

Raphaels Schule Von Athen Ein Vortrag Im Wissenschaftlichen Vereine Zu Berlin

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Pastor Herman Friedrich Grimm Giorgio Vasari Ludwig Freiherr von Pastor
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aus verzweiflung über die zustände in seiner heimatstadt verlässt der junge platon athen wie
ein weltenbummler begibt er sich auf eine reise nach nordafrika sizilien und süditalien er hofft
ideen für einen gerechten staat zu finden nach 12 jähriger abwesenheit kehrt platon zurück
und gründet die schule von athen von überall her strömen schüler zu ihm darunter aristoteles
in vielen gesprächen suchen lehrer und schüler in lockerer sprache nach antworten auf
fragen wie in welchem staat kann der mensch sein glück finden wo hat die seele ihren platz
im menschen worin bestehen die göttlichen harmonien des kosmos ist unsere welt von allein
entstanden oder hat ein weltenschöpfer sie erschaffen wenn ja woraus aus gähnender leere
und hat gott dabei mathematik betrieben leben wir in einer räumlich und zeitlich begrenzten
welt erstaunlich wie aktuell die fragen und antworten geblieben sind mit der erzählung fühlen
sich junge und ältere leser auf unterhaltsame weise angesprochen

im fokus der studie steht eine neue deutung von rembrandts nachtwache aus dem jahre 1642 zentral ist dabei die auseinandersetzung des malers mit der klassizistischen kunsttheorie von franciscus junius dessen werk de pictura veterum war 1637 in lateinischer und 1641 in niederländischer sprache erschienen so lautet die these dass rembrandts gruppenporträt auf eine kritik italienisch klassizistischer imitatio konzepte zielt und zugleich werke der antike und der italienischen hochrenaissance ironisiert der leidener maler orientiert sich an raffaels schule von athen um damit implizit die frage angemessener und unangemessener nachahmung zu stellen die studie insgesamt will zeigen wie differenziert rembrandt mit vorbildern umzugehen vermag steht auch die nachtwache im zentrum der untersuchung so werden auch andere gemälde sowie radierungen und zeichnungen interpretiert und nach der ironischen dimension von rembrandts kunst im ganzen gefragt the focus of müller s study is a new interpretation of rembrandt s night watch from 1642 which highlights the painter s engagement with the classical art theory of franciscus junius junius s treatise de pictura veterum was published in latin in 1637 and in dutch in 1641 ultimately müller argues that rembrandt s group portrait was designed to present a critique of the italianate classical concepts of imitatio in addition to offering an ironic commentary on artworks of the antique and high renaissance periods the dutch artist takes raphael s school of athens as a reference point thereby implicitly posing questions about appropriate and inappropriate forms of imitation the study as a whole shows how complex and witty rembrandt s approach to his models could be although the night watch occupies a central place in the inquiry the author also engages with other paintings etchings and drawings in order to sketch the contours of rembrandt s ironic image making

an der kunstgewerbeschule in zürich erteilte ich angehenden anschauliche erscheinungsbilder erhalten oder zu den architekten und innenarchitekten unterricht in kon erhalten trachten 1m wesen der konstruierenden perspektivierender perspektive in diesem ging es mir darum den tive als einer zentrillprojektion liegt begründet dab sie schiilem die anwendungsmöglichkeiten der perspektive bilder von den dingen der gegenständlichen welt ergibt auch im sinne eines gestaltungsmittels bewubt zu machen die mit den netzhautbildem zwar nicht iibereinstimmen und ihnen zu zeigen was man dam it erreichen kann ihnen aber nahekommen der zusammenhang zwischen dazu bediente ich mich hauptsachlich des wenig bekannten anschauung und abstraktion gelangt in der konstruieren gesichtskreisverfahrens das ohne grund auf und sei den perspektive auch bei der losung der aufgabe zum tenrib das zeichnen eines perspektivbildes erlaubt also eine ausdruck die einer photographie zugrundeliegende per unmittelbare perspektivische darstellung es eignet sich spektivkonstruktion zu rekonstruieren welche wir gleich deshalb auch gut zum freihandzeichnen und skizzieren sam als deren mathematische struktur bezeichnen können damit soll freilich nicht gesagt sein dab die anderen risse wir betrachten somit anschauung und abstraktion nicht als voraussetzenden verfahren nicht auch von bedeutung wa einander ausschließende gegensätze sondern als etwas das ren in kombination mit dem gesichtskreisverfahren errei in einem verhältnis gegenseitiger abhangigkeit steht in chen wir eine erweiterung der losungsmöglichkeiten von einem verhältnis auch der gegenseitigen durchdringung perspektivischen problem en aller art entsprechung und dbereinstimmung

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