

ADB:Agricola, Rudolf (Humanist)

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1 ADB:Agricola, Rudolf (Humanist)

Agricola: *Rudolf* A., geb. 1442 in Lafflo^[1] bei Gröningen, † 28. Oct. 1485, gehört zu den Männern, deren Ruhm und Bedeutung sich weniger aus ihren eigenen Werken als aus den Bemerkungen und Zeugnissen der Zeitgenossen erkennen läßt, zu den Männern, die mehr durch die Gewalt und den Zauber ihrer Persönlichkeit als durch ihre Leistungen auf ihre Zeit eingewirkt haben. Er erhielt in seiner Vaterstadt den ersten Unterricht und wurde, ungewiß in welchem Jahr, zur weiteren Ausbildung nach der Universität Löwen geschickt, die, 1426 gestiftet, seitdem auch 1451 eine theologische Facultät hinzugetreten war, großen Ruhm genoß und bei der in ihr herrschenden treuen Pflege der humanistischen Studien nicht ahnen ließ, daß sie nach nicht langer Zeit eine heftige Bekämpferin derselben werden würde. Er erwarb in Löwen den Magistertitel und zeichnete sich hier, wie in seiner Heimath, durch seinen lateinischen [152] Stil und seine Gewandtheit im Disputiren aus, auch lernte er französisch, eine den damaligen deutschen Gelehrten ziemlich unbekannt Sprache, und setzte seine musikalischen Studien fort, denen er bis zu seinem Lebensende treu blieb. Er hat sogar in der Kirche des h. Martin in seiner Vaterstadt eine Art Orgel erbaut, die man noch am Ende des 17. Jahrhunderts erneuerte und mit einer Inschrift versah. Nach längerem Aufenthalt in Löwen ging er nach Paris, das schon seit Jahrhunderten als Mittelpunkt des geistigen Lebens für alle Nationen erschien und das so eben von Kämpfen der Nominalisten und Realisten erfüllt war. Wahrscheinlich wurde auch A., wie die meisten Deutschen, in seinen Anschauungen von dem trefflichen Realisten, Heynlin vom Stein¹ (a Lapide), bestimmt, sicherlich hat er hier mit dem mehr als ein Jahrzehnt jüngeren Johann Reuchlin² eine Freundschaft geschlossen, die erst der Tod auflöste. – Von Frankreich ging A. vermuthlich in den ersten siebziger Jahren nach Italien, wo er sich sieben Jahre lang aufhielt, länger als wol irgend einer der deutschen Humanisten. A. war einer der ersten unter diesen Wanderern, in ihm wurde zuerst, und vielleicht klarer und schärfer als in einem seiner Nachfolger, der Gedanke lebendig, daß den Deutschen, die nach Italien gingen, eine höhere Aufgabe obliege, als nur für sich gelehrte Kenntnisse zu erwerben, die nämlich, das Gelernte für das Vaterland zu verwerthen, um von ihm den Vorwurf der Unbildung und Verachtung der Wissenschaft abzuschütteln und das „barbarische Deutschland“ berühmter und glänzender zu machen, als Italien selbst. Er ward nicht müde, mit lebhaften Worten Andere zur Erfüllung dieser Pflicht zu ermahnen und selbst an der Verwirklichung des Gedankens zu arbeiten. Was Hermolaus Barbarus, einer der Trefflichsten, denen Italien die Wiederherstellung des classischen Alterthums dankt, von A. sagte, daß, so lange er lebte, Deutschland den Ruhm verdiente, der Rom und Griechenland zu Theil geworden wäre, das war in jener freilich etwas lobsüchtigen Zeit die allgemeine Stimme und diesem Urtheil entspricht es, wenn man sich bemühte, den berühmten Mann an Italien zu fesseln. Aber

