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sich der junge Dichter in der Nachfolge Klopstocks bekannte, hatte sich Wieland 1759, beim Erscheinen des *Cyrus*, losgesagt—so von Edward Young. In der Überarbeitung seiner Übersetzung der *Nachtgedanken* (1760/71) konnte Ebert 43 Stellen aus Wielands Jugendwerken als Belege für Youngs Wirkung nachweisen; schon in Wielands Brief vom 17.4.1758 an Zimmerman hatte es jedoch geheißt: "Il a été un tems que j'étois charmé de Young. Ce tems est passé."⁵)

Im Brief an Bodmer vom 24.3.1753 fällt eine für die Schaffensweise des *Messias*-Dichters aufschlußreiche Äußerung: "Ich werde fortfahren, wie ich bisher gethan habe, aus Religion gegen den Inhalt, u aus Hochachtung für die Welt, langsam zu arbeiten". Das Werk betrifft u.a. der (gescheiterte) Plan von 1752/53 einer auf Subskription im Selbstverlag veranstalteten zweibändigen Ausgabe des *Messias* mit den ersten acht Gesängen (Nr. 3 u. 6)—ein Vorhaben, für welches das erfolgreiche Selbstverlagsunternehmen des Homer-Übersetzers und darum auch von Wieland beneideten Alexander Pope Vorbild war. Sieben Briefe Klopstocks an den Verleger Hemmerde aus der Zeit zwischen Juni 1754 und Juli 1756 handeln von der vom Dichter auf eigene Faust in die Wege geleiteten "Kopenhagener Ausgabe" des *Messias*, die zu lang andauernden Schwierigkeiten mit dem Verleger führte.

Von den 106 Briefen werden 17 erstmals aus der "autoreigenen" bzw. "autorfremden Niederschrift" (= H bzw. h) vorgelegt; weiteren 48 nach H oder h wiedergegebenen Briefen geht ein (Teil-)Druck (=D) vorher; die übrigen 41 Briefe beruhen auf D. Auf 126 Seiten *Text* kommen 293 Seiten *Apparat/Kommentar* zu stehen: Verglichen mit anderen im Entstehen begriffenen Gesamtbriefwechseln von Autoren des 18. Jh.s wie *Wielands Briefwechsel* oder *Friedrich Heinrich Jacobi: Briefwechsel* bietet die HKA den eingehendsten Kommentar. Die von den Herausgebern der HKA gemeinsam erarbeiteten Editionsprinzipien werden im I. Bd., *Briefe 1738–1758*, dargelegt und im II. Bd., *Briefe 1751–1752*, "hauptsächlich um den Umfang von Apparat und Kommentar [. . .] zu reduzieren, in einigen Punkten geändert". (Vgl. LY 13:305–06; 19:321–23.) Indessen haben sich die Hrsg. des Bandes, H. Riege und R. Schmidt, keine Mühe geschenkt, auch das kleinste Detail zu erläutern, sei es textphilologischer, biographischer, werkgeschichtlicher oder literarhistorischer Art usf. Dies macht die hier erarbeitete Dokumentation über Klopstock hinaus zu einer Fundgrube für präzise und zuverlässige Angaben zu Einzelfragen des 18. Jhs. Der Band ist dank dem sorgfältigen "Register" (S. 405–15) unabhängig benutzbar, auch wenn in den Querverweisen des Kommentars auf andere Bände Bezug genommen werden muß. Unter den Kategorien des "Anhangs" sei namentlich die verdienstvolle Übersicht genannt, die in chronologischer Folge eine "Briefübersicht" (auf der linken Buchseite) den "Lebensdaten" (auf der rechten) synchron gegenüberstellt (S. 376–403). Die letzteren sind für die Zeit vom 13.11.1755 bis 1.5.1756 durch die "Schematische Übersicht zum Arbeitstagebuch (HKA, Addenda II, S. 391–435)" zu ergänzen (S. 377).

