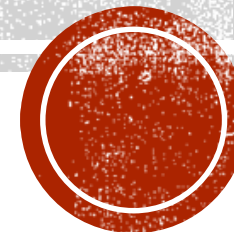


# FLM0304 GESCHICHTE DER DEUTSCHEN LITERATUR

Faculdade de Filosofia, Letras e Ciências Humanas Departamento de  
Letras Modernas - Área de Alemão

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# “STANDARD”DEUTSCH

“In Germany, the most important by-product of increased uniformity was the development of **standard German**. The regional noticeable in the language of early printed works were evened out in the 16th century. The relationship between the sounds of German and their written form became standardized as well. Spelling rules developed, and publishers brought out German-language textbooks to teach elementary reading, writing, and grammar. In the 16th century, the spread of **Protestant Reformation** from Wittenberg had a further **standardizing effect** on the written language in central Germany, in competition with southern or high German usage (as practiced by the imperial chancellery, for example). The dominance of the southern and central German book market accelerated the decline and disappearance of low German (northern German dialect). (Müller, 2004, p. 191)



“The advent of printing brought **fundamental changes to the organization of knowledge, public communication, and the social role of writing** [..]” (Müller, 2004, p. 192)



- “With the publication of **Luther’s translation of the New Testament** in Wittenberg in September **1522**, the foundation of Protestant faith became accessible to general public. [...] Without the public resonance made possible by the invention of printing, Luther’s posting of his **ninety-five theses in 1517** would have remained a local event connected with the start of a new term at the university in Wittenberg. [...] By creating a public interested in and supportative of the aims of the Reformation, the **new medium revolutionized medieval society and the culture of information.**” (Müller, 2004, p. 193)





**MARTIN LUTHER**  
**(1483-1546)**



AMORE ET STUDIO ELUCIDANDAE  
ueritatis hac subscripta disputabunt Vuittenbergae, Praesidete  
R. P. Martino Luther, Artiu & S. Theologiae Magistro, eius-  
demq; ibidem lectore Ordinario. Quare petit ut qui non pos-  
sunt uerbis praesentes nobiscum disceptare, agant id literis ab-  
sentes. In nomine domini nostri Iesu Christi. Amen.



Omnino & Magister noster Iesus Christus, di-  
cendo poenitentiam agite &c. omnem uitam si-  
delium, poenitentiam esse uoluit.

Quod uerbum poenitentia de poenitentia sacra-  
mentalibus (i. confessionis & satisfactionis quae  
sacerdotum ministerio celebratur) non po-  
test intelligi.

Non tamen solum intedit interiorē; immo interior nulla est, nisi  
foris operetur uarias carnis mortificationes.

Manet itaq; poena donec manet odium sui (i. poenitentia uera  
intus) scilicet usq; ad introitum regni caelorum.

Papa non uult nec potest, ulla poenas remittere; praeter eas,  
quas arbitrio uel suo uel canonum imposuit.

Papa non potest remittere ullam culpam, nisi declarado & appro-  
bando remissam a deo. Aut certe remittendo casus reseruatos  
sibi, quibus contēptis culpa prorsus remaneret.

Nulli prorsus remittit deus culpam, quin simul cum subijciat  
humiliatum in omnibus sacerdoti suo uicario.

Canones poenitentiales solum uiuentibus sunt impositi; nihilq;  
morituris, secundum eosdem debet imponi.

Inde bene nobis facit spiritus sanctus in Papa: excipiendo in su-  
is decretis semper articulum mortis & necessitatis.

Indocte & male faciunt sacerdotes ij, qui morituris poenitentias  
canonicas in purgatorium reseruant.

Zizania illa de mutanda poena Canonica in poenam purgato-  
rij, uidentur certe dormientibus Episcopis seminata.

Omnia poenae canonicae non post, sed ante absolutionem impo-  
nebantur, tanquam tentamenta uerae contritionis.

