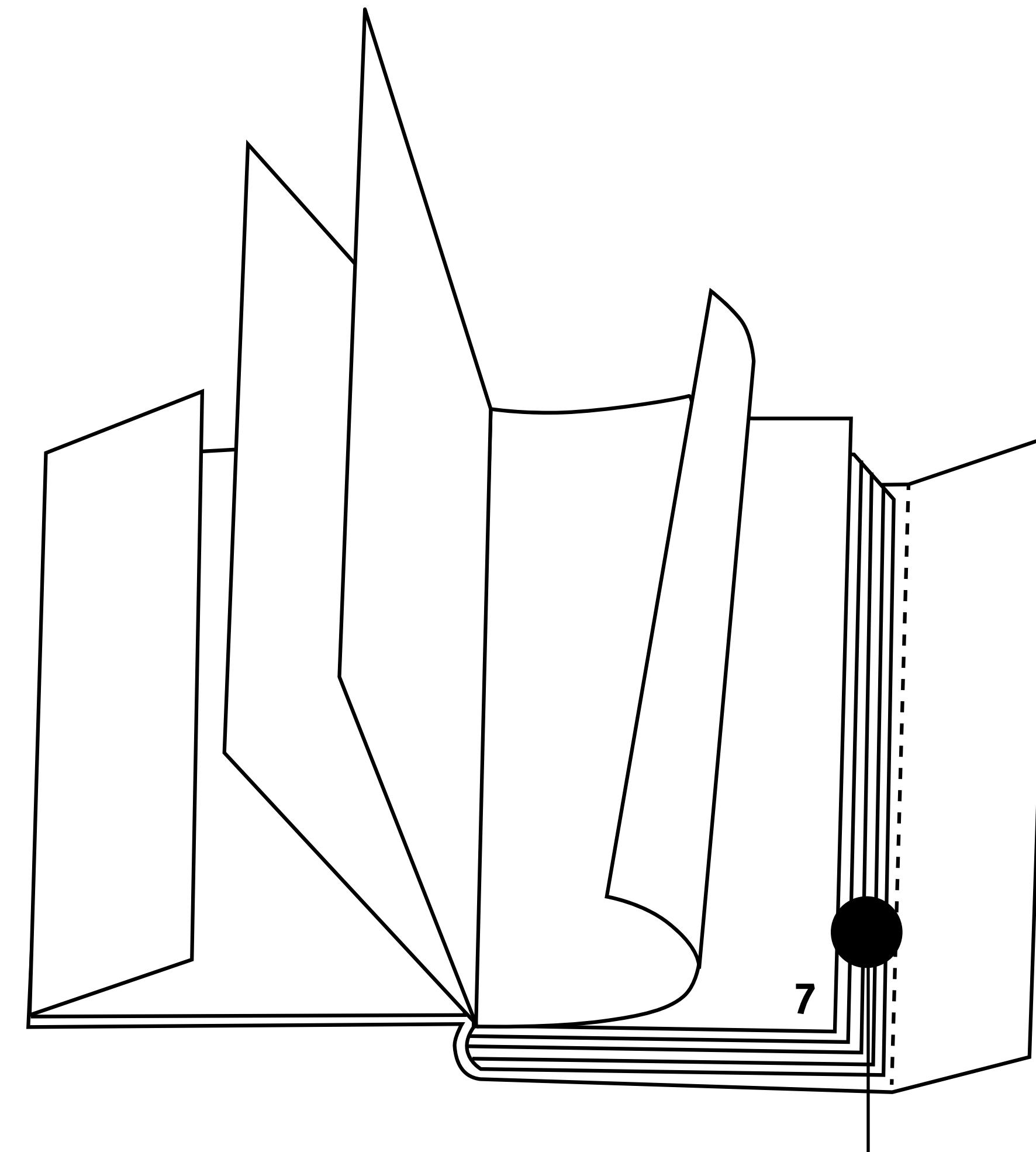
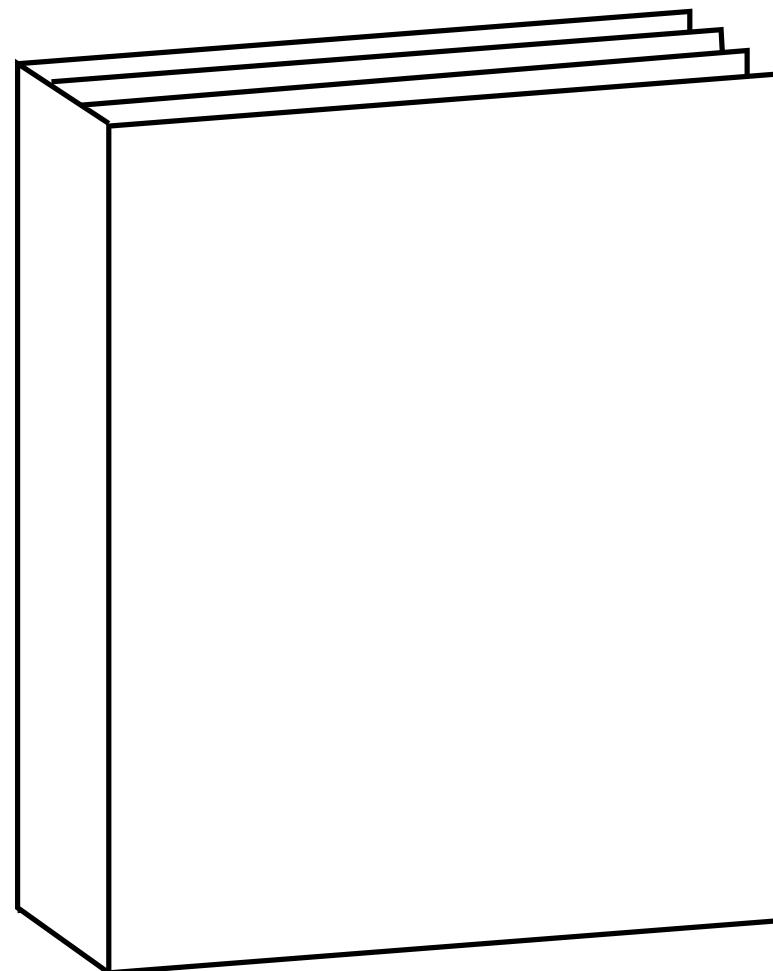
Časti knihy

Knižný chrbát
časť knižnej
väzby, ktorú tvorí
chrbát knižného
bloku a knižných
dosiek.



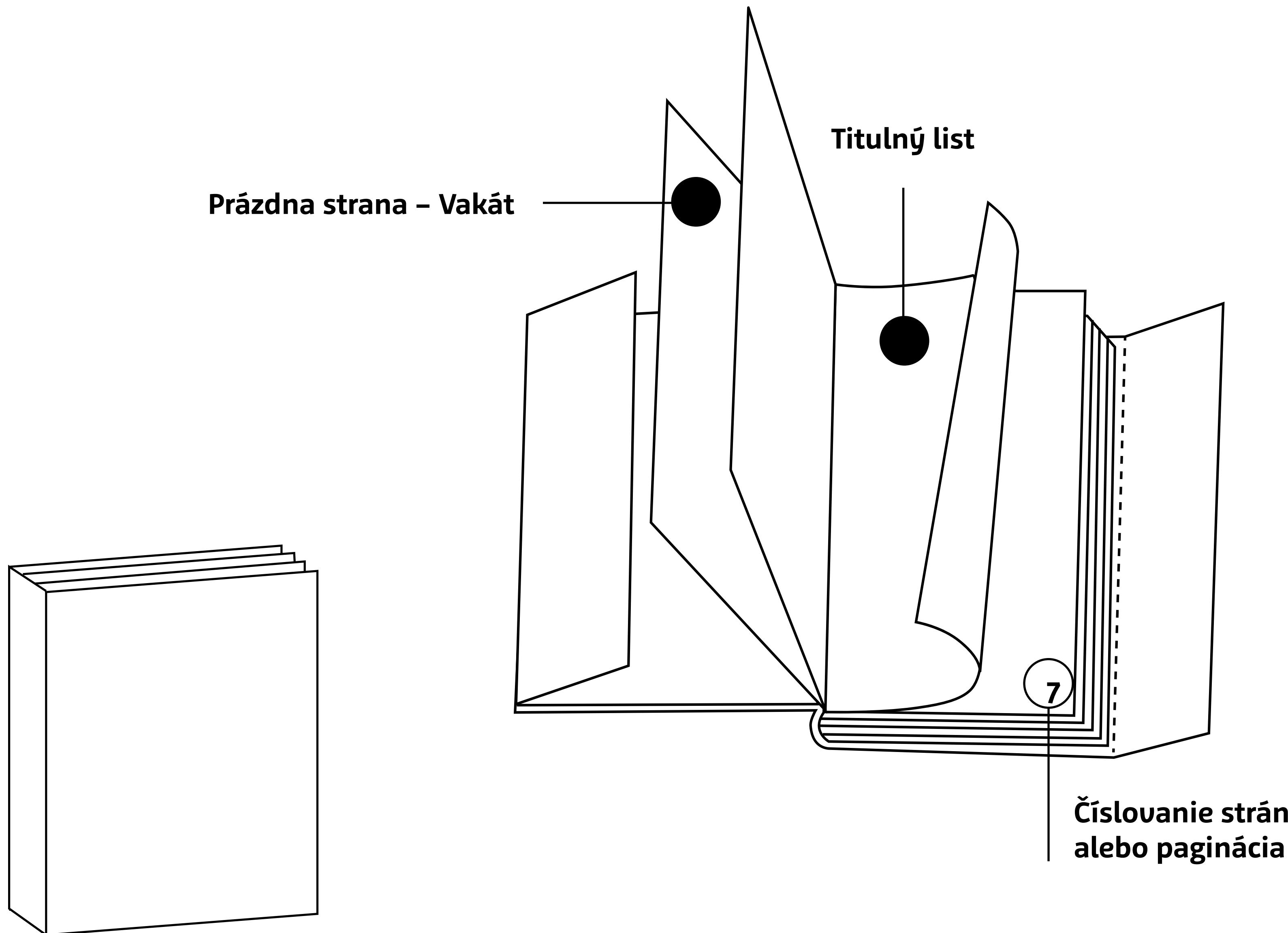
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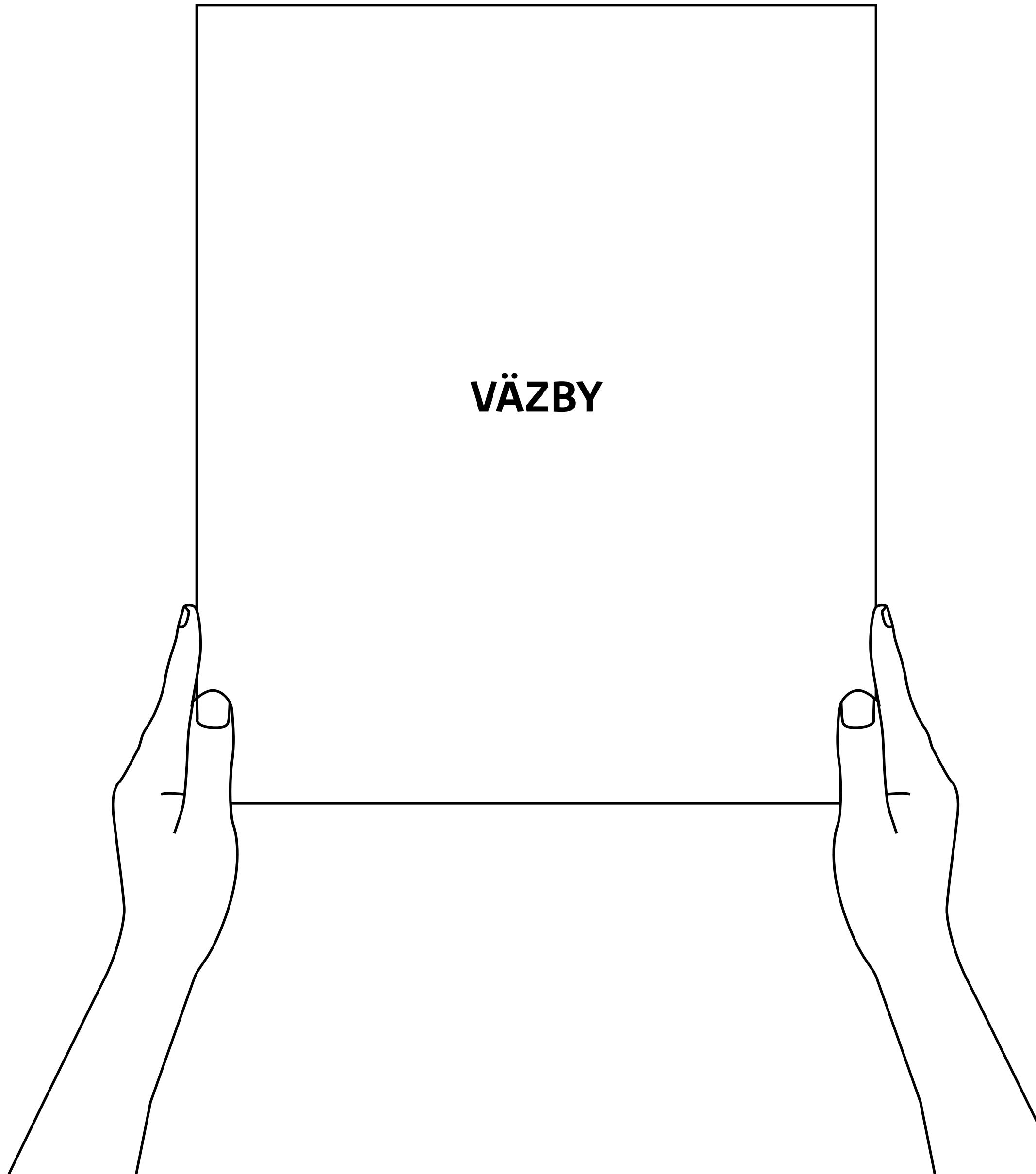
Časti knihy



Knižný blok

knižný komplet, spojený u chrbte lepením alebo šitím. Tvorí vnútornú časť knihy.





VÄZBY

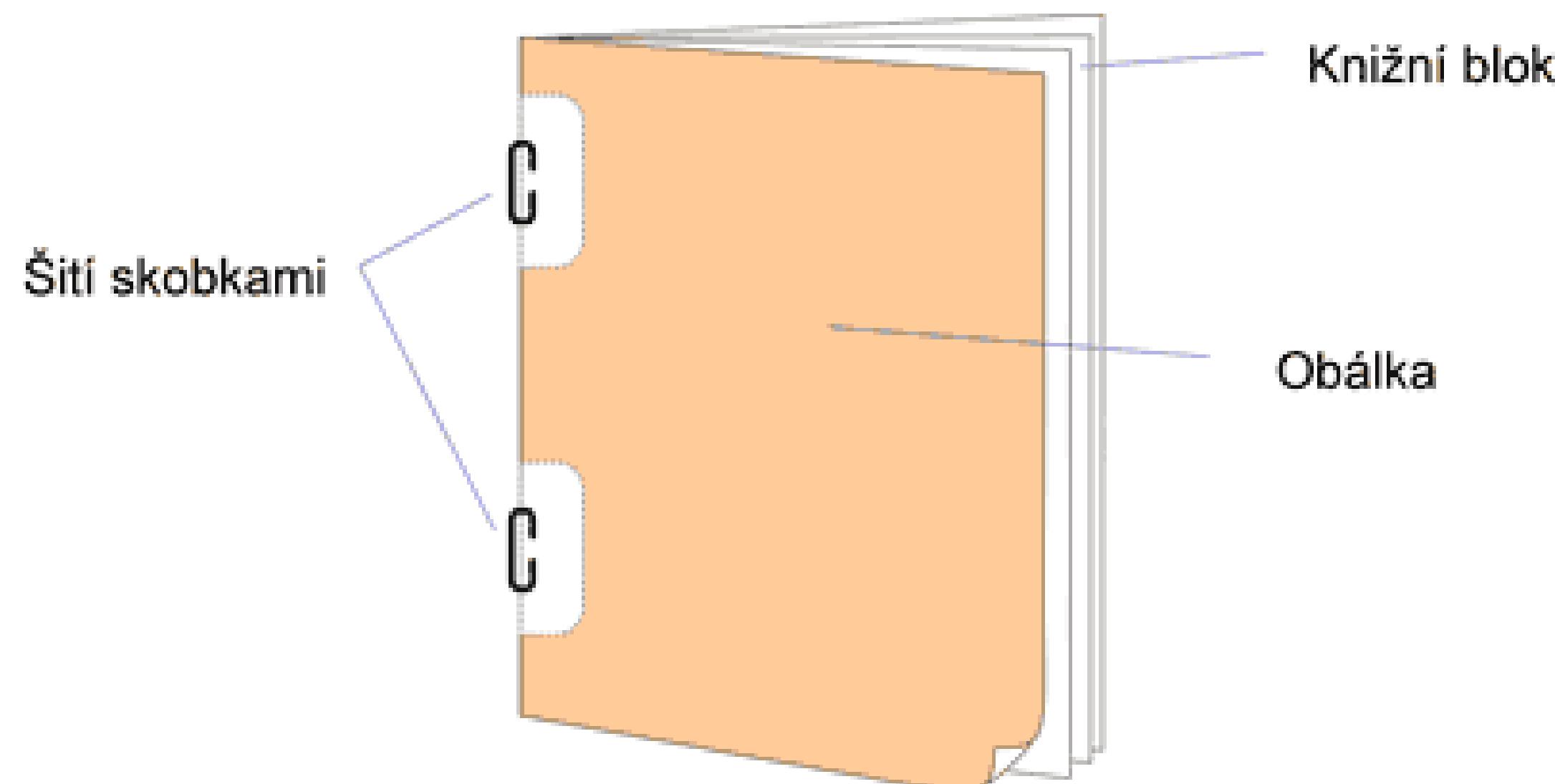
Layout samotnej publikácie závisí od väzby.



V1

ZOŠITOVÁ MÄKKÁ VÄZBA

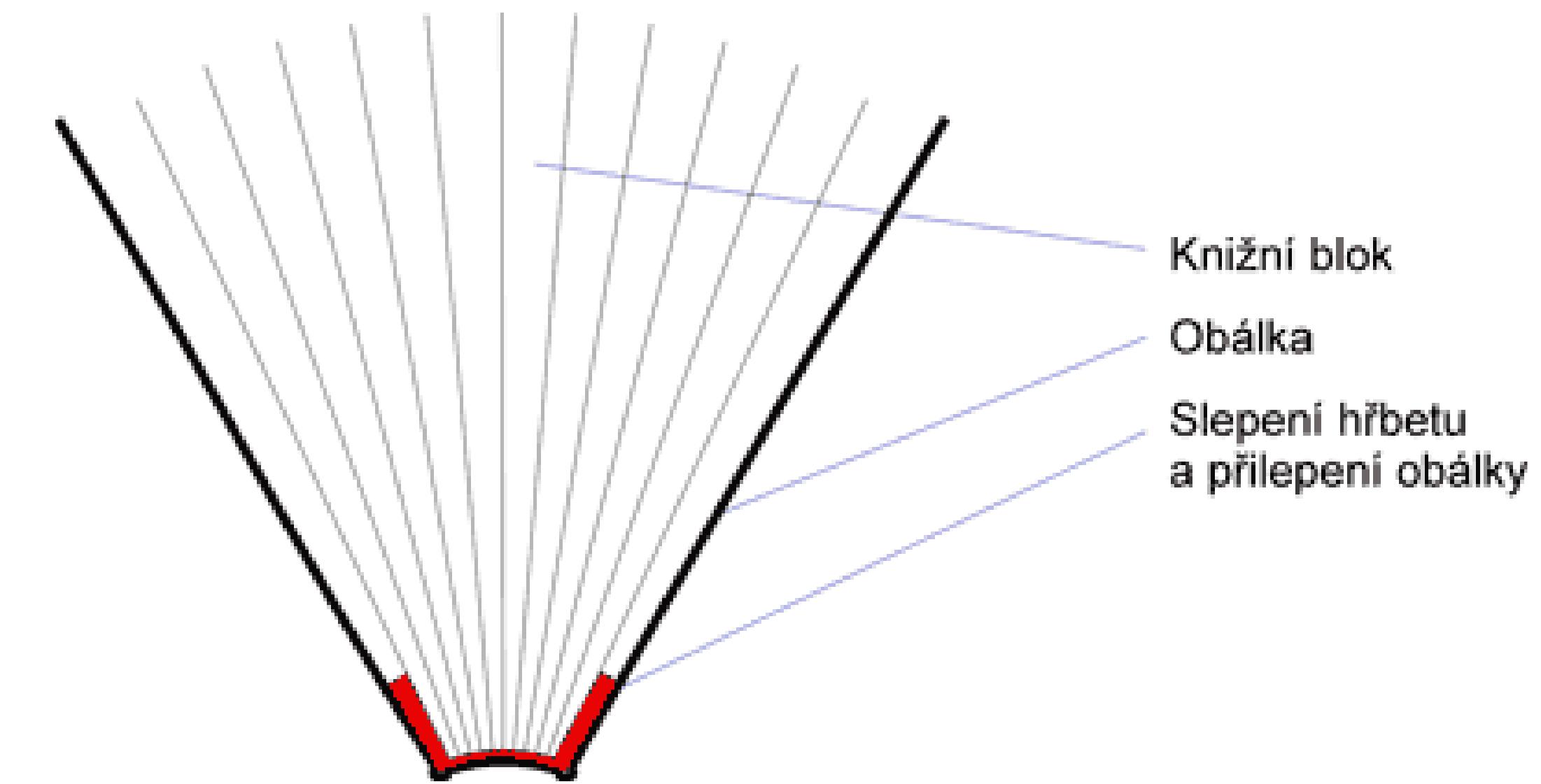
- knižné zložky poznášané do seba, napr.
spinky: A6 – 2 skoby, nad A5 – 2 až 4
- gramáž obálky je rovnaká ako
gramáž papiera



V2

LEPENÁ MÄKKÁ VÄZBA

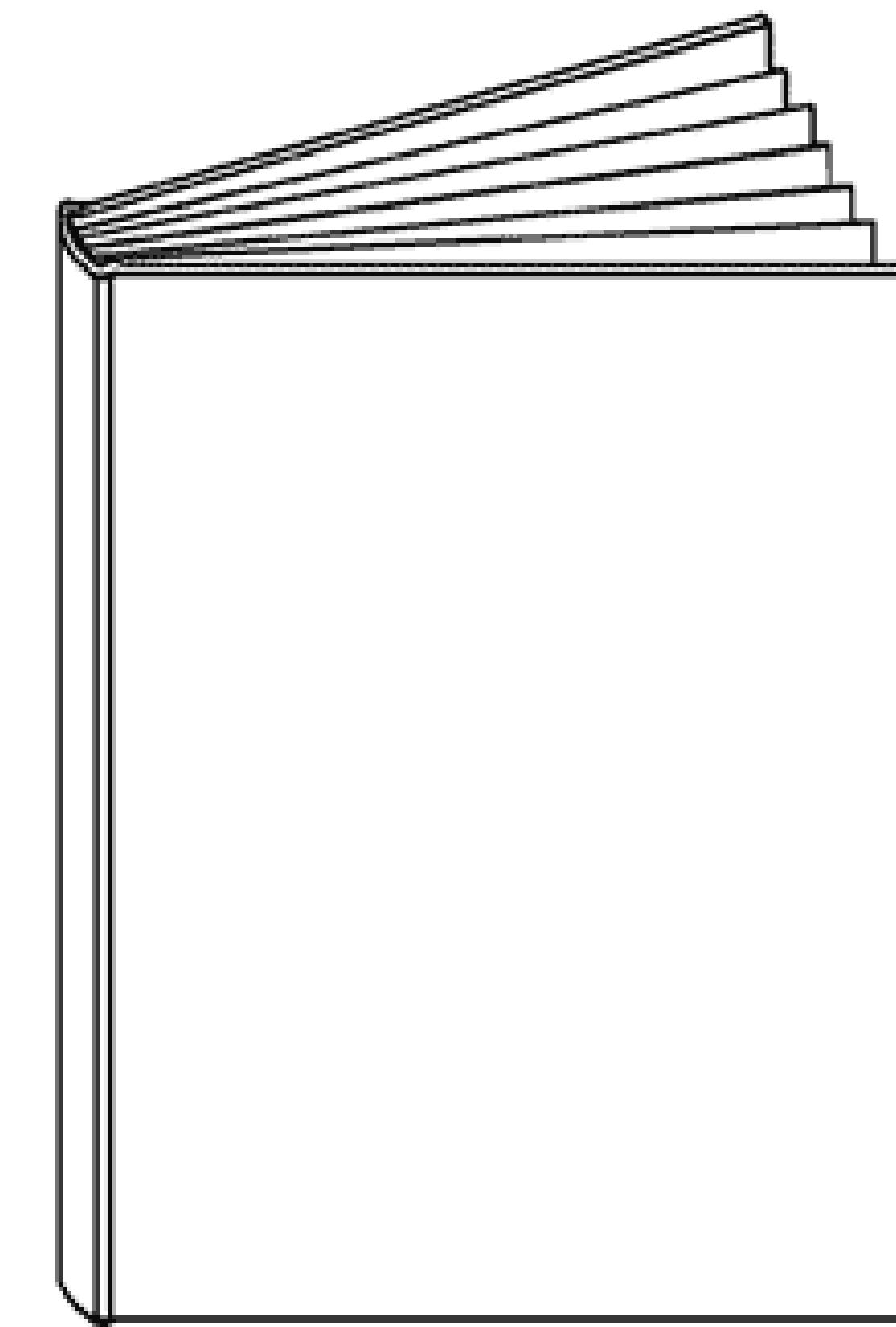
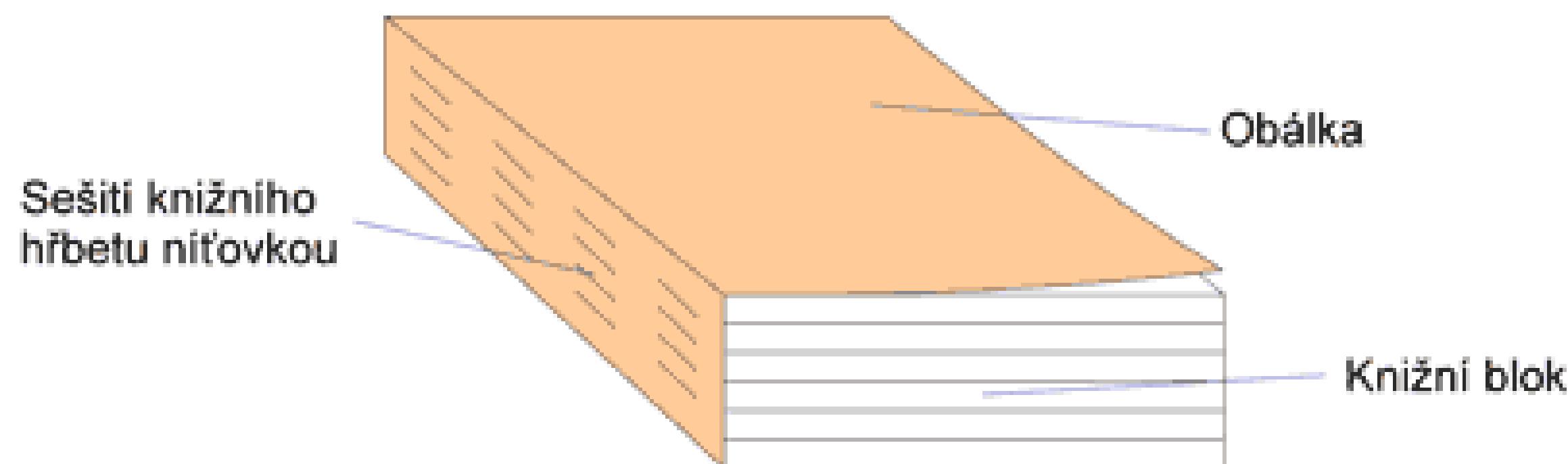
- knižné zložky sa spoja v chrbte
do bloku lepidlom
- kartónová obálka



V4

ŠITÁ MÄKKÁ VÄZBA

- knižné zložky sa zošijú nitou v chrbte do bloku lepidlom
- kartónová obálka



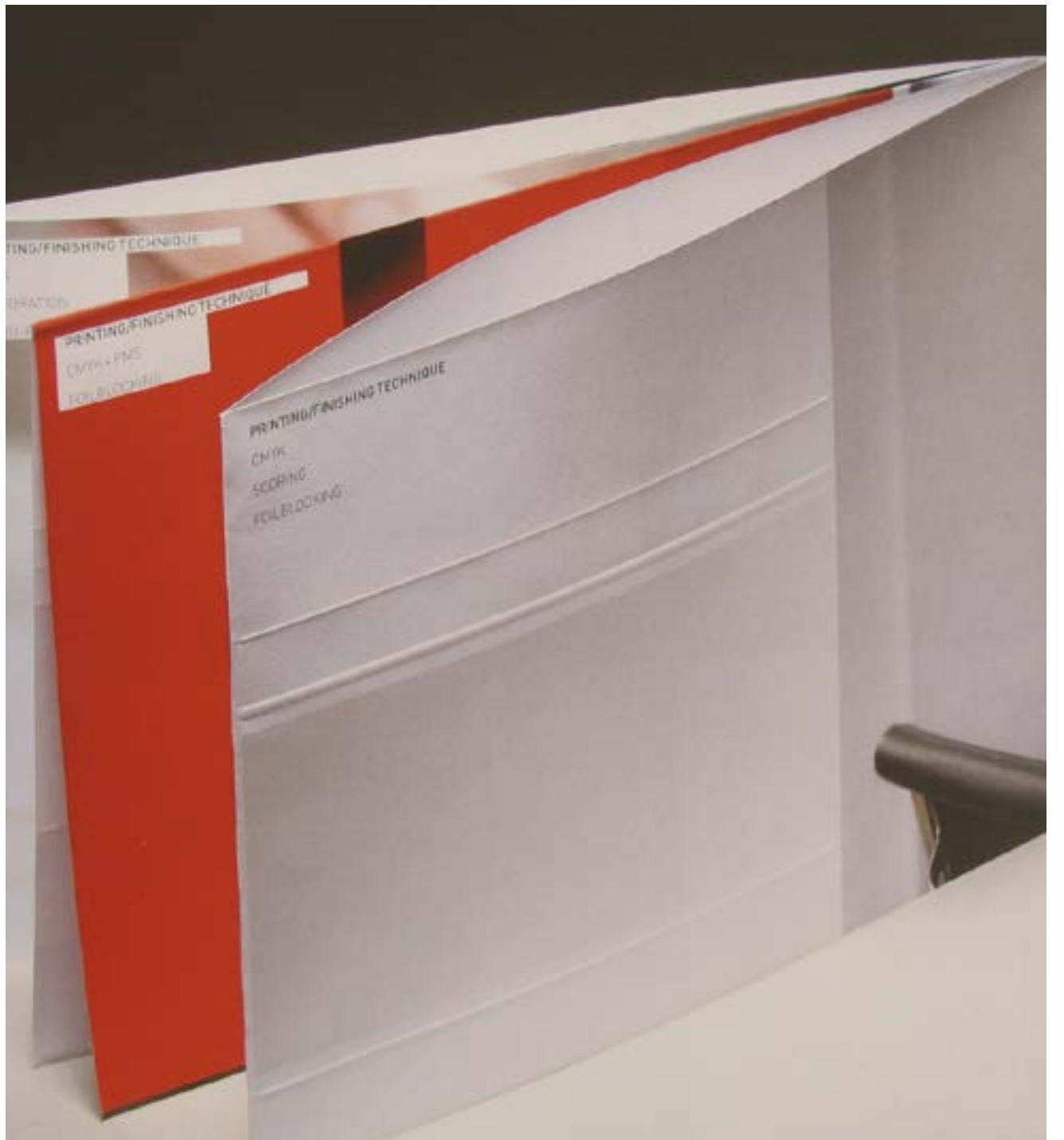
V8

TUHÁ VÄZBA

- knižné zložky sa spoja zošitím
- turdé dosky potiahnuté napr.
plátnom, papierom, pvc

