

O. Chick,
candidate of philological sciences,
Taras Shevchenko Kremenets Regional
Humanitarian-Pedagogical Institute

ANATOMY OF EMPIRES: HISTORICAL DISCOURSE OF UKRAINIAN AND GERMAN NOVEL OF EDUCATION OF THE SECOND HALF OF THE NINETEENTH CENTURY

Actuality of the comparative analysis in the novel of education of the 11nd half of the Nineteenth century is due to the fact that this problem has not been studied in the Ukrainian literary criticism yet. However, art reproduction of historical discourse is one of the fundamental and sense-forming ones for writers like A. Svydnytsky, I. Nechuy-Levitsky, H. Keller, W. Raabe, T. Fontane. Actually reflection of historical events in the works of writers have become a subject of interest of many researchers of Ukrainian and German realism, which mainly paid attention to the artistic depiction of historical details: in the works by A. Svydnytsky (M. Syvachenko, N. Krutikov, P. Hropko, N. Danyuk, V. Zarva, V. Shevchuk et al.), I. Nechuy-Levitsky (V. Zarva, I. Prykhod'ko, M. Tkachuk, M. Chornopyskyy etc.), G. Keller (E. Brandis, R. Danilevsky, V. Pashyhoryev, A. Hauser et al.), W. Raabe (V. Prayzendants, M. Kindermann, E. Geisler etc.) and T. Fontane (T. Avagyan, Y. Volkov, S. Hizhdeu et al.). This particular relationship of colony and empire, we believe, are conceptual for such novels as "Lyuboratski" by A. Svydnytsky, "Clouds" by I. Nechuy-Levitsky, "Dergrüne Heinrich" ("Green Henry") by H. Keller, "Die Aktendes Vogelsangs" ("Annals of Bird's Settlement") by W. Raabe and "Effi Briest" ("Effie Brist") by T. Fontane.

The most essential features of the novel of education include, above all, the image of the spiritual world genesis of an individual: in the work the author makes "anatomical disclosure" of society that is going through an important stage of its development. Let's analyze this immanent historical component of the above mentioned novels, which is important for understanding the internal motion of a character from childhood to maturity, in the light of relations of the model "empire – colony" / "center – periphery".

In the novel "Dergrüne Heinrich" by G. Keller a detailed description of childhood and youth of the protagonist is given. Considerable attention is paid primarily to those episodes that form the worldview of a boy and thus a teenager, a juvenile. The reader watches Switzerland, which slowly moves from a sleepy country, where relics of the Middle Ages still did not lose their relevance to the updated state.

In order to feel the atmosphere and spirit of the epoch and the people who wanted changes in the patriarchal society, one should refer to the historical facts. In the so-called post-Napoleonic period 1817–1847, Switzerland experienced the evolution from fragmentation to the Federation of cantons. Driven by the Polish Revolution of 1830 to take decisive action, the locals demanded democratic freedoms and rights. With the advent of the new constitution contemporary inter-state formation on the map of Europe started a new page of history. The country has gradually replaced royalism, and still poorly interconnected cantons developed the common state.

In "Der grüne Heinrich" G. Keller stresses the differences between "new" and "old" Switzerland. Nominal independence, which was given to the country in 1803 by Napoleon I Bonaparte, did not really bring freedom. Only after the removal of the French emperor of power there were some changes in the country, which affected all spheres of life. Henry's father, no doubt, belongs to the creators of contemporary new Switzerland. Henry himself also is looking feverishly for a place of a citizen in the new Confederation and, according to the author, at the end of the novel chooses a socially useful post in the Office of Public Magistracy. But this post does not bring the expected relief: performing monotonous work conscientiously, Henry observes that other people always neglect their duties. A few years later he gets a promotion and is able to observe the life of the society from within. The actions of politicians in power unpleasantly surprise him, because they trade democratic values. Henry offers his own typology of officials who do not understand or do not want to understand the basic principles of democracy: "Ich sah, wie es in meiner geliebten Republik Menschen gab, die dieses Wort zu einer hohlen Phrase machten und damit umherzogen, wie die Dirnen, die zum Jahrmarkt gehen, etwa ein leeres Körbchen am Arme tragen. Andere betrachteten die Begriffe Republik, Freiheit und Vaterland als drei Ziegen, die sie unablässig melkten, um aus der Milch allerhand kleine Ziegenkäselein zu machen, während sie scheinheilig die Worte gebrauchten, genau wie die Pharisäer und Tartüffe. Andere wiederum, als Knechte ihrer eigenen Leidenschaften, witterten überall nichts als Knechtschaft und Verrat, gleich einem armen Hunde, dem man die Nase mit Quarkkäse verstrichen hat und der deshalb die ganze Welt für einen solchen hält" ("I saw in my beloved country a lot of people who turned the word "Republic" into an empty phrase, but they always used it as magnified sound – similar to the maids that go to market with an empty basket in hand. For others, the term "republic", "freedom", "home" – only goats which they continually milked to make from goat milk cheese heads for their own consumption, and at the same time, they hypocritically utter sanctimonious words – just as the Pharisees and Tartuffes. Third, slaves of their own passions only see sycophancy and treachery everywhere, like a worthless dog, whose nose smeared with cheese and therefore the whole world appears to be cheese") (hereinafter, translation from German is ours. – O. Ch.) [11, 795].