1 https://de.wikisource.org/wiki/ADB:Heynlin_de_Lapide,_Johannes

2 https://de.wikisource.org/wiki/ADB:Reuchlin,_Johannes

es gelang nicht, denn A., wenn er auch in Italien der Erste hätte sein können, zog doch vor, in Deutschland mit geringerer Auszeichnung zu leben, so rühmte Erasmus³ von ihm. Im Einzelnen wissen wir über seinen italienischen Aufenthalt nur, daß er in Rom war und längere Zeit in Ferrara lebte. In dieser am Ende des 14. Jahrhunderts gegründeten Universität hatte sich um die glanz- und prachtliebenden Fürsten aus dem Hause Este, Lionello, Borso und Ercole, die es ihrer Stellung schuldig erachteten, die Wissenschaft zu beschützen und ihre Träger mit Ehren zu überhäufen, ein Kreis von gelehrten Männern versammelt, welche es sich zwar vor Allem angelegen sein ließen, ihre Wohlthäter, die, ohne Geist zu besitzen, für geistreich und hochgebildet gelten wollten, zu preisen, welche aber doch wegen ihres Strebens und wegen ihrer Leistungen Achtung verdienen. Freilich sind Männer wie Ludovico Carbone und Titus Strozza, von denen der Eine rhetorische, der Andere poetische Schriften hinterlassen hat, jetzt mit Recht vergessen, obwol sie in jener Zeit als Koryphäen gefeiert wurden, aber Andere, die in der zweiten Hälfte des 15. Jahrhunderts in Ferrara lebten, der berühmte Rechtslehrer Petrus von Ravenna⁴, der später auch ganz Deutschland durchwanderte und die Zeitgenossen durch seine Kenntnisse in Erstaunen setzte, Nicolaus Leonicensis, der viele naturwissenschaftliche und medicinische Schriften von bedeutendem Werthe schrieb, und endlich Guarino von Verona, der wegen seiner Kenntniß der lateinischen und griechischen Sprache den ersten Rang unter den italienischen Humanisten einnimmt, verliehen der Universität, an der ein heiterer, geselliger Ton herrschte, Glanz und Ansehen. A. erlangte hier große Ehre. Den neuen Rector Matthias Richilius mußte er mit einer Rede begrüßen, auch in Gegenwart des Herzogs [153] eine Rede zum Preise der Philosophie und der übrigen Wissenschaften halten (1476). Freilich vermeidet auch A. in beiden Reden nicht das übermäßige Lob des Fürsten Ercole und seiner Umgebung; aber abgesehen von diesem gemeinsamen Fehler aller Humanisten ist seine Rede frei von dem sinnertödtenden Wortschwall, der sich in anderen zeitgenössischen Reden ausschließlich findet. In Italien war es auch, wo er, durch Vermittelung gelehrter Griechen, welche nach der Eroberung Constantinopels durch die Türken hierher geflüchtet waren, eine solche Kenntniß der griechischen Sprache erlangte, daß er unter seinen Landsleuten dafür sehr gerühmt wurde und die Fertigkeit besaß, in seinen Briefen griechische und lateinische Rede abwechseln zu lassen. Doch benutzte er seine Kenntniß hauptsächlich dazu, um Stücke aus griechischen Schriftstellern für die nur des Latein kundigen Gelehrten seiner Zeit zu übersetzen, wobei er mehr auf schönen lateinischen Ausdruck als auf genaue Wiedergabe des Textes sah. Es sind die *Progymnasmata* des Sophisten Aphthonius, kleine Reden des Demosthenes und Aeschines, zwei Reden des Isokrates und zwei Dialoge Lucians. Der Zeit seines italienischen Aufenthaltes gehört auch eine Uebersetzung aus dem Französischen an – ein seltenes Beispiel für einen deutschen Humanisten – und zwar die einer kleinen Schrift, richtiger eines Briefes des Arnold de Lalaing über die Zusammenkunft des deutschen Kaisers Friedrich III.⁵ und Karls des Kühnen⁶ von Burgund in Trier 1473, die wol aus dem Interesse zu erklären ist, das A. an diesem abenteuerlichen Herzog nahm, dessen Schicksal er, wie aus seinen Briefen ersichtlich ist, auch sonst nachspürte. Die Sehnsucht nach der Heimath – wenigstens ist keine andere Veranlassung zu seiner Abreise von Italien bekannt – trieb ihn nach Verlauf vieler Jahre, Ende 1480, zur Rückkehr. Aber er merkte bald, daß er seiner Geburtsstätte entfremdet war; er entbehrte den italienischen Himmel, wie die Menschen, an deren leichten Scherzen und

3 https://de.wikisource.org/wiki/ADB:Erasmus_von_Rotterdam,_Desiderius

4 https://de.wikisource.org/wiki/ADB:Petrus_Ravennas

5 [https://de.wikisource.org/wiki/ADB:Friedrich_III._\(Kaiser\)](https://de.wikisource.org/wiki/ADB:Friedrich_III._(Kaiser))

