which was often reprinted, is the prototype of educational brochures created by homosexuals throughout the world in an effort to reach the public directly and refute myths and slanders.

In the late 19th century, according to Weeks, capitalist society sought to control homosexual behavior by defining it in increasingly hostile terms. This repression led, by way of reaction, to the creation of a homosexual subculture, and eventually to efforts toward reform. Weeks offers considerable attention to individual reformers (Havelock Ellis, John Addington Symonds, Edward Carpenter) and to developments before and after World War II, leading to the Wolfenden Report and the implementation of its recommendations in 1967. See also: Sheila Rowbotham and Jeffrey Weeks, *Socialism and the New Life: The Personal and Sexual Politics of Edward Carpenter and Havelock Ellis* (New York: Pluto Press, 1980; 200 pp.).

Brief account of the Swedish homosexual rights group, RFSL (National Union for Sexual Equality), which separated from its Danish parent, Forbundet av 1948, in 1950.
IV. ANTHROPOLOGY

A. CROSS-CULTURAL APPROACHES

Although Europeans had become familiar with homosexual behavior in other cultures through medieval contact with Islam and Renaissance conquests in Asia and the Americas, an attempt to present some image of the world-wide diffusion of "strange sexual practices" began only in the 19th century with such globetrotters as Sir Richard Burton, Paolo Mantegazza, and "Jacobus X." The approach has lingered in pulp publications--some of them approximating adult-bookstore fare. Beginning with the large armchair synthesis of the German scholar Karsch-Haack (1333), professional anthropologists attempted more factual balance sheets. Despite the recording of substantial quantities of information, the still-tentative character of these summations demonstrates that more ethnologies (and more accurate and revealing ones) are needed from many parts of the world before we can attempt a great map, so to speak, of world homosexuality that will accurately mirror both the genuine typological affinities and the profound differences in cultural form that define homosexual behavior in various societies.

1310. BAUMANN, E. D. "Vervrouwelijkbing bij de primitieven," Mensch en Maatschappij, 10 (1934), 118-33. Surveys ancient literature and anthropological accounts for evidence of "change of sex," ranging from mere cultic transvestism to the homosexual aspect of the berdache. Stresses the universality of the phenomenon of feminization.


Thirteen new scholarly papers, generally on non-Western cultures. This collection provides a useful conspectus of much of what has been accomplished, suggesting also avenues of research. Many references; index. Originally published as JH, 11:3-4 (1985).


Comparative study of transvestism and transsexualism in Eurasian shamanism, with some information on other cultural spheres. The author posits a linear developmental process linking these "archaic" magico-sexual phenomena.


Vol. 1 was translated (by Keith Wallace) as Anthropological Studies in the Strange Sexual Practices of All Races in All Ages, Ancient and Modern, Oriental and Occidental, Primitive and Civilized (New York: Anthropological Press, 1933; 246 pp.); vol. 2 (by Ernst Vogel) as Anthropological and Ethnological Studies in the Strangest Sex Acts in Mores of Love of All Races Illustrated, Oriental, Occidental, Savage, Civilized (New York: Falstaff Press, 1935). Although Bloch was a distinguished Berlin historian of sexual behavior, these early works do not rank among his best productions.


Correlates data on 110 societies from the Human Relations Area File (HRAF). Male homosexuality was found to be punished by 68% of the 44 societies in which it was reported. Note that this conclusion differs from that of C. S. Ford and F. A. Beach, below, and that the reliability of HRAF in detail has been questioned.


The writers contend that in cultures exhibiting a ber-
dache-type institution, observers' frequent equation of
gender-mixing statuses with homosexuality is a misunder-
standing: in these contexts sex with men is a secondary
and derivative characteristic.

1319. CARDIN, ALBERTO. Guerrero, chamane y travesti:--
indicios de homosexualidad entre los exoticos.
Semipopular study of warrior and shamanic homosexuality in
tribal societies.

1320. CARPENTER, EDWARD. Intermediate Types among Primi-
tive Folk. Second ed. London: George Allen and
Unwin, 1911. 185 pp.
Presents cross-cultural evidence first for the the wizard
type, often "hermaphroditic" (gender-mixing), and then for
its polar opposite, the warrior homosexual, of which
the samurai is the quintessential embodiment.

