

with a demand for thoroughgoing reform of society, religion, and art. This agitation called forth such diverse results as Christian socialism; the Oxford movement and Anglo-Catholicism; the Gothic revival in architecture; Pre-Raphaelitism in painting and poetry; and the arts and crafts movement. As this catalogue suggests, these trends melded a nostalgic yearning for a supposed organic society of bygone days with utopian hopes for a new social and aesthetic order. The arts and crafts movement in particular sought to transform the domestic environment. The homosexual contribution to the rise of this trend has not been adequately documented, but clearly it foreshadowed the enthusiasm of so many cultivated gay people today for furniture and antiques.

By common consent, the high priest of the aesthetic movement in the literary sphere was a homoerotic Oxford don, Walter Pater. His *Studies in the History of the Renaissance* (1873) was the bible of the arty young man of late Victorian times, and his novel *Marius the Epicurean* (1885) offered further detail, in a nostalgic Roman setting. By 1881 the type had become familiar enough to be satirized by W. S. Gilbert in his musical comedy *Patience*. The trend attained triumph and tragedy in the meteoric career of Oscar Wilde, whose trials and conviction for gross indecency tarnished the whole tendency. Many aesthetes, to be sure, were not homosexual, yet like Algernon Swinburne and Aubrey Beardsley they could be accused of cognate sexual sins. In the public perception, there was also an interface between the homosexual aesthetes and those who were merely sissified or wimpish. The overelegant, foppish type has a history stretching back to the dandy of the early nineteenth century and forward to the sissy of Hollywood films.

Another manifestation lay in the sphere of religion. Many British homosexuals were attracted to the "aesthetic" emphasis of high Anglicanism with its elaborate ritual and lavish vestments.

Others were attracted to esoteric novelities, such as spiritualism and theosophy. These two trends, historic ritualism and the occult, were combined in the eccentric figure of Charles Webster Leadbeater.

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Wayne R. Dynes

AFGHANISTAN

A mountainous Islamic nation in central Asia, Afghanistan is inhabited by warlike tribes and their descendents. Various empires rose and fell before the nation of Afghanistan emerged from the ruins of Nadir Shah's empire in 1747. The royal dynasty of the Durranis ruled until 1973, when a republic was declared. A war between the Soviet Union and Afghan guerrillas began in 1978 and extended over the next ten years, devastating the country. Previous invasions by the British from India took place in 1839, 1879, and 1919.

Three quotations may serve to introduce a survey of homosexuality in Afghanistan. The first is from C. A. Tripp: "almost 100 percent homosexuality in Afghanistan" (*Gay News*, London, issue 118). The second is from a British soldier who fought there in 1841: "I have seen things in a man's mouth which were never intended by nature to occupy such a position." The third is an opening stanza from the Afghan love song, "Wounded Heart" ("*Zekhmi Dil*"): "There's a boy across the river with a rectum like a peach, but alas, I cannot swim."

Although there is as yet no evidence of lesbianism in Afghanistan, it is safe to assume that, as in many Islamic lands, the harems were rife with it.

A number of Afghan poets wrote about beautiful boys, including Sana'i Ghaznavi, Husain Baiqara of Herat, Badru'd-din Hilali, and Abu Shu'ayb of Herat—

the last-named famous for his love for a Christian boy (presumably a slave).

In the tenth century, the Ghaznavid empire was founded by Subuktagin, who got started as a king's boyfriend. The great Sultan Mahmud the Ghaznavid (died 1030) loved a slave-boy named Ayaz, a relationship comparable in Islamic literature to the oft-cited love of the Roman Emperor Hadrian and Antinous in Western culture.

Huseyn Mirza, who ruled from Herat (1468–1506), and his vizier (prime minister) Hasan of Ali, both had harems of boys. Babur (1483–1530), a poet who ruled from Kabul, became infatuated as a seventeen-year old with a boy known as Baburi; Babur went on to found the Mughal Empire in India and eastern Afghanistan, while Herat fell to the Persians.

During a war of the early nineteenth century, Dost Mohammed Khan fled to the Amir of Bukhara, the pederast Nasrullah, who kidnapped his guest's fourteen-year-old son, Sultan Djan. Dost Mohammed Khan went back to Afghanistan, where he captured Kabul and annihilated a British army east of there in 1842. This was the background for the "things in a man's mouth" quotation.

Herat once again became capital of a kingdom under the pederast Kamran (ruled 1829–1842). King Abd al-Rahman (ruled 1880–1901) and his sons were pederasts. King Amanullah Khan (ruled 1919–1929) was also homosexual.

Page boys had been executed for sodomy, however, and the Penal Code of 1925 established the death penalty for sodomy. If the culprit was under 15, however, he was not executed. These laws were not applied to the royal family.

