

fact the Hippocratic writings are the legacy of two different schools of medicine, the Coan and the Cnidian, over several centuries. The former school had a generalized conception of disease with individual variations, while the latter preferred to localize specific diseases and then insert them in a fixed but comprehensive schema. The actual dates of composition of the various treatises range from 500 B.C. to the first century of our era; the early second century saw the beginning of editions of the Hippocratic corpus and of the writing of glossaries and commentaries.

Homosexual behavior appears only occasionally in the corpus, perhaps most notably in the original text of the Hippocratic oath, where the apprentice physician swears that in the course of his professional visits he will abstain from "sexual acts on the persons of women and of men, of freemen and of slaves." The causes of sexual characterology figure in the work *Peri diaites*, 28-29: If both father and mother secrete "male bodies," the offspring will be men "brilliant in soul and strong in body." If the secretion from the man is male and that from the woman is female, the former still dominates, so that the offspring turn out less brilliant, but still brave. But in case the man's secretion is female and the woman's is male, the fusion of the two creates a "man-woman" (*androgynos*), the equivalent of the modern notion of effeminate homosexual. The same is true of girls: if the man's secretion is female and the woman's male, and the female is predominant, the offspring will be "mannish." Hence by the fourth century B.C. the Hippocratic school saw factors of procreation as determining sexual constitution.

The treatise *On Airs, Waters and Places* discusses the infertility and impotence of the Scythians [21-22]. "The men have no great desire for intercourse because of the moistness of their nature and the softness and coldness of their abdomen, which are the chief barrier to the sexual urge." Moreover, the vast majority

of the male Scythians "become impotent and perform women's work and behave like women," a condition ascribed to their constant horseback riding, which causes swellings at the joints, in severe cases lameness and sores on the hips. To cure themselves they cut the vein behind each ear, but in so doing they cause the impotence from which they suffer. The author of the treatise deems this an attribute of class: the upper-class Scythians suffer from the disease but not the lower class, which does not ride horses.

The writers whose work was later ascribed to Hippocrates because of his general renown take no offense at homosexuality, but see it as part of the totality of sexual behavior on which, however, they acknowledge certain ethical limitations. The medical science of antiquity was aware of the problems posed by differences in sexual constitution and sought to explain them in its own theoretical terms.

See also **Medical Theories**.

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HIRSCHFELD, MAGNUS (1868-1935)

Leader of the homosexual emancipation movement in Germany.

Life. Magnus Hirschfeld was born in Kolberg on the Baltic coast of Prussia (today Kołobrzeg in Poland) on May 14, 1868. His father, Hermann Hirschfeld, had distinguished himself by making the town a popular resort; for this service his fellow citizens erected a monument to him that stood until 1933. The son at first studied languages and philosophy at Breslau and Strasbourg, then medicine at Munich and Berlin, where he took his degree. After traveling in the United States and North Africa, he settled first at Magdeburg in Saxony and then in Charlottenburg, a district of Berlin.

The suicide of one of his patients, a young officer who ended his life on the eve of a marriage demanded by his family, awakened Hirschfeld's interest in the

These conferences featured papers on the whole spectrum of problems of sexual life, together with vigorous pleas for the abandonment of laws and practices inspired by the ascetic beliefs of the medieval church: on sex education, birth control, law reform, sexual perversions and abnormalities, and eugenics.

Hirschfeld's campaign on behalf of homosexual emancipation had far less success, although he did effectively persuade the district attorneys in the larger German cities to refrain from enforcing paragraph 175 where private, consensual adult behavior was concerned. Germany was the only country in the world with an extensive network of homosexual organizations and of bars, cafés, and other meeting places which individuals seeking partners of their own sex could casually frequent. However, the Committee itself never had more than 1500 supporters, and Hirschfeld was obliged to admit, toward the end of his life, that the vast majority of homosexuals were unwilling to fight for their legal and political rights, and that the bourgeois parties were unable or unwilling to reform the penal law to bring it into conformity with the findings of modern science.