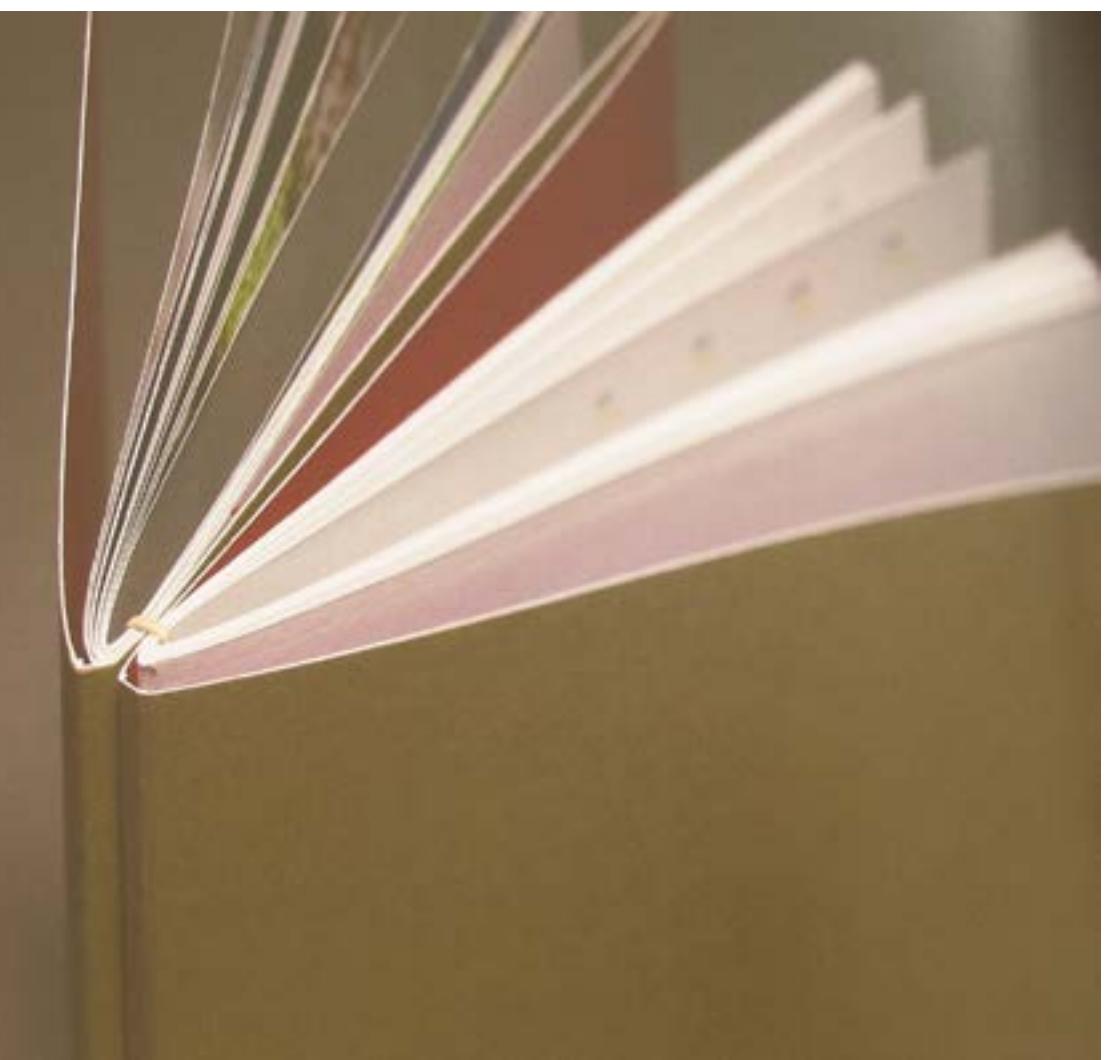
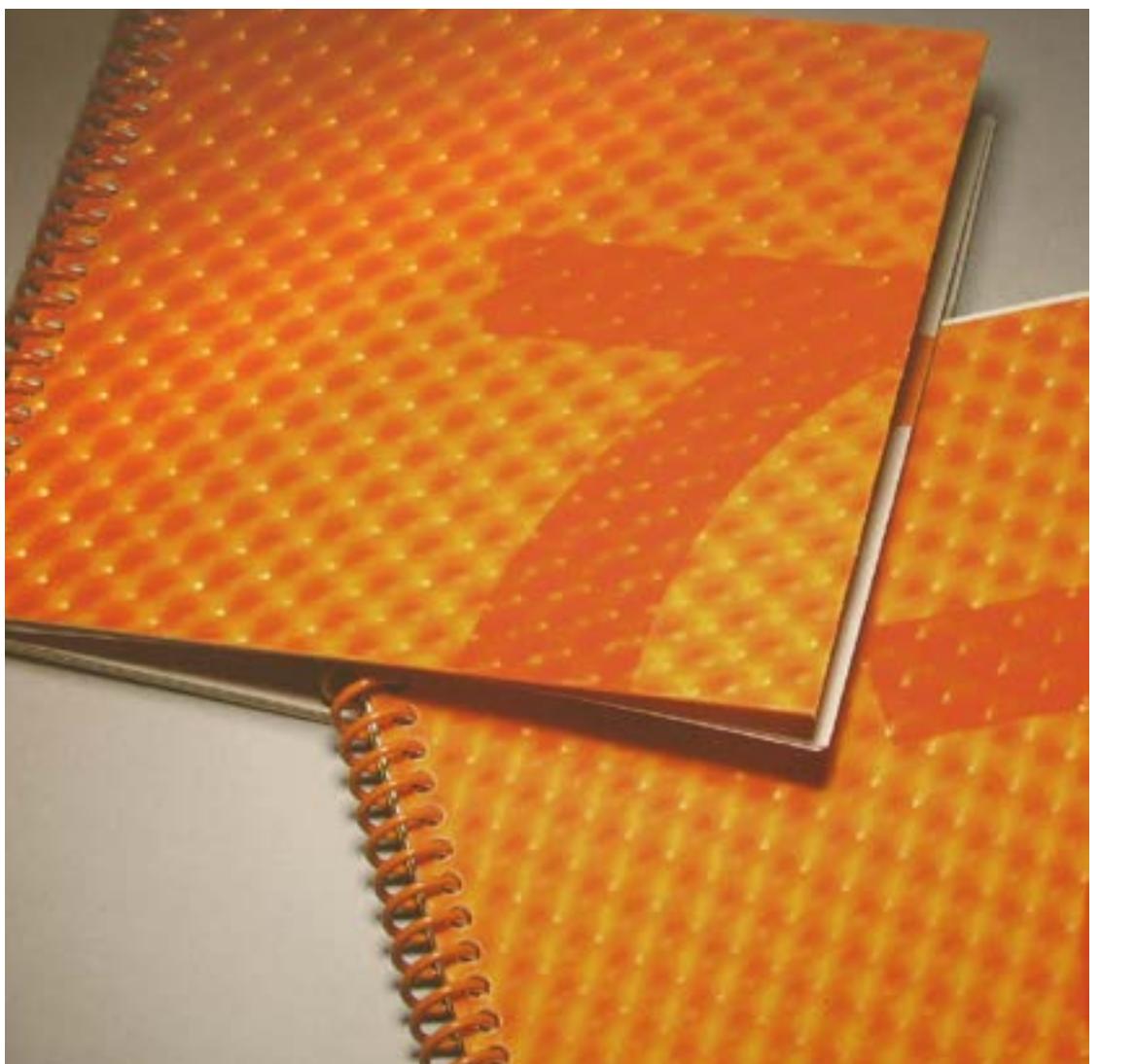
Redakčný dizajn

Väzby knihy



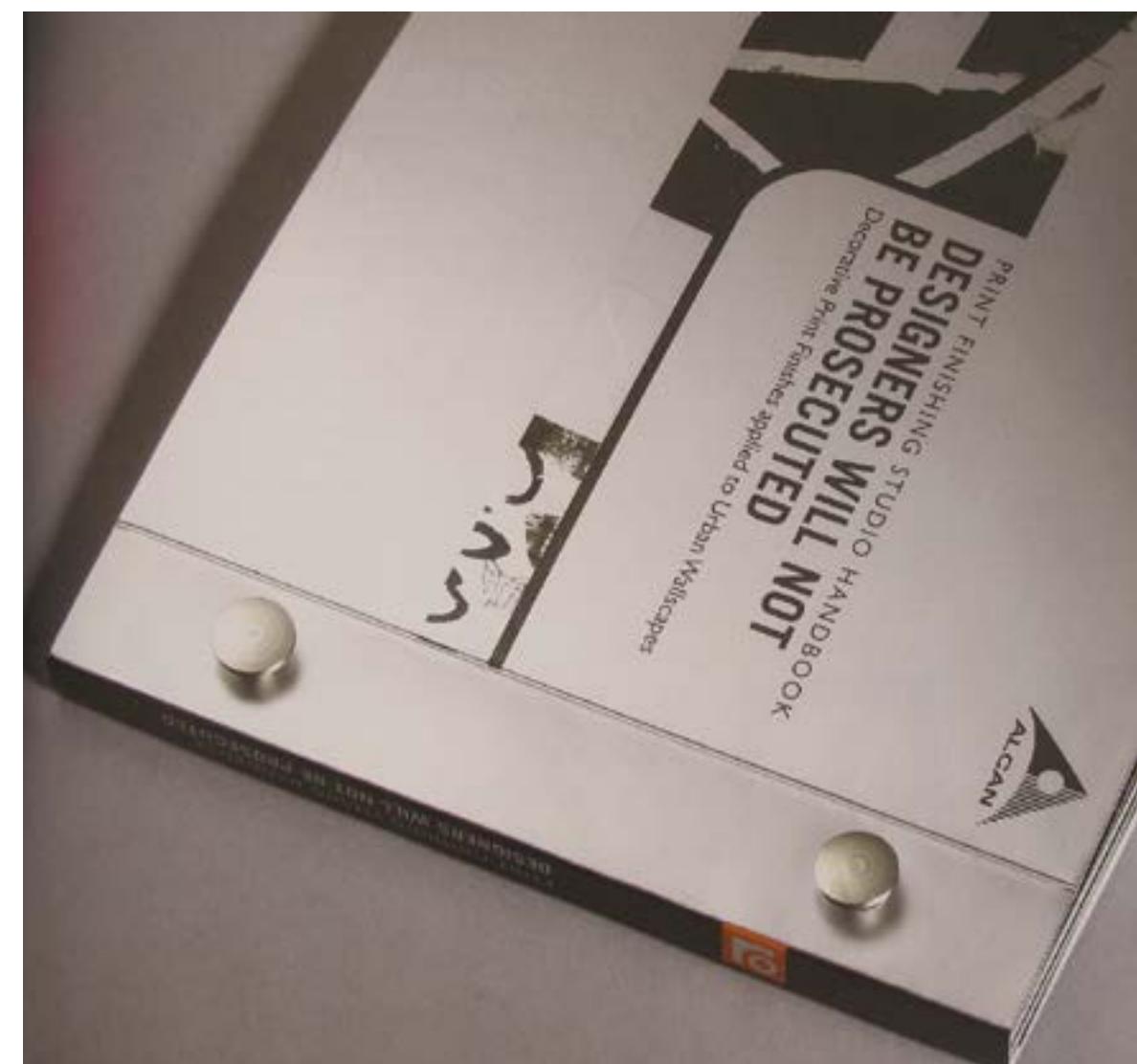
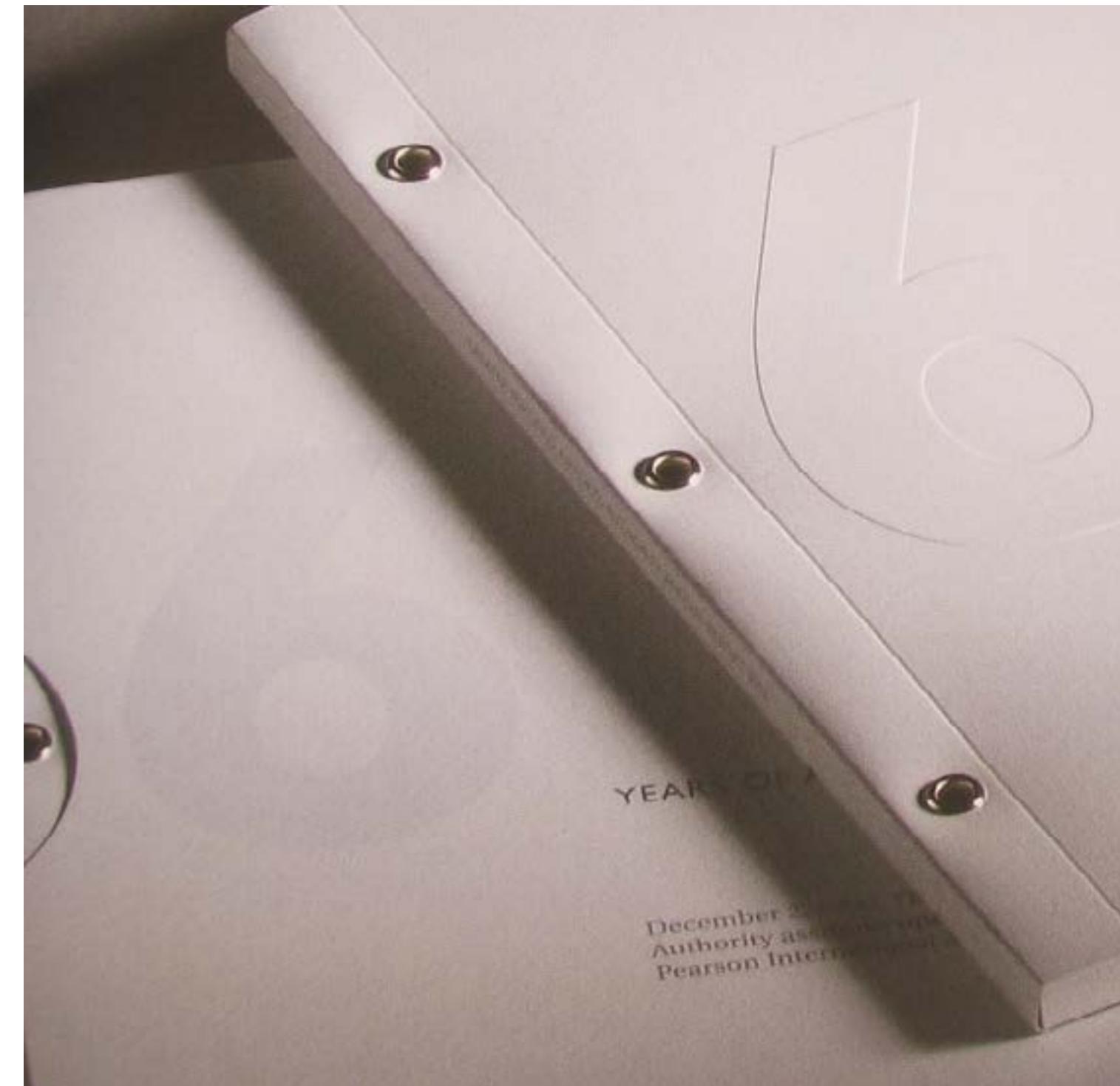
Redakčný dizajn

Väzby knihy



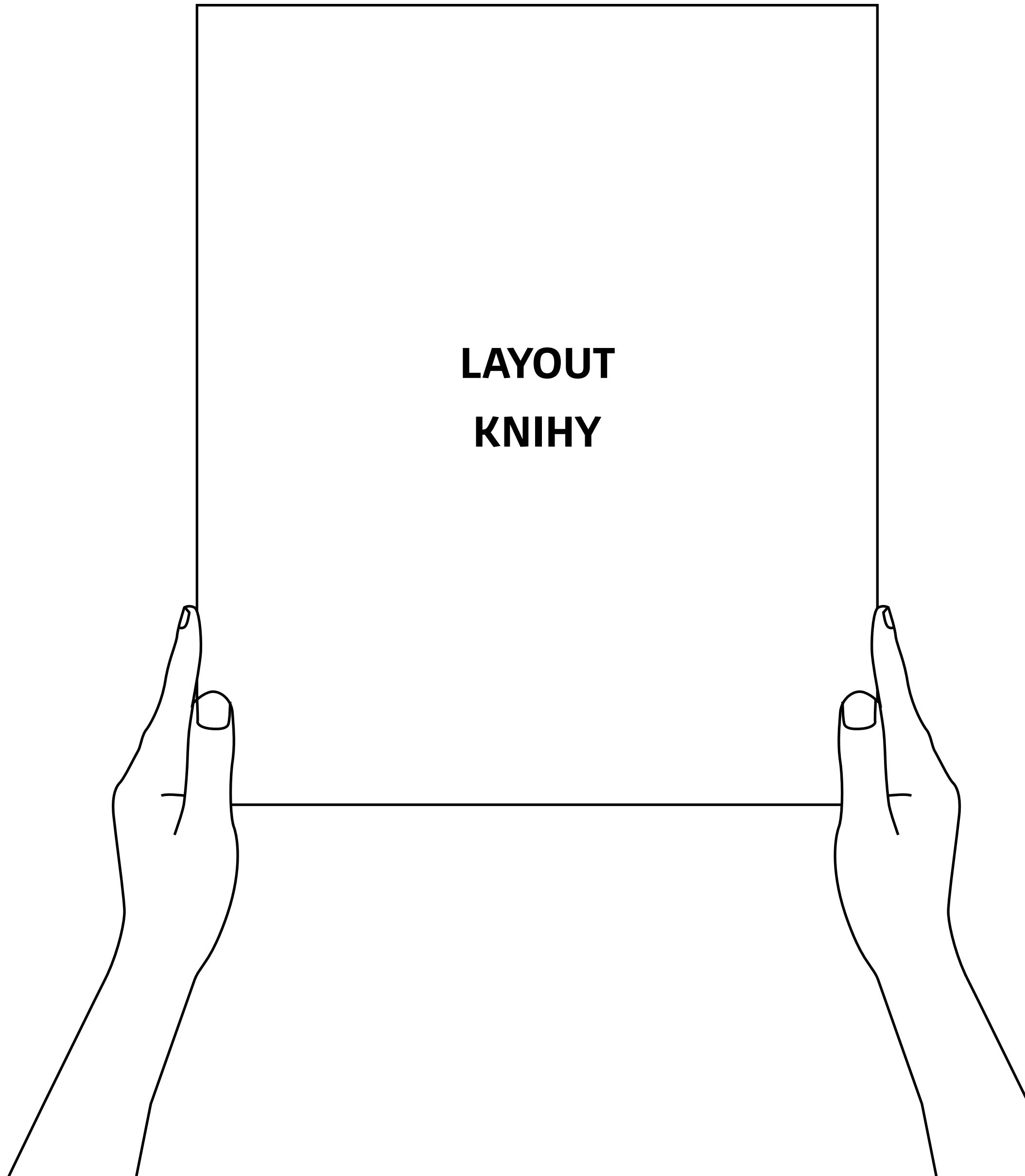
Redakčný dizajn

Väzby knihy

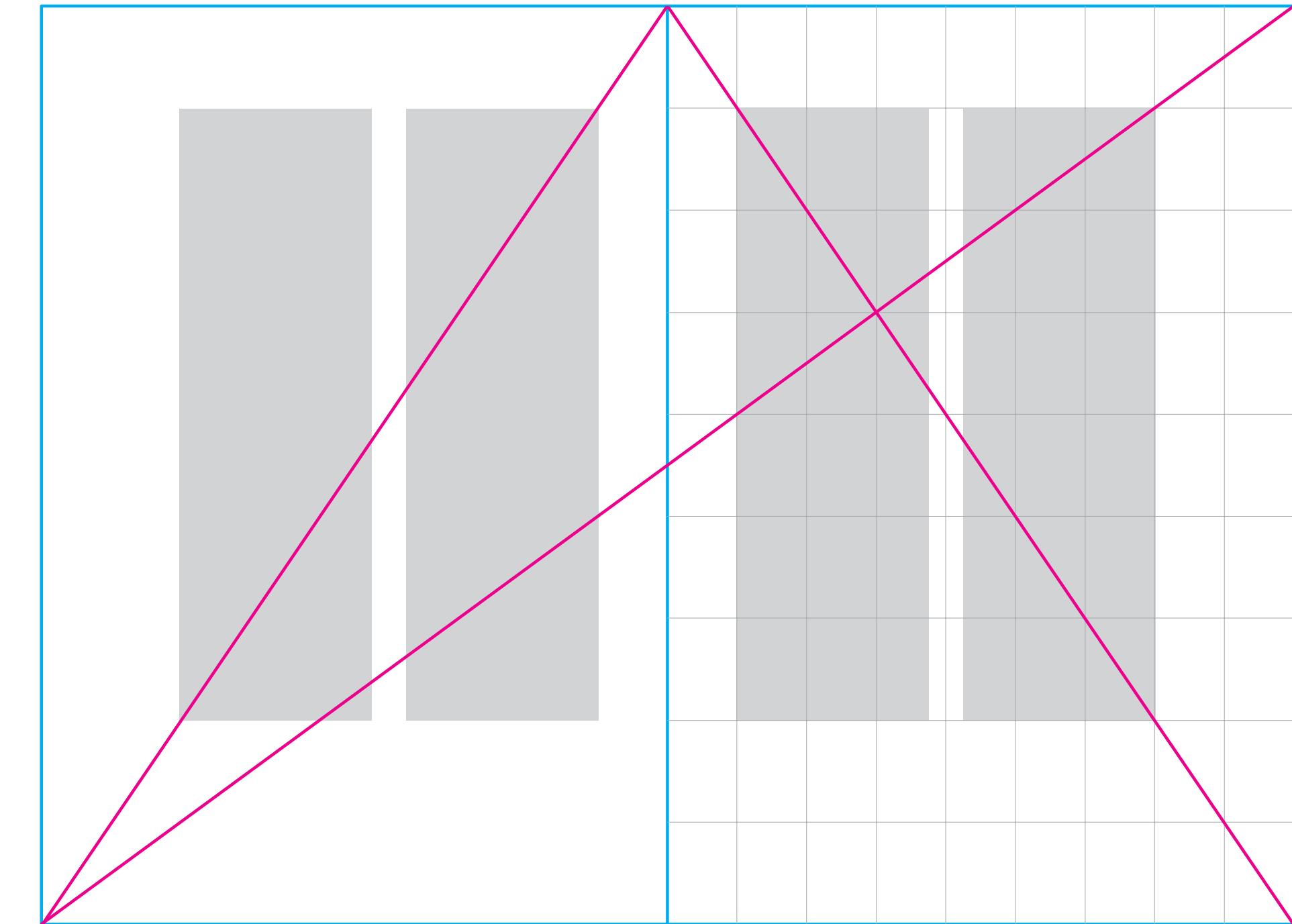


Redakčný dizajn

Layout knihy



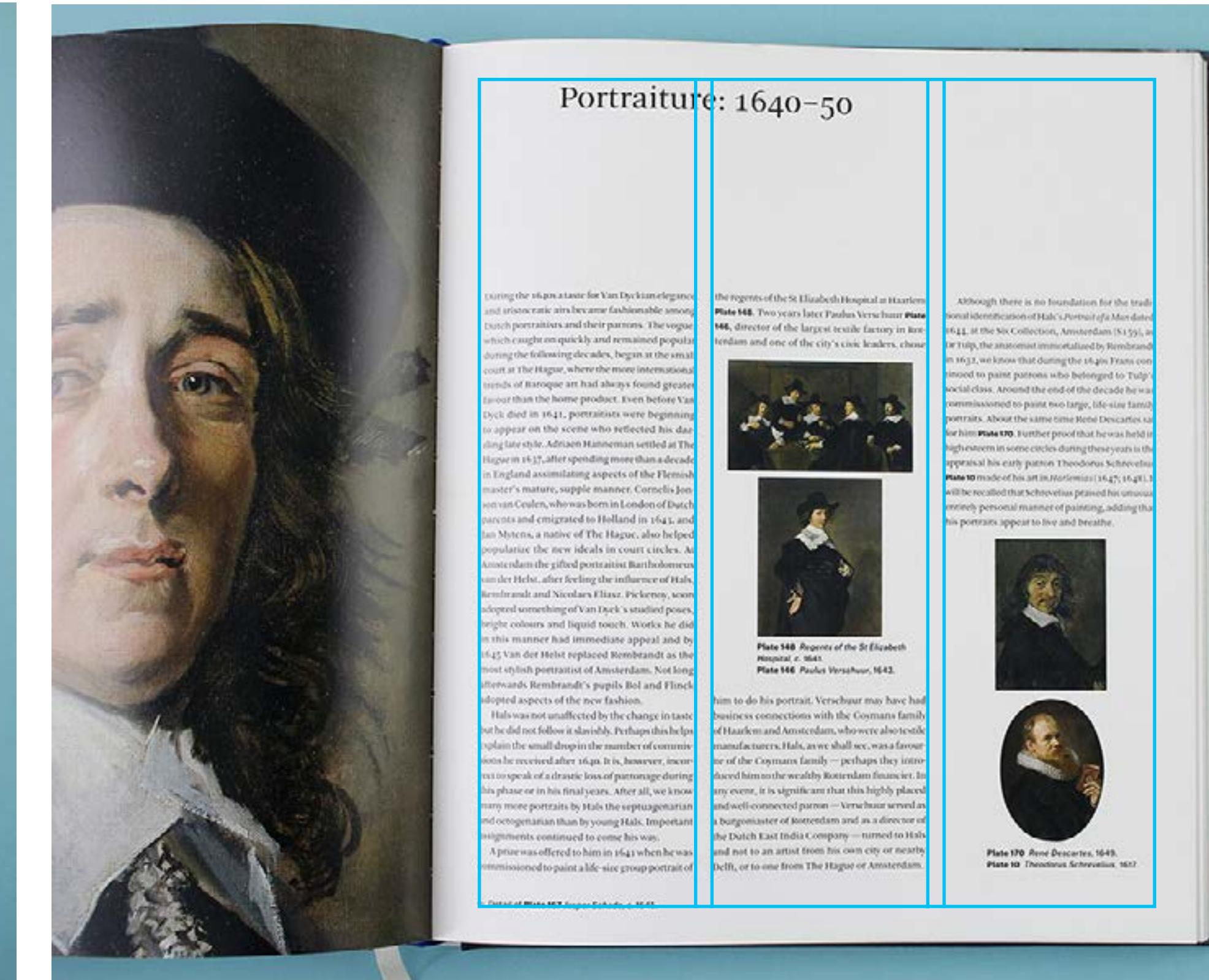
Zrkadlo sadzby je priestor, v ktorom sa nachádzajú jednotlivé grafické elementy ako text, obrázky.



