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Palgrave Studies in Nineteenth-Century Writing and Culture is a new monograph series that aims to represent the most innovative research on literary works that were produced in the English-speaking world from the time of the Napoleonic Wars to the fin de siècle. Attentive to the historical continuities between 'Romantic' and 'Victorian', the series will feature studies that help scholarship to reassess the meaning of these terms during a century marked by diverse cultural, literary, and political movements. The main aim of the series is to look at the increasing influence of types of historicism on our understanding of literary forms and genres. It reflects the shift from critical theory to cultural history that has affected not only the period 1800–1900 but also every field within the discipline of English literature. All titles in the series seek to offer fresh critical perspectives and challenging readings of both canonical and non-canonical writings of this era.

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Translations of Inversion, 1860–1930

Heike Bauer
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When I was in the final revision stages of this manuscript, the Birkbeck Freud reading group dedicated one of its sessions to the Freud–Jung correspondence. I was intrigued to find that both psychoanalysts commented on the German sexologist Magnus Hirschfeld, who is one of the subjects of this book. At the turn of the last century sex research was dominated theoretically and institutionally by medically-trained sexologists such as Hirschfeld, and it is well-known that psychoanalysis emerged at least partly out of this productive field of investigation. Hirschfeld, one of sexology’s most influential reformers, was instrumental in establishing the first *Institute for Sexualwissenschaften* [Institute for Sexual Sciences] in Berlin, as well as a scholarly journal on homosexuality, *Das Jahrbuch für sexuelle Zwischenstufen* [Yearbook for Sexual Intermediaries]. Freud, who was still establishing his psychoanalytical method, was initially keen on the support of Hirschfeld and other sexologists, and he spoke favourably about publishing in the *Jahrbuch* (Letter to Jung, 29 May, 1908 in Freud and Jung, *The Freud–Jung Letters*, 1974, pp. 154–5). Jung in contrast was more strongly opposed to sexological work from the outset, issuing, for instance, in a letter to Freud ‘a mild protest at your lavishing your ideas on Hirschfeld or Marcuse or even Moll’ (Jung, Letter to Freud, 12 July 1908, ibid., p. 163). Hirschfeld himself was not convinced by what he called the ‘Freudsche Schule’ [Freudian school] because he thought it wrongly emphasised the ‘akzidentellen’ [accidental] over the ‘konstitutionellen’ [inborn] causes for homosexuality (Hirschfeld, 1984, pp. 199, 341). He nevertheless publicly supported Freud, claiming that Freud was one of those researchers ‘welche die Homosexuellen nicht zu den Degenerierten rechnen’ [who do not consider homosexuals degenerates] (ibid., p. 379). However, when Hirschfeld distanced himself from psychoanalysis following a methodological dispute with Jung, Freud’s reaction is framed in no uncertain terms: ‘Magnus Hirschfeld has left our ranks in Berlin’, he writes to Jung. ‘No great loss, he is a flabby, unappetizing fellow, absolutely incapable of learning anything. Of course he takes your remark at the Congress as a pretext; homosexual touchiness. Not worth a
tear’ (Freud, Letter to Jung, 2 November 1911, op cit., pp. 453–4). It is no real revelation to find that Freud, like many of his contemporaries, easily retorted to stereotypes of homosexual degeneracy to discredit his colleague. Intriguingly, however, it became clear from the reaction of my colleagues who tried in vein to find the passage I had read out from my 1974 edition of the correspondence that it had not been included in the revised 1994 edition. And indeed, on further investigation, it became apparent that the shorter 1994 edition silently excluded similar references to ‘homosexuality’ or ‘sexual inversion’ (Freud and Jung, The Freud–Jung Letters, 1994). We can only speculate why these changes occurred, as both texts were translated and edited by the same team who claimed that they made no substantive changes in translation. But they reinforce a central premise of this book: that questions of translation matter for our understanding of how a modern theory of sex was first established.

Issues of translation enable us to map discursive communities. If books can be located within discursive space, then this study is a product of Birkbeck, University of London, which provided intellectual and financial support at the point of its inception as a doctoral thesis and on completion of my research when I returned to take up a Lectureship in English and Gender Studies. I am grateful too for the support I received along the way from Worcester and Nottingham Trent Universities, The British Academy, The Sir Richard Stapley Trust, The British Federation of Women Graduates and The British Association of Victorian Studies. My archival research was aided by the helpfulness of staff at the British Library, the Wellcome Institute, the British Library Newspaper Library at Colindale, the National Library of Wales, Birkbeck College Library, Hugh Owen Library Aberystwyth, Bristol University Library, the Bodleian Library Oxford, Schwules Museum Berlin and Spinnboden Lesbisches Archiv Berlin. Earlier versions of parts of the book have been published in the Yale Journal of Criticism, Critical Survey and the Journal of the History of Sexuality. I am grateful to the Victoria and Albert Museum and Birkbeck Library for permission to reprint the pictures from their collections.

Places come to life through people. It would be impossible to list all the individuals who directly or indirectly shaped my ideas but the feedback, support and collaborative spirit of the following friends and colleagues left a special imprint: my Doktormutter, Esther Leslie, Isobel Armstrong, Lisa Baraitser, Matt Cook, Rosie Cox, Peter Cryle,
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Diane Watt has been a part of this project from the beginning. Her love and intellect have been support in more ways than I can say. This is for her.
A Note on Translation

All translations from German, Latin, French and Italian are mine unless otherwise indicated. For book titles if a work is consulted in the original I also provide a translation of the title in square brackets in the main text (but not in the notes and bibliography) unless an English translation exists in which case I use the published title.