6 https://de.wikisource.org/wiki/ADB:Karl_der_K%C3%BChne

gewichtigem Ernst er sich so lange erquickt und erhoben hatte. Nun fühlte er sich einsam und verlassen, er meinte, so schrieb er einem Freunde, daß er die Fähigkeit zu denken und seine Gedanken mit kleidsamen Gewande zu umgeben, ganz verlernt habe. Aber auch die Schmeichellaute der Italiener mochte er unter der wortkargen Anerkennung, die er bei seinen Landsleuten fand, vermissen. Bald bot sich ihm zu einer Reise ein Anlaß, indem seine Vaterstadt ihn mit der Schlichtung eines Rechtshandels am Hofe des Kaisers betraute. Er blieb (1482) ein halbes Jahr am Hofe des Kaisers, löste die Angelegenheit zur Zufriedenheit seiner Auftraggeber und kam in enge freundschaftliche Berührung mit den Kanzlern von Burgund und Brabant, die, um ihn zu fesseln, ihn dem König Maximilian⁷ empfahlen. Aber ein gezwungener Aufenthalt selbst in dieser Umgebung erschien A. drückend; das stete Wandern hatte ihn ruhelos gemacht. Nur das erstrebte er, in einer Stadt sich aufhalten zu können, wo er mit gleichgesinnten Freunden verkehren und lernend und lehrend der Wissenschaft leben könnte. Er glaubte Antwerpen, wo er auf der Rückreise einkehrte, als den geeigneten Ort zu erkennen; aber ehe sein Freund Jacob Barbirianus⁸ die Stellung, um die sich A. dort emsig erwarb, für ihn erlangte, hatte A. lockendere Anträge vom Kurfürsten Philipp II.⁹ von der Pfalz erhalten, dem ihn Dietrich von Pleningen¹⁰ und der Wormser Bischof Joh. von Dalburg¹¹, von Italien her seine Freunde, empfohlen hatten. Um sich in dem Kreise umzuthun, der ihn gerne als den seinigen aufnehmen wollte, war er, Ende 1482, nach Heidelberg gereist und hatte wie an der Natur, so an den geistig frohen, rüstig strebenden, meist jüngeren Männern, die den Kurfürsten umgaben, solches Wohlgefallen gefunden, daß er sich gerne fesseln ließ. Am 2. Mai 1483 traf er bleibend in Heidelberg ein und lebte fortan bis zu seinem Tode bald hier, bald in Worms, dem amtlichen Sitze Dalburg's. [154] Dieser Aufenthalt bildet eine neue, leider nur zu kurze Epoche in Agricola's Leben. Hier hatte er erst den Boden gefunden, wo er wirklich Erfolgreiches leisten konnte, wo alle Bedingungen des reinsten Glückes für ihn vorhanden waren, wenn ihn nicht die stete Unzufriedenheit, die vielleicht mit körperlichen Zuständen zusammenhing, auch hierher verfolgt hätte. – Bald nach dem Eintritt in die neuen Verhältnisse sendete er jenes Schreiben an Barbirianus¹², das später unter dem Titel „De formando studio“ oft gedruckt wurde und gleichsam als Zusammenfassung der pädagogischen Lehren des deutschen Humanismus galt; es sollte dem Freunde eine Anleitung zur Fortsetzung seiner Studien geben. A. beantwortete darin die Frage, welches Studium man wählen solle, mit der Angabe: die Philosophie, unter welchem Namen er zugleich Moral und Physik, also auch das ganze Gebiet der Naturwissenschaften zusammenfaßte; denn sie allein führe zur wahren Erkenntniß, zur vollkommenen Glückseligkeit, während die übrigen Wissenschaften nur ein zweifelhaftes Glück, vielleicht Reichthümer verschafften, die aber auch der Wucherer besitze. Als nothwendige Sprache für dieses Studium galt die lateinische, aber er stellte es als eine Pflicht hin, sich daran zu gewöhnen, das Gelernte stets mit deutschen Ausdrücken wiederzugeben. Zur Betreibung dieses Studiums bedürfe man dreierlei: 1) das Gelernte zu verstehen, das erlange man durch Fleiß, 2) das Verstandene zu behalten, das sei die Gabe des Gedächtnisses, und 3) aus dem Gelernten Gewinn zu erzielen, das könne nur durch Uebung errungen werden. Der Gewinn könne bestehen in der Aneignung neuer Kenntnisse vermittelt des Gelernten und im Vorbringen

7 [https://de.wikisource.org/wiki/ADB:Maximilian_I._\(r%C3%B6misch-deutscher_K%C3%B6nig\)](https://de.wikisource.org/wiki/ADB:Maximilian_I._(r%C3%B6misch-deutscher_K%C3%B6nig))

8 https://de.wikisource.org/wiki/ADB:Barbireau,_Jacques

9 [https://de.wikisource.org/wiki/ADB:Philipp_\(Kurf%C3%BCrst_von_der_Pfalz\)](https://de.wikisource.org/wiki/ADB:Philipp_(Kurf%C3%BCrst_von_der_Pfalz))