Zrkadlo a stranová proporcia Gutenbergovej biblie
Pomer strán 1:1,52

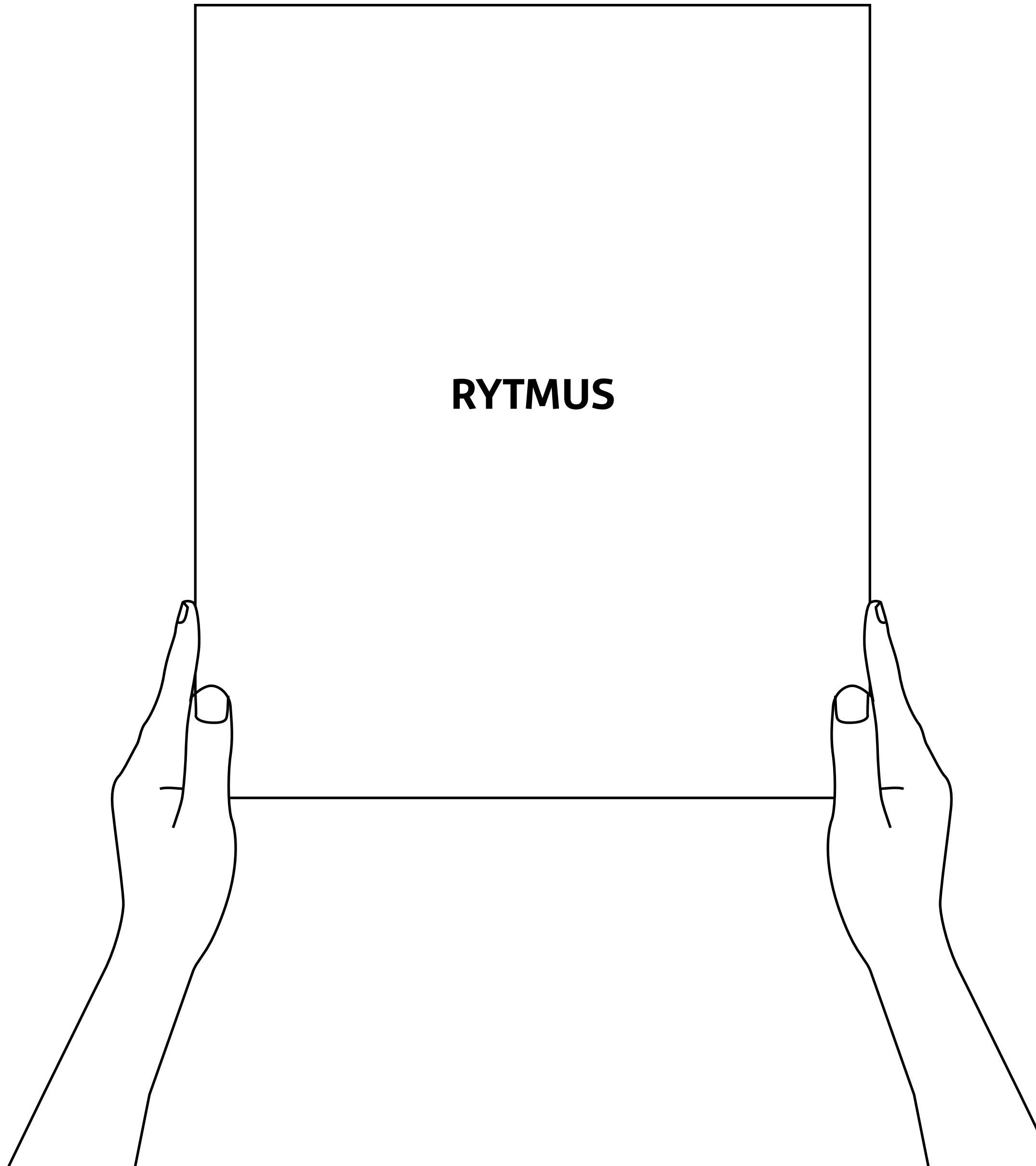
Redakčný dizajn

Layout knihy



Redakčný dizajn

Rytmus

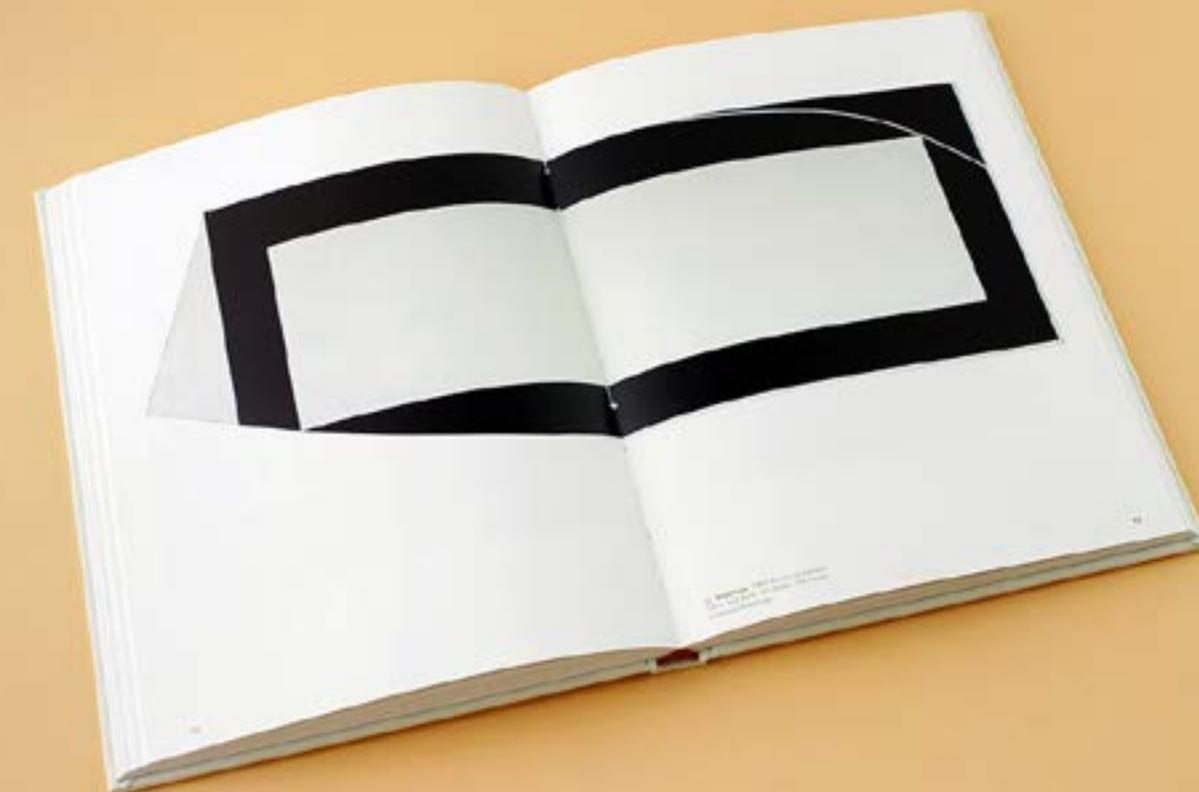
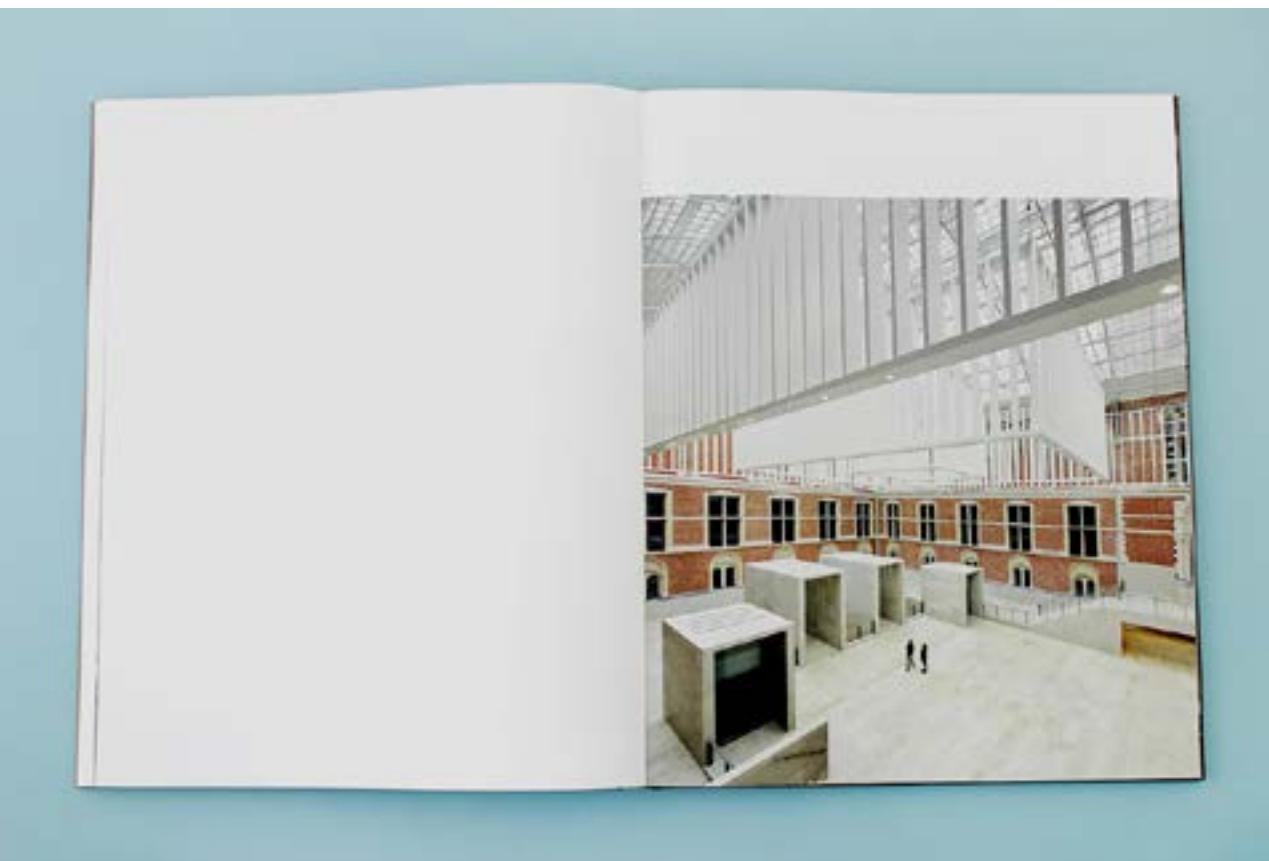


Dizajn jednotlivých duostrán by mal držať jednotu,
ale každá strana by mala byť niečím iná ako tá predošlá
a nasledujúca.



Redakčný dizajn

Rytmus



Redakčný dizajn

Rytmus



Redakčný dizajn

Rytmus

Irma Boom



SHEILA HICKS WEAVING AS METAPHOR

Arthur C. Danto
Joan Simon
Nina Strizler-Levine, Editor

WEAVING AS METAPHOR AND MODEL FOR POLITICAL THOUGHT ARTHUR C. DANTO

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The complex Western attitude toward the fine arts—that they are simultaneously dangerous and frivolous—was famously articulated in the core writings of Plato two and a half millennia ago.¹ The most familiar of Plato's disenfranchising texts on the subject is, of course, *The Republic*, where he develops a metaphysics of reality and at the same time a visionary political order, in both of which the arts are marginalized: they are marginal in the universe as a whole, having only the substance of illusions, and they are more than marginal in Plato's ideal state, because the artists are to be driven into exile as inimical to the political well-being of its citizenry. But the deep mistrust stains the entire fabric of Platonic speculation—to compound a metaphor from the crafts of dyeing and especially of weaving, for which Plato had a particularly high regard and which serves him as the root metaphor in his mature reflections on the art of ruling. Since Plato stands at the origin of Western reflection on the status of the arts, it is perhaps excusable to attempt to weave into an essay on fabric and fine art a discussion of the metaphorical uses Plato makes of weaving, and to explore some of the ways fabric and its forms figure in Greek literature.

In one of the less frequently consulted dialogues, known as *Statesman*, an anonymous spokesman, identified only as the Stranger, undertakes to instruct a young thinker (identified as the Younger Socrates) in a form of philosophical method, which, if rigorously enough pursued, will yield up a definition of whatever we seek to understand. The task at hand is to define the statesman or ruler, and as the dialogue evolves, it turns out that ruling is itself a kind of art, in the sense that the ruler must make decisions often in the absence of laws. There cannot, after all, be laws for everything, and the ruler must be able to act wisely in their abeyance. What kind of art is the art of statesmanship? In the course of an exhaustive review of possibilities, Plato, predictably enough, disparages the fine arts, which the Stranger identifies as "every art which produces artistic representations whether in the visual arts or for the ear in poetry and music."² These "are wrought simply to give pleasure," the spokesman states without opposition. "None of them has a serious purpose; all are performed for sheer amusement." This is the "arts are frivolous" part of the Platonic indictment, which he had taken up in those dismissive passages of *The Republic* and of *Ion*, where he is bent on denying that artists have knowledge and on asserting that works of art are at best forms of illusion. Still, the investigation is governed by the thought that ruling itself is some kind of art, whatever the form of government, and the question remains: if not one of the fine arts, what sort of art can it be? Interestingly enough, in view of the invidious contrast sometimes drawn between craft and the so-called fine arts today, Plato's spokesman locates his paradigm in the art of weaving:

What example is there on a really small scale which we can take and set beside kingship, and which, because it comprises an activity common to it and to kingship, can be of real help

to us in finding what we are looking for? By heaven, Socrates, I believe I know one. Do you agree that, if there is no other example ready to hand, it would be quite in order for us to select the art of weaving for the purpose?³

After considerable further analysis, in which the Stranger and his interlocutor identify the various "arts" necessary to the state—legislation, judging, and the like—they go on to the view that "there is an art which controls all these arts. It is concerned with the laws and with all that belongs to the art of the life of the community. It weaves all into its unified fabric with perfect skill."⁴ And to make certain that more than a useful metaphor is involved in this claim, the Stranger immediately says:

The Iliad, she is "weaving a growing web, a dark red folding robe, / working into the web the endless bloody struggles / stallion-breaking Trojans and Argives armed in bronze / had suffered all for her at the god of battle's hands."⁵ Helen's red web symbolically reproduces the web of violence her beauty has unleashed upon the world, and in general, like arms, weaving is not a simple emblem of domestic order and harmony; it can even be a weapon in its own right, through which women are able to achieve their ends. Weaving—and unweaving—famously emblematises the means through which faithful Penelope, the crafty and exemplary wife, keeps her suitors at bay while her husband makes his zigzag way home. But the tapestries Clytemnestra and her maids wove for the homecoming of Agamemnon were a trap: Agamemnon, urged by his treacherous wife to walk on purple cloths, is entangled and tethered, and, rendered helpless by what was presented in a ceremony of welcome, he is slain. Andromache weaves a warm cloak for her noble husband, Hector, but Medea weaves a poisoned garment through which she kills the princess her unfaithful husband has fallen in love with. The woven object is at once a symbol of protection and of betrayal. But Plato is anxious to play down female superiority in such domestic accomplishments as weaving in order to argue that there is no "feminine mystique" that would bar women from the role of administration in the state: "Must we make a long story of it by alleging weaving and the watching of pancakes and the boiling pot, wherein the sex plumes itself?"⁶ So a state can be just as well ordered if men were to do the weaving and women the ruling as the other way round—the only serious damage is done when someone capable of ruling is wasted in other tasks, whatever their gender. However reactionary we find Plato on the subject of the fine arts, he was singularly enlightened in his readiness to admit women to the highest functional rank of the ideal society.

Weaving remains a powerful metaphor for certain integrative activities—we weave stories, for example, and poets, speaking in a metaphysical voice, have spoken of the way Will "has woven with an absent heed / since life first was; and ever so will weave."⁷ But the industrialization of the weaving process has set between most of us and the reality of weaving a cognitive barrier opaque enough that it must come as a surprise that Plato should have found common to the arts of weaving and of statesmanship a quality of mind that is very central to the practice of an art, namely a

Brise Lame, 1984-85
1984-85

Brise Lame, 1984-85
1984-85

Redakčný dizajn

Rytmus

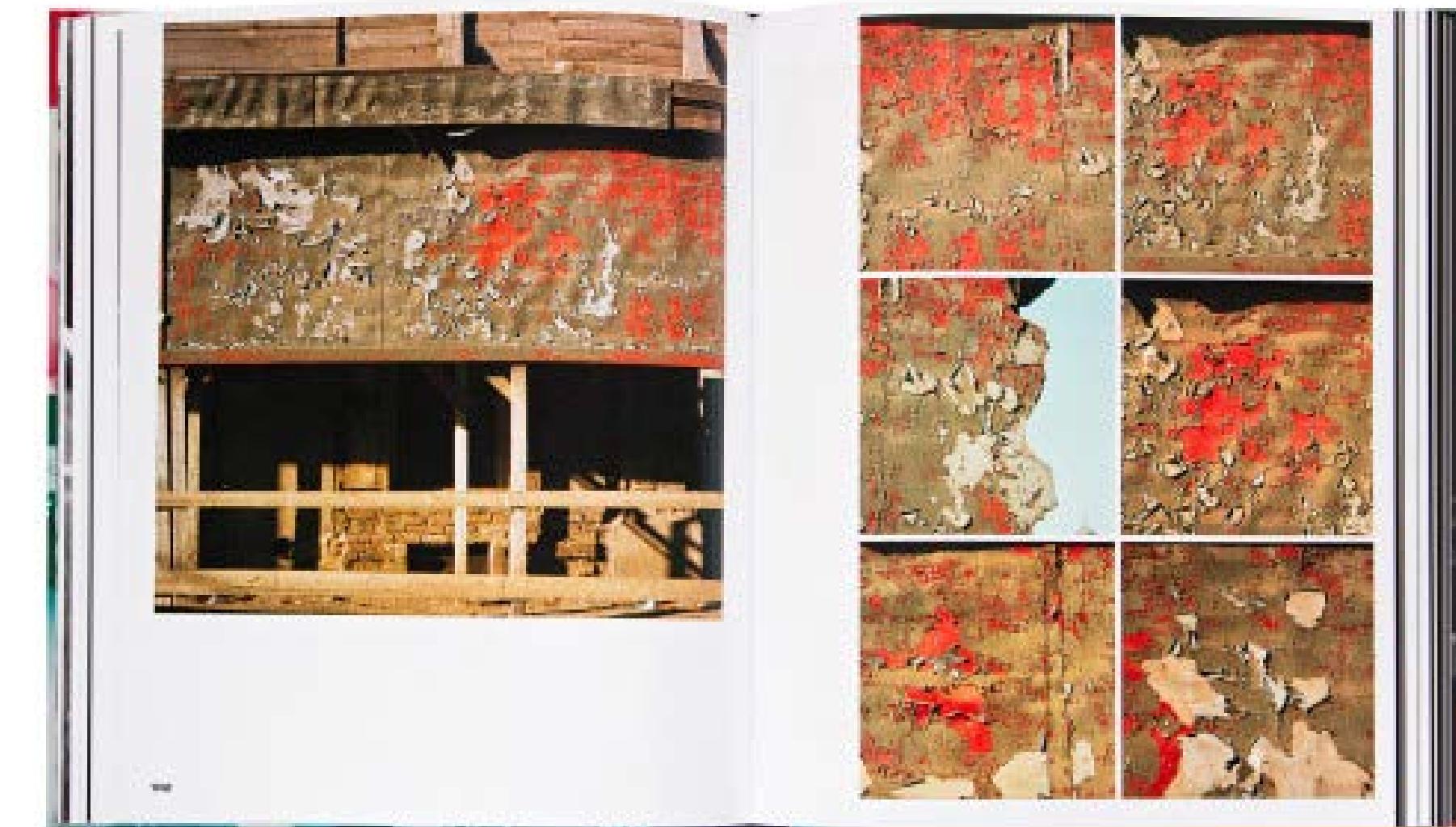
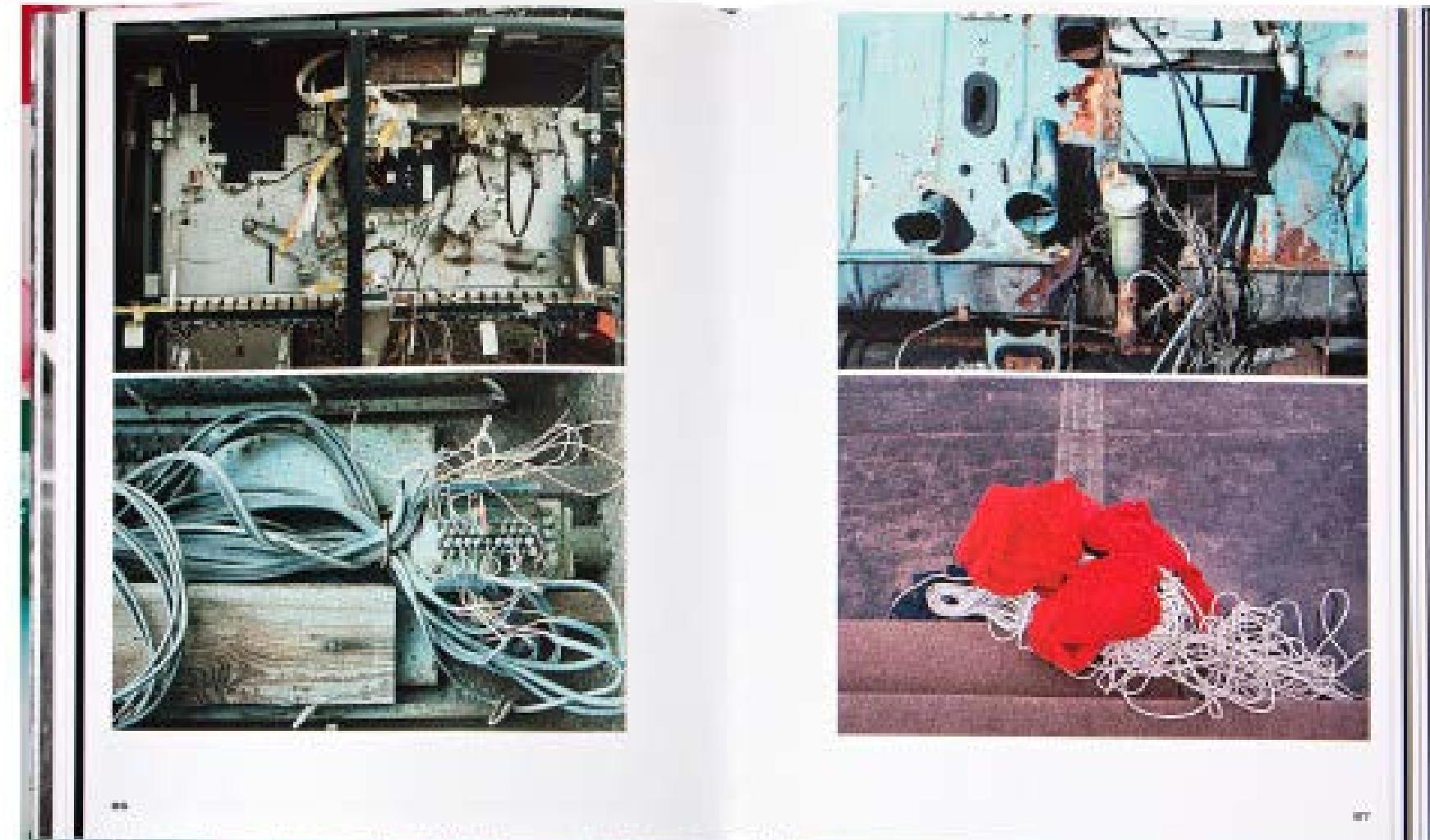


Kdo je to kameraman?

2

Vidět a chápát znamená cítit se světu, vnímat všechny věci novým pohledem, „poprvé“, tak jak je ještě nikdy nikdo neviděl.

— Věra Lukačová



Redakčný dizajn

Prázdne miesto



**PRÁZDNE
MIESTO**

Prázdne miesto v dizajne je prázdna plocha, bez potlače, bez elementov, ktorý obklopuje grafické pruhy a tým vytvára dizajn ľahším a čitateľnejším

Redakčný dizajn

Prázdne miesto



Redakčný dizajn

Prázdne miesto



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Prázdne miesto

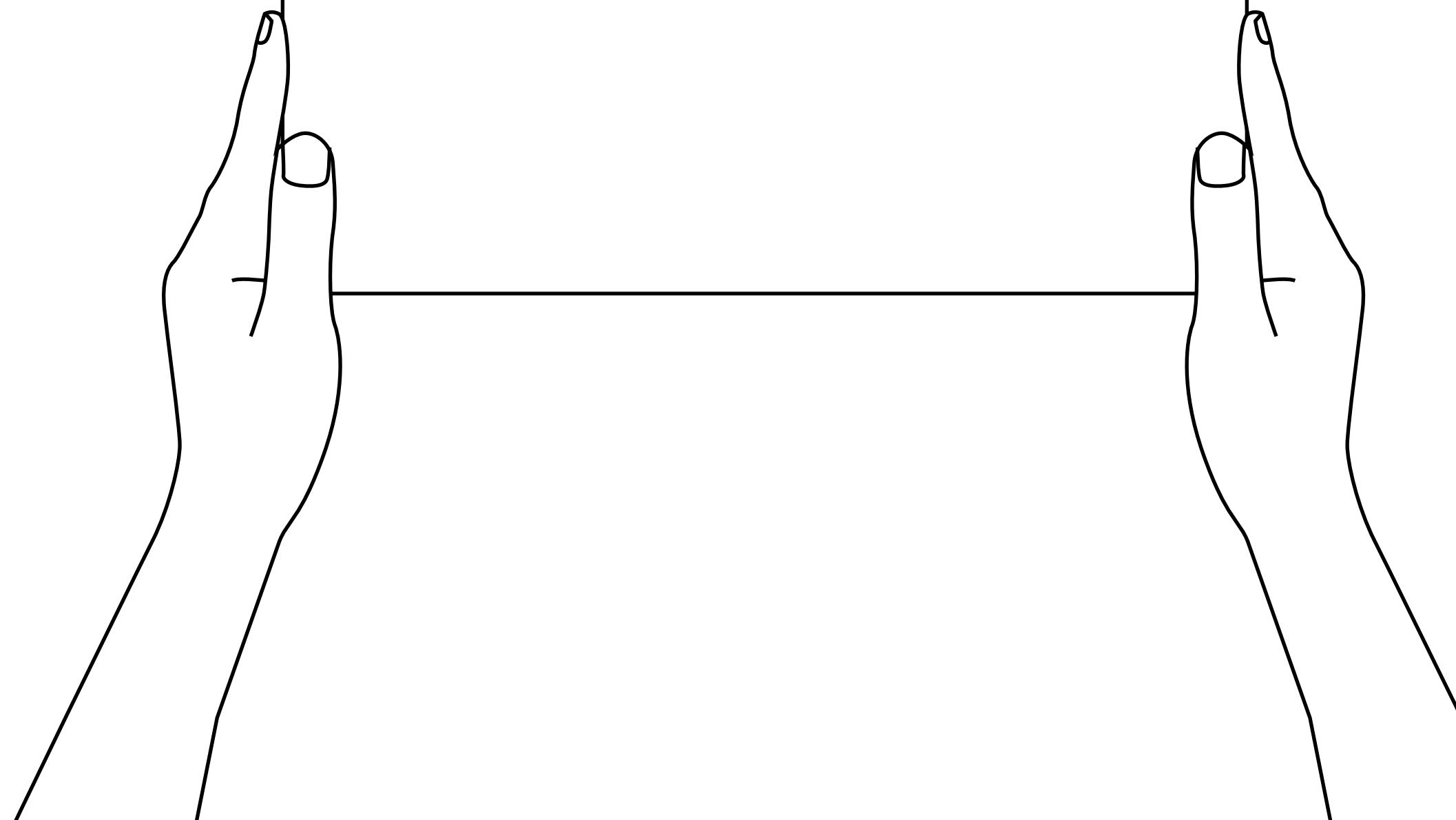


Redakčný dizajn

Prázdne miesto



HIERARCHIA INFORMÁCIÍ



proporcie

písmo

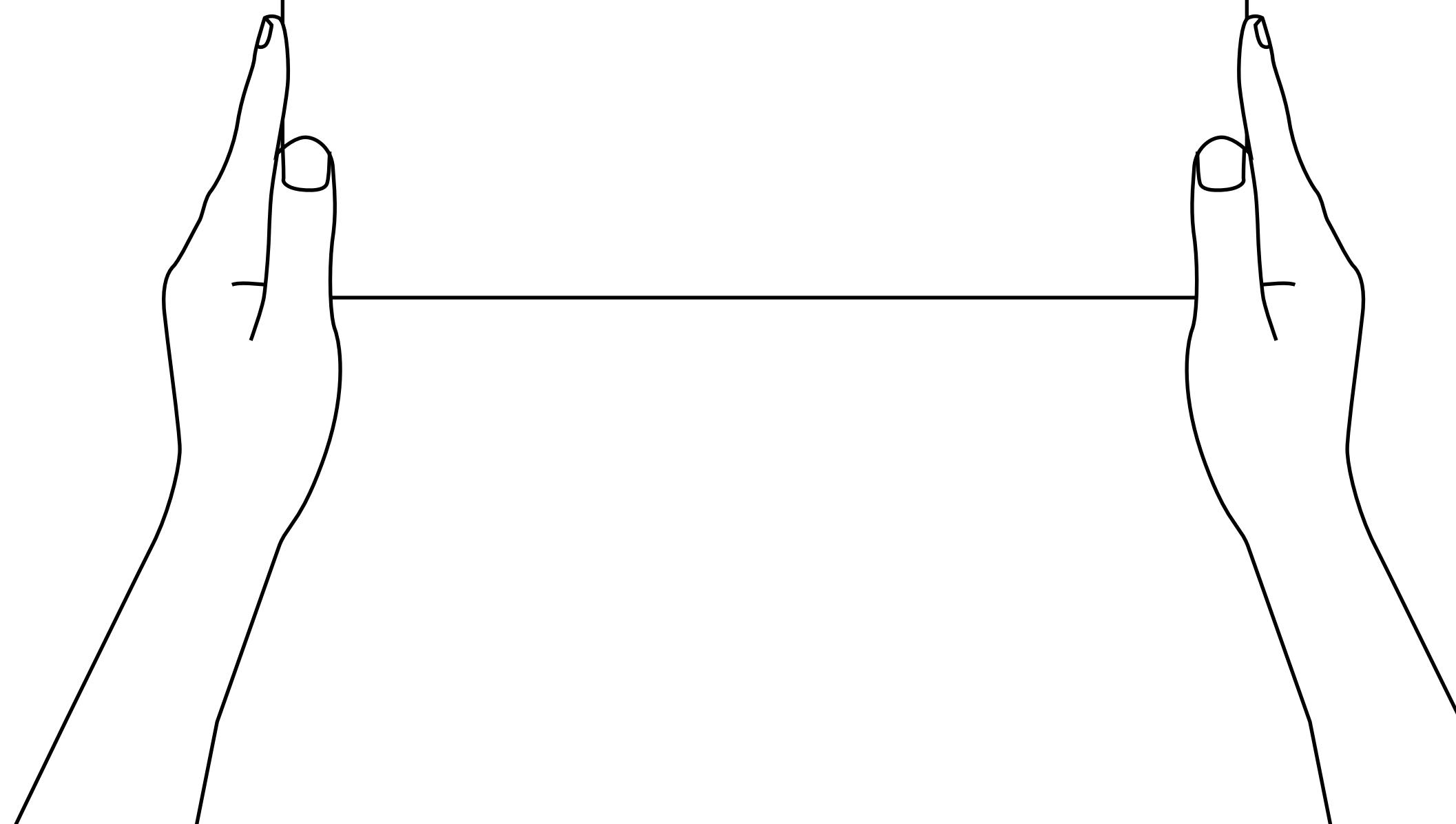
farba



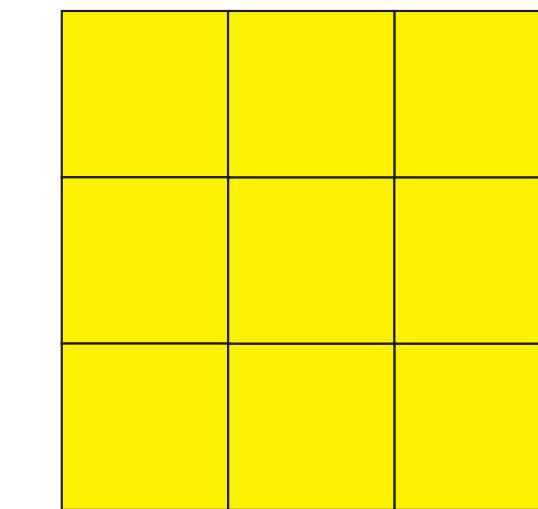
solche gibt, können wir die Reaktion bilden, die sie hervorruft. [...] In WIRKLICHKEIT ist es der Traumes, dass die Realität dem sie wieder erfassen will, über alle Bemühungen des Bewussten seinen Willen durchsetzen kann. Der Traum

