



HAAN, JACOB ISRAEL DE (1881–1924)

Dutch novelist, poet, and scholar.

De Haan was born in the small village of Smilde in the northern part of the Netherlands, where his father was a rabbi. In 1885 the family moved to Zaandam near Amsterdam. After preparing to be a school-teacher in Haarlem, he moved to Amsterdam to work and study law. There he met Arnold Aletrino, a novelist and medical practitioner who had specialized in criminal anthropology and, though not himself homosexual, had written unambiguous defenses of homosexual love. The encounter inspired de Haan to write his first novel, *Pijpelijntjes* (1904), which was naturalist and clearly homosexual. It was a thinly veiled and rather sexual autobiography in which Aletrino figured prominently. The latter was instrumental in having the first edition destroyed because it seemed to imply that he himself was a homosexual.

De Haan was a member of the Socialist Workers' Party and wrote the children's column for its daily, *Het Volk* ("The People"). After publication of his novel, his column was terminated but he was not expelled from the party; he also lost his teaching job. Nevertheless, he wrote a second novel, *Pathologieën* (1908), which describes in even more explicit terms a homosexual sadomasochistic relationship. The protagonist is driven by his lover to commit suicide after a series of sexual degradations. The book is written in the spirit of literary decadence, which also dominated short stories of the period. In one of the latter, de Haan homosexualizes the Faust theme: the protagonist abuses Jesus sexually on Satan's instructions. Both

novels received very little critical approval, not surprisingly, considering the times.

De Haan wrote no more novels. He married, received his doctorate with work on the problem of criminal responsibility (1915), and concentrated on poetry, publishing *Libertijnsche liederen* (1914, "Libertine Songs"), *Liederen* (1917), and *Kwatrijnen* (1924). Many of the poems have gay content, for example the life and sufferings of Oscar Wilde.

Before World War I, de Haan became an orthodox Jew, and after it he left Holland for Palestine. He joined the Zionist movement, but because he could not find his place there, he soon quit it. Then he supported Agudat Yisrael, the most important orthodox Jewish and anti-Zionist movement of the time, for which he immediately became an important spokesman with his Western intellectual background. From Jerusalem, he wrote articles for the Dutch daily *Algemeen Handelsblad* and the English *Daily Press* in which he ventured his anti-Zionist opinions. For the Dutch daily, he also described his attraction to Arab boys.

De Haan had maneuvered himself into a very strange situation: an unrepentant pedcrast with a socialist and "decadent" background, defending Orthodox points of view against Zionism. In the tumultuous early twenties in Palestine, his was a dangerous position; after defending the Orthodox case with the British as well as with King Hussein of Jordan, he was murdered by extreme Zionists of the Hagana movement who were never apprehended. Zionists spread the rumor that it was a homosexual murder by Arabs.

De Haan is now considered one of the most accomplished Dutch poets. A

complete edition of his poems was published in 1952, and many of his works have been reissued in the 1980s.

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Gert Hekma

HADRIAN (76–138)

Roman emperor from 117 to 138. Protected and adopted by the emperor Trajan, Hadrian had a military and political career before ascending the throne upon his protector's death. Hadrian traveled extensively throughout the Empire, undertook extensive administrative reforms, built cities, roads, public buildings, and aqueducts. He withdrew the Roman armies from Assyria, Armenia, and Mesopotamia to reduce the cost of maintaining the eastern frontier of the Empire, but fought a war against Bar Kochba's uprising in Palestine that ended with the devastation of the country and its decline as a center of Jewish cultural life.

Though married to Sabina, Hadrian is remembered most of all for his attachment to the youthful Antinous (ca. 111–130), whose beauty, perpetuated in countless busts and reliefs, won the emperor's affection. During a voyage up the Nile Antinous was drowned under circumstances that gossip enveloped in romantic legend, even to the point of asserting that the youth had sacrificed his life for his lover. In his grief Hadrian ordered the boy deified as god and hero, and even authorized the belief that Antinous had ascended to the firmament as a new star, though it was only in the Renaissance that Tycho Brahe confirmed the emperor's wish by assigning the name to a heavenly body.

In Egypt Hadrian founded a new city named after Antinous, and elsewhere in the empire the youth was commemorated by cult, festival, and statues. Surviving are numerous inscriptions in his honor, and Pancrates and Nicomedes composed

poems to celebrate his qualities. Scandalized by these actions of the emperor, the early Christians contrasted their reverence for the saints and martyrs with this object of an "impure" passion.

A great patron of the arts, Hadrian brought the Roman revolution in architecture that had commenced under Nero to its fulfillment, as seen in the Pantheon, which still survives in the Eternal City. Outside Rome, at Tivoli, Hadrian's villa displays a series of innovative pavilions recalling places he had visited, so that he could revive the happy memories at his leisure. Hadrian may be deemed the archetype of the wealthy homosexual traveler and connoisseur.

Hadrian's reign was marked by the flourishing of the neo-Greek manner in art, one of whose most frequent themes was the Antinous type of male beauty, echoed in scores of coins and statues that can be seen today in museums. The aura of mystery that enveloped the death of Antinous has inspired modern literary treatments of the liaison, some explicit in their analysis of the homosexual motif, such as Marguerite Yourcenar's *Hadrian's Memoirs* (New York, 1954). Antinous remains the archetype of the handsome youth protected by a noble lover that was the ideal of Greek *paidasteria*, and the embodiment of the beauty of late adolescence immortalized by untimely death, while Hadrian stands out as one of the "good emperors" under whose enlightened rule Greco-Roman civilization flourished throughout the Mediterranean world.

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Warren Johansson

HAFIZ (CA. 1320–CA. 1390)

Persian poet. Hafiz was the title of Shams al-Din Muhammad, whose tomb remains a pilgrimage site near Shiraz in southern Iran. While every detail of his life