

masculine homosexuals are not taken into account.

The term "mannish woman" had some currency for lesbians in the 1920s. In general, however, such terms redolent of sex-role reversal do not have the same significance for men as for women. *Terrogant* and *virago*, though pejorative, do not suggest variance of sexual orientation. The girl who is a tomboy has always been treated more indulgently than the boy who is a sissy. This difference between "womanly men" and "manly women" probably reflects the fact that our society clings to the notion that it is degrading for a man to be reduced to the status of a woman, while it is a step up for a woman to be credited with the qualities of a man. In fact some studies of the "androgynous personality" suggest that even in today's changing social situation there is more practical advantage (in the business world and in politics) for a woman who "gets in touch with the other side of her personality" than a man who does so. Nonetheless, the men's movement has helped to break down some taboos, and men now feel less reluctance to cry or show strong affection.

Men who cross-dress as women are of two kinds. Some go to great lengths to make the simulation credible, an effort that may be a prelude to transsexualism. In other instances the simulation is imperfect, a kind of send-up. Although some feminists have interpreted such cross-dressing exercises as mockery of women, it is more likely that they signify a questioning of gender categories. In any event, **transvestism** is not normally held to lie within the province of effeminacy, which is thought to be the adjunction of feminine traits in a person otherwise fully recognizable as masculine.

BIBLIOGRAPHY. Hans Herter, "Effeminatus," *Reallexikon für Antike und Christentum*, 4 (1959), cols. 620-50; Susan Shapiro, "'Yon Plumed Dandeprat': Male 'Effeminacy' in English Satire and Criticism," *Review of English Studies*, new series, 39 (1988), 400-12.

Wayne R. Dynes

EGO-DYSTONIC HOMOSEXUALITY

This neologism for a purported disorder was officially adopted by the American Psychiatric Association in the third edition of its widely respected *Diagnostic and Statistical Manual of Mental Disorders* (Washington, D.C., 1980). "The essential features are a desire to acquire or increase heterosexual arousal, so that heterosexual relationships can be initiated or maintained, and a sustained pattern of overt homosexual arousal that the individual explicitly states has been unwanted and a persistent source of stress." The *Manual* assures that the disorder does not refer to all homosexuals and lesbians: "This category is reserved for those homosexuals for whom changing sexual orientation is a persistent concern. . . ." [302.00]. Even though it has some history of previous use in psychiatry, the term "dystonic" seems inappropriate to denote a psychic state, as it can only meaningfully refer to the impaired tonicity of tissues or muscle. Following a custom that goes back to Freud himself, **psychiatry** has borrowed medical-physical terminology in order to simulate a precision that is not warranted. Another point that is made in the definition is that the condition must be self-certified to warrant treatment. In true mental illness one could scarcely say that the need for treatment does not exist simply because the patient denies it.

As these observations suggest, the quoted definition was the outcome of a compromise. It brought to a temporary end a struggle that had begun several years before, when homosexuals had invaded psychiatric meetings charging the practitioners with making the situation of homosexuals worse, rather than better, because their pronouncements gave a spurious rationalization to official and popular **homophobia**. These confrontations triggered a period of professional self-examination, leading to a 1973 Association vote against defining homosexuality as an illness, which seemed to clear the way for

banishing the suspect category from the *Manual* altogether. Yet bitter reactions suggested that a majority of psychiatrists remained opposed to "normalizing" homosexual behavior. Their critics in turn alleged that client fees played a part in the opposition: if a whole category were to be deleted, a significant cohort of patients would disappear. However, this observation probably underestimates the deeply rooted character of American psychiatrists' opposition to homosexuality. A committee was formed under Robert Spitzer to decide the practical management of the problem. To the disgust of gay psychiatrists, the definition excerpted above found its way into the third edition of the *Manual*.

Although the following years seemed to effect little change in the attitudes of many psychiatrists, gay professionals both within and without the organization continued to lobby for deletion of 302.00. Somewhat to their own surprise, this was achieved during the first half of 1986, again through the work of a committee headed by Robert Spitzer. (Another section of the new version of the manual says, with seeming neutrality, that some may wish to change sexual orientation, so that this type of client need not entirely disappear.) While pleased at the outcome, those critical of psychiatry as currently established held that the protracted maneuverings had shown unmistakably the political and value-ridden character of the discipline. Nonetheless, the American Psychiatric Association is now far ahead of the World Health Organization, which retains the classification of homosexuality as an illness.

BIBLIOGRAPHY. Ronald Bayer, *Homosexuality and American Psychiatry: The Politics of Diagnosis*, new ed., Princeton: Princeton University Press, 1987.

Ward Houser

EGYPT, ANCIENT

Egyptians of dynastic times were inclined to regard with equanimity a wide variety of sexual practices. Traditionally the pharaohs married their half-sisters, a custom that other peoples considered curious. Self-confident in their cherished habits and customs, the Egyptians nonetheless cherished a distinct sense of privacy, which restricted discussion of erotic themes in the documents that have come down to modern times. Most of our evidence stems from temples and tombs, where a full record of everyday life could scarcely be expected. Unfortunately, Egypt had no law codes comparable to those known from ancient Mesopotamia.

The realm of mythology provides several instances of homosexual behavior. In order to subordinate him, the god Seth attempted to sodomize his brother Horus, but the latter foiled him, and tricked Seth into ingesting some of his (Horus's) own semen. Seth then became pregnant. In another myth the ithyphallic god Min anally assaulted an enemy, who later gave birth to the god Thoth. Both these stories present involuntary receptive homosexuality as a humiliation, but the act itself is not condemned; in the latter incident the god of wisdom is born as a result. (In another myth the high god engenders offspring parthenogenetically by masturbation.) While it is sometimes claimed that the ancient Egyptians were accustomed to sodomize enemies after their defeat on the battlefield, the evidence is equivocal.

The "negative confessions" of the Book of the Dead contain a sentence that may be translated as "I have not had sexual relations with a boy." This precept should not be generalized, and may be a reference to a need for maintaining ritual purity in the temple precincts in which it is found.

In what is surely history's first homosexual short story, King Pepy II Neferkare (Phiops II; 2355-2261) makes nocturnal visits to have sex with his general Sisinne. This episode is significant as an instance of androphilia—sex between