1000. MURRAY, STEPHEN O. **Latino Homosexuality.** San Francisco: Social Networks, 1980. 14 pp. Booklet with brief comments on various locales and discussion of social-structure obstacles to gay institutional elaborations among Latinos.

1001. PARKER, RICHARD. "Masculinity, Femininity, and Homosexuality: On the Anthropological Interpretation of Sexual Meanings in Brazil," *JH*, 11:3-4 (1985), 155-63. Reviewing recent research, contends that male homosexuality in Brazil can only be fully understood when situated in the wider context of sexual meanings.


1003. REICHEL-DOLMATOFF, GERARDO, and ALICIA REICHEL-DOLMATOFF. **The People of Aritama: The Cultural Personality of a Colombia Mestizo Valley.** Chicago: Chicago University Press, 1961. 483 pp. In this study of a mestizo community, which was Indian only a hundred years ago, see pp. 49-50, 105-06.

1004. SALAS, LUTS. **Social Control and Deviance in Cuba.** New York: Praeger, 1979. 399 pp. Perceives a shift in Castro's Cuba from an "extreme position...during the initial phase" to "a more moderate reaction...in more recent times." See pp. 150-77.


Pot-pourri of vibrant Brazilian gay life and culture from the 16th century to the present, including voodoo priests, prize-winning dramatists, papal inquisitors, and Guevarist revolutionaries.


1009. WHITAM, FREDERICK L. "Entendidos de São Paulo," Gay Sunshine, 38 (1979), 16-17. Profiles a "gay life" consisting mostly of friendship cliques with a few commercial establishments.


1011. YOUNG, ALLEN. Gays under the Cuban Revolution. San Francisco: Grey Fox Press, 1981. 112 pp. In this incisive book a scholar and former New Left journalist and scholar documents the homophobia of Cuba's revolutionary regime, and the sufferings that it has caused. He also criticizes the left, including the gay left in the United States, for its crime of silence.


P. ISLAM

Although some homosexuals in Western countries tend to idealize homosexual life in Islam, it is clear that that civilization harbored a number of ambiguities toward it. Social conditions often fostered same-sex relations, at least for men, but these factors were counterbalanced by traditional and religious currents of disapproval. Male-male love, especially in its pederastic form, was often celebrated in writings in Arabic, Persian, Turkish, and Urdu. The abundance of literary evidence on the subject makes this field a fruitful one for historical
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research.

Panorama of aristocratic life under the Abbasid caliphate. See pp. 210–12 for the homosexuality of Muhammad al-Ámin, his infatuation with his eunuchs (whom he dressed as girls), and his favorite poet, the pederast Abu Nuwas.

In this now somewhat dated work (first published in 1928), see pp. 89–90, 146.

On the pederastic Turkish sultan Mehmed II (1430–81); see pp. 93, 96, 212, 334, 427, 450, 475.

Autobiographical work of the founder of the Mughal dynasty of India (1483–1530), whose career began in Central Asia.

For pederastic poets and rulers of Mughal India, see vol. 1, 611–12; vol. 2, 13–17; vol. 3, 243, 256–57, 265, 331, 333, 339.

In this history of Turkey, see pp. 35–36, 45, 83, 102–03.

For Turks see pp. 14, 79, 112.

Apart from the notes to individual tales, see vol. 10, pp. 63–260, for the Terminal Essay, which contains important historical and comparative material on homosexuality in Islam.

Covers the ambivalent attitudes toward homosexuality in Islamic society from the time of the Prophet to the end of the Middle Ages.

Study of Islamic sexual attitudes based on Arabic sources. For a somewhat scanty and negative presentation of homosexuality, see pp. 44-45 on *liwat* (male homosexuality) and *musah'aqah* (lesbianism), as well as pp. 203-07 on the *hammam* (baths). For different view of the whole subject, see Vern Bullough, *Sexual Variance in Society and History* (New York: Wiley, 1976), 205-244.

Pederasty in a heterodox Moroccan Islamic order whose members could not marry.

In this translation of *Recherches historiques sur les Maures*, vol. 3, see vol. 1, p. 73; vol. 2, pp. 250, 287, pertaining to Sultan Abdallah V (ruled 1729-57).

On the Albanian homosexual leader Ali Pasha (ca. 1744-1822); see pp. 77, 141, 158, 191, 203, 276, 294, 327, 342-43.