In those days, Afghan soldiers of the regular army were in the habit of gang-raping boys and sometimes foreign diplomats. In later decades, more fortunate foreigners could find willing boys at a certain restaurant on the aptly-named Chicken Street.

During the late nineteenth and early twentieth centuries, Western sexologists and pornographers discovered an audience for lurid tales of sexual hijinks in Asia, yielding a good deal of gamey material about Afghanistan and other places that may or may not be true; there are few footnotes which might allow for verification of this material. This accumulation started with Sir Richard Burton (1821–1890) and culminated in 1959 with what has been called "a prurient wank book" (by the writer of a letter to *Gay News*), Allen Edwardes' *The Jewel in the Lotus*. Possibly referring to Abd al-Rahman, Edwardes quotes from an anonymous book a mention of "the Ameer of Afghanistan, insane for rare handsome white youths." The reader is unable to determine the author, the book's title, the name of the "Ameer", nor the date of the reference. The scholar is tempted to dismiss all such data, but then one finds authentication in other works for such items as the "boy across the river" song.

From various reliable and dubious sources, we can construct a picture of pederasty in Afghanistan over the past hundred years. Homosexuality was common in early adulthood. The aristocrats and frontier chiefs had harems of dancing boys and eunuchs dressed as women. Camel caravans included "traveling wives" (*zun-e-suffuree*) who were boys dressed as women.

There was a street in Kabul, the original "gay ghetto," known as Bazaar-e-Ighlaum, "the bazaar of male lust." Edwardes states without attribution that "Greek" (probably Circassian) boys with blond hair and blue eyes were especially prized by pederasts in Kabul. The popular writer James Michener mentions the dancing boys in his novel *Caravans*, which is set in 1946. More recently, the long war against Soviet troops has probably led to an increase in homosexuality, as large numbers of women fled to Pakistan.

See also Islam.

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Stephen Wayne Foster

AFRICA, NORTH

This term generally denotes Libya, Tunisia, Algeria and Morocco, a region which the Arabs term the Maghrib, or "West." Formerly the Maghrib also embraced Muslim Spain—including the kingdom of Granada—which are discussed separately.

General Features. Pederasty was virtually pandemic in North Africa during the periods of Arab and Turkish rule. Islam as a whole was tolerant of pederasty, and in North Africa particularly so. (The Islamic high-water points in this respect may tentatively be marked out as Baghdad of *The Thousand and One Nights*, Cairo of the Mamluks, Moorish Granada, and Algiers of the sixteenth and seventeenth centuries.) The era of Arabic rule in North Africa did, however, witness occasional puritan movements and rulers, such as the Almohads and a Shiite puritanism centered in Fez (Morocco). This puritanism continues with the current King Hassan II of Morocco, who is, however, hampered by an openly homosexual brother.

Islam was a slave society, and one of the chief commercial activities of North Africa was the vast trade in slaves from sub-Saharan Africa. Slavery dated back to Roman times, but during this era it reached very large proportions—sometimes assuming almost the character of a mercantile trans-Saharan kingdom.

The Ottoman Turks, who followed the Arabs, were even more notorious as adepts of pederasty. If one is to trust the reports of scandalized European visitors, the "vice" was everywhere, and no social class was "uninfected." The simple tolerance of same-sex eroticism was a source of endless Christian horror.

The Christian horror was not universal. Some Europeans captured by the Turks saw no reason to return to the fold of Christendom; other Europeans simply emigrated (or fled the law). These "renegades" became an important subclass in North Africa. It was frequently remarked that some of the "renegades" became the worst enemies of Christianity; frequently better educated than the local citizenry, they often held the reins of power. When Moorish Spain fell in 1492, a large number of new recruits joined the "renegades." Four hundred Franciscan friars left the Spain of Isabel the Catholic and embraced Islam rather than "mend their ways," as she had commanded them to do.

During the Turkish period, the bazaars or suqs of North Africa had special sections devoted to the sale of Christian slaves, both male and female, who had been captured by pirates on the Mediterranean to face the proverbial "fate worse than death"—consignment to the seraglios of the ruling classes of the notorious Barbary Coast (the most beautiful captives were frequently reserved for the harems of Constantinople). This trade in white Christians, kidnapped and raped on the Mediterranean, gradually supplanted the previous trade in Negro slaves.

Universal throughout pre-colonial North Africa was the singing and dancing boy, widely preferred over the female in cafe entertainments and suburban pleasure gardens. A prime cultural rationale was to protect the chastity of the females, who would instantly assume the status of a prostitute in presenting such a performance. The result was several centuries of erotic performances by boys, who were the preferred entertainers even when female prostitutes were available, and who did not limit their acts to arousing the lust of the patrons. A North African merchant could stop at the cafe for a cup of tea and a hookah, provided by a young lad, listen to the singing, and then proceed to have sex with the boy right on the premises, before returning to his shop.