1321. CARRIER, JOSEPH M. "Homosexual Behavior in Cross-
Cultural Perspective," in: Judd Marmor (ed.), Homo-
sexual Behavior: A Modern Reappraisal. New York:
An anthropologist seeks to convey the multifariousness of
our knowledge by presenting examples of accommodating and
disapproving societies, societies with ritualized mascu-
linity, and the availability of sexual partners. See
also his: "Sex-Role Preference as an Explanatory Variable
in Homosexual Behavior," Archives of Sexual Behavior, 6

1322. CARSTAIRS, G. MORRIS. "Cultural Differences in
Sexual Deviation," in Isamond Rosen (ed.), The
Pathology and Treatment of Sexual Deviation: A
Methodological Approach. London: Oxford University
Reviewing the diversity of patterns in societies where
such behavior is known, concludes that the evidence
"supports the contention that all human beings are
capable of learning to respond in homosexual relation-
ships; this potentiality is realized in all the members
of some societies, but in only a few members of others."

1323. DAVENPORT, WILLIAM. "Sex in Cross-Cultural Per-
spective," in: Frank A. Beach (ed.), Human Sexual-
ity in Four Perspectives. New York: Wiley, 1977,
pp. 115–63.
Seeks to balance the conflicting claims of the biological

1324. DAVIS, NGEL. The Rampant God: Eros Throughout the
Popular cross-cultural survey, with many references to
homosexuality. The bibliography (pp. 285–91) suggests
that the writer's research has been less than exhaustive.


1329. FORD, CLELLAN STEARNS, and FRANK A. BEACH. Patterns of Sexual Behavior. New York: Harper, 1951. 307 pp. Scholarly survey by an anthropologist (Ford) and a psychologist (Beach). In Chapter 7 (pp. 125-42) it is indicated that of 77 societies for which records were available to the authors, 49 (64%) tolerated or encouraged homosexual behavior. Also occurring in subhuman primates and lower animals, it must be considered natural.

1330. GOODLAND, ROGER. A Bibliography of Sex Rites and Customs: An Annotated Record of Books, Articles, and Illustrations in All Languages. London: Routledge, 1931. 752 pp. Inasmuch as this major bibliography scants homosexual behavior, it can only serve comparative purposes.

Psychoanalytic approach drawing on some ethnological material from the Marquesas Islands, Madagascar, etc.

Intended as a grand synthesis in the 19th-century manner, this massive survey of male homosexuality and lesbianism among tribal peoples in Africa, the Americas, the Pacific regions, and Siberia does distill much information, providing copious bibliographical references and quotations. Some methodological assumptions are dated, so that the work must be used with care. (Reprinted by Arno Press, New York, 1975).

A speculative anthropologist attempts to discredit religion by claiming that patriarchal monotheism is a product of the male homosexual imagination of the Greeks (pp. 267-302).

Anthology of papers on comparative sexual ethnoology. Bibliography, pp. 319-29.

First published in Italian in 1886, this early "best-seller" of popular anthropology set the pattern for the "strange customs of distant peoples" genre. It does contain some material on homosexual behavior, presented in a relatively objective fashion.

Collection of nine papers with some material on homosexual conduct.

Influential statement of cultural relativism by an anthropologist whose accomplishments have recently become the focus of controversy. Mead contends that in some cultures, as the American Plains Indians, homosexuality and
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 rela-
tionship with Ruth Benedict (see 1312)—see the biography
by her daughter, Mary Catherine Bateson, *With a Daugh-
ter's Eye: A Memoir of Margaret Mead and Gregory Bateson*
(New York: Morrow, 1984; 242 pp.).

1339. MUNROE, ROBERT L., and RUTH H. MUNROE. "Male
Transvestism and Subsistence Economy," *Journal of
Social Psychology*, 103 (1977), 307-08.
Finds that a society is likely to institutionalize a male
transvestite role if high subsistence requirements exist
for the men or if differentiation between male and female
roles is relatively small. See also Robert L. Munroe,
"Male Transvestism and the Couvade: A Psycho-Cultural
Analysis," *Ethos*, 8 (1980), 49-59; and Robert Munroe et
al., "Institutionalized Male Transvestism and Sex Distinc-

1340. MURRAY, STEPHEN O. "Fuzzy Sets and Abominations,"
Difficulties with categories do not necessarily result
in a sense of danger which leads to the tabooring 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.

1341. OPLER, MARVIN K. "Anthropological and Cross-Cul-
tural Aspects of Homosexuality," in: Judd Marmor
(ed.), *Sexual Inversion: The Multiple Roots of
108-23.
Suggests that the extreme diversity of sexual customs
disclosed by anthropological investigation falsifies
linear Freudian notions of normal sexual development.

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

1343. SONENSCHEIN, DAVID. "Homosexuality as a Subject of
Anthropological Inquiry," *Anthropological Quarterly*,
39 (1966), 73-82.
Holds that anthropologists can advance the knowledge of homosexuality through their fieldwork 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 fieldwork 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.