## DISPUTATIO DE VIRTUTE INDULGEN.

- xij Morituri, per mortem omnia solunt, & legibus canonum  
tui tam sunt, habentes iure earum relaxationem.
- xliij Imperfecta sanitas seu charitas morituri, necessario secum  
magnum timorem, tantoq; maiorem, quanto minor fuerit ipsa.
- xv Hic timor & horror, satis est, se solo (ut alia taceam) facere  
nam purgatorij, cum sit proximus desperationis horror.
- xvi Videntur, infernus, purgatorium, caelum differre; sicut de  
ratio, prope desperatio, securitas differunt.
- xvii Necessarium uidetur animabus in purgatorio sicut in ui-  
rorem, ita augeri charitatem.
- xviii Nec probatum uidetur ullis, aut rationibus, aut scripturis, qd  
extra statum meriti seu augendae charitatis.
- xix Nec hoc probatum esse uidetur, qd sint de sua beatitudine ce-  
& securae, saltem oēs, licet nos certissimi simus.
- xx Igitur Papa per remissionem plenariam omnium poenarum, non sim-  
piter omnium intelligit, sed a seipso trimodo impositarum.
- xxi Errant itaq; indulgentiarum praedicatores ij, qui dicunt per  
poenitentiam indulgentiarum praedicatores ij, qui dicunt per  
poenitentiam indulgentias, hominem ab omni poena solui & saluari.
- xxii Quia nullam remittit animabus in purgatorio, quam in hac  
ta debuissent secundum Canones soluere.
- xxiii Si remissio ulla omnium omnino poenarum potest alicui dari; ce-  
est eam non nisi perfectissimis, i. paucissimis dari.
- xxiiii Falli ob id necesse est, maiorem partem populi; per indifferen-  
illam & magnificam poenae soluae promissionem.
- xxv Qualis potestate habet Papa in purgatorium generaliter talis ha-  
glibet Episcopus & curat in sua dioecesi, & parochia spali
- i Optime facit Papa, qd non potestate clauis (quam nullam habet  
sed per modum suffragij, dat animabus remissionem.
- ii Hominem praedicant, qui statim, ut iactus nummus in cistam  
niferit, euolare dicunt animam.
- iii Certum est nummo in cistam tinniente, augeri questum & au-  
ciam posse; suffragium autem ecclesiae est in arbitrio dei solius.
- iiii Quis scit si omnes animae in purgatorio uelint redimi, sicut  
sancto Severino & paschali factum narratur?
- v Nullus securus est de ueritate suae contritionis: multo mi-

95 THESEN (1517)

[HTTPS://WWW.LUTHER2017.  
DE/DE/](https://www.luther2017.de/de/)

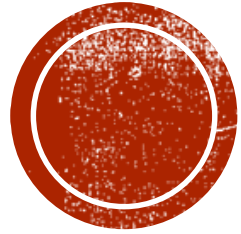
<https://www.luther2017.de/>



# REFORMATION (1517-1648)

- Anfang: Nicht “Reform” sondern Anklage gegen Verkauf von Ablässen (Päpst Leo X, 1515)
  - Wittenberg als Pilgerort
    - 95 Thesen: akademische Debatte (auf Latein)
    - **Ein Sermon von Ablass und Gnade** (auf Deutsch!)
- Religiöse Frage > politische Frage





