



# History of European Ideas

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## Translation and literature

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laborators of Freud, find that, in an attempt to hold truth and love together, he, too, has to forsake the Freudian way), is that, in the name of science, it dare not speak the truth of its love or the love of its truth: the fact that truth and love, although independent (Freud is right), are inseparable (Ferenczi is right).

In this volume, the first of three, containing nearly five hundred letters written between 1908 and 1914, Freud, who addresses Ferenczi as Dear colleague and then as Dear friend (and twice as Dear son) and signs his name 'Freud', and Ferenczi, who always addresses Freud as Dear Professor and signs his name (Dr.) 'Ferenczi', discuss issues both professional and personal: the business of the International Psychoanalytic Association and its major personalities and politics, the break with Jung, major psychoanalytic topics, their writings and analytical work, plus domestic and personal concerns, including the trip of Freud and Jung, together with Ferenczi, to the USA in 1909. (Are we to assume that the one time Ferenczi addresses Freud as 'Dear friend'—in letter 265—represents an error on the part of the editors?) There is also the extraordinary story of Ferenczi's falling in love with his mistress' daughter, with the result that each of the two women presses Ferenczi to marry the other as the daughter undergoes analysis, first with Ferenczi (her lover), then with Freud (who is opposed to the marriage and greatly admires the mother), and again with Ferenczi (who will eventually marry the mother!). The correspondence is especially revealing of how profoundly Ferenczi believes in Freud (as the ideal father of psychoanalysis) and how strongly Freud trusts in Ferenczi (as the ideal son of psychoanalysis), while it is equally clear that the objective limit placed by Freud on their relationship does not leave Ferenczi subjectively satisfied. But, as befits those who do not, in fact, overcome the father complex, while both claim that this is the aim of psychoanalysis, they neither thematize the relationship of truth and love in psychoanalytic terms nor embody it in their own relationship. Ferenczi attempts from time to time to respond subjectively to the demands of love, but he never questions (in these early letters) the objective truth either of psychoanalytic theory or of Freud's relationship with him. Neither Freud nor Ferenczi has any *idea* that it is the practical relationship of truth and love which alone overcomes the father complex.

The team responsible for this excellent edition of Freud and Ferenczi's correspondence is to be congratulated. Especially exemplary are the comprehensive notes which provide the details on persons and publications (not to mention the definitions of psychoanalytic and medical terms) and the historical and biographical information needed to follow the epistolary story. The brief introduction by Haynal is apt and informative.

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**Translation and Literature**, Volume 3 (Edinburgh University Press, 1994), 189 pp., £21.50.

I have criticized *Translation and Literature* in these pages for being what it aims to be, namely an annual serial 'focusing on the English literary translating tradition'. The major articles in the 1994 volume, which describe Shakespeare's use of Golding's translation of Ovid, eighteenth-century English modernizations of Chaucer, and Byron's re-writing of Horace, conform to the stated aim and attract the same criticism: translation is not necessarily a fact of national traditions, be they English or otherwise. Thus, al-

though the major articles in this volume are all good Eng.Lit. stuff—especially Betsy Bowden's provocative analysis of Chaucer translations as audiovisual performances—they seek few connections with any wider frame such as the history of European ideas.

Let me insist, however, that this publication succeeds in other ways, beyond its major articles.

First, it gives translators a much needed voice within the scholarly discourse on translation. In this volume, M.J. Alexander's delightfully dry comments on his Poundian translations of Old English poetry take time out to criticize academic views of translators as simple foils ('Clark Hall is to *Beowulf* as Madge Alsop is to Dame Edna') and to justify the translator's conscious use of error in order to overcome this role. Michael Syrotinski, presenting the problems of translating Jean Paulhan, similarly pauses to question academic orthodoxy: 'The emergence of Translation Studies as a valid autonomous field of teaching and research has, if anything, further contributed to the segregation, even ghettoization, of translation'. Such comments deserve exposure and debate.

Second, *Translation and Literature* includes actual translations. Alistair Elliot's versions of 'Latin Eating Poems' are worth savouring, and Douglas Robinson's translation of Schlegel ('On the German Homer') makes an important text readily accessible.

Third, and most importantly, the journal's sizeable review section, which covers works on translation as well as English translations of foreign works, hints that translation studies might become a lively interdisciplinary concern. Theo Hermans scores direct hits when criticizing Andre Lefevere's reductionist models; Roger Ellis usefully summarizes recent research in Medieval translation, and we at last have traces of translation studies happening beyond the English language, as in Susan Bassnett's review of the Italian theorists Gianfranco Folena and Carmela Nocera Avila. Most of the reviews are good reading, occasionally stirring up enough dust to make this journal of potential importance for the development of translation studies.

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**Weber's Protestant Ethic, Origins, Evidence, Contexts**, Edited by Hartmut Lehmann and Guenther Roth (Cambridge University Press, 1993), 397 pp., £35.00/\$49.95 H.B.

This volume of essays originated in a conference of scholars held at the German Historical Institute in Washington DC from 3 to 5 May 1990. Its subject is Max Weber's celebrated thesis, which first appeared in 1904/5, suggesting a possible causal link between Puritanism and capitalism. This is not the first compilation of articles on this subject. R.W. Green's 'Protestantism, Capitalism and Social Science' (Heath, 2nd edition 1973), attempted something similar, but the present volume is certainly the most comprehensive and wide-ranging, and it will be welcomed by everyone with an interest in the theological, historical or political issues raised by Weber's seminal important essay. It is eloquent testimony to the fact that (as Lehmann points out) Weber succeeded to an extraordinary degree in stimulating research on the rise of capitalism.

In his introduction, Guenther Roth argues that at the close of the nineteenth century, as one aspect of the imperial rivalry of the time, German scholarship was striving to maintain its influence over the USA in the cultural sphere. Two world wars intervened, and it is significant that it was not until 1987 that an institution like the German Histor-

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