Furthermore, Hirschfeld's propaganda for repeal of paragraph 175 so alienated the conservative and clerical elements of German society that he became the target of attacks by the Nazis even while they were a comparatively small party on the far right, and as their movement grew, they persecuted him relentlessly, terrorizing his meetings and closing his lectures, so that for his own safety and that of his audience, he could no longer appear in public. In November 1931 he left Germany for a lecture tour around the world, during which he collected material that he shipped to the Institute for Sexual Science in Berlin. The Nazi accession to power on March 7, 1933, was followed by the destruction of the Institute and its unique files and library, and the dissolution of the Scientific-Humanitarian Committee to

preclude its banning by the new regime. Hirschfeld settled in France and attempted to recreate his research institute on a smaller scale, but the Depression and mounting dissension within the sexual reform movement limited what he could accomplish. He died in Nice on his sixty-seventh birthday, May 14, 1935.

Evaluation. Hirschfeld's less public behavior motivated severe criticism, not to mention outright scandal. He is reputed to have been not just homosexual but a foot fetishist who had male prostitutes perform a ritual that involved pressure on his toes. There is evidence that the accusations printed in the Berlin *Vorwärts*, the Social Democratic daily, which led to the suicide of the industrialist Alfred Krupp came from Hirschfeld himself, after he had unsuccessfully tried to extort the sum of 100,000 marks from him with the assistance of a young engineer. During the Harden-Eulenburg affair his expert testimony as to the homosexuality of Count Kuno von Moltke indirectly played into the hands of those who wished to label homosexuals in high places as a peril to the fatherland.

Worst of all, although Hirschfeld made the issue of blackmail central to his propaganda for repeal of paragraph 175, he sought to wrest monies from individuals who had in good faith furnished him with questionnaires and other material revealing the intimate (and incriminating) sides of their personal lives. His willingness to profit from his reputation as one of the world's leading experts on sexuality led him to endorse patent remedies of questionable value, such as aphrodisiacs and drugs for restoring potency.

In intellectual matters he was guilty of serious lapses from professional ethics that resulted in a complete breach with the school of thought represented by Benedict Friedlaender and Hans Blüher. The former led a "secession" from the Scientific-Humanitarian Committee that culminated in the formation of a rival group, the *Gemeinschaft der Eigenen*

problem of homosexuality. The subject was also topical, as contemporary publications by Carpenter, Ellis and Symonds, Krafft-Ebing, Raffalovich, and Aletrino attest. Hirschfeld's first book, under the pseudonym Th. Ramien, was entitled *Sappho und Sokrates* (1896) and put forward a bold argument that the homosexual form of love is part of human sexuality, that both its causes and its manifestations should be the object of scientific investigation, and that the penal laws against homosexuality should be changed in society's own interest. In regard to the etiology of homosexuality Hirschfeld outlined a complex theory which he was to modify and expand over the next four decades without ever coming to a satisfactory formulation.

On his twenty-ninth birthday, May 14, 1897, Hirschfeld founded the Wissenschaftlich-humanitäre Komitee (Scientific-Humanitarian Committee), the world's first organization dedicated to the aim of ending the century-long legal intolerance and social opprobrium that homosexuals had suffered in Western civilization. Its first activity was to prepare a petition "to the legislative bodies of the German Empire" calling for the repeal of paragraph 175 of the Imperial Penal Code of 1871 which imposed a maximum of two years' imprisonment for "lewd and unnatural conduct" between males. In the decades that followed this petition was to be signed by some six thousand individuals prominent in all walks of German life, including members of the high intelligentsia whose names are still world-famous.

In 1899 the Committee began the publication of the *Jahrbuch für sexuelle Zwischenstufen*, the world's first journal devoted to scholarship on all aspects of homosexual behavior. Edited by Hirschfeld, its 23 volumes are in some respects a still unsurpassed collection of materials of all kinds on the subject, from questionnaire studies and articles on homosexuality among primitive peoples to biographies of the great and near-great

and analyses of theoretical problems in law and biology.

