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*Geschichte und Dichtung* Hinrich C. Seeba,2020-01-20 Die Kritik des Wahrheitsanspruchs zwischen Geschichte an sich (Ranke: „wie es eigentlich gewesen“) und Darstellung der Geschichte ist ein auch politisch umstrittenes Erbe der Aufklärung. Eine Geschichte dieser Kritik reicht vom Perspektivismus des 18. Jahrhunderts, der die subjektive Standortgebundenheit historischer Aussagen regelt, bis zum Positivismus des 19. Jahrhunderts, der für den Tatsachenglauben wissenschaftliche Objektivität beansprucht. An der Diskussion über das Verhältnis von Geschichte und Dichtung hatten die hier behandelten Autoren – Winckelmann, Lessing, Herder, Schiller, Goethe, Novalis, Kleist, Heine, Grillparzer und Fontane – einen maßgeblichen Anteil. Vor dem Hintergrund zeitgenössischer Historiker wie Chladenius, Gatterer, Schlözer, Heinrich Luden, B. G. Niebuhr, Ranke, Gervinus, Droysen, Mommsen, Treitschke und Scherer sowie der Philosophen Kant, Nietzsche und Dilthey haben sie zur kritischen Problematisierung historischer Wahrheitsfindung einen vor allem literarischen Beitrag geleistet, z. B. Lessings Nathan der Weise, Goethes Faust, Novalis' Heinrich von Ofterdingen, Kleists Der zerbrochne Krug, Grillparzers Der arme Spielmann, Fontanes Vor dem Sturm. Allen gemeinsam ist die schließlich existentielle Verunsicherung durch die zentrale Frage der Aufklärung, wie sie Kleist formuliert hat: „ob das, was wir Wahrheit nennen, wahrhaft Wahrheit ist, oder ob es uns nur so scheint“.

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