The experience and the loss of faith in the possibility of transforming the world barely led Henry to suicide. An unexpected meeting with already forgotten beloved Judith and her continued support return him confidence in his own powers and encourage for further work. This development, based on the definition of a novel of education by B. Pashyoryev, indicates spiritual and physical maturity of the protagonist.

The novel "Effi Briest" by T. Fontane, at first glance, doesn't seem to have this historical and social component, as the story focuses around private fate of Effie Brist. She, unlike Henry, doesn't travel around the country, doesn't occupy any positions and perceive social and political problems indifferently. But during the "careful" reading one can see how along with description of growing up of young Effie the author seeks to focus readers' attention on public events. The novel gives not only the story of the tragic life of Effie, but also a chronicle of two noble families. Von Brist represents the generation that is tired of political struggle and fighting for positions. He admits in a talk with his son-in-law that he

likes the freedom and the ability to manage his own life more than guessing the desires of high and the highest authorities, as it is required by the public service [10, 19]. American scholar G. A. Craig rightly points out that the father of Effie belongs to an old age and can not represent the "new Germany" [9, 185].

Baron Inshtetten is his opposite: he belongs to the nobility which received considerable gains after Otto von Bismarck, the legendary and iconic figure had come to power. Thus, successful career of Heert Inshtetten illustrates all the milestones of the formation and development of German empire. Baron was a participant of the Franco-Prussian War in 1870, in which he has proved to be a brave warrior and won awards. After the war he returns to the law and gets an influential position of a landrat (chief of local authorities) of one of the districts.

No wonder he's appreciated by Chancellor O. von Bismarck and the then King of Prussia Wilhelm I: unlike Henry G. Keller, Baron is a professional climber who loves his job and steadily moves along the career ladder. About Inshtetten proximity to the "Iron Chancellor" and their acquaintance ever since the recent war it is repeatedly noted in the text: "Der Fürst hatte noch von Versailles her eine Vorliebe für ihn und lud ihn, wenn Besuch da war, häufig zu Tisch, aber auch allein, denn der jugendliche, durch Haltung und Klugheit gleich ausgezeichnete Landrat stand ebenso in Gunst bei der Fürstin" ("Prince even from Versailles felt sympathy for Inshtetten and, when he was in Vartsyn frequently invited him to the table. But he called him alone, as the young landrat, distinguished in manners, and knowledge, enjoyed the affection of the Princess") [10, 63].

For Baron his career is everything; he also regards his young and beautiful wife as aid for the promotion. Even staying alone with Effie, he says only about what he is interested in or is working with papers or reading a newspaper. Here's how the author describes a typical shared dinner of a couple: "Um neun erschien dann Innstetten wieder zu Tee, meist die Zeitung in der Hand, sprach vom Fürsten, der wieder viel Ärger habe, zumal über diesen Eugen Richter, dessen Haltung und Sprache ganz unqualifizierbar seien, und ging dann zu Ernennungen und Ordensverleihungen durch, von denen er die meisten beanstandete. Zuletzt sprach er von den Wahlen, und dass es ein Glück sei, einem Kreise vorzustehen, in dem es noch Respekt gäbe. War er damit durch, so bat er Effi, das sie was spiele, aus "Lohengrin" oder aus der "Walküre", denn er war ein Wagnerschwärmer" ("At nine o'clock Inshtetten again came to tea, usually with the newspaper in his hands. He spoke of the prince, who again had a lot of trouble, this Eugene Richter, about his behavior and speech which would not stand up to scrutiny, then passed to appointments and awards, which he usually considered as undeserved. Finally he spoke more about the election and about the kind of happiness of being representative of the community, which still preserved respectability. Having finished, he asked Effie to play anything from "Lohengrin" and "Valkyrie", for he was an ardent supporter of Richard Wagner") [10, 94–95].