Hirschfeld also composed a questionnaire with 130 separate items which was filled out by more than 10,000 men and women. The data which he thus assembled served as the basis of major articles and of the book *Die Homosexualität des Mannes und des Weibes* (1914), which summarized all that the Committee and its supporters had learned in the sixteen years since its founding, and remains one of the major works on the subject from the pre-1933 period.

In 1919, with film censorship temporarily abolished, Hirschfeld and the Committee accepted an offer from Richard Oswald to produce a film about homosexuality. The result was *Anders als die Andern* (Different from the Others), which had its premiere on May 24, 1919. It was a breakthrough in the dramatic presentation of an unorthodox subject, and as such provoked bitter controversy, as its express aim was to expose the injustice of paragraph 175. When censorship was restored in 1920, the film was promptly banned, in no small part because of the unfavorable judgment of Albert Moll, who had by then become Hirschfeld's bitter opponent.

No less critical was an article by Moll that appeared in the *Zeitschrift für Sexualwissenschaft* (1927) in the wake of the International Congress for Sexual Research held the previous year, to which Hirschfeld was pointedly not invited because Moll resented the propagandistic element in the latter's activity, and also because of conduct which Moll branded as unethical, such as publicly exhibiting individuals who suffered from various psychosexual abnormalities and unabashedly discussing them in the presence of an audience.

For his part, Hirschfeld presided at one conference after another of the World League for Sexual Reform on a Scientific Basis, the first in Berlin in 1921, the second in Copenhagen in 1928, the third in London in 1929, the fourth in Vienna in 1930.

(Community of the Exceptional), which united the virile, pederastic type of homosexual in contrast to the effeminate male and viraginous female which Hirschfeld was trying to palm off on the learned world as a biological "third sex." Blüher in turn accused Hirschfeld of falsifying the text of his work of 1912 *The Wandervogel Movement as an Erotic Phenomenon*, stressing as it did the role of male comradeship in mass organizations and public life.

Hirschfeld's life and work represent at best an ambivalent legacy for the homophile movement of today. He never succeeded in formulating a coherent scientific explanation of homosexuality, and the Nazi seizure of power in 1933 spelled the tragic end of the organization he had founded. His career presents in retrospect as many errors and failings to be shunned as achievements to be emulated.

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HISTORY

The word history refers both to the events of the past and to the systematic study of them; the practice of the latter is sometimes termed *historiography*. The Greeks, who invented the word, used *historia* to refer to any sort of organized study or inquiry; under the Romans, however, the word assumed the meaning it has today. Examples of Roman history are the continuous narratives of Tacitus and the **biographies** of Suetonius.

During the **Middle Ages** history was largely subsumed under the category of sacred history, though there were national and local chronicles and biographies of rulers. The Middle Ages adopted the

idea of progress, both as a narrative device and an ideology; the idea persisted in later secular historians of the Whig type, who emphasized the concomitant growth of technical, moral, and intellectual progress.

The Renaissance and the Rise of Historicism. The beginnings of modern historiography lie in the **Renaissance**, when a revival of models derived from classical antiquity combined with the idea of fame to foster local and national histories. Although classical scholars became familiar with homosexual aspects of ancient history and **mythology**, these were commonly discussed in learned volumes of Latin commentary rather than made available in narratives for the lay reader.

From about 1550 to 1750 European historiography was dominated by an ideal known as the Exemplar Theory. This approach concentrated on the commanding role of great figures, some of them deserving emulation and veneration, others meriting only scorn. In this perspective history was *magistra vitae*, the great compass of how we should live, linking the experiences of the reader to those of the great protagonists of earlier times. One of the favorite models of this mode of history writing was the *Lives of the Noble Greeks and Romans* of **Plutarch** which mentions homosexual behavior as an aspect of the lives of a number of heroic individuals. Needless to say, this feature was not imitated in the officially sanctioned writings of Christian Europe. Suitably updated, this was a preeminently "elevating" (and judgmental) view of the past, which was not only usable, but peremptory.

Moreover, as there have been good and bad people, there have been good and bad eras. Outstanding among the happy eras of human history were Periclean Athens, Augustan Rome, and Medici Florence. The supreme instance of a bad era was, of course, the Middle Ages, the "Dark Ages."