the genetically programmed coupling of animals, even though such behaviors as competition and courtship anticipate the sexual rivalry and mating of human beings. Finally, the prolonged phase of education through which members of civilized society must pass—with the need for mentoring and initiation into the world of adulthood—lends a significance to homosexual bonds between adult and adolescent that could find no parallel in the social life of animals.


Ward Houser

**ANONYMOUS SEX**

*See Impersonal Sex.*

**ANTHOLOGIES**

An anthology is a collection of selected literary pieces or passages, usually by several authors. The selection may be determined by considerations of quality, period, or subject matter. The first homosexual example is Book XII of the collection known as the *Greek Anthology*, a collection of poetry that spans a thousand years.

With the establishment of Christianity as the state religion such same-sex gatherings became impossible—at least none is known until after the French revolution. Heinrich Hoessli, the pioneering homosexual scholar, included a good many selections from ancient and Islamic verse in his *Eros: die Männerliebe der Griechen* (Glarus, 1836–38), which makes him a forerunner. However, the first true anthology of male homosexuality was created during the efflorescence of homosexual studies that occurred in Germany by the artistically inclined Elisar von Kupfer (*Lieblingminne und Freundselsliebe in der Weltliteratur*, Berlin, 1900). This collection, with its interspersed commentary, was almost immediately imitated by Edward Carpenter in his *Iolau: An Anthology of Friendship* (London, 1902), which had many subsequent editions. Despite Carpenter’s cautious discussion of the matter in terms of friendship, this volume was dubbed the “bugger’s bible.”

After Carpenter’s time the custom largely lapsed. On the European continent periodicals, some of which published contemporary and older fiction, largely took up the slack, while in the English-speaking world the subject became more taboo than ever. In 1961, however, Carpenter found a successor, albeit a timid one, in *Eros: An Anthology of Friendship*, edited by Alistair Sutherland and Patrick Anderson (London, 1961). This had been preceded by the American Donald Webster Cory’s short story collection *Twenty-one Variations on a Theme* (New York, 1953). With the easing of censorship in the United States, however, pulp publishers undertook to produce various soft-core specials—some aimed at gay men, others seeking to exploit a broader interest in lesbianism; since they include little that is now hard to find, they are now justly forgotten.

The rise of militant gay liberation after 1969 created a need for new collections such as those edited jointly by Karla Jay and Allen Young, as well as the two *Gay Liberation Anthologies*, mainly of nonfiction, made by Len Richmond and Gary Noguera (San Francisco, 1973–79). The importance of periodicals was recognized by anthologies assembled from the pages of *The Ladder, Christopher Street, The Body Politic*, and *Der Kreis*. Ambitiously, David Galloway and Christian Sabisch created an international anthology of male homosexuality in twentieth-century literature: *Calamus* (New York, 1982). A wide span of mainly French material appeared in *Les Amours masculines* (Paris, 1984), while Joachim S. Hohmann issued several useful antholo-
ANTHOLOGIES

gies of German material. Other collec-
tions gather Dutch, Italian, and Latin
American writings. Another development
of this period is the creation of anthologies
on a particular sector of gay experience and
writing, as black gays, Chicano lesbians,
lesbian nuns, older people. Genres were
also singled out: poetry, plays, science
fiction and fantasy. Some of these new
anthologies, especially those produced by
lesbians, tend to emphasize personal expe-
rience rather than "fine writing" in the
usual sense.

ANTHROPOLOGY

According to an old, but service-
able tradition, anthropology has two main
branches, physical and cultural. Interfac-
ing with biology, physical anthropology
focuses on reconstructing the evolution
and structure of the material embodiment
of humanity. Cultural anthropology, the
discipline of interest in the understanding
of sexual behavior, studies the lifeways
and belief systems of human groups. Cul-
tural anthropology comprises both eth-
nography, the examination and recording
of specific cultures, and ethnology, the
comparative and historical analysis of
culture. In the United Kingdom the field
has usually been termed social anthropol-
yogy in keeping with the traditional British
emphasis on social structure in contrast to
the American emphasis on the concept of
culture. Although in principle cultural
anthropology addresses all human socie-
ties, in fact it tends to be restricted to the
preliterate or tribal peoples of the third
world, leaving the study of industrial soci-
ety and its past to sociology and history
respectively. Since the 1960s, there has
appeared a welcome crossing of this tacit
boundary in urban anthropology, which
studies groups within the modern city.

The accumulating body of re-
search in cultural anthropology has gradu-
ally dissolved the deeply rooted belief that
any single culture offers an ultimate or
absolute standard of value, the view known
as ethnocentrism. To be sure, even today a
few diehard absolutists maintain that
homosexual behavior has been despised
and condemned everywhere, but comparat-
tive studies have shown this notion to be
utterly false: it tells us something of the
wishes of those who propound it, but
nothing about humanity. Cultural atti-
tudes toward homosexuality run the gamut
from outright condemnation to manda-
tory participation in same-sex rituals. The
cultural relativism inherent in the anthro-
pological enterprise has served not only to
enhance our understanding of the range of
human capabilities, but has fostered the
growth of tolerance in our own society.

Historical Precedents. The Greek
traveler and historian Herodotus (ca.
480–ca. 420 B.C.) is rightly regarded as the
founder of a comparative approach to
human societies. Avoiding overt ethno-
centrism—the kind of parochial glorifi-
tion of their own culture that was rife
among the ancient Greeks—he examines
the cultural patterns of a number of peoples
in the Eastern Mediterranean and beyond.
Yet recent studies have shown that he
does not examine them with the objectiv-
ity cherished by modern anthropology,
but rather viewed them in a "mirror" of
Greece, emphasizing the very oddity (and
therefore bizarreness) of traits that most
differed from the Greek ones. Because he
took same-sex behavior for granted, Her-
odotus rarely mentioned it—except among
the Persians (his central subject) and the
Scythians, where a still mysterious phe-
nomenon, that of the asexual Enarces,
prevailed. Other Greek and Roman writ-
ers actually professed to prefer the cus-
toms of primitive groups to their own as
less corrupted by luxury. In his idealized
picture of the ancient Germanic tribes,
Tacitus notes, with his usual dry concli-
sion, the aspect of their military ethos that
required the execution of cowards and
effeminate. Later the Christian Salvian, a
Patristic writer, was to transform this
perception into a true homophobic pro-
Germanism.