10 [https://de.wikisource.org/wiki/ADB:Pleningen,_Dietrich_von_\(1._Artikel\)](https://de.wikisource.org/wiki/ADB:Pleningen,_Dietrich_von_(1._Artikel))

11 https://de.wikisource.org/wiki/ADB:Dalberg,_Johann_von

12 https://de.wikisource.org/wiki/ADB:Barbireau,_Jacques

dessen, was man gelernt, bei schicklicher Gelegenheit. Man sieht, die kleine Schrift dringt keineswegs in das Wesen der Sache so tief ein, als man nach ihrem Ruhme annehmen sollte! – A. hat von Heidelberg aus noch manche Briefe geschrieben, an seinen Bruder Johannes, den er mit treuem Rathe unterstützte und über dessen Fortschritte und Leistungen er sich freuen konnte, während er durch einen anderen Bruder Heinrich manchen Kummer erlitt; an Alexander Hegius¹³, den vortrefflichen Schulmann, den er wegen der Eröffnung der später so berühmt gewordenen Schule zu Deventer beglückwünschte, und dem er gerne über schwierige griechische und lateinische Wörter Auskunft ertheilte; an Antonius Liber¹⁴ von Soest, mit dem er von früher Jugend an innig befreundet war, einen eifrigen Humanisten, der in seinen Anstrengungen, den neuen wissenschaftlichen Studien eine Stätte zu bereiten, nimmer ermüdete und nach vergeblichen Versuchen, in Emmerich, Kampen, Amsterdam eine Schule zu gründen, in Alcmar sein Vorhaben erreichte, wo er 1514 starb; an den Münsterer Domherrn Rudolf von Langen¹⁵, der freilich mehr wegen seines schönen Strebens, wegen der bereitwilligen Förderung anderer Gelehrten, als wegen seiner eigenen Leistungen gerühmt zu werden verdient, der von A. aber, wie von den Zeitgenossen überhaupt mit Bewunderung angeschaut wurde; endlich an Reuchlin¹⁶, den Fürsten der deutschen Humanisten, dem A. sich willig unterordnete und dem er sein inneres Schwanken und Bedenken gleichsam als vorurtheilsfreiem Richter vorlegte. – Daneben fanden mit den in Heidelberg lebenden Genossen häufig ernste und fröhliche Vereinigungen statt, denen auch der Pfalzgraf nicht selten beiwohnte. Auf die Veranlassung dieses Fürsten führte A. ein oft unter den Freunden besprochenes Thema weiter aus, indem er nämlich eine nach den vier Monarchien (assyrische, persische, macedonische, römische) geordnete Chronik mit Zugrundelegung der ihm wohl bekannten Geschichtschreiber des Alterthums ausarbeitete, die zwar nicht gedruckt, doch sehr verbreitet war, lange Zeit als Reuchlin's Werk galt und namentlich von Melanchthon¹⁷ oft erwähnt und sehr gerühmt wurde. Sie ist uns nicht erhalten. Natürlich trat A. auch als lateinischer Dichter auf, der Sitte der Zeit folgend, welche dies von jedem Humanisten verlangte. [155] Seine Gedichte sind zum Theil bei bestimmten Gelegenheiten an Personen gerichtet, zum Theil sind sie religiösen Inhalts und dienen dem Preise aller oder einzelner Heiligen. Sie sind in den verschiedensten Versmaßen abgefaßt und in allen zeigt sich eine große Gewandtheit, wenn auch die feine Form und äußere Glätte bei diesen, wie bei ähnlichen Gelegenheiten oft für die Inhaltsleere entschädigen muß. – Ernster aber beschäftigten ihn in Heidelberg seine philologischen und philosophischen Vorlesungen und die mit denselben in Zusammenhang stehenden schriftstellerischen Leistungen. Die bedeutendsten derselben sind die drei Bücher „*De inventione dialectica*“, von der Kunst einen jeden Gegenstand von allen Seiten, von denen er untersucht werden kann, zu betrachten und darzustellen. Solcher Arten (*loca*) nimmt A. 24 an. Die früheren Versuche der Darstellung dieser Wissenschaft werden daneben in eingehender Kritik als verfehlt zurückgewiesen und die bisherige Eintheilung und Behandlung der Wissenschaften als unzureichend getadelt. Wie sehr aber A. die Philosophie pries, so brachte sie ihm doch keine volle geistige Befriedigung. In ihm, wie in manchen anderen hochbegabten Männern jener Zeit, lebte ein oft nicht zur Klarheit durchgebildetes Streben nach etwas Höherem, und so sehr sie sich bewußt waren, durch die von ihnen erweckten und emsig betriebenen sprachlichen Studien eine neue