Elementy, ktoré sú v kompozícii bližšie, patria k sebe

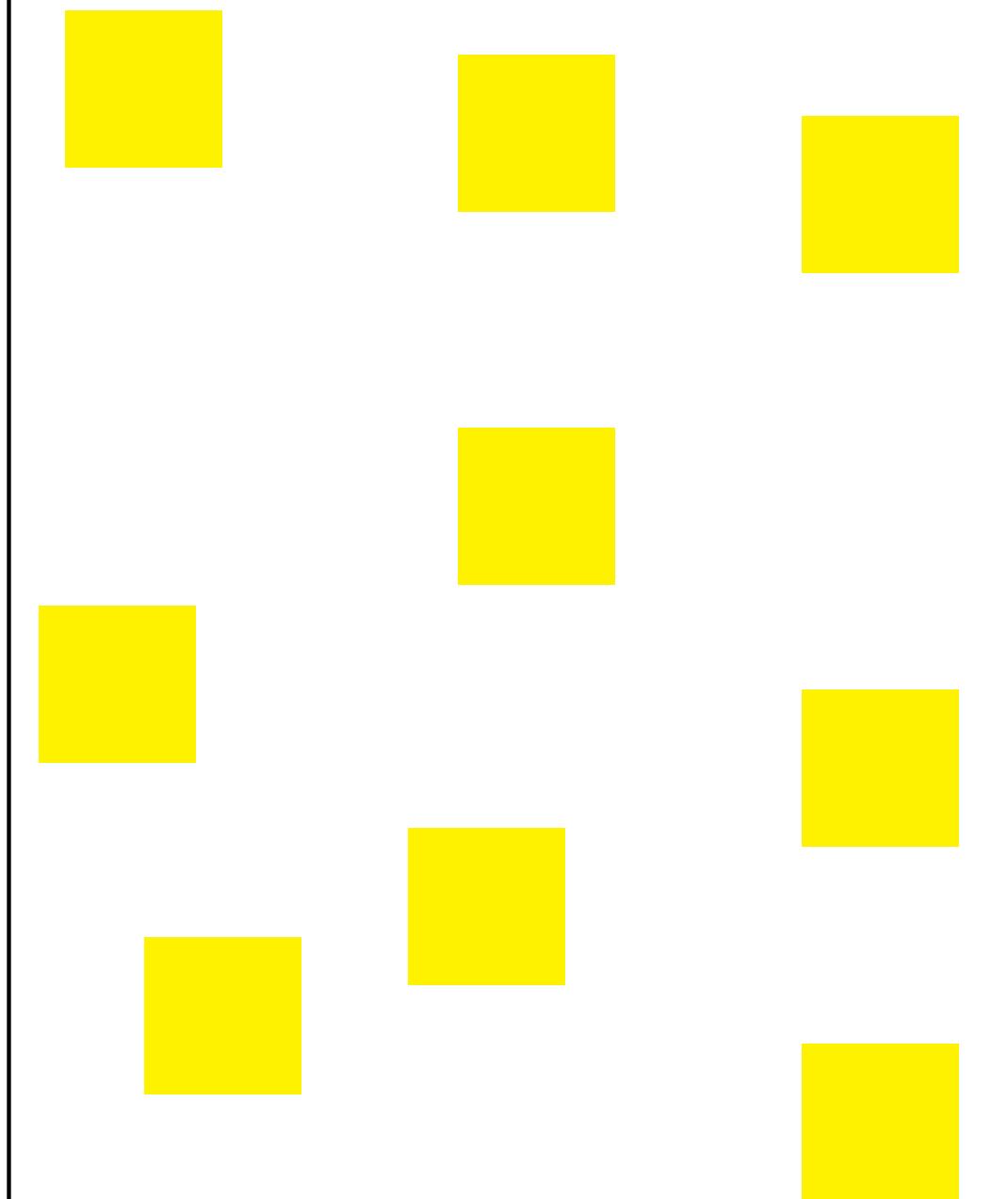
PRINCÍP BLÍZKOSTI



jedna skupina



separátne elementy



Redakčný dizajn

Gestalt – princíp blízkosti



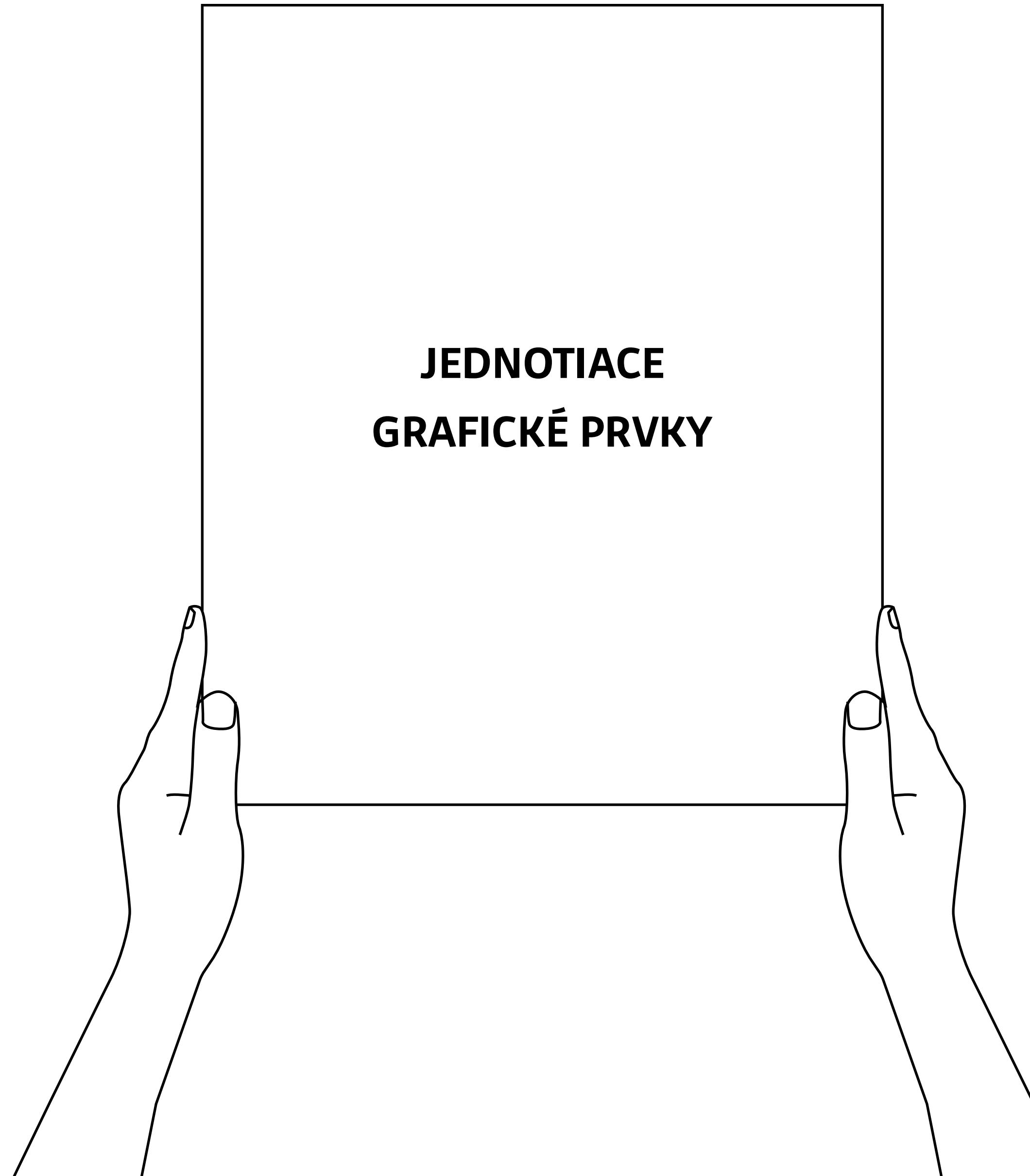
Redakčný dizajn

Gestalt – princíp blízkosti



Redakčný dizajn

Jednotiace grafické prvky

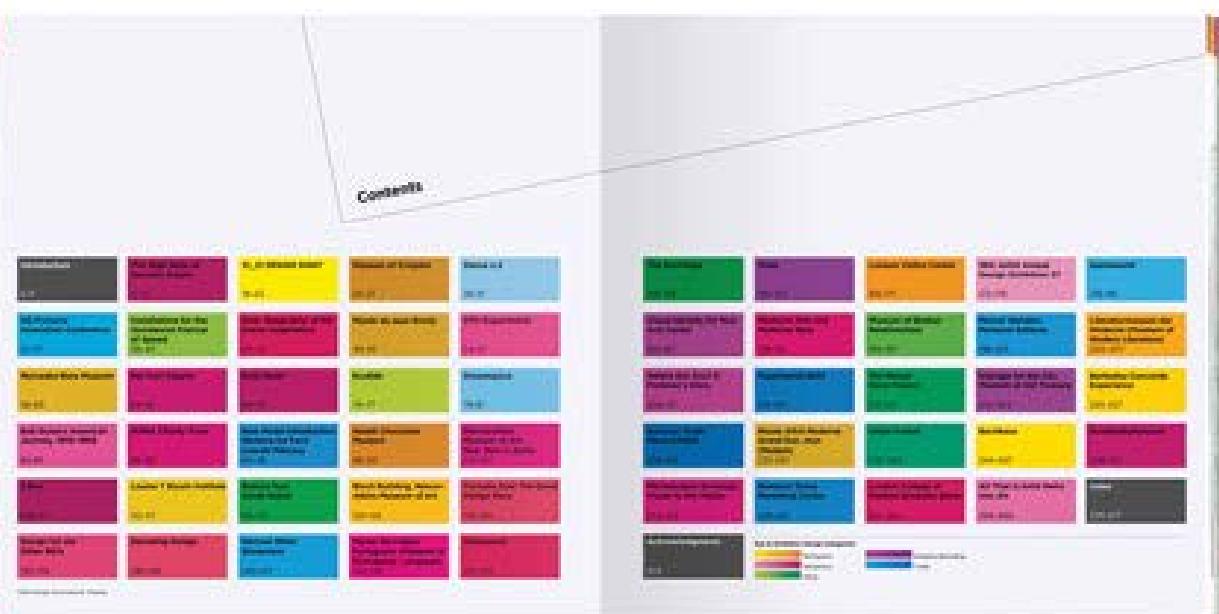


Layout by mal obsahovať jednotiace vizuálne prvky, ktoré prechádzajú celým dizajnom publikácie.



Redakčný dizajn

Jednotiace grafické pruhy

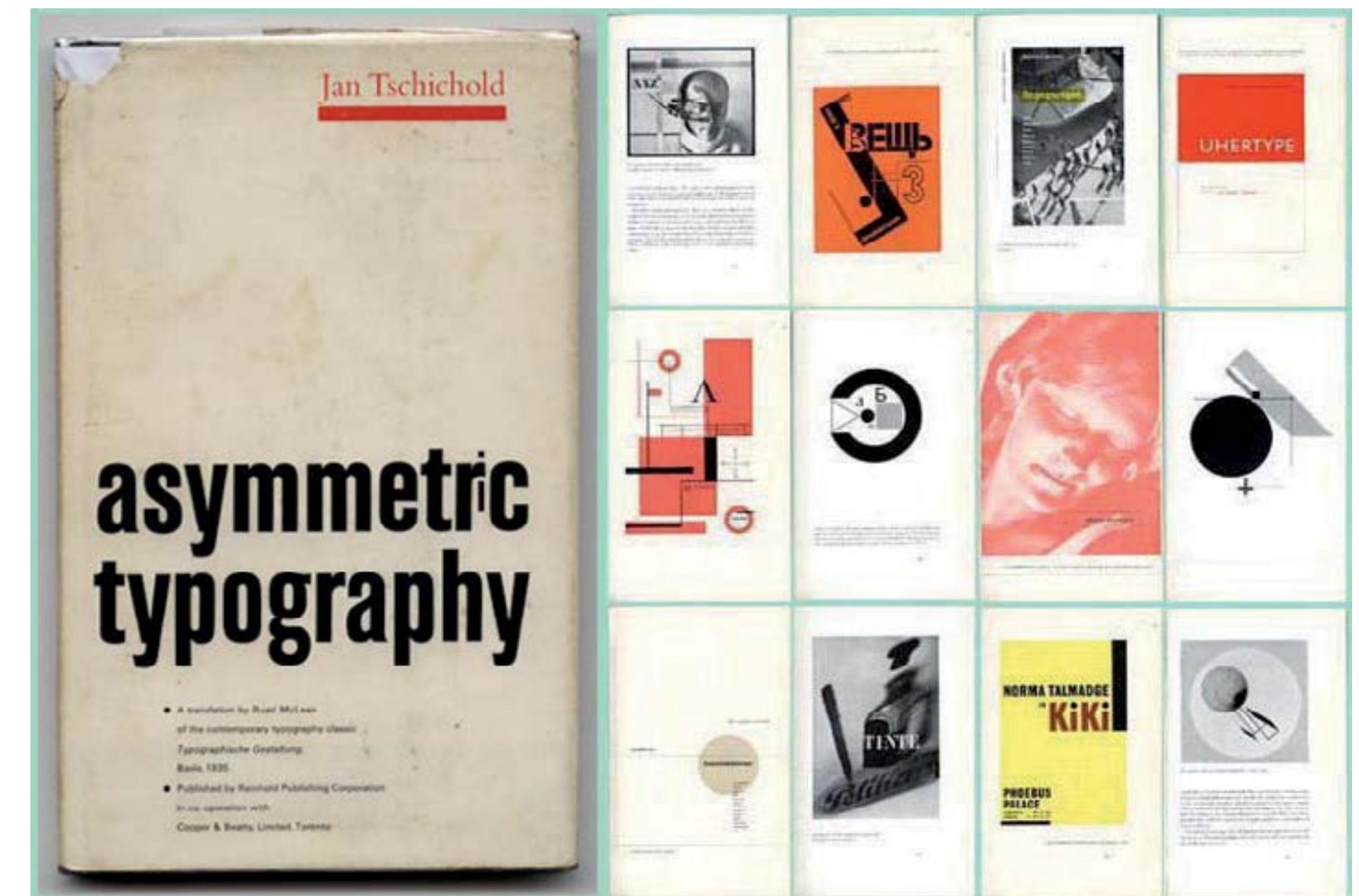
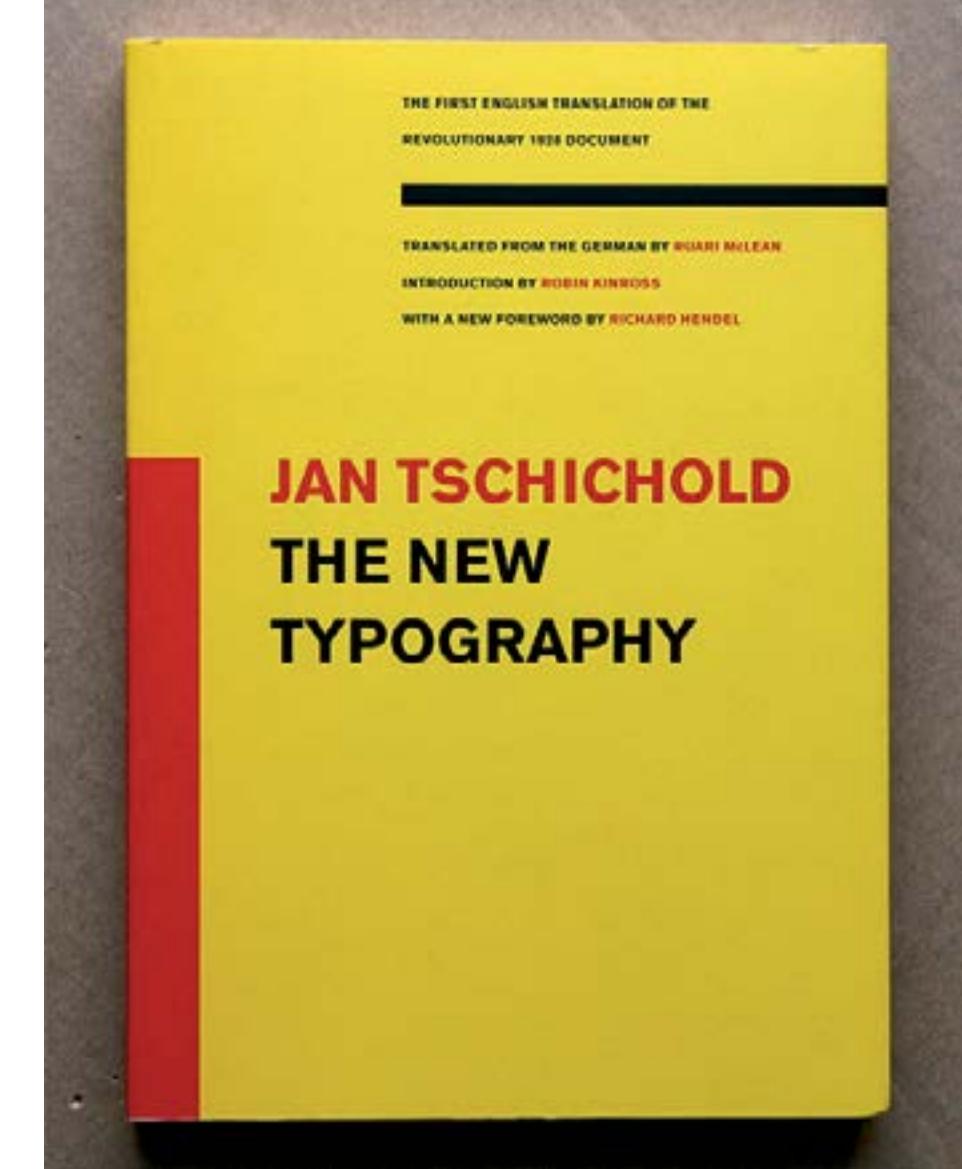
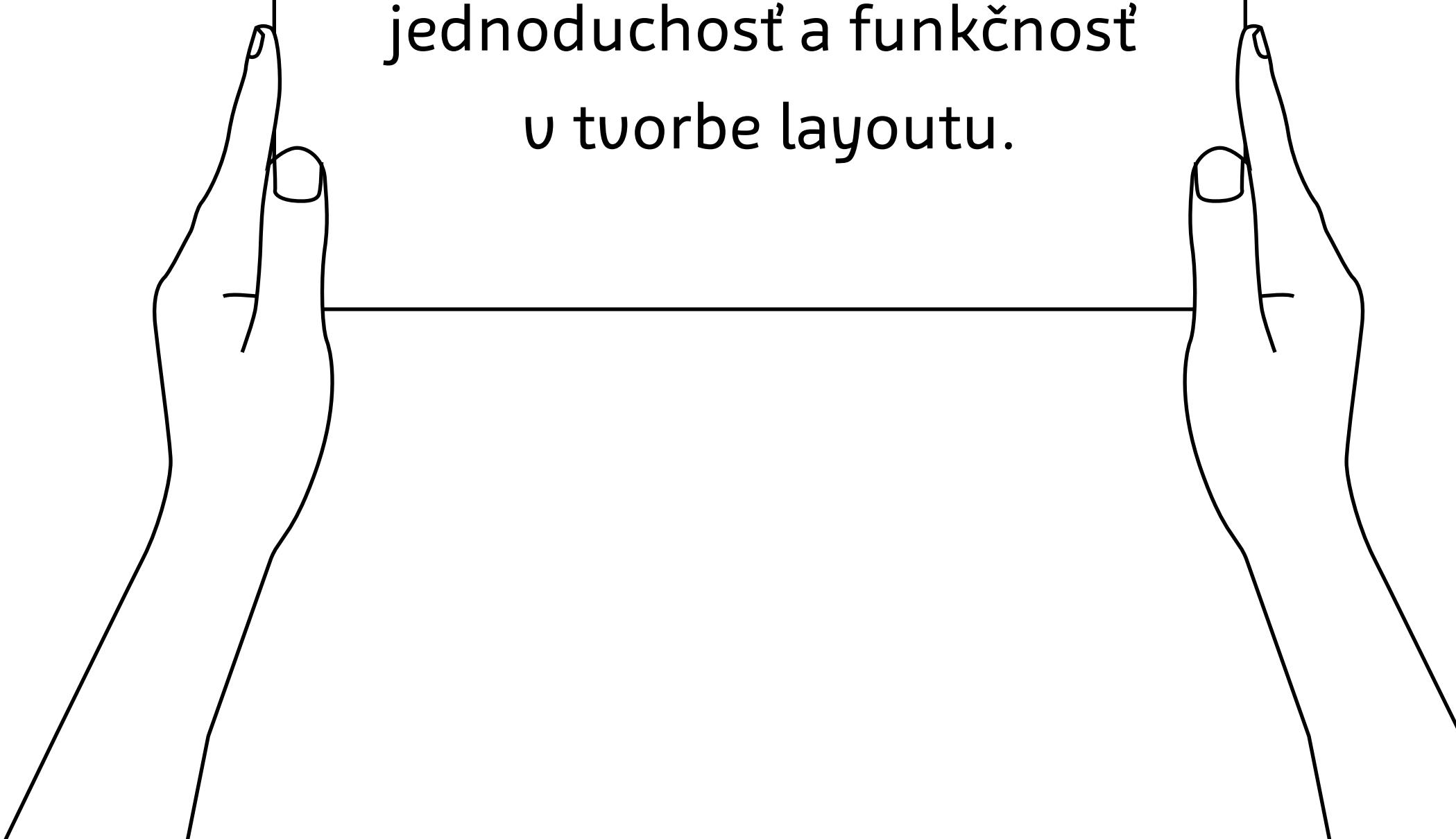


Jan Tschichold (1902—1974)

Jeden z najdôležitejších typografov 20. stor.

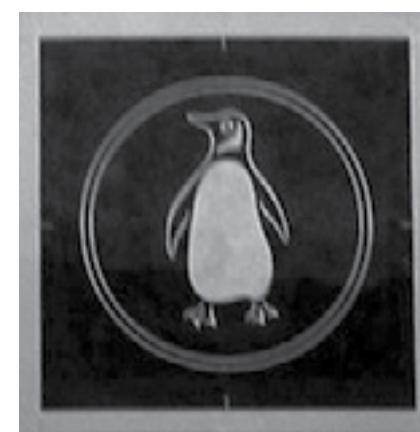
Definoval typografické pravidlá v publikácii

Nouá typografia, kde hlásal jednoduchosť a funkčnosť v tvorbe layoutu.

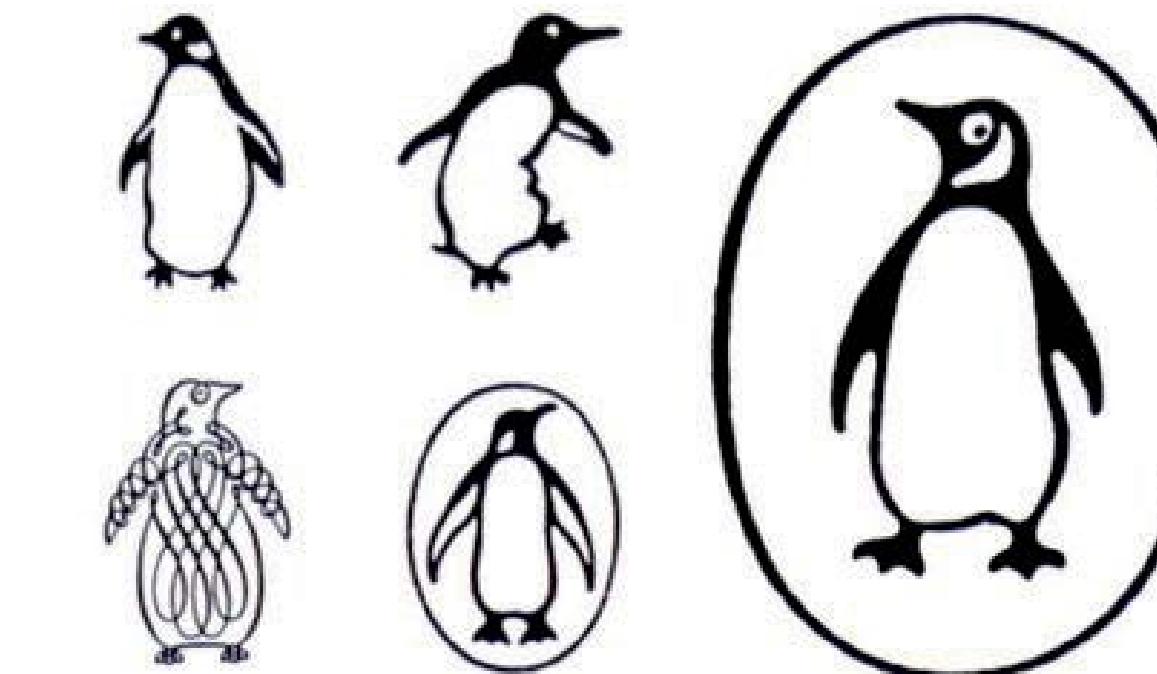
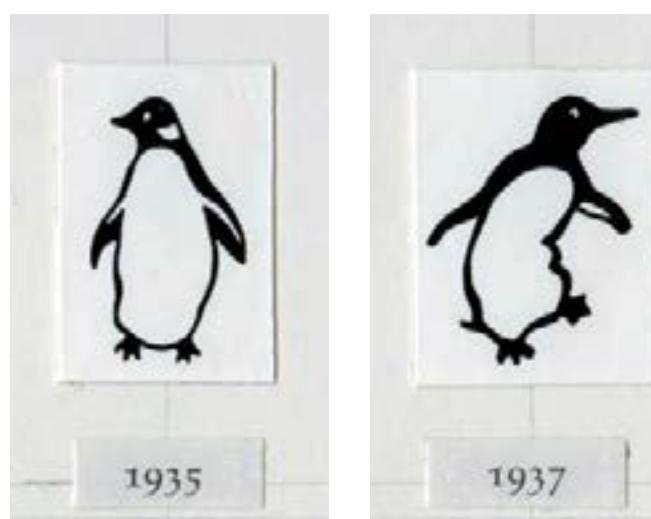


Knižný dizajn

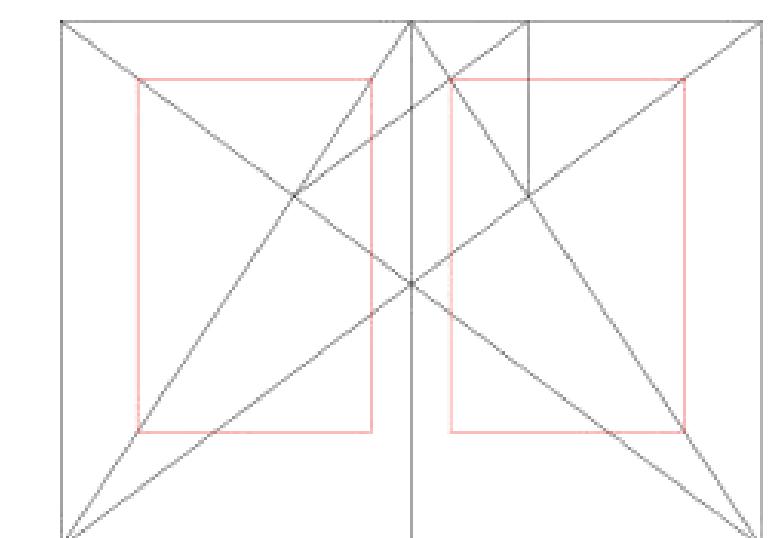
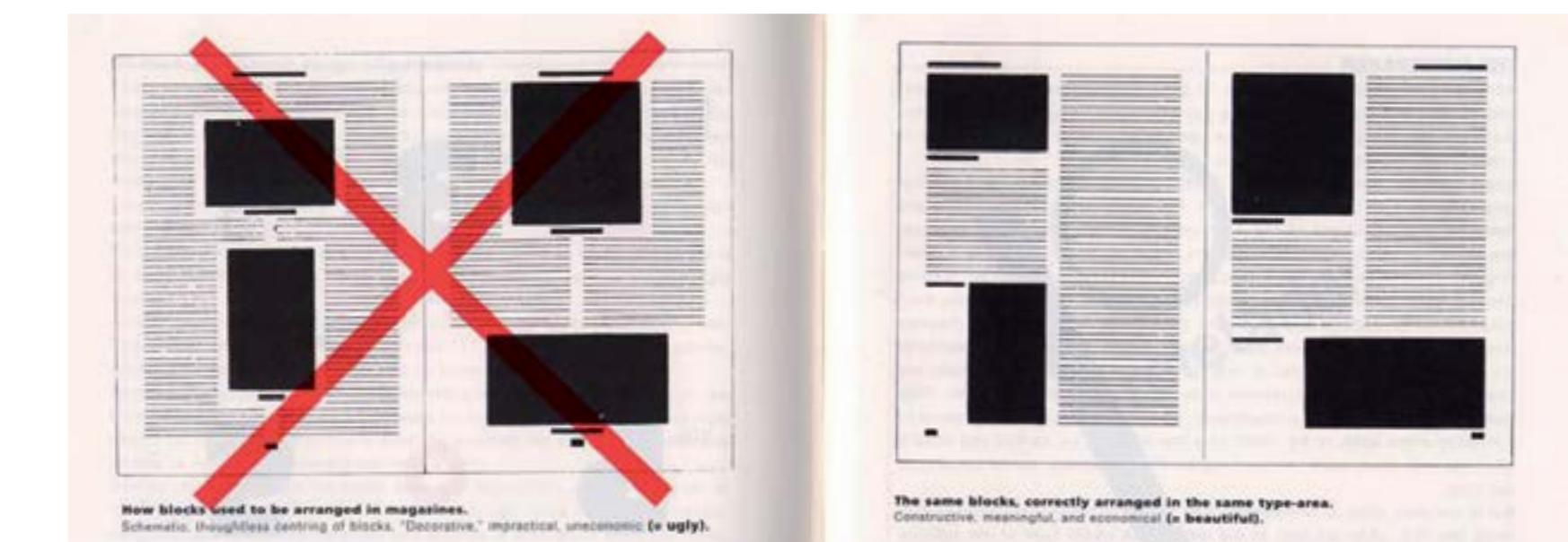
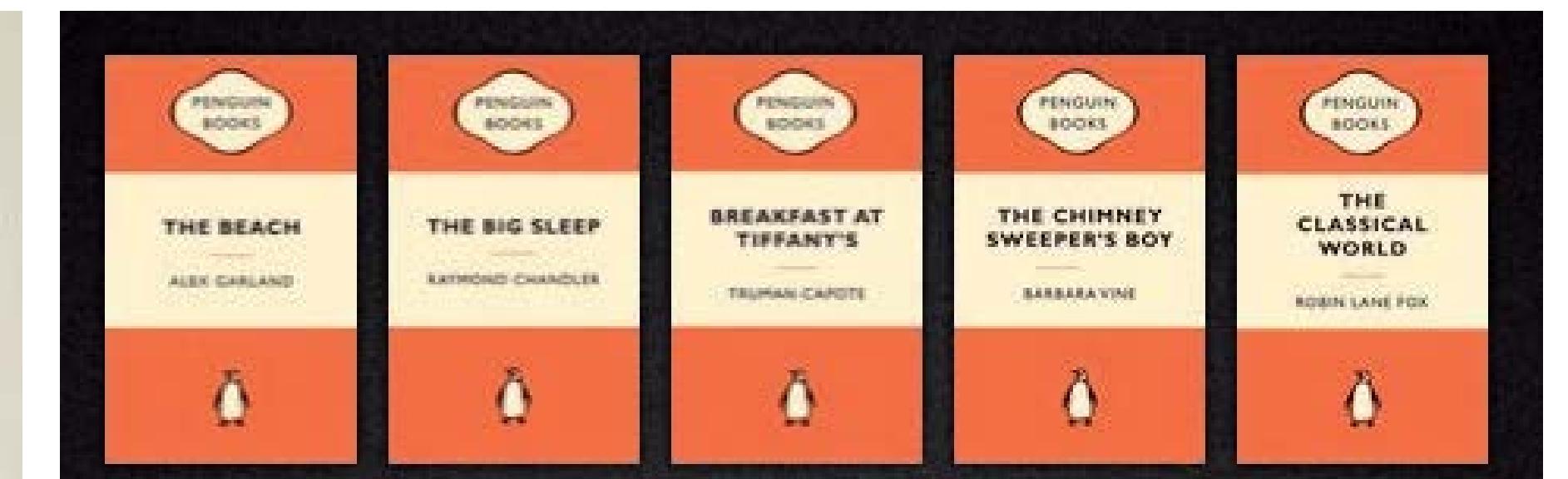
História – Jan Tschichold