So, Inshtetten is a typical representative of the Prussian nobility, which, as is emphasized by contemporary historians, has maintained and even reaffirmed its "values" after 1871: "High nobility of the German empire once again showed the ability to adapt to new conditions, to social cohesion, which enabled it to keep and even strengthen their privileged status and political influence until the collapse of the empire in 1918. The

elections to the Bundesrat were related to tribal origin, wealth, "merits" of the aristocracy before the state and the monarchy.

In its environment "code of honor" was still in force that claimed to solve conflicts through the duel, to lead a life that "corresponds to the rank, despise lower strata and "daily work". The nobility tried to keep caste of its social class, treated the representatives of the bourgeoisie condescendingly" [3, 29]. Indeed, later Baron as a typical gentleman put the principles of the "new" German aristocracy in the first place, trying to defend the "honor of the class" through duel and through a divorce with his wife. "Code of Honor" of the arrogant dignitary outweighs common sense and basic human dignity. Fontane reflects how quickly the German nobility loses its face and moral energy, and ceases to be a life-giving force of its own country [9, 188].

In the novel by V. Raabe "Die Akten des Vogelsangs", which was published a year later after the work by T. Fontaine, it depicted Germany of people who are typical burghers and are not governed in their daily lives by false notions of honor and dignity, they are really virtuous and decent. Let us focus on those features of the socio-historical era that is inseparable from the formation of the main characters as individuals. For example, in "Die Akten des Vogelsangs" images of the U. S. and Germanic Empire of the late nineteenth century are contrasted. Unlike T. Fontaine, W. Raabe focuses more on how a person is changed under the influence of different value systems. In the novel, since the first pages the image of America "emerges", in the future it is updated and gains more semantic meanings. Angry Carl's father, who sees America as the source of moral evil shares his impressions of the country with the reader. It was this country that, in his opinion, ruined Agatha Trotsendorf, and she falsely brought up her daughter: "Das habe das Kind eben aus einem grüssen Leben als das unserige hier von drüben mitgebracht, daß es die Welt (die Närrin sagte wahrhaftig: die Welt!), daß es die Welt nicht mit unseren hiesigen Philisteraugen (dies ist freilich mein Ausdruck), mit unseren hiesigen Philisteraugen ansehe" ("Baby, you know, these habits were brought "out" by her of better life and she looks at the world (the fool said exactly: "world") not with our philistine eyes (this is my expression)") [12, 15]. Carl Krumhardt completely agrees with the biased judgment. He notes that the father of Elena was attracted in the United States not by romantics, but an opportunity to get rich quickly. Thus Carl hints that Americans are just liars, drunkards and rogues, thus calling gentlemen, whom every German settler will have to meet: "Auch aus dem edlen deutschen Vaterlande, vom grünen Rhein und aus dem Vogelsang, kann das deutsche Gemüt die vollkommene Befähigung mit übers Wasser nehmen, nicht nur mit Messrs. Longbow, Snake, Renard and Company vortrefflich auszukommen, sondern selbst sie bei günstiger Gelegenheit dergestalt übers Ohr hauen, dass sie sich den fernern Import von dergleichen Konkurrenz am liebsten gänzlich verbitten würden" ("But from our noble German homeland, the green shores of the Rhine and from Birds' settlement "German soul" can take with it across the ocean not only great ability to get along with Mr. Longbow, Snake, Renard and the company, but also the ability under favorable circumstances to deceive them so famously that they would willingly have banned further entry of such competitors") [12, 19].

Serious problems of adventurer Charles Trotsendorf with the law in the land across the ocean that forced him to send back his wife and daughter to Germany, also point to the illusion of rapid enrichment for German immigrants. Later attempts to whiten the name of the father and regain the lost wealth will make Elena look for happiness with an American millionaire Mungo. In this way, she realizes her childhood dream of a luxurious life, of Negro servants and others. Trotsendorfs, as their neighbors have always noticed are already not Germans. They are characterized by a completely different way of thinking, a different view of the world, inspired by life in America [4, 479–480].

