transvestism may result from failure to meet pressures and demands for masculinity. In other cultures, homosexual behavior may be accepted, in some circumstances at least, as unproblematic. This book, its flaws notwithstanding, presents a more balanced picture than her widely cited (and vulnerable) study: Sex and Temperament in Three Primitive Societies (New York: William Morrow, 1935; 335 pp.). On Mead's own bisexuality— including her relationship with Ruth Benedict (see 1312) — see the biography by her daughter, Mary Catherine Bateson, With a Daughter's Eye: A Memoir of Margaret Mead and Gregory Bateson (New York: Morrow, 1984; 242 pp.).


1340. MURRAY, STEPHEN O. "Fuzzy Sets and Abominations," Man, 18 (1983), 396-99. Difficulties with categories do not necessarily result in a sense of danger which leads to the taboos of the unclassifiable (as the theory associated with Mary Douglas would suggest). It is in societies where gender is not the most salient criterion of social organization and without a rigid sexual division of labor that homosexual behavior has been targeted for extirpation.


1342. SELIGMAN, CHARLES GABRIEL. "Sexual Inversion among Primitive Races," Alienist and Neurologist, 23 (1902), 580-83. This early article by a leading British social anthropologist (1873-1940) documents various cases of homosexuality, pederasty, pseudo-hermaphroditism, and marked inversion of the secondary sexual characters among primitive peoples of the New World and of (British) New Guinea.

Holds that anthropologists can advance the knowledge of homosexuality through their field work among tribal peoples, as well as through the study of homosexuality as a subculture in more advanced societies.

Favors a "cultural materialist theory," which views homosexuality as adaptive under conditions of population pressure. See also: "Erratum," ibid., 5 (1980), 333-34.

Universalizing perspective on androgyny (with special emphasis on Australia) by a Catholic priest.

An example of the "strange customs" genre. Impressions gathered by a French army surgeon beginning in the 1860s.

B. AFRICA, SUB-SAHARAN

A belief traceable to the 18th century holds that homosexual behavior is unknown in sub-Saharan Africa, a notion that sometimes resurfaces even today. As the entries that follow indicate, this concept of African exceptionalism cannot be sustained. In keeping with the great variety of African social organizations, there are many types of male homosexual and lesbian behavior, and further field work will be necessary to elucidate the full picture. For North Africa, see III.P.

See pp. 15-19 for native lesbianism, and pederasty involving Italian colonial troops.

For cult transvestism and homosexuality in this West African people, see pp. 18-21, 27-28, and 122-23.


On the Bantu of Namibia (former German Southwest Africa).


In this popular work, which first appeared in German as Neger-Eros (1925), see pp. 226-30.


The Mandari of Equatoria Province, Sudan, tend to link witchcraft and homosexuality. See also her Religion and Healing in Mandari (London, 1973), p. 209.


In this ethnography see pp. 139-40.


List of 84 items in several languages, refuting the notion that homosexuality is unknown in Black Africa. For the older literature, see Ferdinand Karsch-Haack, Das gleichgeschlechtliche Leben der Naturvölker (Munich: Ernst Reinhardt, 1941), pp. 116-80 (male homosexuality) and 471-84 (lesbianism), as well as the relevant notes.


The study of Sudanese groups was virtually the life work of the influential British social anthropologist. Here he presents data and observations omitted from his better known books.


Homosexual behavior among the Wawike, Ovivangella, and Ngine (Angola), as reported by a long-time resident.
Account of homosexuality among the indigenous peoples of Namibia (Southwest Africa).

King Mwanga's 1886 persecution of the Christian pages was largely motivated by their rejection of his homosexual advances (pp. 9-10, 68, 82-83).

Examines a pattern of institutionalized friendship among adolescent girls and young women in a southern African society, where a large proportion of the men are away performing migrant labor.

Sexual inversion among the Negro people of the island of Zanzibar.

In this ethnography see pp. 13-37, 150-51, 279.

Homosexuality among the Kru of Liberia and other groups.

Contains information on the incidence of homosexual behavior among high school students in Guinea (West Africa).

In this classic ethnography (first edition 1938), see vol. 1, pp. 239-42, 288-89. See also his "A Note on 'Woman Marriage' in Dahomey, Africa, 10 (1937), 335-41.

For "unnatural vice in the Johannesburg compounds," see vol. 1, pp. 492-95.


1369. LAURENT, EMILE. "Les Aimbavy de Madagascar," Archives d'Anthropologie Criminelle, 26 (1911), 241-48. Describes a highly feminized Hova group, claiming that they rarely engage in homosexual acts.


1373. NADEL, S. F. "Two Nuba Religions: An Essay in Comparison," American Anthropologist, 57 (1955), 661-79. While among the Heiban male homosexuals are regarded as abnormal, among the Otoro they are "allocated a special
role, allowed to dress as females and to live in most respects a woman’s life” (p. 677).