Původní značka: autor Edward Young

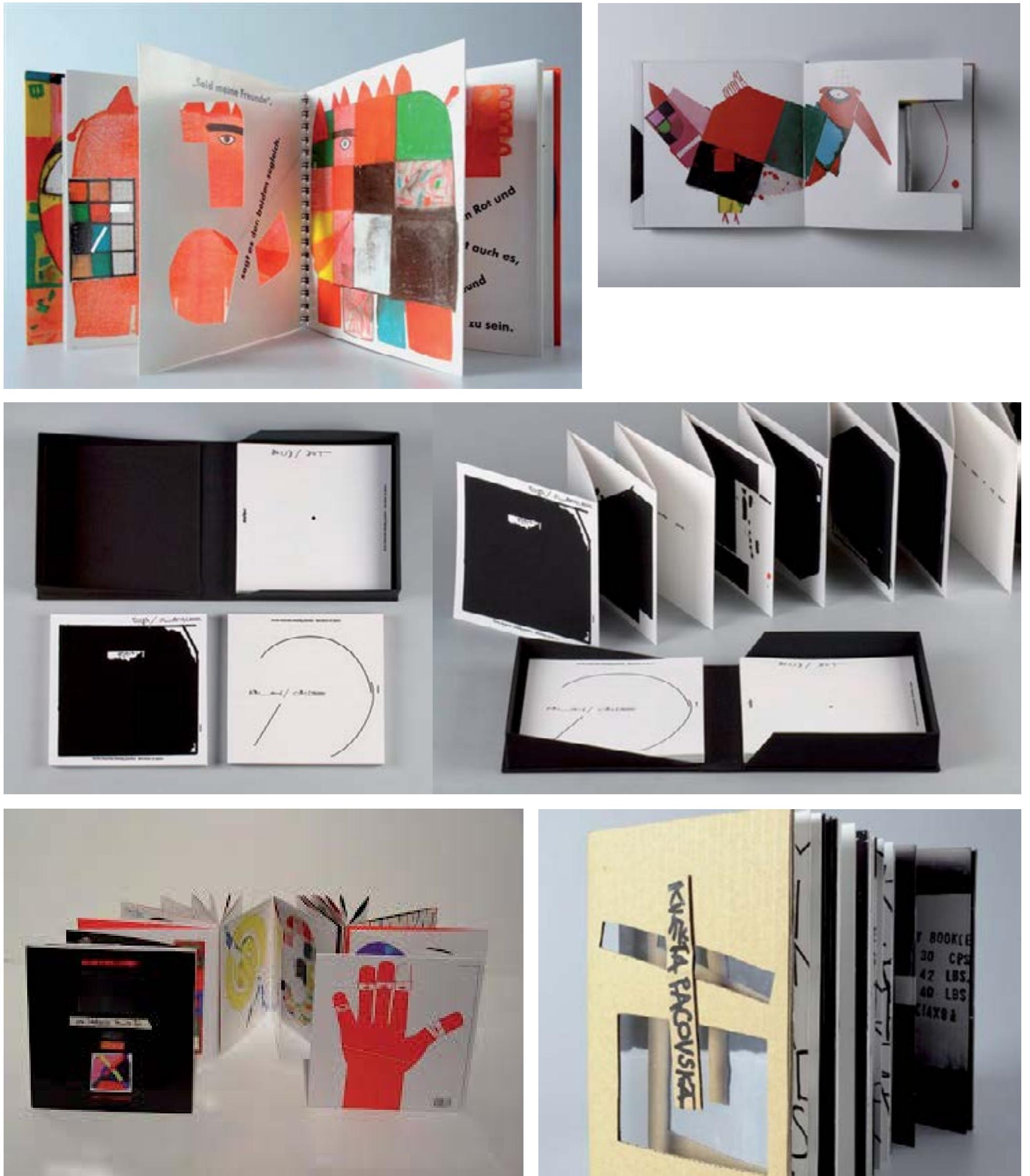
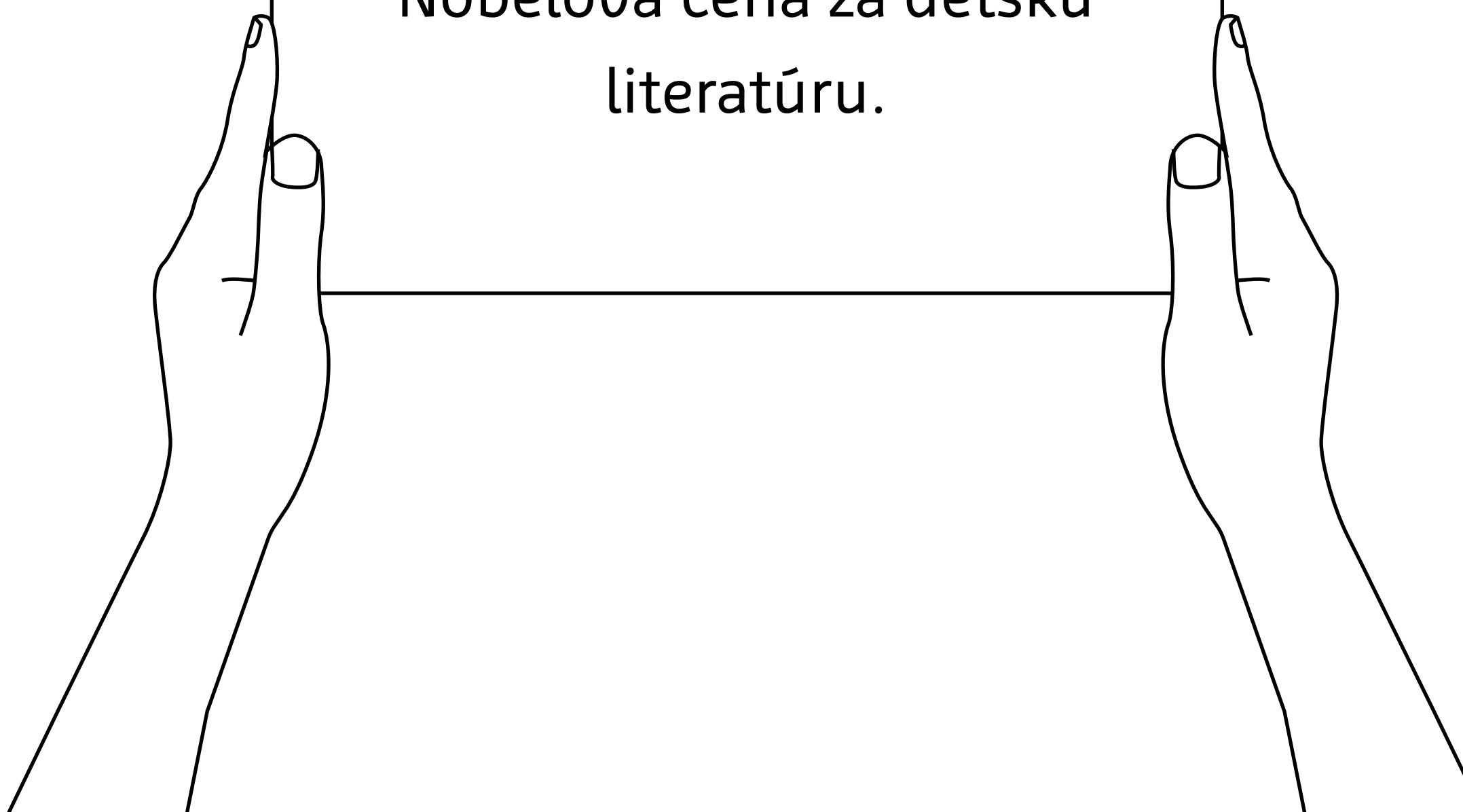


Redesign značky: Jan Tschichold, 1935



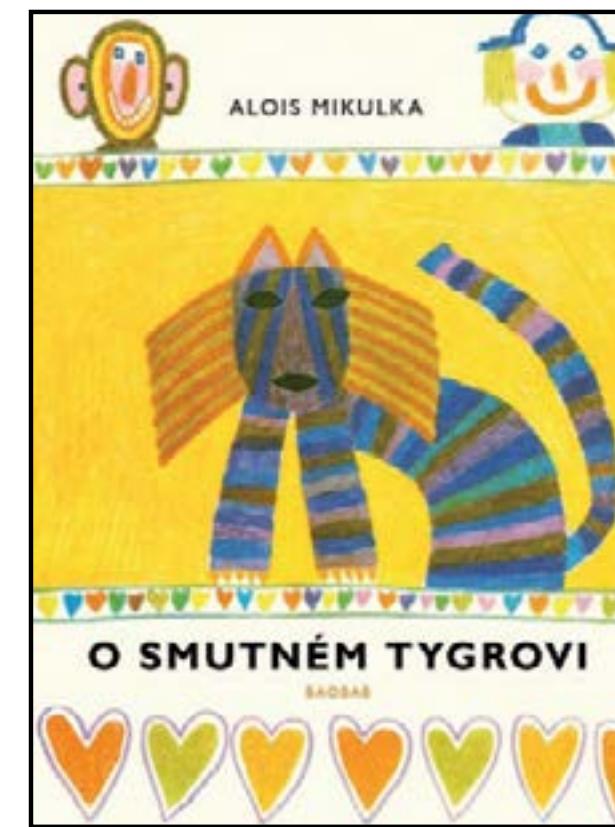
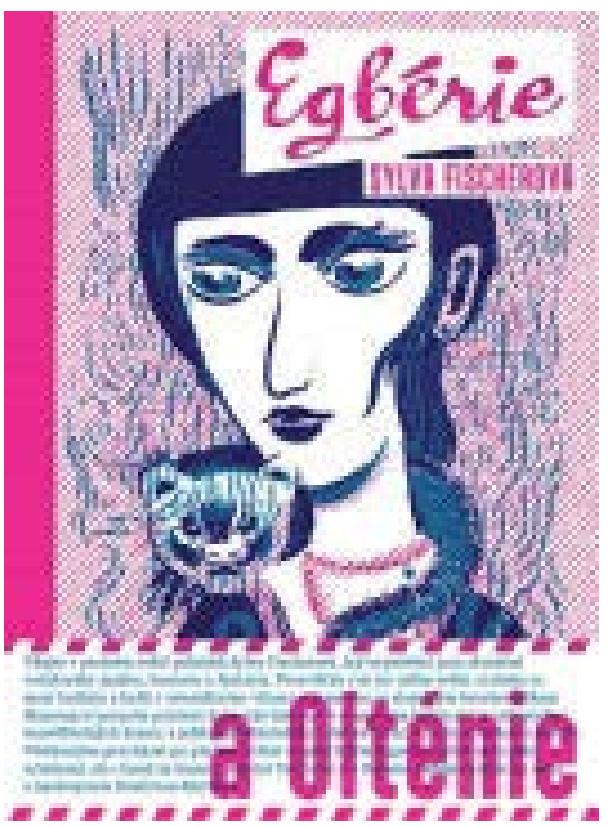
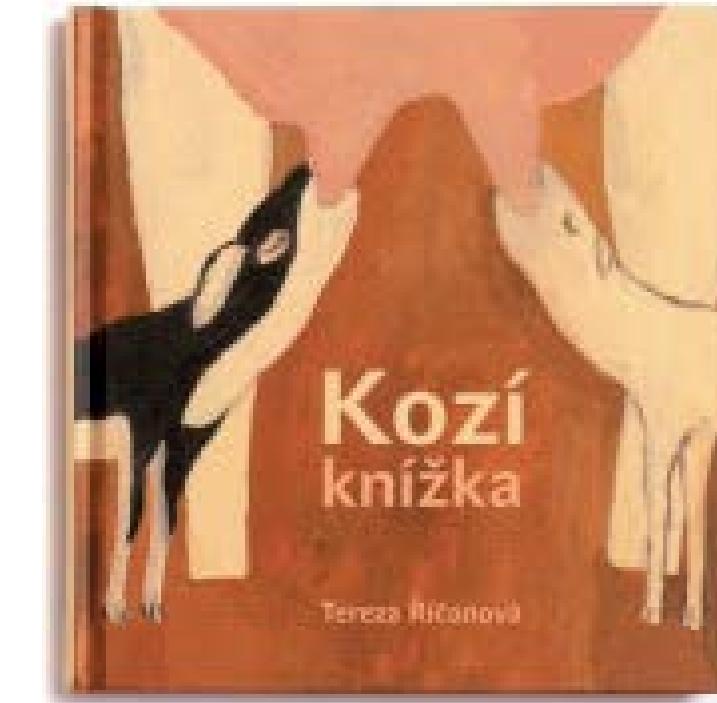
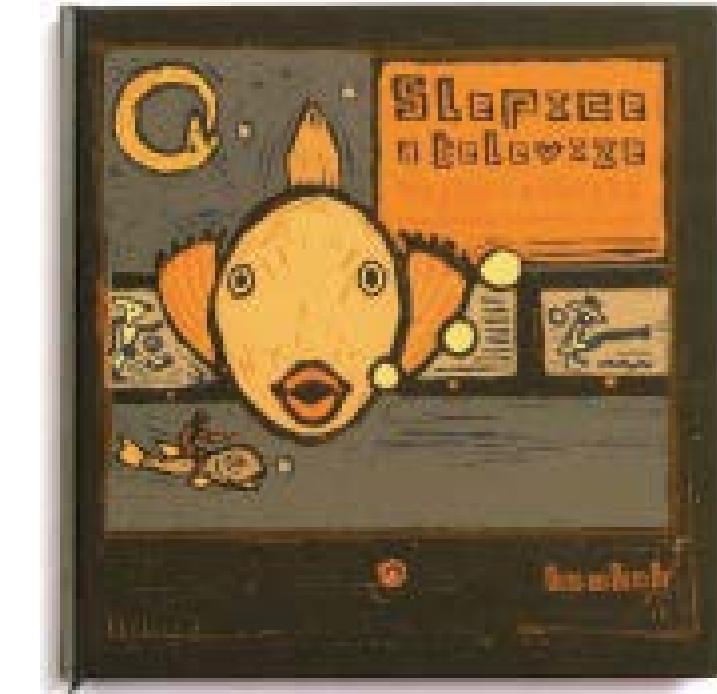
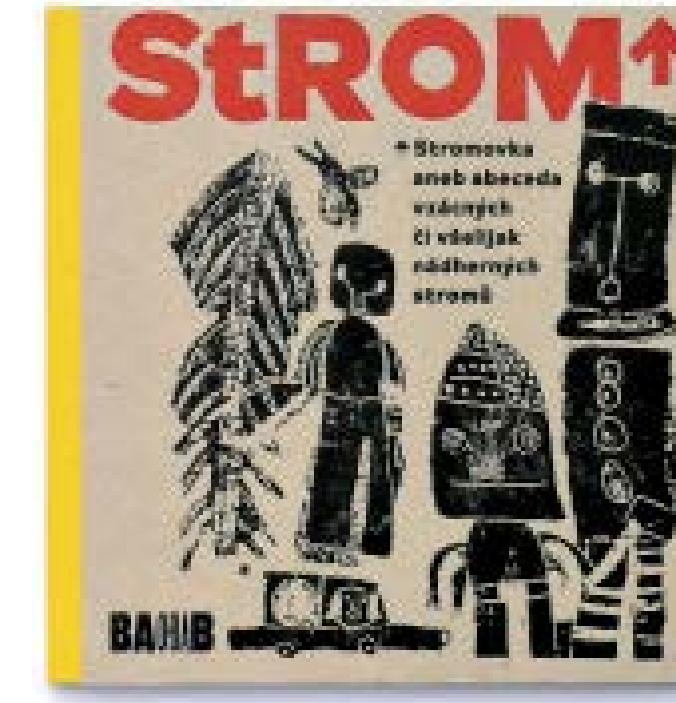
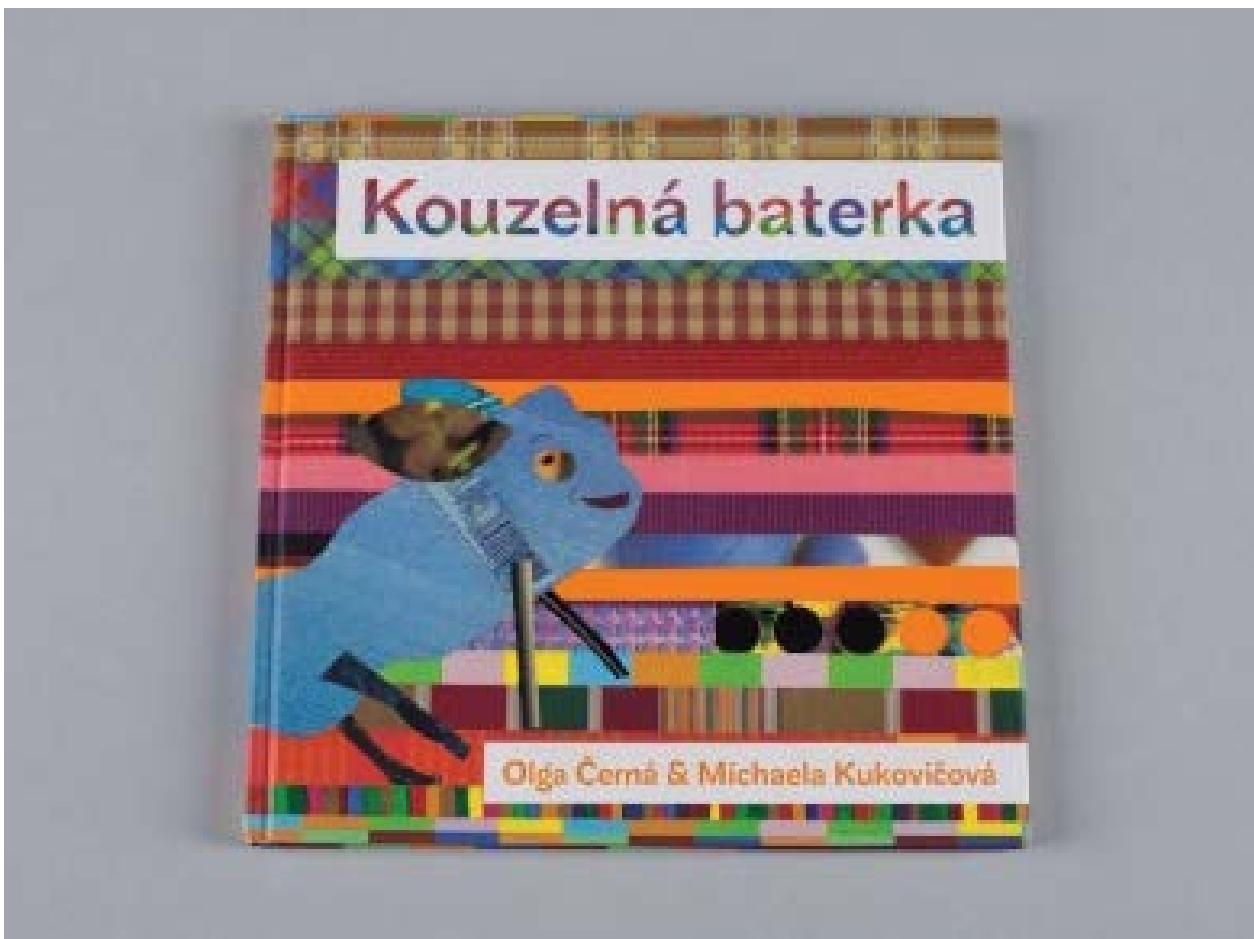
Kučka Pacovská (1928)

Ilustrátorka detských kníh.
V roku 1992 získala Cenu
Hanse Christiana Andersena,
o ktorej sa hovorí, že je to
Nobelova cena za detskú
literatúru.



Knižný dizajn

Ukážky – Detská literatúra



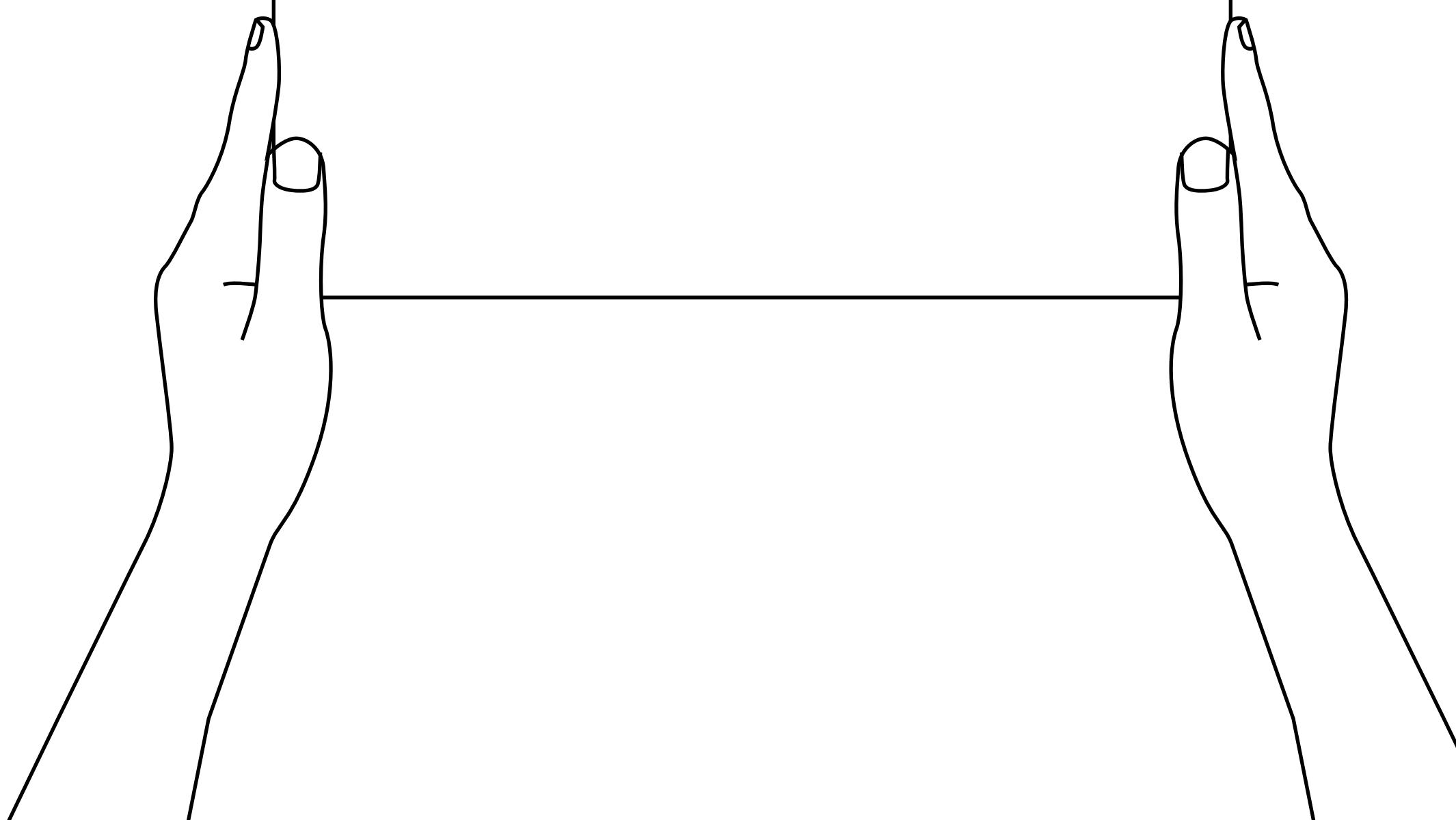
Dětská literatura (Baobab)

Redakčný dizajn

Brožúra

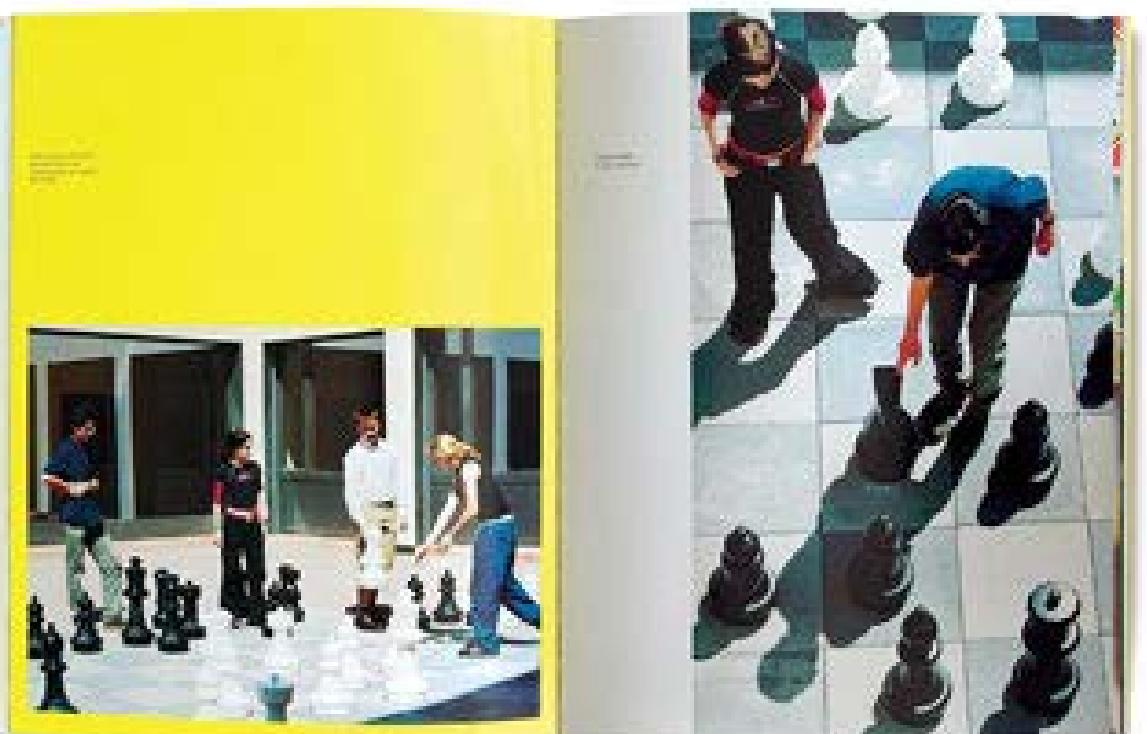
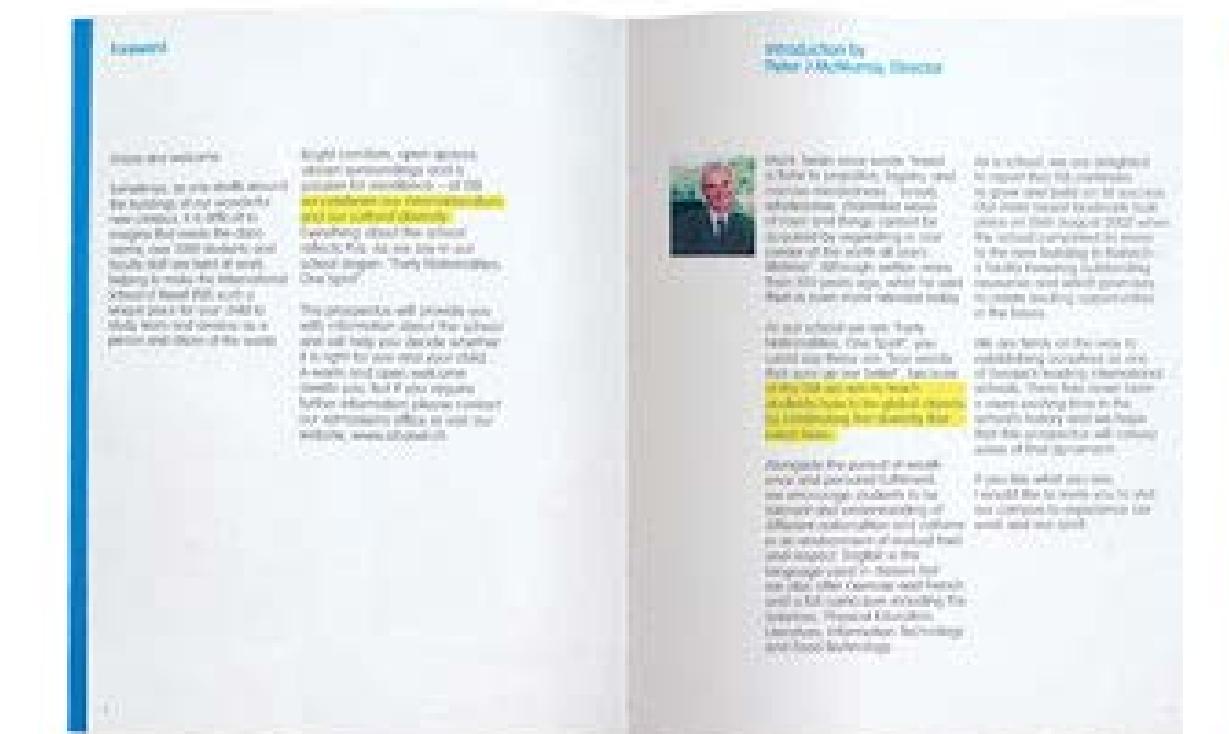
BROŽÚRA

Neperiodické médium menšieho rozsahu. Ide vačšinou o prezentáciu firmy, napr. výročné správy a pod.