Anzuzeigen ist das Erscheinen von Briefband V I der HKA: *Friedrich Gottlieb Klopstock: Briefe 1767–1772*, Hrsg. Klaus Hurlebusch (Nr. 1–231), Band 1: *Text*, Berlin, New York 1989, der nach Vorliegen des Kommentars besprochen werden soll.

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1 Muncker-Pawel, S. 107–08.

2 Vgl. den Kommentar zu *Christoph Martin Wieland: Werke*, Bd. 1, Frankfurt a.M. 199.

3 AA I 3: I 388, II 318, III 470 u. V 63.

4 *Wielands Briefwechsel*, Bd. 1: *Briefe der Bildungsjahre*, hg. v. Hans Werner Seiffert, Berlin 1963, S. 452.

5 Anm. 2.

KNIGGE, ADOLPH FREIHERR, *Über den Umgang mit Menschen*. Ed. Karl-Heinz Götttert. Stuttgart: Reclam (1991). 477 pp.

Lying somewhere between Cicero and Ann Landers, Quintillian and Miss Manners, Knigge's *Über den Umgang mit Menschen* is part of the Enlightenment project

of defining goodness not only in abstract terms but in daily life. In writing his treatise, Knigge combines knowledge of the philosophical and rhetorical tradition with experience and empirical insights. The book is less a treatise on etiquette and manners (though these do play a subordinate role) than an attempt to proffer practical wisdom on the conduct of life.

The present edition, prepared by Karl-Heinz Götttert, follows the fifth and final version of the text from 1796 (the first edition was published in 1788). It contains extensive and intelligent annotations, which focus on intellectual precursors, contemporary allusions, and differences in the versions (the third version contains the most substantial revisions, the fifth adds only a few). Götttert has also prepared a helpful afterword.

The book, which is more encyclopedic than systematic, is divided into three parts. After an introduction that justifies the enterprise in the context of the theodicy [even good persons suffer, but if they follow the correct precepts, they should suffer less (14)], Knigge offers general insights into human conduct and then deals with duties toward oneself and relations with persons of uneven temperaments. The second section discusses persons of different age, marriage partners, lovers, women, friends, masters and servants, landlords and neighbors, hosts and guests, samaritans, teachers and students, debtors and creditors, as well as an array of specifics from travel to dance. Part three deals with the question of class, beginning with royalty and the wealthy and passing through various occupations, religious groups, members of secret societies, and concluding with animals and a section on writers and readers.

The lack of a clear systematic progression or concept weakens the work, as do the tapeworm sentences and the dry progression from one topic to the next. Knigge's volume is one of the most eclectic works one will ever read. The four hundred pages do not represent four hundred pages worth of insights; at times the going is slow and pedestrian. Anyone who has studied thematically similar texts by Cicero or Marcus Aurelius cannot help but notice the drop in style and eloquence.

Knigge's bits of wisdom are not always profound or original, for example, the maxims that one should not fall asleep during sermons or talk during concerts (63). Nonetheless, a substantial number of astute observations and everyday tips are still relevant, ranging from the elevation of other-directed discourse (22–23) to the best way to get to know another culture when traveling (meet persons of all social levels) (273). Other comments are dated because of history or ideology. At times the datedness renders the book valuable to the historian of daily life; it also adds to the book's charm, as it weighs such anachronistic questions as: Toward which side should men withdraw their hats (63)? How do we best avoid being robbed by our servants (236–37)? What is the proper response to the landlord's trick question, "What would you like for dinner?" (278)? Is it preferable to travel by foot or by horse (280–82)? Why should we not give gifts to princes (304) or gamble with businessmen (378)? Though these topics are today amusing, the work itself is far more didactic than it is witty. Irony is rare, if not fully absent (151–52). Substantial ideological problems arise primarily with Knigge's comments on women (170, 192–209, 218) and his discussion of Jews (173, 252, 386–89).