1026. CLINE, WALTER. *Notes on the People of Siwah and El Garah in the Libyan Desert.* Menasha, WI: George Banta Publishing Co., 1936. 64 pp. (General series on Anthropology, 4)
Asserts that in this oasis culture, "all men and boys practiced sodomy," speaking freely of their experiences. Confirmed by Robin Maugham, *Journey to Siwa* (New York: Harcourt, Brace, 1950; 120 pp.)

Surveys the characteristic themes of pederastic love in the Moorish poetry of Spain. Compare Norman Roth, "'Deal Gently with the Young Man': Love of Boys in Medieval Hebrew Poetry of Spain," *Speculum*, 57 (1982), 20-51.

For boy slave markets in Morocco see pp. 110-11.

1029. DANIEL, MARC. "La civilisation arabe et l'amour masculine." Arcadie, no. 253 (January 1975), 8-19; no. 254 (February 1975), 83-93; no 255 (March 1975), 142-50; no. 257 (May 1975), 269-74; and no. 258 (June 1975), 326-330.
A major study, with numerous references, emphasizing poetry. An English translation by Winston Leyland appeared in Gay Sunshine, no. 32 (Spring 1977), 1-11, 27.

On the pederastic poetry of Saadi and Omar Khayyam.

Contains some material on harem catamites in Turkey.

Essays on several aspects of homosexual life in Islam past and present, including a critique of John Boswell's treatment of Moorish Spain. English summary by Schmitt, the principal author, "Some Reflections on Male-Male Sexuality in Muslim Society" (pp. 54-58).

Account of the writer's capture and enslavement by the Turks, with observations on pederastic practices. There is a contemporary English version (London, 1560).

Well-documented study of pederasty in the Turkish domains (14th-20th cent.), including the slave trade.

Offers some information on hustling by Algerian youths.

Diverting anecdotal material, chiefly on the Arab world and India. Derived mainly from 19th-century sources, this book often relays their stereotypes uncritically, and must be used with caution. See esp. pp. 199-263.

A westerner's observations on the last days of Mamluk rule; see vol. 2, pp. 704-07.


While somewhat reticent on the subject of homosexuality, this scholarly study focusing on twenty essays and treatises throws light on the concepts of 'ishq (passionate love) and hawa (desire, lust).


Court and military history of the dynasty that ruled Egypt in pre-Ottoman times, detailing a number of homosexual intrigues.


In this travel account, see pp. 104-06 and 111-12.


On homosexual activity in the medieval Islamic sauna (hammam), see pp. 89-91. For a somewhat negative analysis of the modern hammam, see Abdelwahab Boudiba, "Le hammam: contribution à une psychanalyse de l'Islam," *Revue Tunisienne des Sciences Sociales*, 1 (September 1964), 7-14.


For the career of Sarmad, a Persian Jewish homosexual
convert to Islam, see Chapter 24 (pp. 396-412).


On the Koranic and later Islamic versions of the Biblical legend of Lot in Sodom. It is remarkable that in Islam the Sodomites have become the ahl Lut (people of Lot), and so luti has acquired the sexual meaning of sodomite.


Facsimile of the 1634 edition. For Persia in the early 17th century, see pp. 63-64, 75, 87, 98-99.


Evidence taken from tape recordings of the life of young people in the ancient Moroccan city, including hustling.


For legal provisions affecting pederasty, see pp. 30, 100-03, 136, 261, 265, 278.


"If there are many prostitutes in Morocco, there are even more sodomites." See esp. pp. 139-42. See also P. Remlinger, "La prostitution en Maroc," Annales d'Hygiène Publique (February 1913).


In this encyclopedic work, see vol. 1, pp. 247-48, 333-36, 392, 503; vol. 2, pp. 737, 927.


This 9th-century compilation includes love poetry to boys by several authors.


An erotic classic compiled by an 11th-century scholar residing in Cordoba.

1054. IBN KHALIKAN. *Wafayat al-a'yan wa anbā' abna' al-zaman*. Translated by Baron McGucklin de Siane. Ed. by S. Mopinlu Haq. Karachi: Pakistan Historical Society, 1964-76. This classic biographical dictionary (of which this is the only unexpurgated version) contains numerous references (e.g., on Yahya ibn Aktham, vol. 6, pp. 230-34).


1057. INGRAMS, WILLIAM HAROLD. *Abu Nuwas in Life and Legend*. Port Louis, Mauritius: La Typographie Moderne, 1933. 75 pp. Stories and poems by and about the famous Arab homosexual poet (762-ca. 815).