# SERMON VON ABLASS UND GNADE (1518)

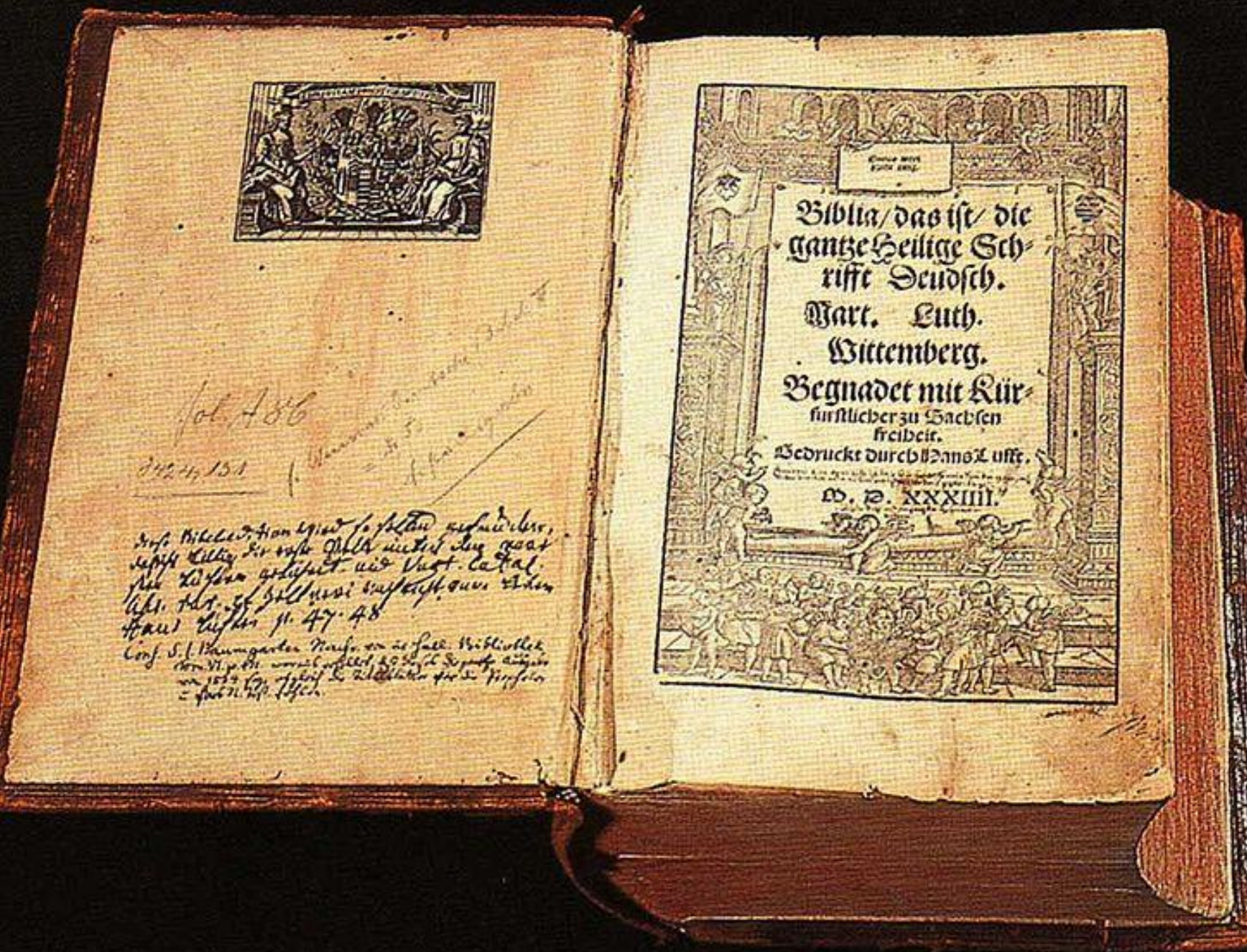
[https://ora.ox.ac.uk/objects/uuid:f9df5403-9825-4dcb-a3b6-8b13dfcdd773/download\\_file?file\\_format=pdf&safe\\_filename=Sermon%2BAblass%2Band%2B95%2BTheses%2Bfor%2BORA%2B27%2BApril%2B2018.pdf&type\\_of\\_work=Book](https://ora.ox.ac.uk/objects/uuid:f9df5403-9825-4dcb-a3b6-8b13dfcdd773/download_file?file_format=pdf&safe_filename=Sermon%2BAblass%2Band%2B95%2BTheses%2Bfor%2BORA%2B27%2BApril%2B2018.pdf&type_of_work=Book)

<https://ora.ox.ac.uk/objects/uuid:f9df5403-9825-4dcb-a3b6-8b13dfcdd773> (03/10/19)



- The *Sermon von Ablass und Gnade* (*Sermon on Indulgences and Grace*) is a seminal text for the Reformation: it is the first vernacular statement of Luther's views on the question which led to his break with Rome; the first printed work of his to reach a mass audience; and the first example of the direct, arresting style which became the hallmark of his German writings. The work hit the market 500 years ago, in the second half of March 1518, five months after the posting of the *95 Theses*, and within three years at least 24 editions had been printed in various parts of Germany and Switzerland. [...] The *Sermon* rejects scholastic teaching about indulgences and proposes instead a theology of grace. Luther meant the *Sermon* as an accessible summary of his views, and for the modern reader it is still the most succinct account of Luther's side in the indulgence controversy, serving as an introduction to the more technical *95 Theses* [...] (*Introduction*, 2018, p. vi)
- Lesung: <https://editions.mml.ox.ac.uk/topics/event-details/2018-04-19.shtml> (04/10/2019)