Another important social factor that affects the fate of the characters is the rapid industrial development in Germany of the late nineteenth century, which even influences “Bird’s settlement” and radically changes its face. In fact the story tells about 1870–1880-ies, which are marked with a significant economic breakthrough of the country, which accelerates its transformation from agricultural to an industrial one [2, 323–324]. The novel shows how these changes affect the ordinary burgher because now he has to put up with a shapeless silhouette of a factory instead of scenic views and smoke from factory chimneys instead of fragrance of flowers. A.Svydnytsky also highlights the factors that contributed to the rapid spiritual enslavement of the Ukrainian people. In depicting the complex and devastating processes for Ukrainian national identity taking place in Podolia in the Second half of the nineteenth century he turns to the rigorous analysis of life of the priesthood. In “Last way of life of the Orthodox clergy”, published in two August issues of the magazine “Kyivlyanyn” in 1869, the writer tells us about the plight of Orthodox priests in Podolia [6]. To some extent, this thorough article can be considered as historical and ethnographic commentary on the places in the novel, concerning not only the life of the Lyuboratskys but of a man-priest and a woman-priest relationship with the rural community and the Polish master Rosolynsky. The article was published much later than the manuscript version of the novel, and from the text it is clear that A.Svydnytsky except the writer’s talent had also the talent of a professional anthropologist and a folklorist.

Consider the phenomenon that a writer who was as is known the son of Podolsk priest considered typical of Orthodox clergy. Thus, in the above article the ethnographer observes that Podolsk Orthodox priests were much poorer than Catholic ones. The difficult financial situation often forced the priests to farm that made them close to peasants, erasing the line that normally exists between the priest and parishioners. Contemporary researchers of Podolia stressed that priests of Lutsk-Zhytomyr Catholic Diocese (Kamianets Catholic Diocese was closed in 1866) besides the state maintenance received financial support from the Catholic nobility, while the salary of an Orthodox priest was not higher than the salary of a Roman Catholic Church organist [1, 258]. As a result, even peasants often despised a priest. A. Svydnytsky recalls, “so when even Orthodox peasants were looking at the clergy in such a way, what could be expected from the Catholic Poles and their slanderers – Jews. Indeed, they both were haughtily against Orthodox priests and teased them ...” [6, 464].

Mr. Rosolynsky laughs at Lyuboratsky, openly mocking at the fact that his daughter milked cows, sheep and even cook. Most surprising for Rosolynsky is that children of an Orthodox priest can not speak Polish – say, without such knowledge the road to high society is closed to them and the daughters will probably “turn grey being unmarried”.

Rosolynskyi manages to convince priest Hervasiy to renounce the ancient customs, citing the prospects that will be opened before his children. Clearly, the pressure from the Polish Catholics gentry on the Orthodox clergy was not an isolated phenomenon and persecuted future ethnic and political goals.

As noted Svydnytsky-researcher under these circumstances Orthodox clergy were under the double yoke: of Orthodox ignorant peasants and Catholic gentlemen spoiled by civilization. The author notes that the life of the layer described by him has not changed for the better with the time. In addition, due to the constant lack of money Orthodox priests were forced to look for the help of teachers – the Polish: “Still, at the time it was taken as evidence of education of priests and generosity of their parents. Priests surprisingly didn’t not see anything strange in such a state of things only a fleeting fashion, and daughters were taught to speak Polish as well as squat in French fashion” [6, 472]. Experiment with education for Mass, as is shown in the novel, leads to the fact that she absolutely refuses her national identity, becoming a true mankurt.

Polonization of Podolia area was resisted by Russification policies of the local authorities, who regarded the area as an organic part of the Russian Empire. After the Polish revolt of 1863 the Russian authorities tried to take all possible steps to reduce the Polish influence. Among the representatives of the policy of Russification it’s possible to single out P. Batyushkov (Batyushkovych) (1811–1892), a prominent Russian historian who occupying different responsible positions (which had a high civil rank of Privy Councillor), devotedly fought against the Polish liberation movement. In his historical and ethnographic researches P. Batyushkov not only laid a solid foundation for further study of local lore of southern Ukrainian lands, but also offered his own prescriptions of destroy of the national identity of the local population in order to further integration of the peoples into the Russian Empire. In one of the last books “Podolia. Historical Description” (1891) the scientist in order to reduce the impact of “alien elements” (meant Poles and Jews) suggested: “Further use of Russian as the language of the state must be not only in the office work and law, but also in the school teaching of Catholic God’s law, in the Catholic additional worship, sermons and in all social and public places, offices and meetings.

Persistent, consistent implementation of Russian principles (sic!) into public, social life of the region sooner or later has to convince the most resisting among foreigners and infidels of the impossibility of future ethnic and religious exclusivity and political separation” [1, 258]. Podolsky seminary of 1860-s became one of the leading local mouthpieces of ideas similar to those promoted by P. Batyushkov. The seminary negatively affects identity formation of Antos’ as the board of Mrs. Pecherzhynska of Masya.

