

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.

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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

two adult men—rather than the pederasty that was dominant in the ancient world. From a slightly earlier period comes the Tomb of the Two Brothers at Thebes, which the excavators have explained as the joint sepulcher of two men, Ni-ankhnum and Khnumhotep, who were lovers. Bas reliefs on the tomb walls show the owners embracing affectionately.

A dream book from a later period attests to the presence of male prostitutes of the ordinary kind; yet the institution of male temple prostitution, well established in Western Asia, seems to have been lacking. A woman's dream book contains two casual mentions of lesbian relations, which may have been common, though the evidence is scanty. Wall paintings frequently show women in "homosocial" postures of touching, grooming, and other nongenital expressions of affection. Queen Hatshepsut (reigned 1503–1482 B.C.) adopted male dress and even wore a false beard; these male attributes probably stem from her decision to reign alone, rather than from lesbianism.

A figure of particular interest is the pharaoh Akhenaten (Amenhotep IV; reigned ca. 1372–1354 B.C.), who was a religious and artistic reformer. Although this king begat several daughters with his wife, the famous Nefertiti, in art he is often shown as eunuch-like, with swollen hips and feminine breasts. According to some interpreters these somatic features reflect a glandular disorder. Other scholars believe that they are a deliberate artistic stylization, so that the appearance of **androgyny** may convey a universal concept of the office of kingship, uniting the male and the female so as to constitute an appropriate counterpart of the universal god Aten he introduced. Scenes of Akhenaten caressing his son-in-law Smenkhkare have been interpreted, doubtfully, as indicating a homosexual relation between the two.

Later Greek observers stressed the sexual exceptionalism of the Egyptians, especially the custom of brother-and-sister marriage. Some Egyptian figurines show

a grotesque emphasis on the phallus, which was circumcised, while texts reveal an unusual inventiveness in devising hedonistic and medical enemas. In the area of homosexual behavior, however, our evidence does not suggest any radical departure from the broad Near Eastern pattern that homosexual relations might incur disapproval under certain conditions, but were not globally condemned. Most frequently they seem to have been simply aspects of daily life.

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Wayne R. Dynes

ELIOT, THOMAS STEARNS (1888–1965)

Anglo-American poet and critic.

Helped at first by his friend Ezra Pound, Eliot surpassed him in public esteem; during the last decades of his life, Eliot attained the position of a kind of aesthetic dictator of English and American literary standards. After his death his reputation fell somewhat, but he remains a formidable figure in the annals of literary **modernism**.

Raised in a St. Louis family of New England origin, Eliot received his major formation at Harvard and in postgraduate study in France, Germany, and Oxford, originally intending to become a teacher of philosophy. In 1910 in a rooming house in Paris he met a medical student, Jean Verdenal, who was to be his closest friend during his continental wanderings. A number of letters survive from Verdenal, though none of Eliot's to him; in one the Frenchman speaks of the "undefinable influence and emotional power" that two close people have over one another. Their mutual friend, the aesthete Matthew Stuart Prichard, was almost certainly homosexual. Although several Ver-