1062. *The Koran Interpreted*. A translation by Arthur...
Includes pejorative comment on the ahl Lut or "people of Lot" (i.e., Sodomites), which have been taken by some exegetes (as in fundamentalist Iran) as authorizing the death penalty for male homosexuals. See viii, 78-84 ("you approach men lustfully instead of women"; vol. 1, p. 181); xi, 74-84 ("we turned it [Sodom] uppermost nethermost"); 1, pp. 248-49; xv, 57-77 (1, pp. 284-85); xxvi, 160-74 (2, p. 72); and xxvii, 54-59 (2, p. 81).

For changing patterns in the role of the bedagh (catal-mite), see esp. pp. 224-27.

Encyclopedic work on the poet who was killed in 922, with considerable indirect interest.


This text of the 15th-century Tunisian errotological treatise seemingly contains the whole of Chapter 26 on pederasty, which is usually truncated in the English renderings.

1068. OLEGNA, R. "Il catechismo turco e l'omosessualità," Bassegna di studi sessuali, 2 (1922), 354-56.
On a Turkish Islamic catechism which does not consider homosexuality as such as a sin. Brief further discussion in ibid., 3 (1923), 115-18.

Noted Arast studies the motifs of early Arabic love narratives.

1070. PÈRES, HENRI. La poésie andalouse en arabe
Reviews principal themes of Moorish love poetry, with some attention to pederastic elements.

Survey research on attitudes and behavior.

Personal experiences from pre-Khomeini Iran revealing strong gender-role polarization among those engaging in homosexual acts. For the survival of the millennial Iranian pederastic tradition, even after the executions of 1981-82, see Hélène Kafi, "Téhéran: L'amour à jet de pierres," Gai Pied, no. 190 (October 19-25 1955), 44-47.

Fundamental study of Sufi mystical imagery as refracted in the work of 'Attar, with considerable attention to infatuation with beloved youths, in particular the love of Sultan Mahmud of Ghazna for his slave boy Ayaz.

On a treatise by Abu Bahr ar-Razi (Rhazes; 865-925) on ubnab (passive male homosexuality). If the disease is prolonged it is incurable, but if it is ego-alien and the patient is ashamed of his urges, it can be treated by a regime of physical and medicinal therapy.

1075. RYCAUT, PAUL. The History of the Present State of the Ottoman Empire. London: Cleeve, 1701.
A French traveler's classic account of the sultan's rule, with some discussion of catamites.


See pp. 287-343 for the Sufi poetical tradition as a mingling of love for beloved youths with love of God.

1078. SHALAQ, ALI. La poésie érotique d'Abu Nuwas.


"The passion contrary to nature ... is generally diffused over Egypt; the rich and the poor are equally infected with it; contrary to the effect it produces in colder countries, that of being exclusive, it is there associated with the love of women." (vol.1, pp. 251-52).


Characteristic themes in the work of the great Persian poet (d. 1291).


In this work on medical and sexual folklore in Turkey, Chapter 42 discusses homosexuality.


Scants homosexual love, but useful for comparative material.


The existence of sexual taboos shows that Islam is not as "sex positive" as some have claimed.


See pp. 123-24 for male prostitution and transvestite dancers in southern Iraq, where peer homosexuality is also practiced discreetly by young men before marriage.


Massive study by the leading contemporary authority on the classical homosexual poet (762-ca. 815).


A lavishly illustrated popular work that covers the subject from the beginning of Islam to the present day. See pp. 117-18.

1088. WESTERMARCK, EDWARD. Ritual and Belief in Morocco. London: Macmillan, 1926. 2 vols. See vol. 1 of this classic anthropological study for the benefits of sexual intercourse with a saintly person, as well as negative attitudes to boy prostitutes and passive adult homosexuals. See also his "The Moorish Conception of Holiness," Finska Vetenskaps-Societetens Forhandling- ar, 58 [AfD. B, no. 1] (1915-16), p. 85ff.

1089. WESTPHALL-HELLBUSCH, SIGRID. "Transvestiten bei arabischen Stammen," Sociologus, n. s. 6:2 (1956), 126-37, On South Arabian singers and dancers who are homosexual transvestites.


Q. CHINA, KOREA, AND CENTRAL ASIA

China can boast the longest continuous record of homosex-ual behavior of any civilization. Until the Ch'ing Dynasty (1644-1912), male homosexuality seems to have been discussed with considerable frankness. This rich vein of material--manifested in novels, poetry, and works of art, as well as documentary sources--is only now beginning to be exploited.

1092. ALABASTER, ERNEST. Notes and Commentaries on