# LUTHERS BIBEL (1522)

3000-5000 Kopien

1534 – Altes  
Testament

Neuhochdeutsch (ab ca. 1650)

Frühneuhochdeutsch (1350-1650)

Mittelhochdeutsch (1050-1350)

Althochdeutsch (ca. 750-1050)



- Martin Luther's German translation unlocked the Bible for the millions of his contemporaries who did not understand Latin. It was not the first German version of the Bible, or even the first in print, but it was the first to reach a mass audience. Given Luther's belief in 'sola scriptura', that is, scripture as the sole medium for the word of God, the translation of the Bible was an enactment of his own theology. A vernacular Bible in the hands of the laity was also a powerful weapon to challenge Church practices which had no scriptural basis.
- It was not just the fact that Luther translated the Bible that was important: it was also the way he did it. Like others before him, Luther cultivated a sense-for-sense, as opposed to a word-for-word, approach. His great innovation was a translation style close in register to colloquial speech, but with a simple eloquence that brought the original text alive. The language of Luther's Bible was so influential that even his opponents, Catholic and Protestant alike, used it as the basis for their own rival versions. Luther's German Bible was to serve for centuries as a model of grammar and style, and to play a foundational part in the development of the standard language.

(Jones, *Introduction*, 2017)



- Die Frage der Sprache
- Die Frage der Übersetzung (Mitarbeiter)
- Work in progress



# **DAS ERSTE BUCH MOSE.**

## **CAPITEL 1**

**AM** anfang schuff Gott Himel vnd Erden.

**2** Vnd die Erde war wüst vnd leer / vnd es war finster auff der Tieffe / Vnd der Geist **(1)** Gottes schwebet auff dem Wasser. Joh. 1.; Col. 1.; Ebre. 11.; Psal. 33.

**3** VND Gott sprach / Es werde Liecht / Vnd es ward Liecht.

**4** Vnd Gott sahe / das das Liecht gut **(2)** war / Da scheidet Gott das Liecht vom Finsternis /

**5** vnd nennet das liecht / Tag / vnd die finsternis / Nacht. Da ward aus abend vnd morgen der erste Tag.

**6** VND Gott sprach / Es werde eine Feste zwischen den Wassern / vnd die sey ein Vnterscheid zwischen den Wassern.

**7** Da machet Gott die Feste / vnd scheidet das wasser vnter der Festen / von dem wasser vber der Festen / Vnd es geschach also.



**8** Vnd Gott nennet die Festen / Himel. Da ward aus abend vnd morgen der ander Tag.

**9** VND Gott sprach / Es samle sich das Wasser vnter dem Himel / an sondere Örter / das man das Trocken sehe / Vnd es geschach also.

**10** Vnd Gott nennet das trocken / Erde / vnd die samlung der Wasser nennet er / Meer. Vnd Gott sahe das es gut war.

**11** VND Gott sprach / Es lasse die Erde auffgehen Gras vnd Kraut / das sich besame / vnd fruchtbare Bewme / da ein jglicher nach seiner art Frucht trage / vnd habe seinen eigen Samen bey jm selbs / auff Erden / Vnd es geschach also.



**12** Vnd die Erde lies auffgehen / Gras vnd Kraut / das sich besamet / ein jglichs nach seiner art / vnd Bewme die da Frucht trugen / vnd jren eigen Samen bey sich selbs hatten / ein jglicher nach seiner art. Vnd Gott sahe das es gut war.

**13** Da ward aus abend vnd morgen der dritte Tag.

**14** VND Gott sprach / Es werden Liechter an der Feste des Himels / vnd scheiden tag vnd nacht / vnd geben / Zeichen / Zeiten **(3)** / Tage vnd Jare /

**15** vnd seien Liechter an der Feste des Himels / das sie scheinen auff Erden / Vnd es geschach also.

**16** Vnd Gott machet zwey grosse Liechter / ein gros Liecht / das den Tag regiere / vnd ein klein Liecht / das die Nacht regiere / dazu auch Sternen.

**17** Vnd Gott setzt sie an die Feste des Himels / das sie schienen auff die Erde

**18** vnd den Tag vnd die Nacht regierten / vnd scheideten Liecht vnd Finsternis. Vnd Gott sahe das es gut war.



**19** Da ward aus abend vnd morgen der vierde Tag.

**20** VND Gott sprach / Es errege sich das Wasser mit webenden vnd lebendigen Thieren / vnd mit Geuogel / das auff Erden vnter der Feste des Himels fleuget.