The novel by I. Nechuy-Levitsky “Clouds” vividly describes the atmosphere in which pupils attended Kiev Imperial Theological Academy, the conditions in which the then elite of Ukrainian people was formed. Early in the novel the author points out that it described 1830-s. So, when the novel repeatedly shows “anonymous” image of the Rector, it’s understood, that it is the Archimandrite Innokenty Borisov (archbishop from 1836), who led the institution in 1830–1839.

As historians of Kiev Academy remarked, I. Borisov consistently followed ancient traditions of so-called “old” Academy and built up the institution as a spiritual and scientific

center [7, 354–356]. The idea belonged to him to update the academic congregational hall and accommodate the portraits of famous pupils of the Academy, so colorfully described by I. Nechuy-Levitsky, “The Great Wall were hung with portraits of all the scholars of the old Kiev Academy and new portraits of Russian emperors. Against the very large metropolitan arm-chair a length portrait of Petro Mohyla hang, dark-haired, with beautiful classical Greek face, though somewhat austere, in the bishop’s mantle and with the rod. On the other heavy gold frames in two rows the faces looked in cowls, and miters, and bare-headed.

The ugly broad face of Konys’kyi looked there, with a cheerful smile and a big wart on his nose. The full, fair face of Theophanes Procopovych with fed, red lips, who seemed to have just drunk and had a good meal looked at the hall; on the other side one could see St. Demetrius Tuptalo, Metropolitan of Rostov, painted as a saint, archpriest Levanda with a thin aquiline nose, Gisel’, Smotrytsky, many other metropolitans of Kyiv. Only nowhere the portrait of a single Ukrainian hetman was seen! Even there was no portrait of Bohdan Khmelnytsky and the benefactor of the monastery and the academy Konashevych-Sahaidachnyi and Mazepa” [5, 134–135].

The author clearly expresses his position on the specifics of teaching at the Kiev Academy in 1830-ies. He notes that scholastic training did not give anything to the progress of thought, and secular sciences were “shrouded with theological spirit” and only philosophy was taught quite accurately. Instead of Latin – the language of teaching in the old Mohyla Academy – Russian was introduced, at the same time Ukrainian was neglected. The writer has low opinion of professors, too, who were incompetent and could not give their students any knowledge.

However, the Academy successfully fulfilled its “civilizational mission”: “From the Academy archbishops and bishops went out that procreated the Moscow language and the Moscow mind in Ukraine, made up Muscovite centralization in the old democratic Ukrainian Church. Old Mogyla Academy already served not Ukraine, Ukrainian people but the Great Russian government and its state plans” [5, 111]. Devastating criticism of I. Nechuy-Levitsky is confirmed by modern scholars, who argue that in the first half of the nineteenth century this once-respected educational institution has become a sanctuary of medieval school studies and the character of education of teachers was quite the same [8, 142].

In his novel of education I. Nechuy-Levitsky, contrasting images of Dashkovich and Radiuk successfully and objectively contrasts the two communities – spiritual, scientific and generally public of the elite of Kyiv in 1830-s and 1860-s. The opinion of O. Hrushevsky expressed in the studio “Modern Ukrainian literature in its typical representatives” is still relevant that I. Nechuy-Levitsky in his works, depicting religious or secular learning, allows the reader to trace how childhood experiences are combined with the knowledge acquired during the training and with the ideas of social movements. All this, according to the researcher, eventually forms Radiuk’s and his supporters’ outlook among the academic youth of 1860-ies. Thus, the analysis of Radiuk’s psychological portrait that is representative of the type of populists, becomes at the same time the analysis of what is the foundation of his outlook as it was formed on the basis of ideas, attitudes and feelings that were widely spread among Kyiv students.

Thus, in the novel of education art historicism plays an important role. Consideration of its specificity demonstrates that Ukrainian and German-speaking writers and researchers are at the same time researchers of historical processes of certain epochs. A. Svydnytsky and I. Nechuy-Levitsky portray negative impacts on the process of formation of their characters. These effects, as noted in the texts, are caused by policies of Russification and discriminatory policies in matters of culture, education and religion, carried out by the Russian Empire on the Ukrainian lands. The process of formation of identity of Green Henry in the novel by G. Keller and Effie in the novel by T. Fontane is also indirectly associated with the development of the Swiss Confederation and the German Empire of Otto von Bismarck, respectively. The historical process of transformation of Germany into an industrial country in the late nineteenth century is clearly reflected in the "Die Akten des Vogelsangs" by W. Raabe.

Thus, historical events or figures are not just background for the events depicted, they also define social relationships, the relationship between the heroes of the novels of education, influencing their fate, and at the outer shape of the work – determining the course of the plot and conflict nodes.

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