1374. OBOLER, R. S. "Is the Female Husband a Man? Woman/Woman Marriage among the Nandi of Kenya," Ethnology, 19 (1980), 69-88. The erotic dimensions of such union are a matter of controversy.

1375. PARIN, PAUL, FRITZ MORGENTALER, AND GOLDY PARIN-MATTHEY. Fear Thy Neighbor as Thyself: Psychoanalysis and Society among the Anyi of West Africa. Chicago: University of Chicago Press, 1980. 408 pp. This somewhat opaque text indicates pederastic preferences for some Anyi (pp. 204-10).


1379. SIGNORINI, ITALO. "Agonwole agyaale: il matrimonio tra individui dello stesso sesso negli Nzema de Ghana sud-occidentale," Rassegna Italiana di Sociologia, 12 (1971), 529-45. While informants deny that there is an overt sexual element these marriages between older and younger same-sex persons, sexual objectification is certainly present.


1382. WEEKS, JOHN H. "Anthropological Notes on the Bangala of the Upper Congo River," Journal of the

Solitary and mutual masturbation, as well as sodomy, are "very common."


Homosexuality among adolescent males is accepted practice (pp. 87-88, 196-97).

C. PACIFIC SOCIETIES

For Europeans of the 18th century, the South Seas loomed as a kind of hedonistic dreamland in which sexual pleasures (heterosexual) were freely available. Such dreams of a sensual utopia still color our view of Hawaii and Tahiti. Only in the 20th century, however, did anthropologists begin to investigate the homosexual aspects of Pacific cultures. It was found that the mahu phenomena of relatively advanced Polynesia were different from the ritual initiatory homosexuality of Melanesia, and that the Stone Age aborigines of Australia formed a third sphere. Recently, Melanesian New Guinea has emerged as an area of particular richness for evidence of homosexuality; see the thorough bibliographical review in C. H. Herdt (1400).


In this comprehensive ethnology of a Melanesian group, the Dutch scholar presents adolescent boys "subjected to homosexual intercourse" as part of an initiation ritual (pp. 479-80). See also his: "The Dialectics of Sex in Merindanim Culture," in Gilbert H. Herdt (ed.), Ritualized Homosexuality in Melanesia. (Berkeley: University of California Press, 1984), pp. 167-210.


In this monograph on Australian aborigine behavior, "Sexual Abnormality" (pp. 66-68) mentions mutual masturbation and homosexual experiments among single boys who sleep in a collective camp.


Reviews the ethnological literature on homosexual initia-
tion rites in New Guinea and other parts of the world
where analogous customs occur. See also G. H. Herdt
(ed.), below.

1387. BOUGE, J. L. "Un aspect du rôle rituel du "mahu"
dans l'ancien Tahiti," Journal de la Société des
Océanistes, 11 (1955), 147-49.
Ritual functions of the mahu in pre-acculturation Tahiti.

1388. COOK, JAMES. The Journals of Captain James Cook on
His Voyages of Discovery. Edited by J. C. Beagle-
hole. Cambridge: Cambridge University Press,
1955-68, 4 vols.
For Hawaii in 1779, see vol. 3, part 1, pp. 509, 596, 624;
part 2, pp. 1171-72, 1184.

1389. CREED, GERALD W. "Sexual Subordination: Institu-
tionalized Homosexuality and Social Control in
"Ritualized institutionalized homosexuality in New Guinea
[is] a mechanism of social control that operates to
perpetuate a system of inequality based on sex and age."

1390. DANIELSSON, BENGT, et al. "Polynesia's Third Sex:
The Gay Life Starts in the Kitchen," Pacific
On the mahu (French polynesian), fa'afafine (Tonga), and
fa'a fafinae (Samoa). See also the issues of October

1391. DAVENPORT, WILLIAM. "Sexual Patterns and Their
Regulation in a Society of the Southwest Pacific," in:
Frank A. Beach (ed.), Sex and Behavior. New
In an unnamed Melanesian group (in the Santa Cruz Islands,
east of New Guinea), male homosexuality is engaged in ex-
tensively by nearly every male. There are two types: that
between young single males of similar age and that between
older men and boys.

1392. DEACON, A. B. Malekula: A Vanishing People in the
See pp. 260-62 and 267 for ritualized homosexuality among
the Big Nambas, a Melanesian group.

1393. DU TOIT, BRIAN M. Akuna: A New Guinea Village
Homosexual play among boys and girls continues until the
participants are sixteen or seventeen, despite disapproval
voiced by adults (pp. 219-20). Enforced abstinence during
pregnancy may result in homosexuality in both sexes (p.
269).

1394. GLUCKMAN, LAURIE K. "Transcultural Considerations
of Homosexuality with Special Reference to the New
Zealand Maori," Australian and New Zealand Journal