**21** Vnd Gott schuff grosse Walfische vnd allerley Thier / das da lebt vnd webt / vnd vom Wasser erreget ward / ein jglichs nach seiner art / vnd allerley gefidderts Geuogel / ein jglichs nach seiner art / Vnd Gott sahe das es gut war.

**22** Vnd Gott segnet sie / vnd sprach / Seid fruchtbar vnd mehret euch vnd erfüllet das Wasser im Meer / Vnd das Geuogel mehre sich auff Erden.

**23** Da ward aus abend vnd morgen der fünffte Tag.

**24** VND Gott sprach / Die Erde bringe erfür lebendige Thier / ein jglichs nach seiner art / Vieh / Gewürm vnd Thier auff Erden / ein jglichs nach seiner art / Vnd es geschach also.

**25** Vnd Gott machet die Thier auff Erden / ein jglichs nach seiner art / vnd das Vieh nach seiner art / vnd allerley Gewürm auff Erden / nach seiner art. Vnd Gott sah das es gut war.

**26** VND Gott sprach / Lasst vns Menschen machen / ein Bild / das vns gleich sey / Die da herrschen vber die Fisch im Meer / vnd vber die Vogel vnter dem Himel / vnd vber das Vieh / vnd vber die gantzen Erde / vnd vber alles Gewürm das auff Erden kreucht.





**27** VND Gott schuff den Menschen jm zum Bilde / zum Bilde Gottes schuff er jn / Vnd schuff sie ein Menlin vnd Frewlin.

**28** Vnd Gott segnet sie / vnd sprach zu jnen / Seid fruchtbar vnd mehret euch vnd füllet die Erden / vnd macht sie euch vnterthan (**4**). Vnd herrschet vber Fisch im Meer / vnd vber Vogel vnter dem Himel / vnd vber alles Thier das auff Erden kreucht. Matt. 19.

**29** VND Gott sprach / Sehet da / Jch hab euch gegeben allerley Kraut / das sich besamet auff der gantzen Erden / vnd allerley fruchtbare Bewme / vnd Bewme die sich besamen / zu ewr Speise /

**30** vnd aller Thiere auff Erden / vnd allen Vögeln vnter dem Himel / vnd allem Gewürm das das Leben hat auff Erden / das sie allerley grün Kraut essen / Vnd es geschach also

**31** Vnd Gott sahe an alles was er gemacht hatte / Vnd sihe da / es war seer gut. Da ward aus abend vnd morgen der sechste Tag.



## 2 Capitel

**AL**so ward volendet Himel vnd Erden mit jrem gantzen Heer.

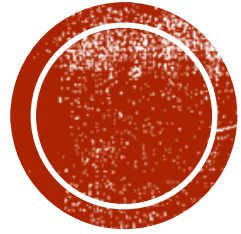
**2** Vnd also volendet Gott am siebenden tage seine Werck die er machet / vnd rugete am siebenden tage / von allen seinen Wercken die er machet.

**3** Vnd segnete den siebenden Tag vnd heiliget jn / darumb / das er an dem selben geruget hatte von allen seinen Wercken / die Gott schuff vnd machet. Ebre. 4.

(<http://lutherbibel.net/03/10/2019>)

■





# SENDBRIEF VOM DOLMIETSCHEN (1530)

[https://ora.ox.ac.uk/objects/uuid:61dd3bfe-bd7d-48a2-adca-79e28d5cc63d/download\\_file?file\\_format=pdf&safe\\_filename=Reformation%2BPamphlets Martin%2BLuther.pdf&type\\_of\\_work=Book](https://ora.ox.ac.uk/objects/uuid:61dd3bfe-bd7d-48a2-adca-79e28d5cc63d/download_file?file_format=pdf&safe_filename=Reformation%2BPamphlets Martin%2BLuther.pdf&type_of_work=Book)

<https://podcasts.ox.ac.uk/sendbrief-vom-dolmetschen>

- More generally, Luther's belief in 'sola scriptura' underlies his general preference for accessible German: if the Bible is to serve as the unique medium with God, it must be written in an idiom which the people can understand. (id., p. xxii)