Redakčný dizajn

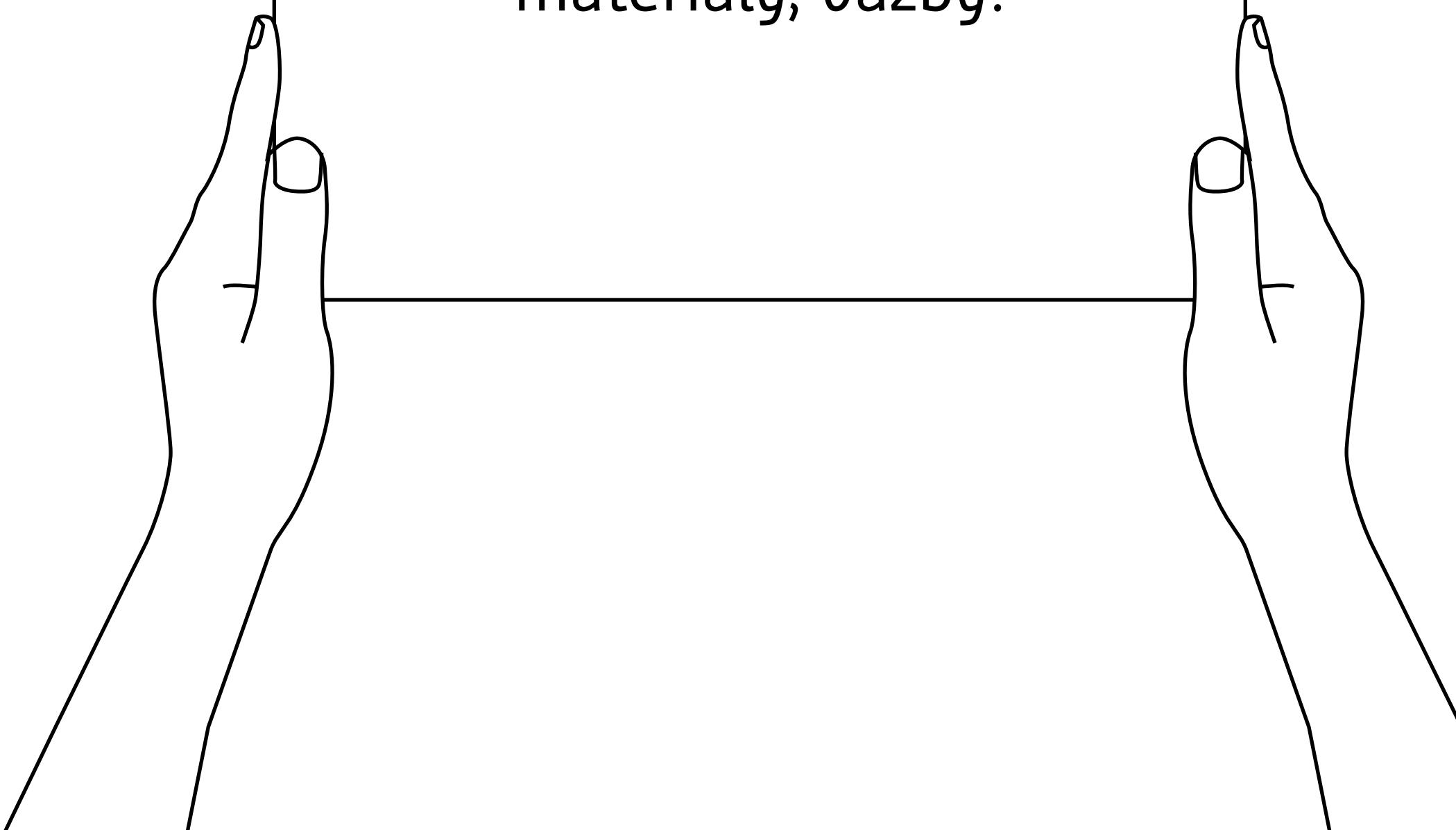
Brožúra

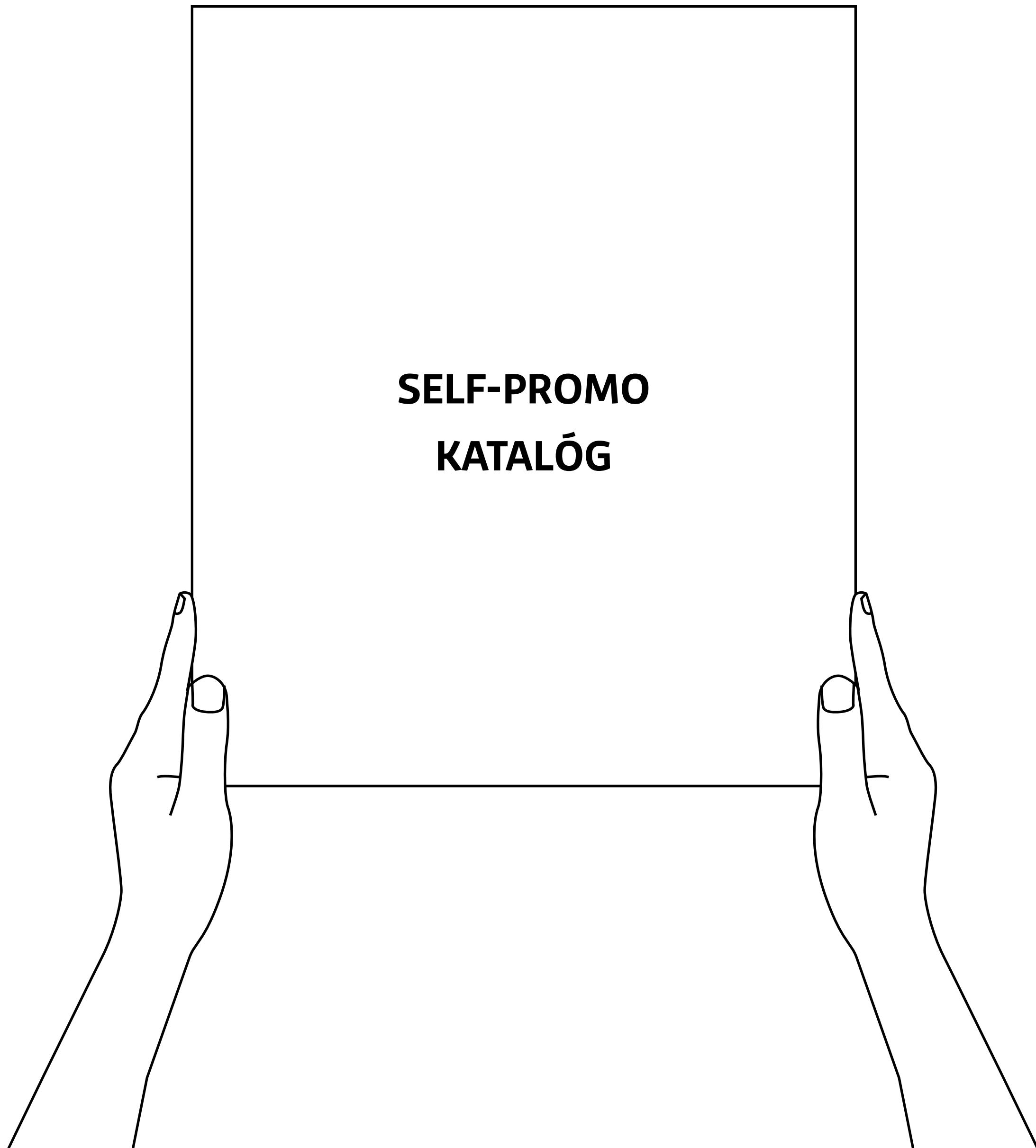


FIREMNÝ KATALÓG

Neperiodické médium
ľubovoľného rozsahu.

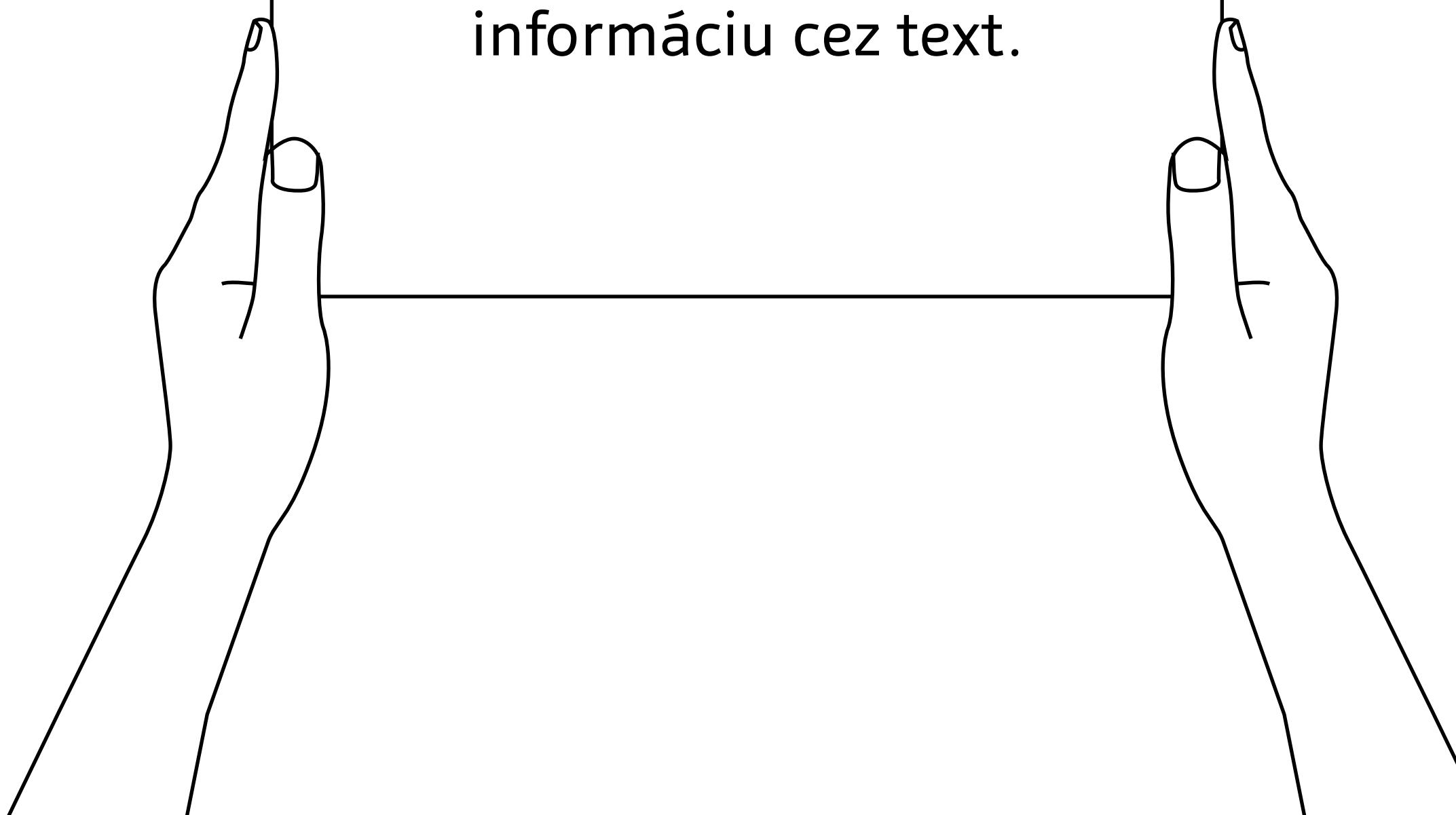
Dizajn môže byť odvážnejší,
prípadne použité rôzne
materiály, väzby.





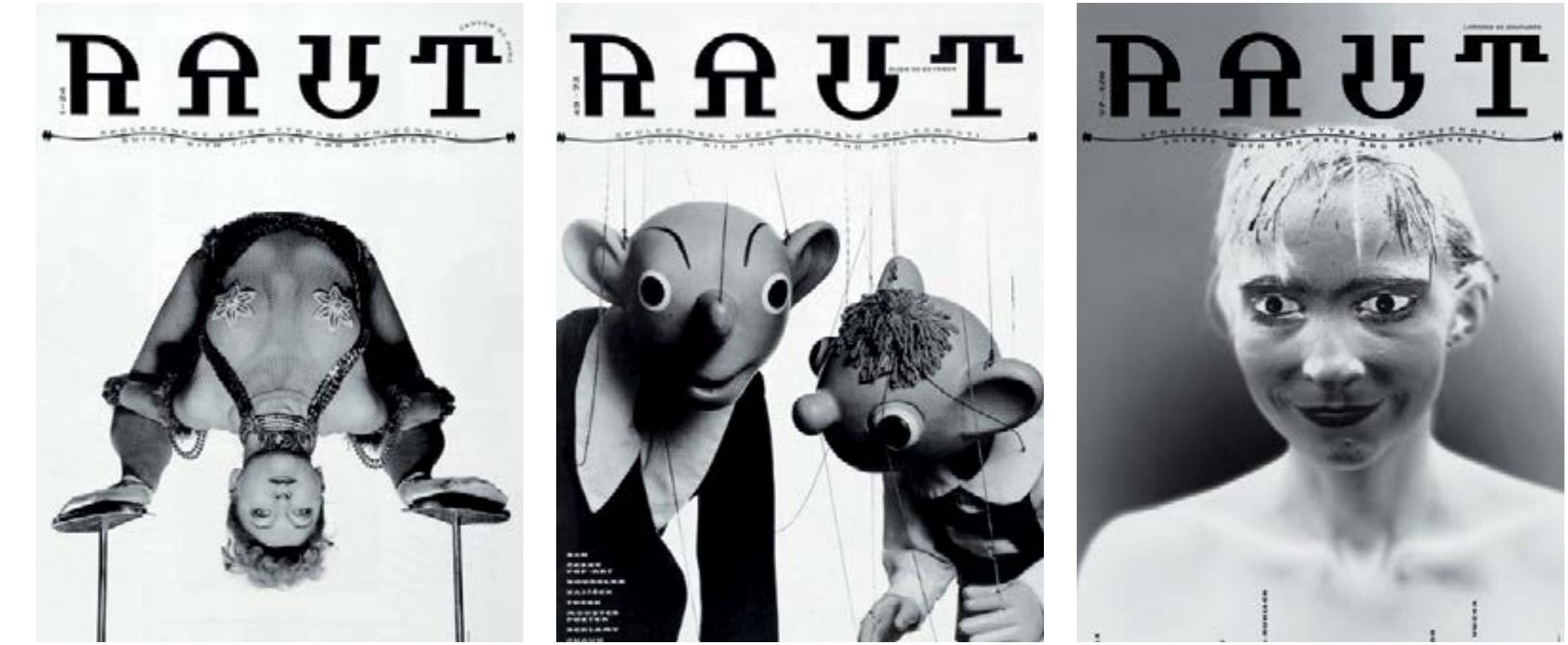
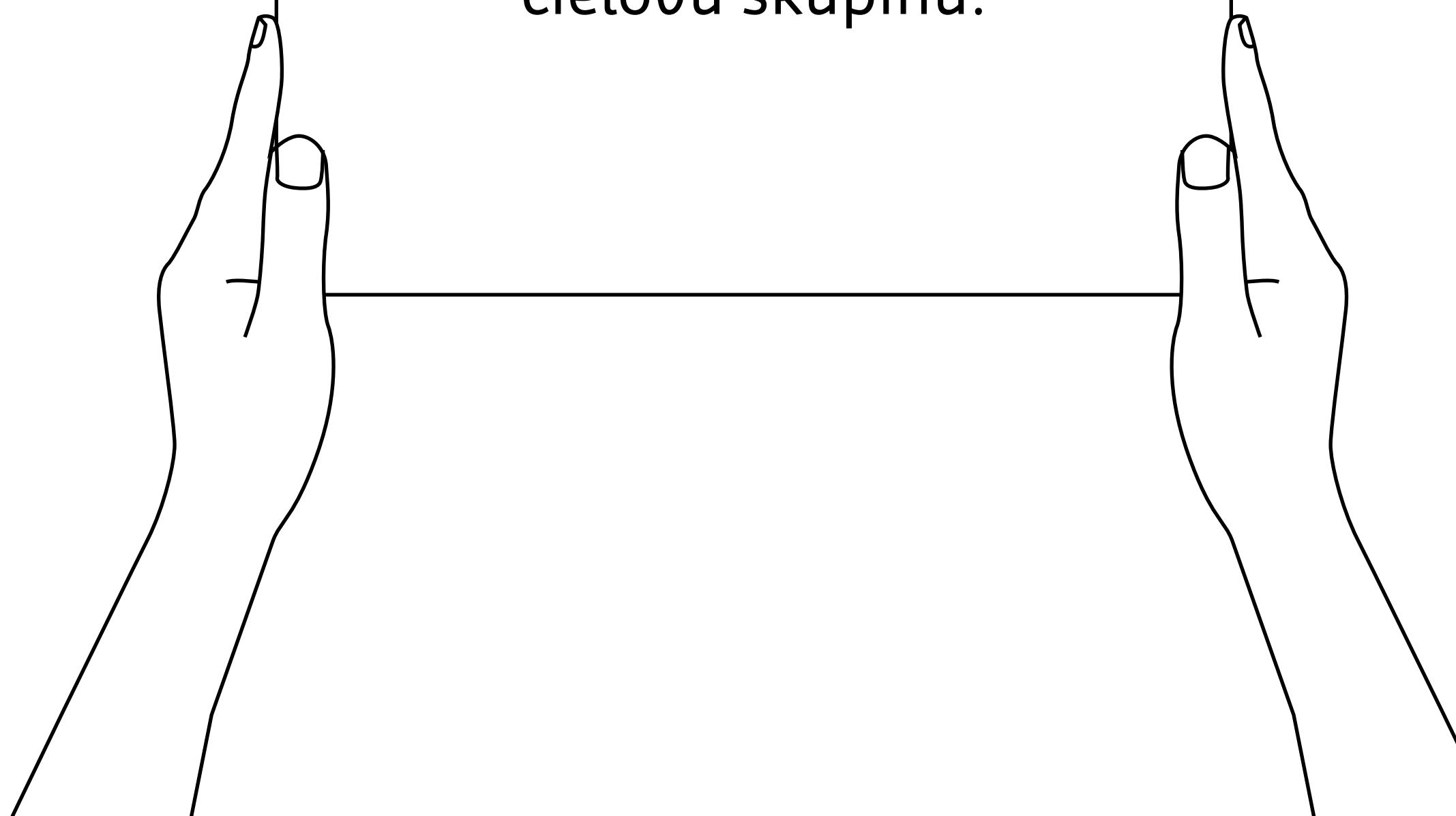
NOVINY

Periodické médium, spája rôzne vizuálne jednotky, ako text, fotografiu, infografiku. Primárne ušak sprostredkúva informáciu cez text.



ČASOPIS

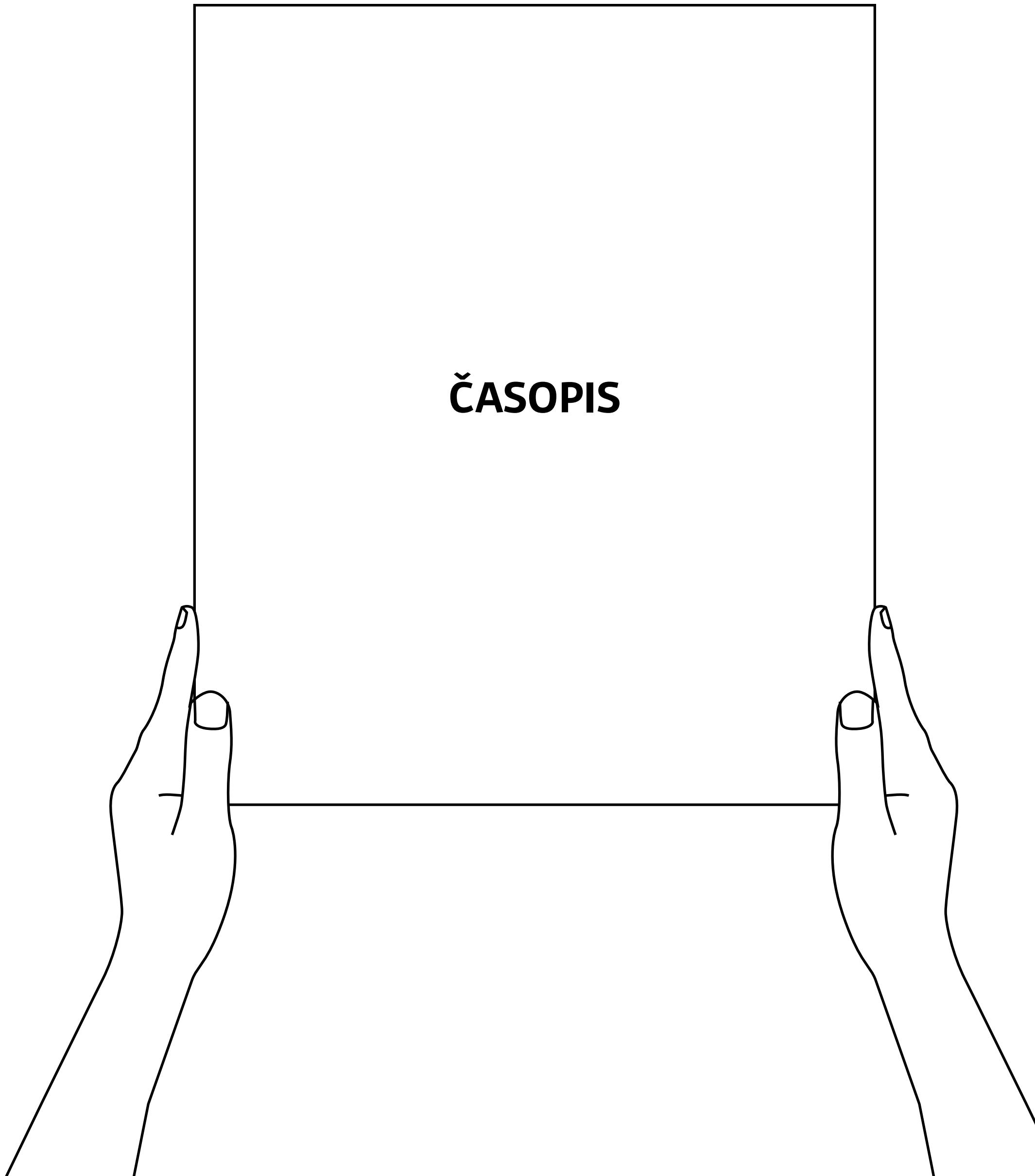
Periodické médium, spája rôzne vizuálne jednotky, ako text, fotografiu, infografiku. Dizajn časopisu sa viaže na cieľovú skupinu.



Raut

Časopis formátu 50 x 70 cm Raut založili Aleš Najbrt a Tono Stano. Časopis predstavoval predovšetkým známe i neznáme osobnosti českej kultúry. Členy aktívnej redakčnej rady boli David Váura, Jaroslav Róna, Michal Cihlář, Jáchym Topol, Blumfeld S. M., Josef Rauwolf a ďalší.

Redakčný dizajn



Živel

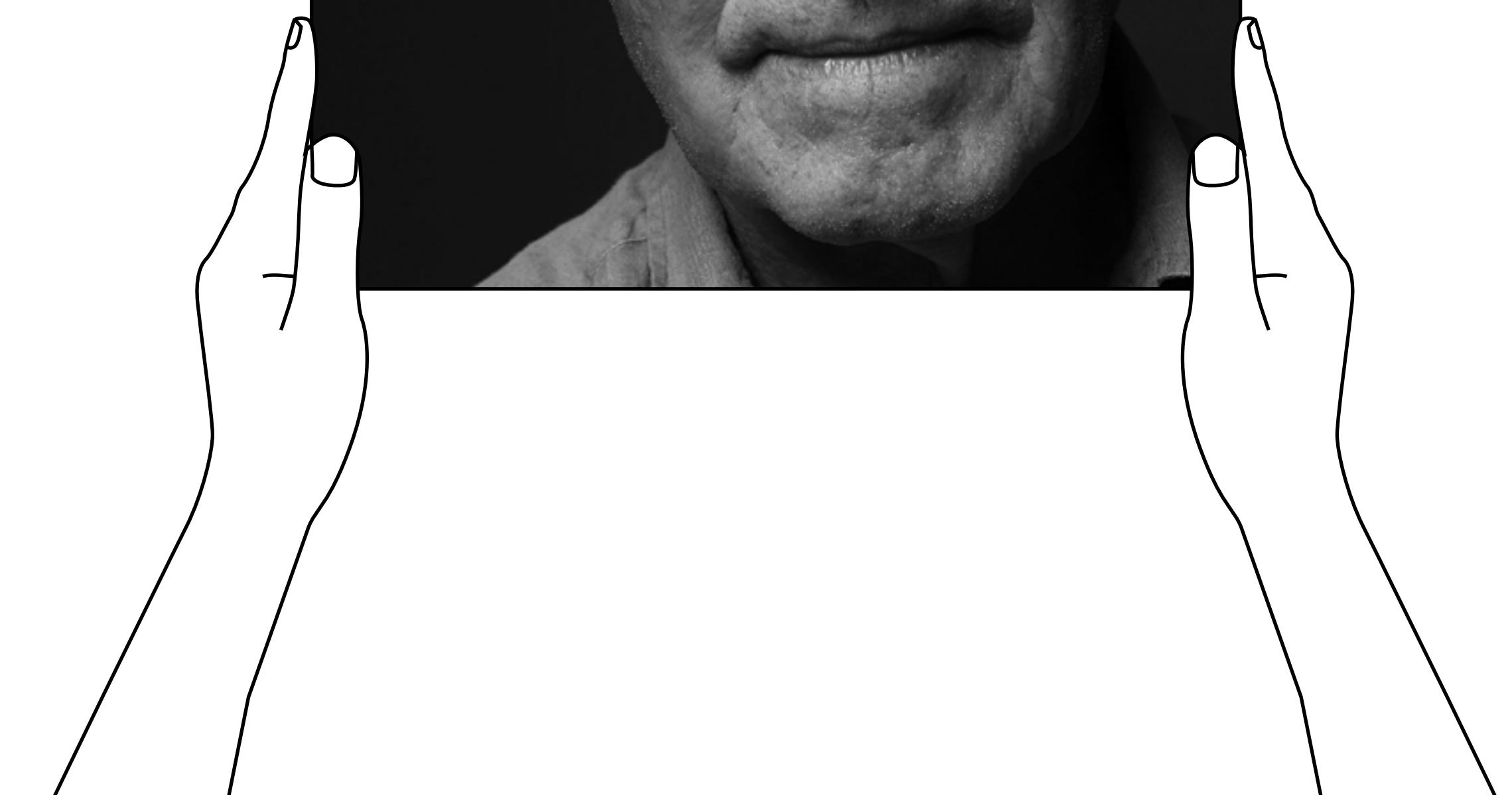
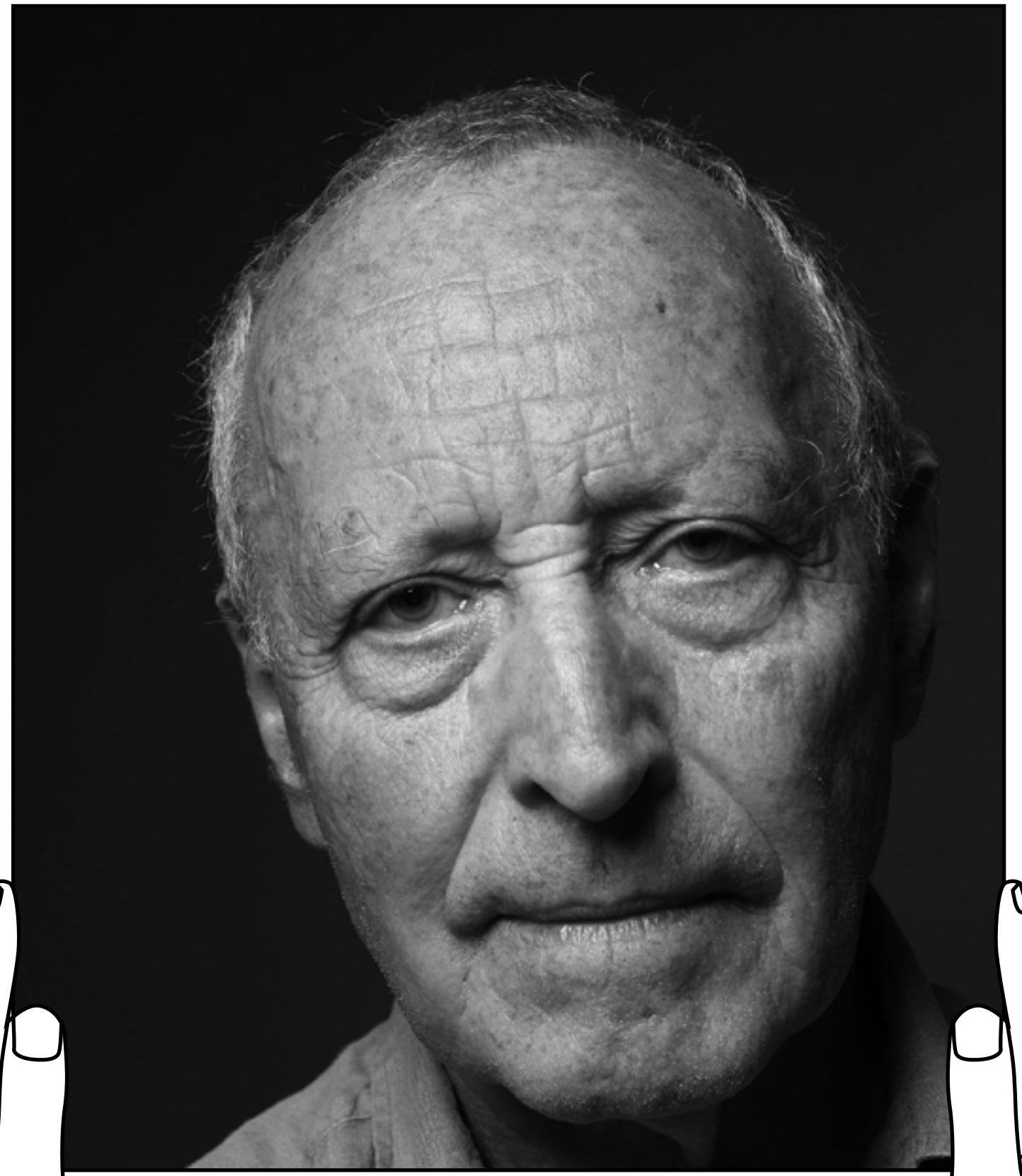
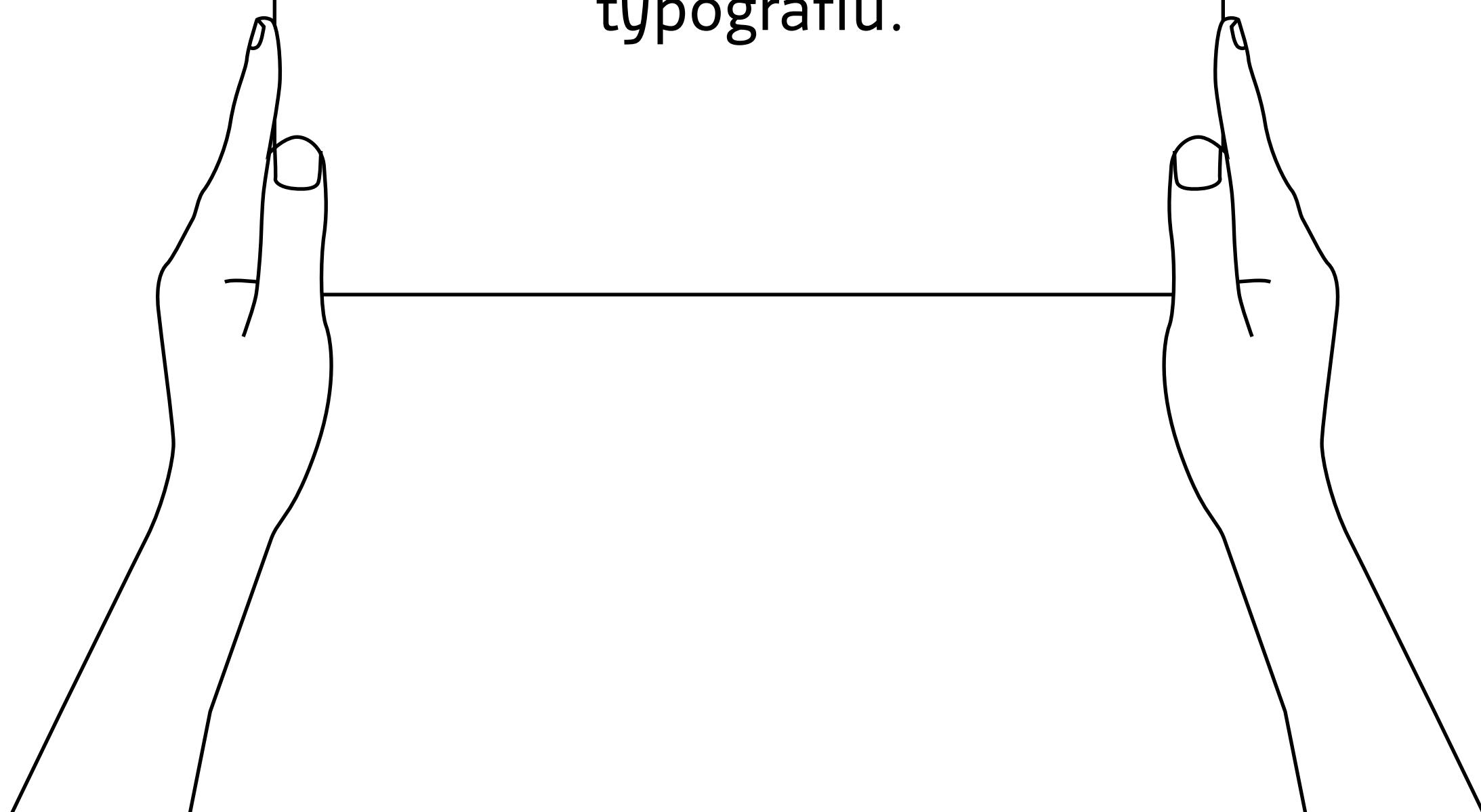
Experimentálny grafický design, neobvyklé vizionárske témy, prirodzene pôsobiace rozhovory a veľmi osobné recenzie robili z časopisu Živel stále neobvyklý zážitok. Začínať v roku 1995 s vlnou novej hudby (príchodom house partys, DJingu, tanečných drog), grafického designu (Apple, Photoshop, 3D, vektorová grafika, digitálna fotografia), životného štýlu pozitívne ovplyvnenému uzníkom a rozšírením počítačov a ich sietí.