13 https://de.wikisource.org/wiki/ADB:Hegius,_Alexander

14 https://de.wikisource.org/wiki/ADB:Liber,_Antonius

15 https://de.wikisource.org/wiki/ADB:Langen,_Rudolf_von

16 https://de.wikisource.org/wiki/ADB:Reuchlin,_Johannes

17 https://de.wikisource.org/wiki/ADB:Melanchthon,_Philipp

Bahn zu betreten, so hielten sie doch damit ihre Aufgabe nicht für erfüllt. Der Einfluß der Mystiker, der Lehrer jener ersten Humanisten, zeigte sich deutlich bei den Schülern: auch A. wendete sich in seinen letzten Lebensjahren der Theologie zu. Doch gab er sich nicht etwa jener starren, wildeifernden Richtung hin, welcher die strenggläubigen Theologen der späteren Jahrzehnte folgten, denn Haß und Streit war seiner Natur durchaus zuwider, sondern er war bei tiefer eigener Frömmigkeit vielmehr gern bereit, jeden in seiner Ueberzeugung zu lassen. Seine theologische Richtung lernen wir hauptsächlich nur aus seinen Briefen kennen; sonst hat er nur eine kleine Rede „*De nativitate Christi*“ veröffentlicht, in der er, treu nach der Ueberlieferung, das für ihn wunderbare Ereigniß erzählt. Um sich aber das volle Verständniß des alten Testaments zu sichern, hielt er es für nöthig, auf das einst schon in Paris bei Joh. Wessel¹⁸ begonnene Studium des Hebräischen zurückzukommen, wobei ihm Reuchlin's Beispiel vorleuchtete. Ein getaufter Jude und die an hebräischen Büchern reiche Dalburg'sche Bibliothek boten ihm die Hilfsmittel. Aus diesen Bemühungen, in denen er es soweit gebracht hatte, daß er Andere, z. B. Conrad Celtis¹⁹ im Hebräischen unterrichten konnte, wurde er durch eine Reise gerissen, die er in Dalburg's Begleitung nach Rom machte, um im Auftrage des Pfalzgrafen den neugewählten Papst Innocenz VIII. zu begrüßen. Dem A. fiel die Aufgabe zu, die Rede zu halten (16. Juli 1485) und er entledigte sich derselben in einer für den Angeredeten allzu schmeichelhaften Weise. Wie die Aegypter für die Verehrung Gottes keinen rechten Ausdruck gehabt hätten, so finde er kein Wort für das Lob des Papstes, unter Innocenz werde Rom wirklich der Heilsort für die ganze Welt werden, werde die Hoffnung der gesammten Christenheit auf Besiegung der Türken endlich in Erfüllung gehen. – Auf dem Rückwege aus Italien, das A. nicht mehr in dem blühenden und glänzenden Zustand wie ehemals erschien, überraschte ihn nach kurzer Krankheit der Tod. Er starb unverheirathet; seine ruhelose Natur hatte ihn gehindert, sich eine sichere häusliche Stätte zu gründen. Sein Tod wurde von deutschen wie auswärtigen Gelehrten aufs heftigste beklagt. Seine Werke sind von Alardus aus Amsterdam gesammelt, 2 Bände, Coloniae 1539, in 4°.

Melanchthon's *Oratio* im Corp. Ref. vol. XI. col. 438–446. Meiners²⁰, Lebensbeschreibungen ber. Männer aus der Zeit der Wiederherstellung d. [156] Wissenschaften, 1796, 2. Band S. 332–363. Tresling, *Vita et merita Rudolphi Agricolae*, Groningae 1830.

*Geiger*²¹.

1.1 [Zusätze und Berichtigungen]

1. S. 151. Z. 12 v. u. l.: „Baflo“ (st. „Laflo“). [Bd. 1, S. 781]²²

18 https://de.wikisource.org/wiki/ADB:Wessel,_Johann_Gansfort

19 https://de.wikisource.org/wiki/ADB:Celtis,_Konrad

20 https://de.wikisource.org/wiki/ADB:Meiners,_Christoph

21 https://de.wikisource.org/wiki/Ludwig_Geiger

22 [https://de.wikisource.org/wiki/ADB:Zus%C3%A4tze_und_Berichtigungen_\(Band_1\)](https://de.wikisource.org/wiki/ADB:Zus%C3%A4tze_und_Berichtigungen_(Band_1))

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