

poems from Hafiz based on German translations.

Contemporary Muslims like Khomeini angrily reject European interpretations of Hafiz as an unrestrained libertine, drunkard, and pederast. Europeans can be faulted for projecting their desires on people they have defined as aliens, but the rising nations of Asia have themselves been tricked into suppressing their own customs to please missionaries. In his own time Hafiz had to struggle against the Islamic proscription of drinking; he struggled to go beyond good and evil, God and Satan, the body and spirit by transcending dualities. In his quest he searched for boys who wore their caps askew.

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Charley Shively

HAITI

This French- and creole-speaking black republic of over six million people occupies the western third of the island of Hispaniola. Although handicapped by poverty and political discord, Haiti is a remarkable cultural amalgam, retaining many hallmarks of the African diaspora.

In the early 1980s claims were made that male homosexuality is such a tabooed topic in Haitian culture that dying AIDS patients would necessarily deny any homosexual involvements. Yet earlier observers such as the anthropologist Melville Herskovits, who studied rural Haiti, were able to elicit information about attitudes toward local homosexuals. The attitudes reported—bemused denigration—and the lack of any attempts to extirpate homosexual behavior do not differ from those known throughout Latin America. If anything, less prominent machismo in Haiti connects with greater toleration of homosexuals in *voudon* cults than is imaginable in any Spanish-speaking Latin American societies. Bahia, in one of the most Afro-American parts of Brazil, which

was similarly populated from Dahomey (now Benin), is the closest cultural analogue. There, cross-gender possession and homosexuality are prominent parts of Xango cults. The literature on *voudon* contains many mentions of possessions by *loas* (spirits) of a sex other than that of the person possessed. No particularly notable taboo on homosexuality was reported in pre-AIDS ethnographic literature. This claim would seem to have been concocted to protect tourism in Haiti. Explicit gender non-conformity in the folk religion, which was sanctioned by the Duvalier regime between 1957 and 1986, was notable; the homosexual taboo is not found there.

Any serious assertion that it is particularly difficult to elicit information about homosexuality from Haitians must be comparative, but no one has compared elicitation in Haiti with elicitation in the Dominican Republic (the Spanish-speaking other portion of the island of Hispaniola), Bahia, or any other point for comparison. In the United States itself, one observer has noted, "except for three cases of AIDS in admittedly homosexual Haitians, none of the other cases reported have admitted to homosexual activity despite intensive questioning in both French and Creole by both American physicians and by Haitians."

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Stephen O. Murray

HALL, RADCLYFFE (1880-1943)

English novelist and poet. Born to a well-to-do family in Bournemouth, Hall was left a good deal to herself as a child, developing her own identity under her favorite name of "John." Throughout her life she was to affect a strikingly masculine appearance. At the age of 27 she fell in