Knižný dizajn

Jost Hochuli

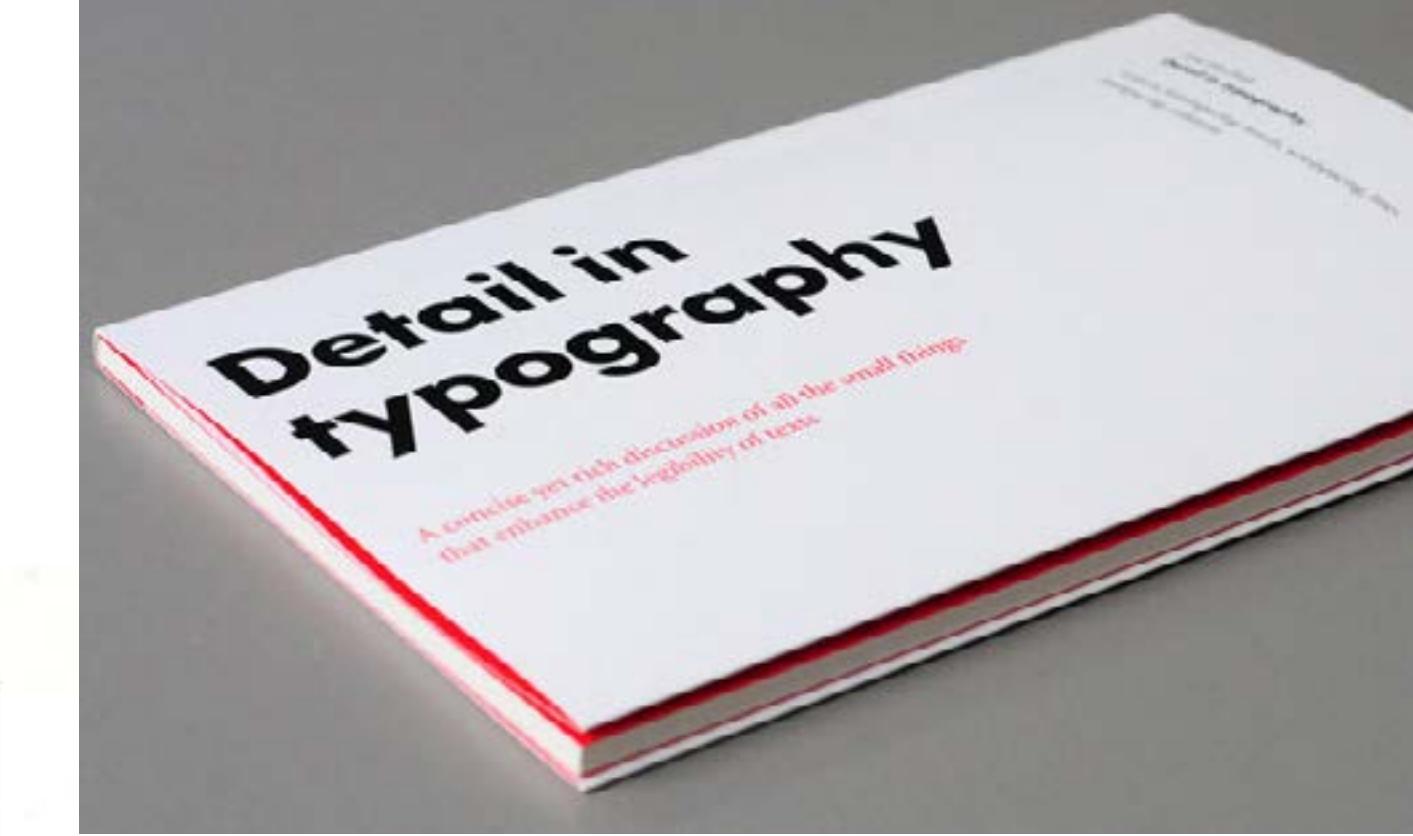
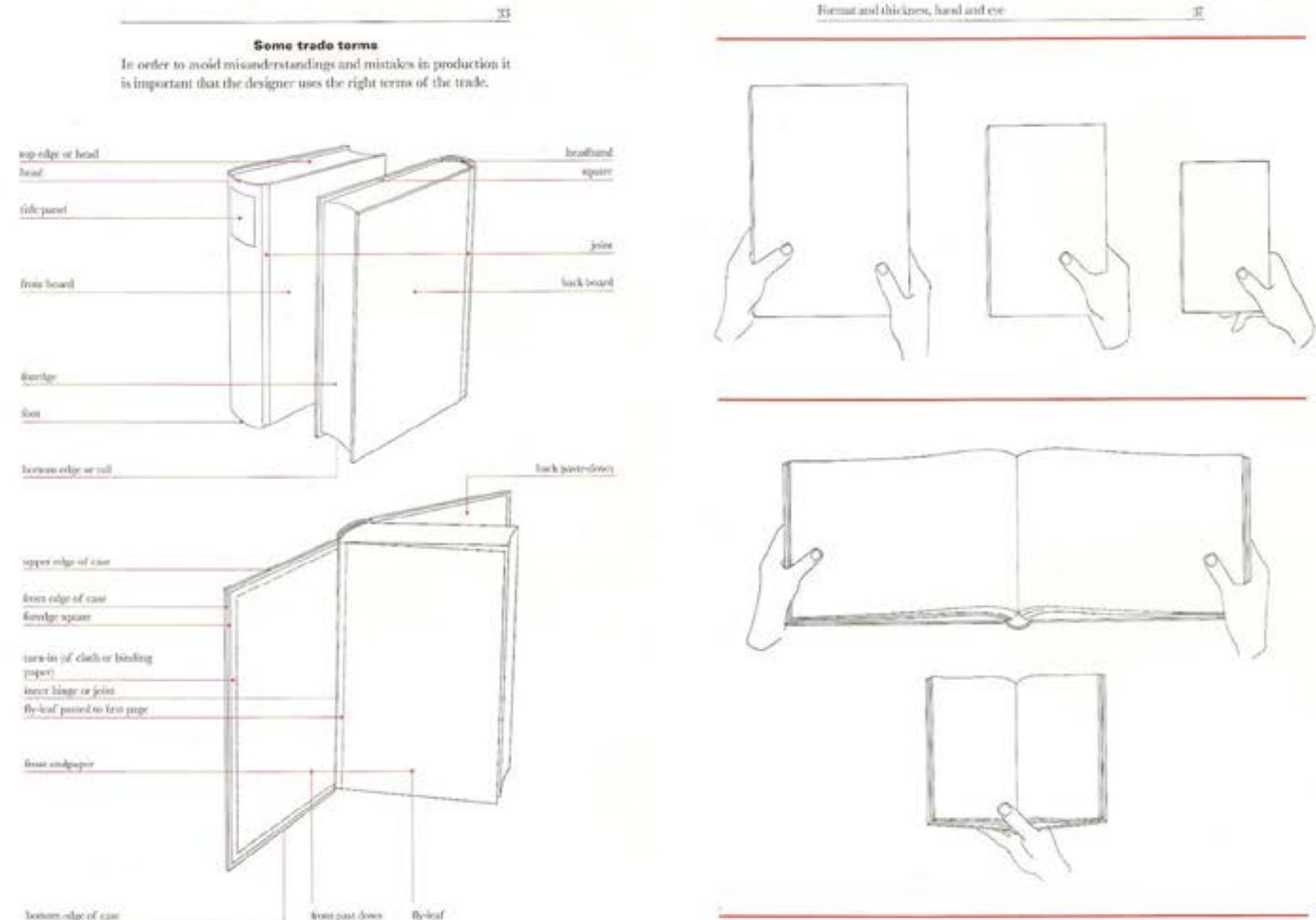
Jost Hochuli (1933)

Švajčiarsky typograf, ktorý sa orientuje na knižný dizajn. Jeho štýl nadvázuje na novú typografiu.



Knižný dizajn

Jost Hochuli



* Jost Hochuli: Detail in typography.
ISBN 9782917855669

<http://editions-b42.com/books/detail-typography/>

* Jost Hochuli: Printed Matter, Mainly Books
ISBN 9782917855669



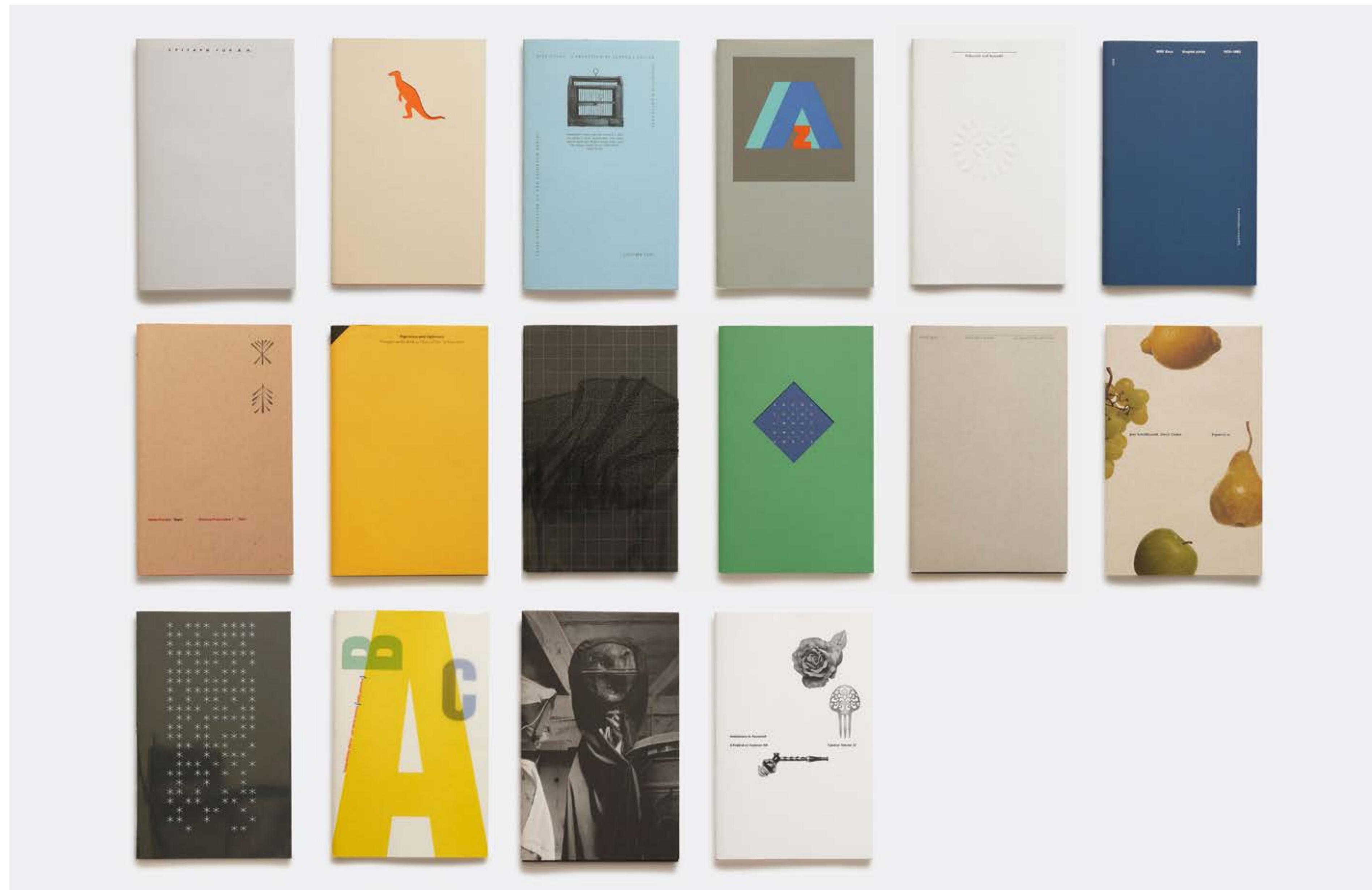
<http://indexgrafik.fr/jost-hochuli/>

Knižný dizajn

Jost Hochuli

Typotron

1983–1998



Knižný dizajn

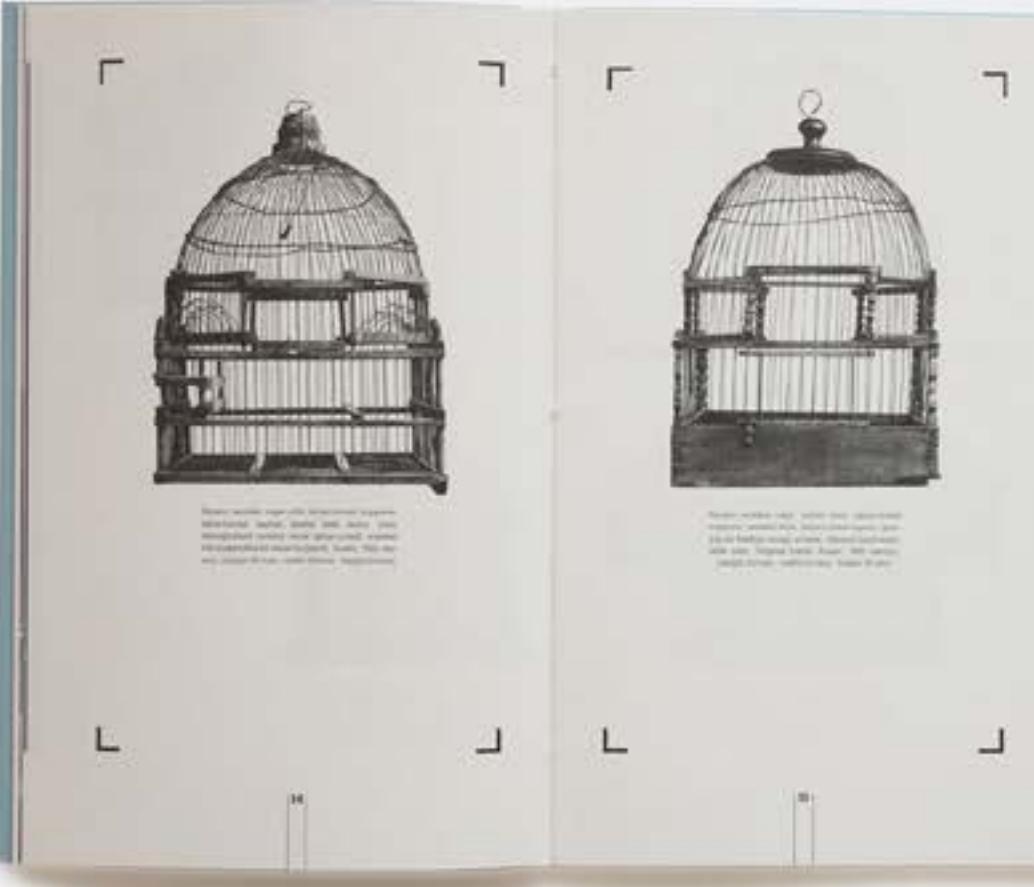
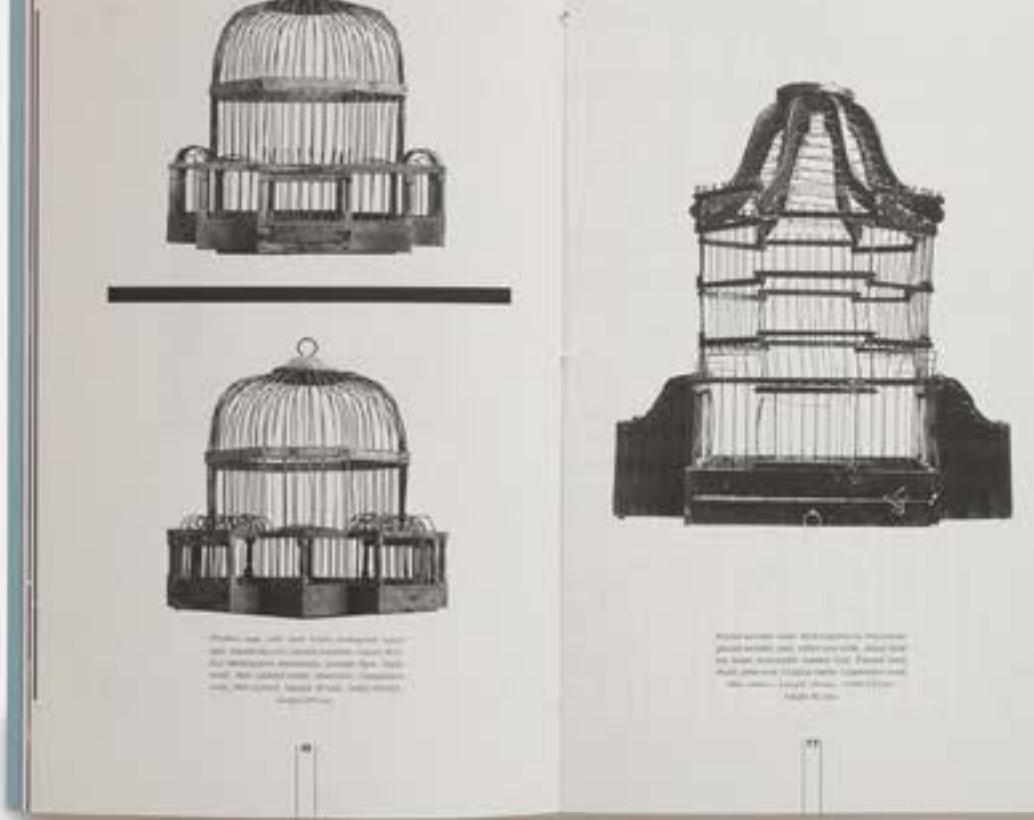
Jost Hochuli



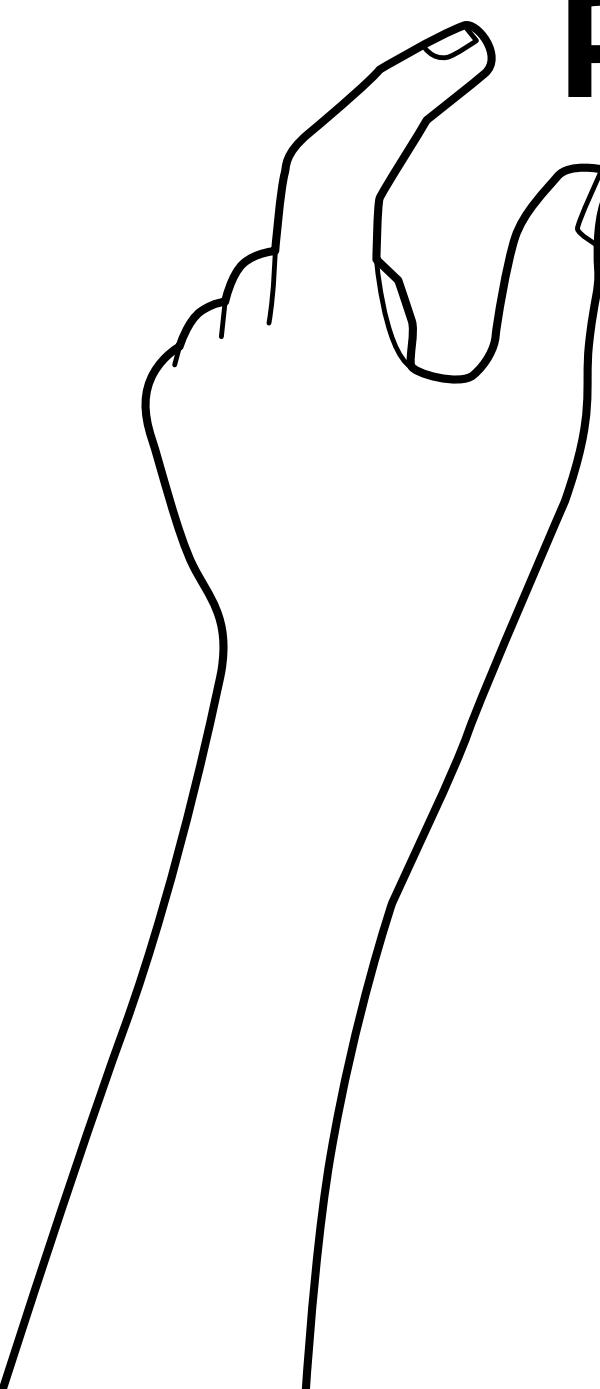


Knižný dizajn

Jost Hochuli
Typotron
1983–1998



Práca s fotografiou



Publikačný dizajn

Práca s fotografiou



Publikačný dizajn

Práca s fotografiou



Publikačný dizajn

Práca s fotografiou

Jost Hochuli

Annäherungen - eine Spurenreise

Mit Gallus und einem Bären ist die Mühlenschlucht in die Geschichtsschreibung zumindest aus schriftlichen Quellen. Was es 1918 nach den Kürmungen einer von panamericinischen Nationen unterstützten Aktion Mühlens-Schlacht gegangen, hätte St.Gallen höchst in der Schlucht einen gut ausgebaute Parkweg und sogar einen Blättergraben – und damit ein ökologisches Problem rote. Einer der eifrigsten Befürworter war Prof. Dr. Oskar Walder (1841-1914), der sich intensiv mit allen Aspekten der Mühlenschlucht auseinander setzte. Mehrere prallgerüttete Ordner, die jetzt in der Kantonsbibliothek (Vaduz) liegen, zeugen von seinem großen Engagement. Für ihn und die anderen Aktionsmitglieder, ausschließlich Männer, war die 1914-15 geschaffene Gallus-Gedenkstätte bei der Talstation der Mühleggbahn erst ein Anfang. Ostschweizer Lokalredakteur Dr. Hermann Baumer (1927-1993) beschreibt die Mühlen in jenem Zeitpunkt wie eine Tetra inegrita, als ein Stück unbekanntes St.Gallen, das sich da wütet zwischen Kloster und Mühllegg findet, bedacht mit der Poesie des Häuslichen, die sich mit der Kraft des Naturlichen, Elementaren verhautert, wie sie Fels und Eis, Raum und Wasser eignet, selbst am gallisch-verzweigten und ebenso verzweigten...

Der Verlust der Häuslichkeit lässt bis heute auf der Mühlenschlucht. Dies mag – oberflächlich – eine Erklärung dafür sein, dass sie in den meisten Stadtschreibungen und Stadtgeschichten nur am Rande vorkommt. Richtigkeits scheint die Überzeugung, dass sich fruchtbare Choronen seien jenseit von Wett (Vadian) im 16. Jahrhundert Bernhard Hartmann im 16. Jahrhundert oder Georg Leonhard Hartmann im 19. Jahr-

bauern eben für die Wasserversorgung und die Mühlen interessierten, als für landwirtschaftliche Schönheit oder Ursprünglichkeit. Bis gegen Ende des 20. Jahrhunderts hat sich daran wenig geändert. Heute kann eine Bewunderung für die Mühllegg, kann, die als technisch modern gilt, Gemüsefelder und seine Mitarbeiter erwähnen die Schlucht in ihrer 1916 erschienenen Heimatkunde nur an wenigen Stellen.

Gedanken gilt für den von Dr. E. Schmid 1929 aufgelegten Beitrag zur Stadtgeographie der Schweiz. Er wird zwar – doch ohne in die Tiefe zu gehen – auf einige Aspekte der Mühlen hin: die Mühlen, das Wasser, die Weiber, die Gelehrte. Trocken erklärt Schmid, warum die Mühlen in einer Bandage geriet: 1924 kam es zum Bau der Straße über Blöch. Von dieser Zeit an waren die Bewohner von St. Georgen nicht mehr erinnert auf den Weg durch das Mühlental angewiesen. Ganz fehlt die Schlucht in keinem erhaltenen Buch über die Stadt, nicht in Beschreibungen von Ortsbildern und Baudenkmälern, von St.Galler Quartieren oder der Stadtvorarlberg im 19. Jahrhundert. Doch wird dabei die Schlucht im schwärmenden Weise wie wirklich lebendig.

Die Heimatkundliche Schreiberei der Stadt St.Gallen aus dem vergangenen Jahrtausend bringt bis 1910 wenig Aufschluss. Die Verfasser und Verfasserinnen von Stadt St.Gallen widmeten der Mühlenschlucht mehrere Seiten. Indes: Gewöhnlich wird sie auch hier nicht umfassend, noch mit der Bezeichnung etwa wie im Prospekt (1958) der «Aktions Mühlens-Schlacht». Zudem findet sich hier noch ein Rest einer mittelalterlichen Naturlandschaft mit Wasserfällen und einem fischreichen Gunzen; interessante Pflanzen, Gesteine und geologischen Phänomene; einer Natur-Felsabriete und einer Nagelfluhwand mit den Spuren

des Steinach beeindruckt in Dr. Otto Heine am Rhine in seinem Bildband von 1902: Durch eine tiefliegende Schlucht, welche auf beiden Seiten viele Felsschlüsse besitzt, stürzt sie zur Thalsoote nieder, auf welcher die Stadt liegt; ja sie höllt sich dort [...] mittels eines Wasserfalls, der bei grosser Wetterung heissende im passiert wird, nach einer weiteren Vertiefung hin. Eine schöne Beschreibung stammt von Peter Schmid veröffentlicht 1881: Ein kleiner Berggraben, das nicht weit von der Stadt entspringt, und mit bey schnellen Schneeschmelzen und starken Regengüssen mäandrierend sich über die Felsen von Stadt zu Stadt herabschüttet. Der Weg an diesem Bach herauf ist steil und wild. Die Felsen sind Nagelfluh. Im Badeort, Aussgabe 1881, wird auf die unterirdische Drahtseilbahn durch die schluchtende Mühlenschlucht hingewiesen. Darauf be-

Wasserfall am Mühlbach

Ein Naturdenkmal am kleinen Entwässerungs-kanal, ausgewaschener weisser Sandsteinblock, spülte sich vom Bach. Imposanter als Naturstein vor Jahrzehnten.

