

pretation of the sin of Sodom, alleging that the inhabitants had tried to violate the angelic visitors because of their youthful beauty. As a believing Jew he wrote in the apologetic work *Contra Apionem* (2, 199) that "the Law recognizes no sexual connection save the natural union of husband and wife, and that solely for the sake of begetting children. The sexual union of males with males it abhors, and punishes with death whoever is guilty of such an assault." In other words, even in a polemic addressed to gentile readers in imperial Rome, Josephus already voiced the moral principle that sexuality is legitimate only for purposes of procreation; in this respect there was nothing left for St. Paul or St. Augustine or the scholastic philosophers of the thirteenth century to invent. His writings, preserved in Greek and translated into Latin, became part of the Judaic heritage of the intertestamental period that influenced Christianity; they continued to be copied and read during the Christian Middle Ages as an appendix to the Biblical history proper and a "proof" of its veracity.

Warren Johansson

### JOUHANDEAU, MARCEL (1888-1979)

French novelist, short-story writer, essayist, and diarist. Scarcely known outside France, Jouhandeau compares with André Gide, François Mauriac, and Julien Green in his passionate concern with the relations between God and man—especially where sexuality is concerned.

Brought up in a strict Catholic family in the provincial town of Guéret, Jouhandeau steeped himself in mystical literature. After completing his studies in Paris, in 1912 he took a job at a preparatory school for boys in Passy, where he was to teach until 1949. In 1914 he had his first passionate homosexual relationship. His first novel, *La Jeunesse de Théophile* (1921), began a multivolume chronicle focused on the imaginary town of Chaminadour.

The novel *Chronique d'une passion* (1949) is a striking example of Jouhandeau's use of personal subject matter. The narrator Marcel becomes the lover of the artist Jacques, whom he had long admired. So intense is his passion that Marcel compares his love with that for God. But his wife Elise (based on Jouhandeau's real spouse, Elizabeth), who had at first tolerated the affair, becomes intensely jealous and resolves to kill Jacques—a plan she abandons only when Marcel agrees to renounce him. Although for most of its length the novel seemed to point to the breakup of the marriage, it ends by reaffirming it. *Chronique d'une passion* is a paradoxical mixture of homosexuality, religion, and conjugality.

Many of these themes recur in Jouhandeau's vast diaries or *Journaliers*, which achieved 26 volumes from 1961 to 1978. The essay *Ces messieurs: Corydon résumé et augmenté* (1951) reexamines in the post-World War II period the considerations that André Gide had laid before the French public in his original defense of homosexuality, *Corydon*, of 1924.

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Ward Houser

### JUAN II OF CASTILE (1405-1454); ENRIQUE IV OF CASTILE (1425-1474)

The most famous homophile relationship in Spanish history is that between Juan II and his older lover Álvaro de Luna (ca. 1390-1453), who shared a bedroom for years. The king is remembered as a great patron of literature, who sponsored the birth of Castilian lyric poetry, which until that time was missing from the cul-