The general intention of the book is sound. Because Germany is not a nation, and because it is not a land of equals, region and class often obstruct human interaction. Knigge seeks to help readers overcome the obstacles that prevent their developing contacts with persons who are superficially different (15–23). He argues we should get beyond the notion of thinking our own sphere superior and learn the tools of dealing with others. Humanity should triumph over the specifics of class, region, profession, or area of interest. Although manners clearly have for some of their codifiers the purpose of facilitating better relations across diverse groups and cultures, it is ironic that what is often remembered as the essence of manners are the arbitrary conventions and customs that seem to separate different groups and generations.

Knigge works with the Aristotelean notion of the golden mean; the rhetorical tradition of *vir bonus* and *decorum*; and the French theory of conversation. He then

adds to these philosophical sources a commonsensical eye for what is just and what works well. He does not seek to defend his views with any substantial theoretical foundation; he wants simply to pass on what is manifestly effective in relations with others and oneself. He proffers the tricks and tips he himself wishes he had commanded when he was younger. For the most part these follow Enlightenment ideals of autonomy, modesty, reticence, tolerance, and consistency of action. Certain precepts, such as the elevation of endurance (*Standhaftigkeit* [83]), reveal traces of earlier eras.

Among the highlights are Knigge's insistence on the *universal* value of civility (no one, however great, should be exempted [12]); the critique of self-pity, especially its public varieties (33, 180, 264); the admonition not to destroy others' beliefs unless one has something better to offer (55); the idea of elucidating duties toward oneself, which seems to have lost any relevance in the contemporary era of individual rights and intersubjective duties (81–85); the suggestion that one deal gently with the insane and, thereby, avoid pushing them deeper into their problems (126–27); the view that younger marriage partners may choose with less wisdom than their older counterparts but compensate with greater adaptability (159); a recognition of the eloquence behind certain non-verbal gestures (189); a paean to friendship forged in youth (210–11) and a discussion of the role of symmetry in friendship (212); an analysis of the proximity of discontent and paranoia (262–63); the whole discussion of travel, which is informative in its historical details (271–82); and a limited discussion of the rights of animals (406–09).

Certain sections have intellectual-historical significance. Knigge's brief critique of Kant, which he develops further in his last major work *Ueber Eigennutz und Undank*, is among the soundest passages (267). Though Knigge fails to grasp the legitimacy of Kant's moral philosophy as the only tenable ground of ethics, he does see the need to expand Kant's theory in terms of motivation. In this sense Knigge's critique fits nicely in the Schiller-to-Scheler tradition of Kant criticism. The scholar of German literature will enjoy hearing in the background the battle of Enlightenment and Storm and Stress literature (not surprisingly, Knigge prefers the former) as well as the emerging views of German *Klassik* (121–23, 193, 362). Knigge's work can also be seen in relation to Schleiermacher's *Tagebuch* and his *Versuch einer Theorie des geselligen Betragens*, which was partially conceived as a response to Knigge and takes the Enlightenment thinker to task for overly schematizing human relations and doing so with instrumental ends in mind, whereas Schleiermacher champions a more elevated and wholistic approach to human relations, developing an idea of free and reciprocal relations as ends in themselves.

Sections of Knigge's book might make interesting reading for introductory classes on Enlightenment. Scholars will profit from the availability of the full text and the intelligent annotations.

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LAROCHE, SOPHIE VON, *The History of Lady Sophia Sternheim*.

Trans. and with a critical introduction by Christa Baguss Britt.

State University of New York Press (1991). xii + 246 pp.

After Lawler and Richardson's translation of Dorothea Veit-Schlegel's novel *Florentin* (1988) and Blackwell and Zantop's English anthology *Bitter Healing* (1990), Britt's translation is the most recent attempt in an important project: to make the works of eighteenth- and early nineteenth-century women in Germany available to the English reader. Britt's competent rendition of one of the most popular eighteenth-century German novels is the third English translation (after Joseph Collyer's and Edward Harwood's, both 1776), but constitutes the only usable one, since both of the older translations took considerable liberties with the text and are virtually unavail-