Wasserfall am Mühlbach

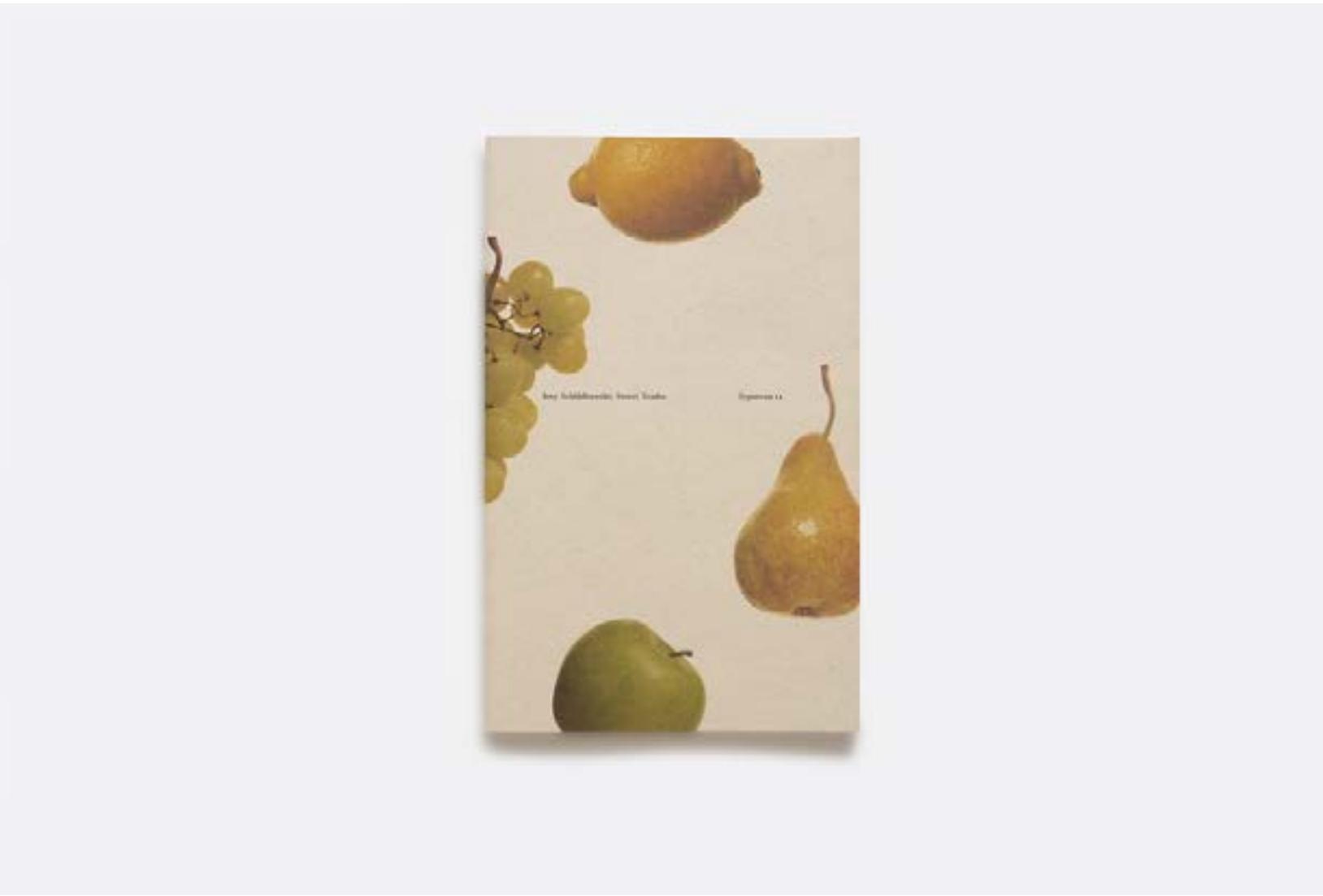
Wasserfall am Mühlbach



Publikačný dizajn

Práca s fotografiou

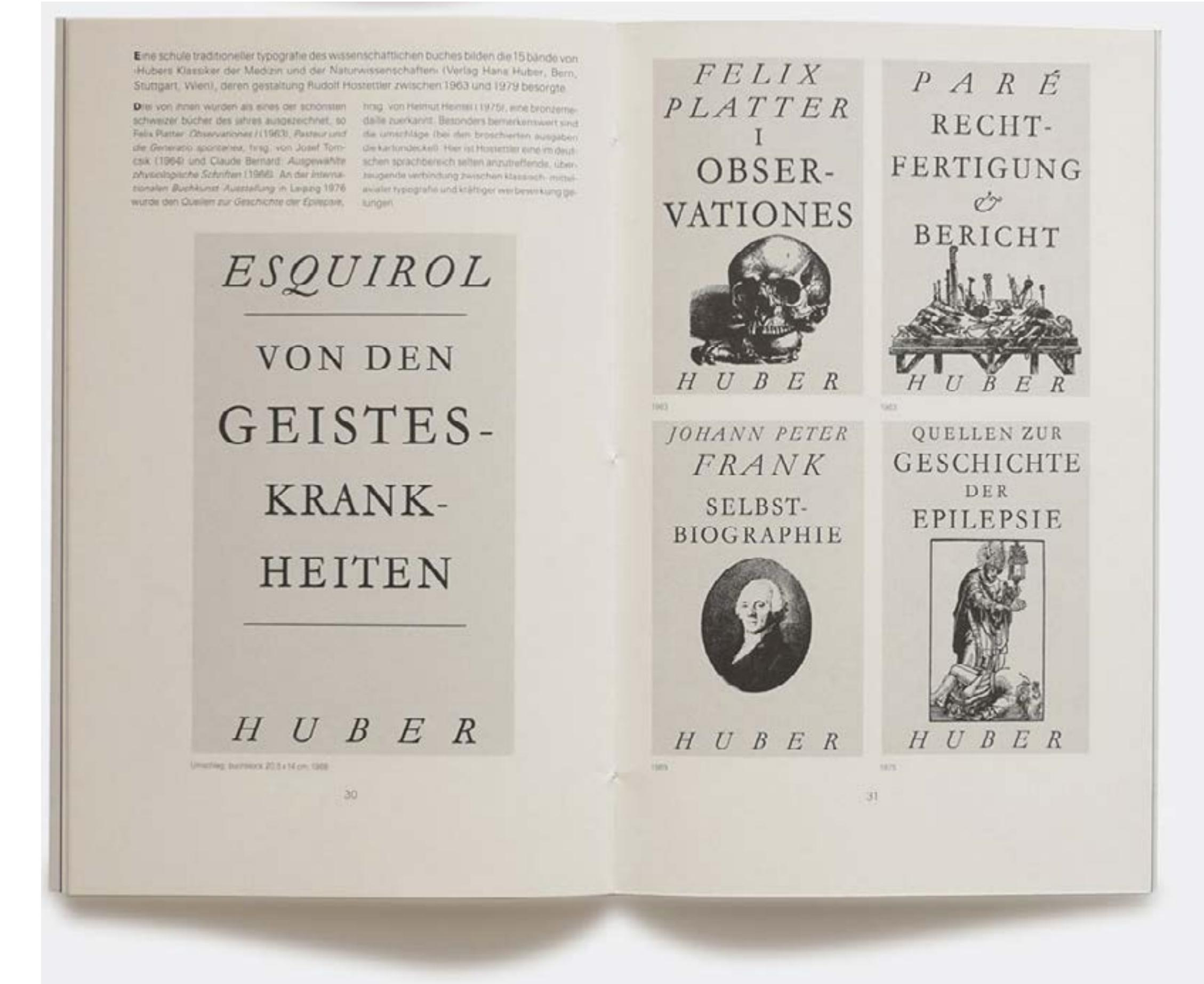
Jost Hochuli



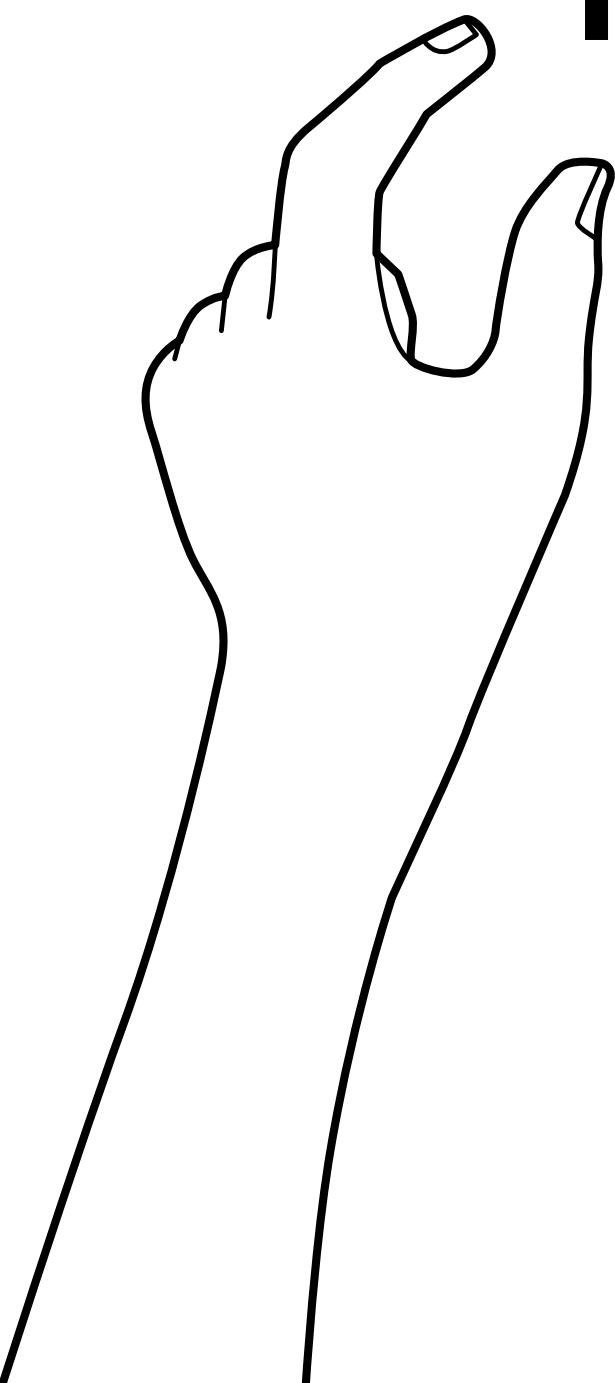
Publikačný dizajn

Práca s fotografiou

Jost Hochuli



Typografia a fotografia



Publikačný dizajn
Typografia a fotografia



D

David Bailey
Chasing Rainbows

F



Publikačný dizajn

Typografia a fotografia



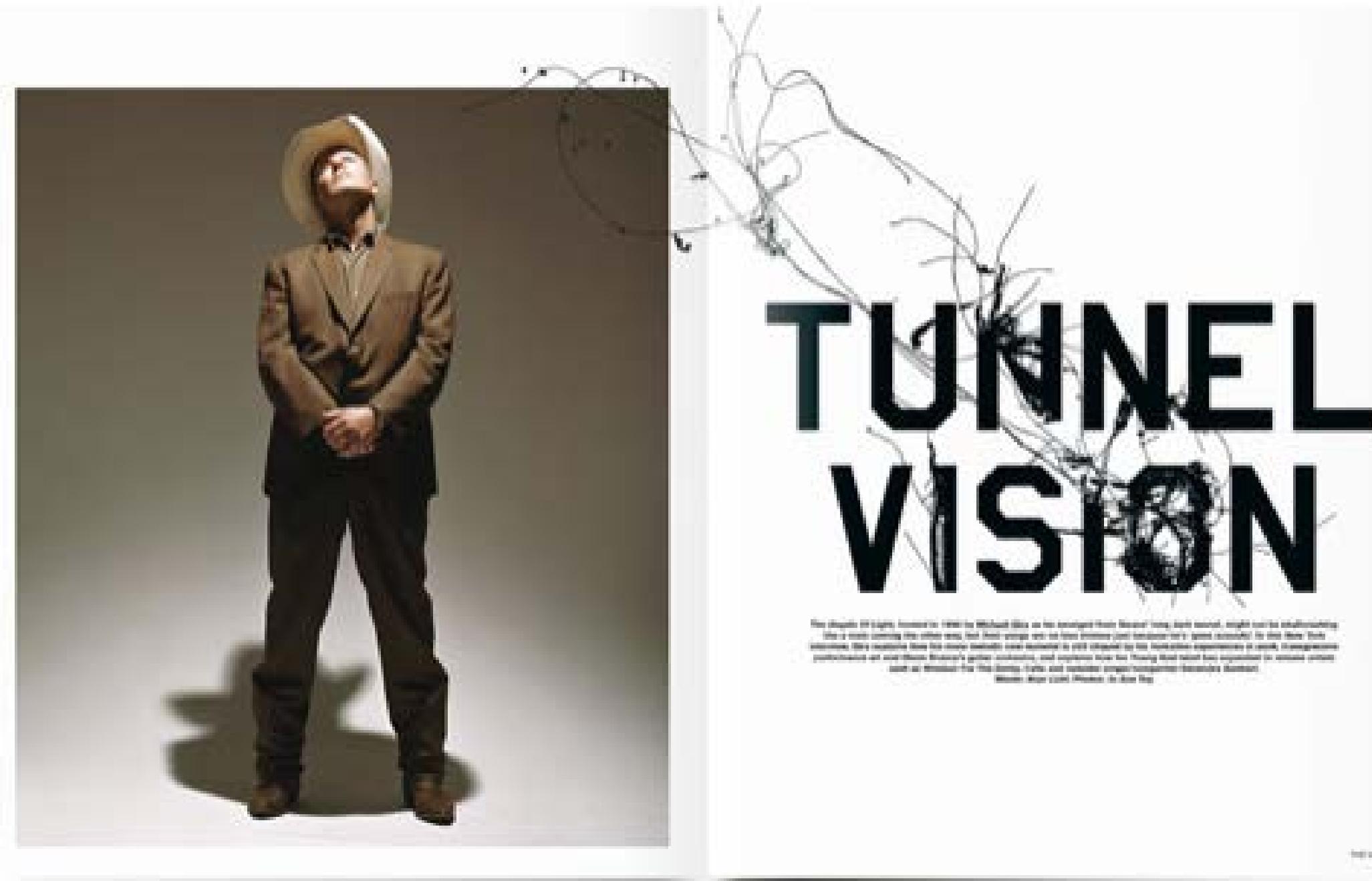
Publikačný dizajn

Typografia a fotografia



Publikačný dizajn

Typografia a fotografia



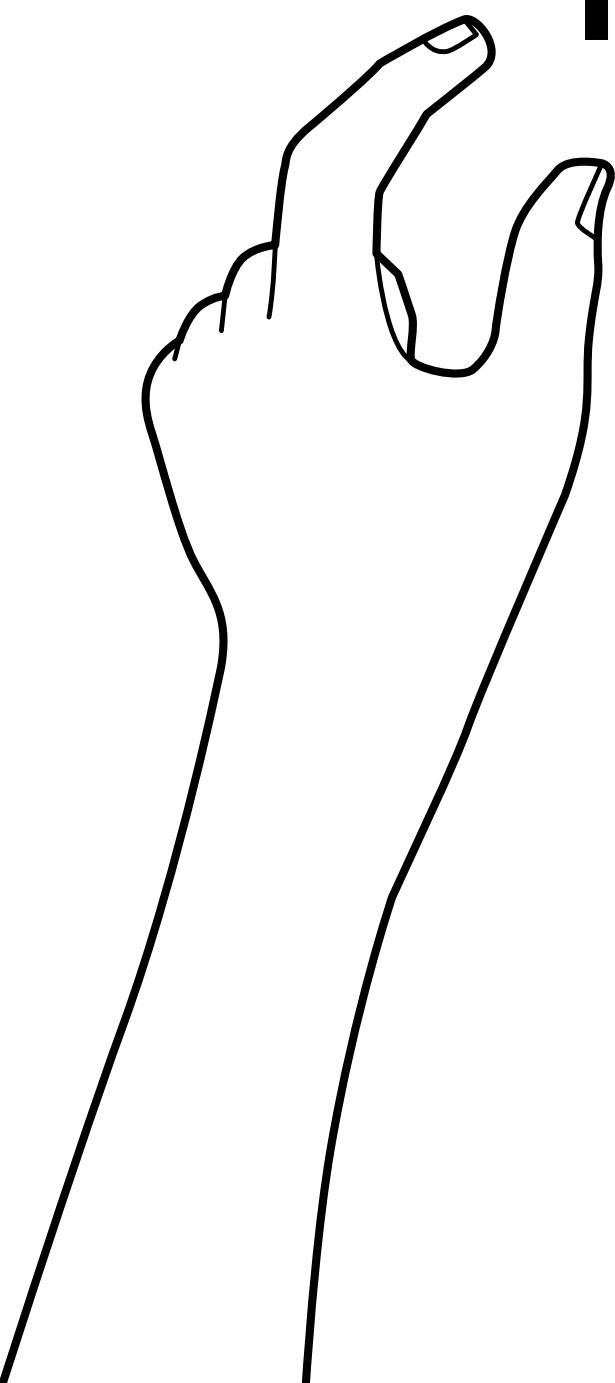
Publikačný dizajn

Typografia a fotografia



A collage of CD covers and booklets from various artists, including DiscCo., Scared of Living, and Grand Piano. The collage includes a barcode, a green brush, and a small figure.

Typografické duojstrany



Publikačný dizajn

Typografické duostrany



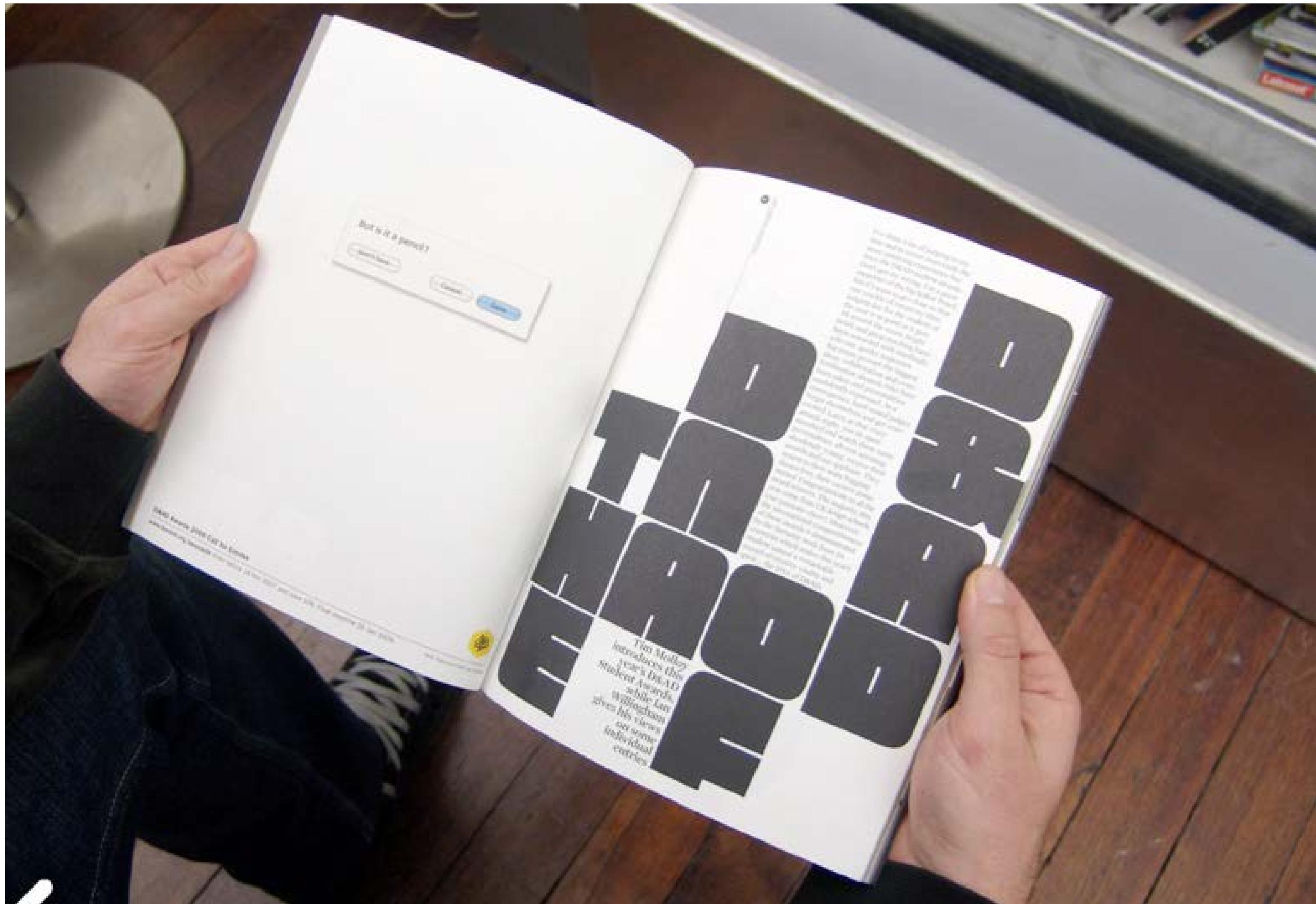
Publikačný dizajn

Typografické duostrany



Publikačný dizajn

Typografické dvojstrany



Publikačný dizajn

Typografické duojstrany



Publikačný dizajn

Typografické duostrany



Publikačný dizajn

Typografické duostrany

This is a collected version of a series of interviews carried out in 2014 and 2015, during Jan Dibbets' preparatory work for his exhibition at the Musée d'Art Moderne de la Ville de Paris. A synthesis of the project's different stages – by intent or exploration, its methodologies and shifts of emphasis, its processes of differentiation and clarification, its revelations and moments of disorientation – the interviews are the product and reflection of an intellectual fluidity advanced related to history and the demands of the curatorial. Factual in this respect in a line of conduct that Dibbets has made his own – particularly since the 1970s – this attitude affects to the document, need for confidence in an intuitive approach to photography, one free of any calculation or stance that might impinge private approval or consensus. To know it's clear to Jérôme Bernard, Dibbets the man – like his artistic trajectory – has always taken "the opposite direction". Making no sense of the subjectivity of his point of view, here this first-time curator is initiating a conception of photography more concerned with its specific characteristics than with an externally imposed narrative.

Jan Dibbets in conversation with Erik Verhaeghe

Stop Taking Photos!

A tree with its roots

EV – How did you go about constructing this exhibition? You're neither a theorist nor a historian, and you're emphatic that you'd never given photography much thought before this project came up.

JD – No, I'd never thought about photographs from this point of view. I don't think artists should construct discourses or concepts out of what has gone before them – history, I mean; they should be thinking about what's still to come. And when I was asked to mount this exhibition, I felt it was maybe time to start doing just that. If somebody had put the idea to me fifteen years ago, I would have said no. But at the venerable age of almost seventy-five, why not? In fact I really enjoyed coming to grips with photography in another way, applying "new" parameters, and the outcome was different from anything I could have imagined. In a way, I learned everything. Because I didn't actually know that much. It does things here and there. But in the final analysis photography has never interested me in terms of its history or terminology. I'm drawn to art and to photography in an art context, but not to photography as such. We supposedly Conceptual artists never talked about photographs per se.

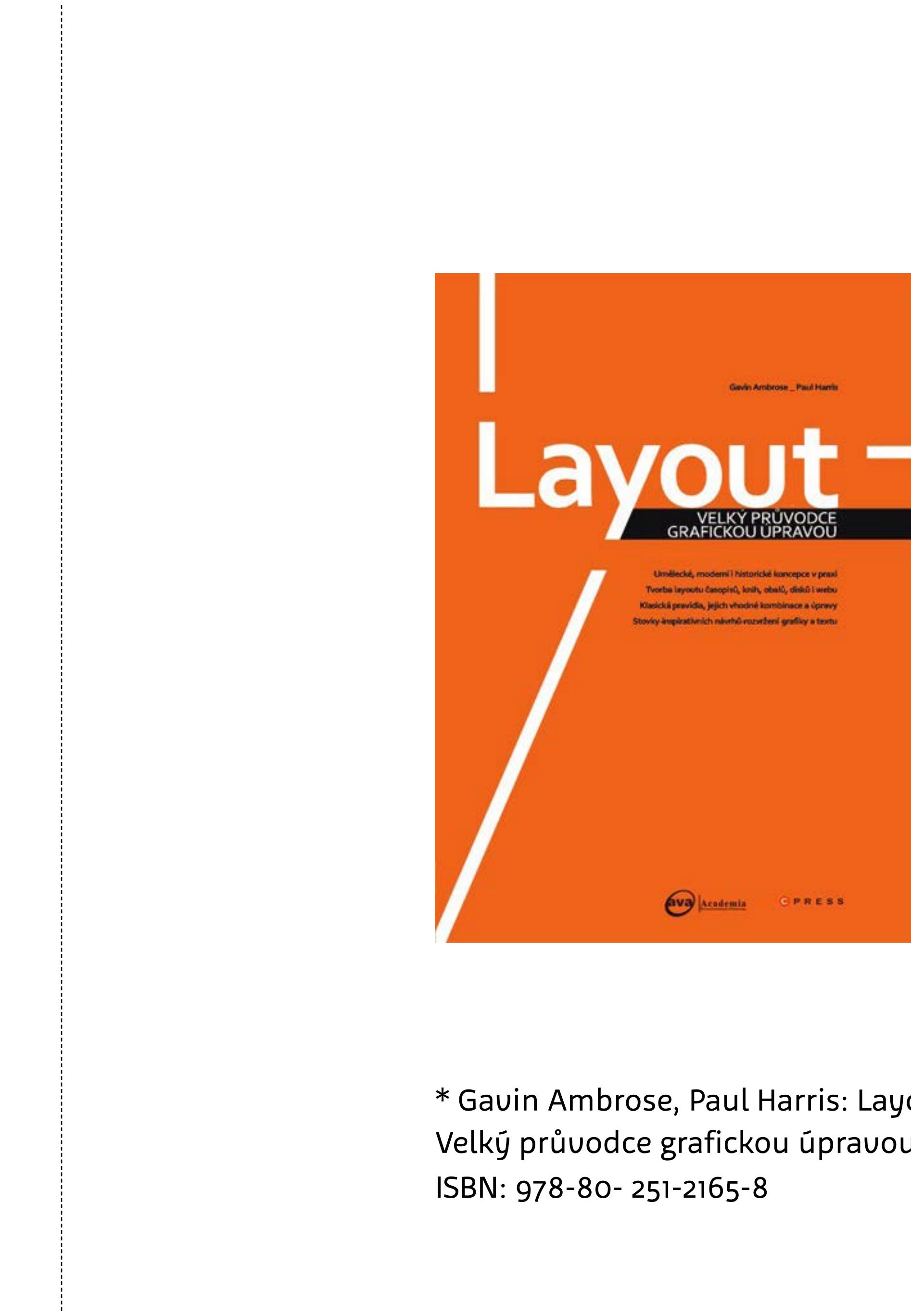
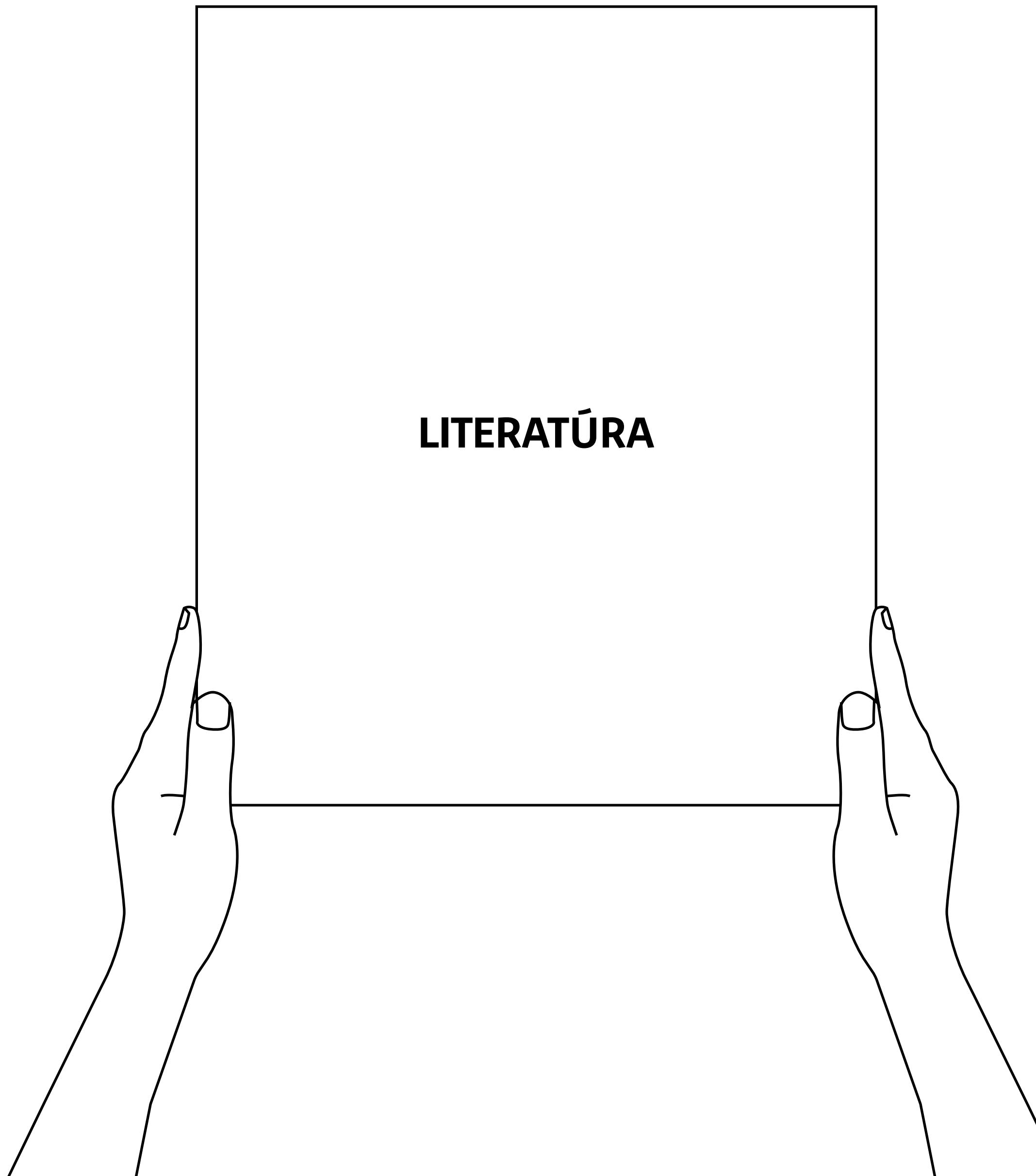
EV – isn't that surprising for a self-styled photoconceptualist? I'm also thinking here of the fact that you seem more big on theory.

JD – You know that remark of Barnett Newman's about art history, that to have it's what ontogeny is to birth? What point is there for an artist in relying on some theoretical system? Between artists we talked art, not theory. Conceptual art didn't exist back then, the label came along much later, and as so often happens, by the time the label came along, the thing itself was scattered. 1973 was the end of Conceptual art. And that wasn't such a bad thing either. You know, ultimately Conceptual art got us into trouble. It was pushed by fellow artists who began free of me for using colour photography around 1970. For them only black and white

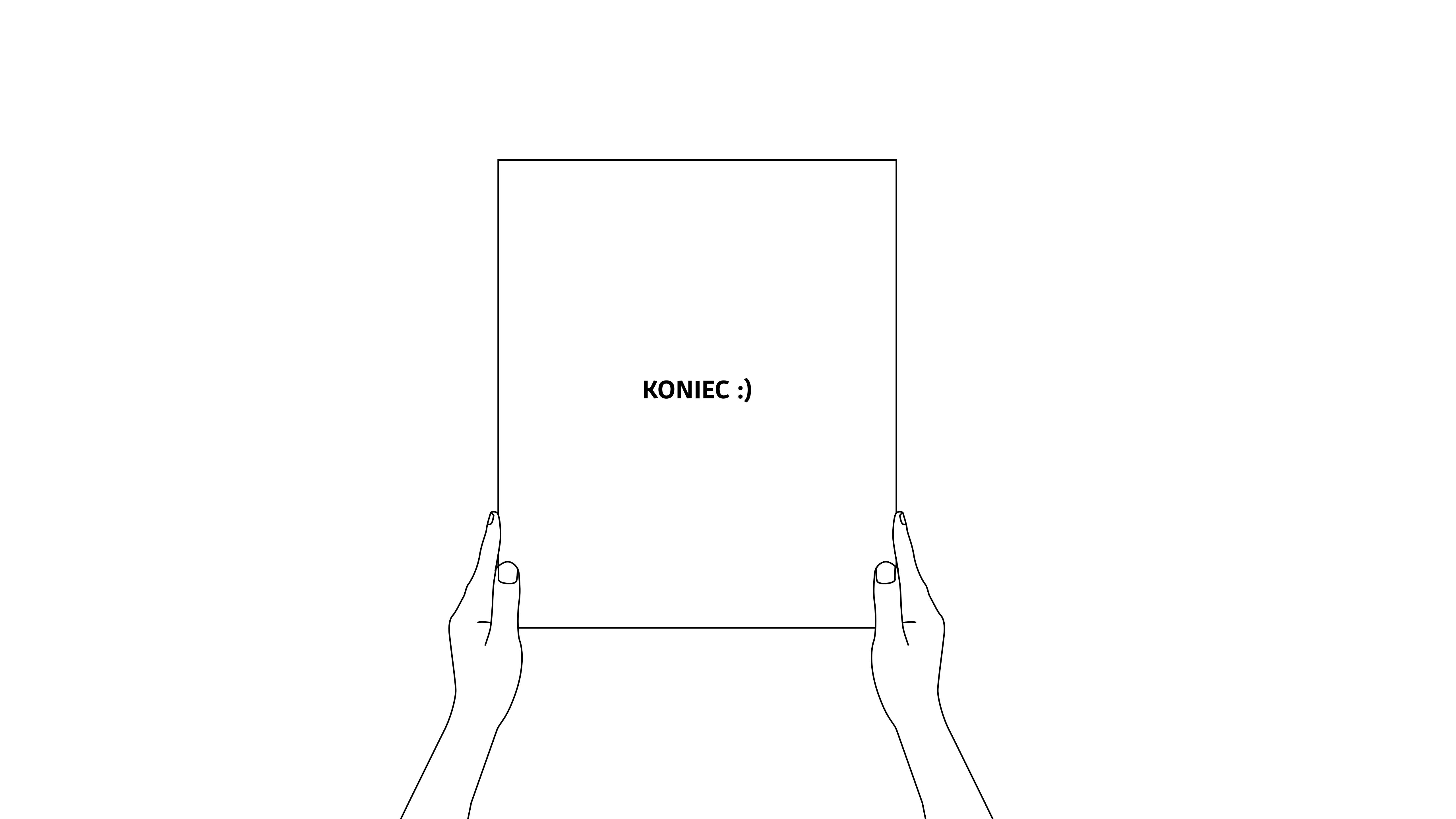
was worthy of any interest. To come back to your question, all I can say is that what you set to work, theory's no help at all, because what you're embarking on doesn't exist yet. Theory can only get in the way.

EV – In your exhibition there's a real emphasis on scientific photography. Should we see this as a kind of statement against early "artistic" photography?

JD – I began gearing up for the exhibition by hunting for information and reading books, and after a week or two I came to the conclusion that scientific photography was far more interesting than the artistic variety. That was a revelation; a whole new world opened up for me. Except for Edward Muybridge and Etienne-Jules Marey, I had no idea that kind of thing existed. Scientific photography had a real impact on me. It triggered fresh possibilities and a whole new vision of the medium. Apart from the "scientists", very few of the nineteenth-century photographers interested me, although I studied mention Gustave Le Gray, David Octavius Hill, Maxime Du Camp, Henri Le Secq, Charles Nègre, Nadar, Charles Marville and Roger Fenton. All Le Gray's pictures are good; and you count off him the first of the Photomongers – you only have to look at his montages. It was the nineteenth-century scientific photographers who were the real precursors, not the artist-photographers. I was looking for the roots of artist-photographers – its writings. True, you can talk about art in connection with the work of Le Gray, Muybridge and Marey, but in those days everything was vague, coded. Frankly, practically all nineteenth-century photography bugged me cold. I settled immediately for work I was interested in. I have to say that for me Louis Daguerre and a lot of his contemporaries present no real interest. Otherwise you can't ignore Daguerre the inventor, but he was very quickly usurped by people like Andreas Ritter von Ettinghausen, with his daguerreotypes of plants and cross-sections of botanical specimens, and Anna Atkins and William Henry Fox Talbot, who infused their images with poetry. Friendless concerning examples among the supposedly artistic photography of that period, it was the scientists who produced really great stuff. Scientific



* Gavin Ambrose, Paul Harris: Layout
Velký průvodce grafickou úpravou
ISBN: 978-80-251-2165-8



KONIEC :)