ual behavior with Marxist immanence. See also Bert Hansen, "Historical Construction of Homosexuality." ibid., 66-73.

   Classified selection of 123 items, all in the English language.

   Reviews recent scholarship on the emergence of homosexual identities and subcultures in Western societies.

427. STONE, LAWRENCE. "Sex in the West." New Republic (July 8, 1985), 25-37.
   A noted historian's thoughtful synthesis for the lay reader of publications in the history of sexuality over the last decade.

   Offers a dualistic scheme of history as a succession of "matriarch" and "patriarch" eras. Only in the former, in which women had high status, did homosexuality come to flourish openly. Willful.

   A Belgian scholar interprets the sexual history of Europe as a pattern of repression—a view that is probably overstated. This work, translated from a Dutch original (1968), derives from a thesis emphasizing the 18th century, which remains the most useful aspect of the book in its several published versions.

B. ANCIENT NEAR EAST AND EGYPT

The civilizations of the ancient Near East, here embracing an arc from Egypt to Iran, are difficult for the nonspecialist to penetrate. Because of the hermetic complexities of the written and archaeological evidence, progress in our knowledge is of necessity in the hands of trained specialists. In evaluating the citations listed below it is well to bear in mind that some are relatively specialized and technical, while others are addressed to the lay reader. In addition to their intrinsic importance, the civilizations of the ancient Near East are significant as a foundation for ancient Greece (see III.C) and a major influence on the Bible (see VII.B).


433. BULLOUGH, VERN. "Attitudes toward Deviant Sex in Ancient Mesopotamia," Journal of Sex Research, 7:3 (1971), 184-203. Argues that there were fewer prohibitions against sex in these early societies than in our own time.


438. GOEDICKE, HANS. "Unrecognized Sportings," Journal
of the American Research Center in Egypt, 6 (1967), 97-102.
Maxim 32 of the Instructions to Ptahhotep (Papyrus Prisse 14.4-6) is interpreted (uncertain) as an admonition to refrain from pederastic assault after meeting objections to advances.

Interpretation of key Egyptian mythological texts with salient homoerotic features. See also his: The Origins of Osiris and His Cult (Leiden: E. J. Brill, 1980; 287 pp.), p. 15.

Close reading of the language of Gilgamesh's dream reveals its homoerotic character. Translations of the epic tend to be bowdlerized in this and other regards. Note also an earlier article by Thorkild Jacobsen, "How Did Gilgamesh Oppress Uruk?" Acta Orientalia, 8 (1930), 70 ff.; as well as Giuseppe Furlani, "L'epopea di Gilgamesh come inno all'amicizia," Belfagor, 1 (1946, 577-89. See also: A. D. Kilmer; and B. Thorbjornsrud, below.

Transvestism, eunuchism, and male cult prostitution in the ancient Near East.

Using historical and anthropological evidence, argues a contrast between monotheism and polytheism with regard to male homosexuality. Speculative.

Comparative study of texts from different regions of the ancient Near East.

On homosexual puns in the Gilgamesh epic.

445. LAMBERT, W. G. "Morals in Ancient Mesopotamia," Ex
oriente lux, 15 (1957-58), 184-96.
Reveals some striking contrasts with our own attitudes.

446. LECLANT, JEAN. "Les textes de la Pyramide de Pépi I (Saqqara)," Académie des Inscriptions et Belles Lettres, Comptes-Republic, 1977, pp. 269-290.
For an Old Kingdom text from Saqqara on the relation between Osiris and Seth, see pp. 278-79.

See pp. 14-15 for brief comments on male homosexuality and lesbianism.

Discusses problems of translating early Egyptian texts that seem to forbid homosexuality.

Possible citations from Mesopotamian palace correspondence to homosexual favorites of the king, and to homosexual cult officials.

(Annales du Musée Guimet, Bibliothèque d'Etudes, 15).
For symbolic divine homosexual embraces in the coronation rites of Ramses II and II, see pp. 45-48, 100-01, 106-08.

For description of the ritual coronation embraces of the Egyptian king, see pp. 241-66.

Text, translation and commentary and of Middle Kingdom Egyptian story of King Pepy II's (2355-2261 B.C.) amorous trysts with his general. See also his: "Sur l'emploi euphémique de hftj(w) 'ennemi(s),'" Zeitschrift für ägyptische Sprache, 96 (1969), 30-35.

In this standard collection of translations, see pp. 34-35
REEDER, GREG. "Journey to the Past: Egypt and a Gay Tomb?" Advocate (May 12, 1983), 25ff.

RIEPSTÄHL, ELIZABETH. "An Enigmatic Faience Figure," in: Miscellanea Wilbouriana (Brooklyn Museum), vol. 1, p. 137ff.
An ithyphallic figurine found in a tomb at Lisht is cautiously interpreted as a catamite for the enjoyment of the deceased.

Interprets the relationship of Gilgamesh and Enkidu as a homosexual friendship that entails the rejection of Ishtar, the female principle. Much later, the Assyrians prohibited male homosexuality and abolished the cult prostitution connected with the shrines of Ishtar.

This standard work on the somewhat sinister Egyptian God Seth includes discussion of his homoerotic relation with Horus.

Concise summary of current knowledge about ancient Egyptian homosexuality, with references.

C. GREECE AND ROME

Interest in Greek and Roman homosexuality as a subject begins with the Renaissance, as part of the learned enterprise of humanistic philology, which provided "cover" for the exploration of pederastic themes. In the 18th century, neoclassicism sparked a new wave of interest, as seen in the career of J. J. Winckelmann, who is often regarded as the first modern art historian. With new critical methods and the beginnings of field archaeology, the 19th century revolutionized the study of the ancient past. Classical philology played an important part in the
formation of the ideas of such homosexual scholars as J. A. Symonds and K. H. Ulrichs. Since about 1965 there has been a fresh wave of classical scholarship throwing light on (homo)sexuality by profiting from the removal of taboos. See also Ancient Art (VI.B), for the important subject of vase painting, a medium that also yields social and historical data. For ancient medicine, see XXIII.D. The classical sources themselves, which exist in many editions, are not listed here as such; see the bibliographies in the monographs of K. J. Dover (491), F. Buffière (477), and S. Lilja (536), as well as the Personal Names Index.


460. ARBOIS DE JUBAINVILLE, HENRI D.' *La famille cel-tique*. Paris: Bouillon, 1905. 221 pp. The appendix (pp. 187-199) treats the question: were the ancient Celts homosexual?


462. BAIRD, LORRAYNE Y. "Priapus gallinaceus: The Role of the Cock in Fertility and Eroticism in Classical Antiquity and the Middle Ages." *Studies in Iconography*, 7-8 (1981-82), 81-111. Extensively documented study on the erotic connotations of the rooster. "In ancient Greece and surrounding areas, the most common erotic association of the cock ... seems to have been with homosexual affairs."


464. BERNAY, JÉRÔME. "Folies romaines: les homosexuels dans l'œuvre de Juvénal." *Arcadie*, no. 259-60 (July-August 1975), 356-64. Characters in the poet's satires. See also his: "La