

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-

ture. He is also remembered for his choice of Álvaro de Luna to take over the tiresome business of running the country. Luna has long been recognized as one of the best administrators Spain ever had, and because of his dramatic fall from favor and public execution he became a well-known figure in both popular poetry and drama.

The story of the love between Juan and Álvaro, for which there are many sources, is worthy of a novel. The relationship began when the king was three, with the appointment of Álvaro as his page (*doncel*). The bond which quickly emerged between them was so strong that those hostile said the king was victim of an *hechizo* or enchantment; this in fact became a euphemism in Spain for "inappropriate" sexual desire. When the young king was seven, his mother exiled Álvaro and kept the king virtually a prisoner, a period that ended only with her death six years later. Juan and Álvaro were immediately reunited, and Álvaro, a brilliant conversationalist, was the favorite of many court ladies. He is also the author of one of the earliest and most balanced Spanish defenses of women against misogynist charges.

Save for a later period when the king was again prisoner and Álvaro exiled, which was intended to end their relationship, Juan and Álvaro remained together for thirty-five eventful years. They struggled together against a hostile aristocracy, sometimes fleeing together from superior force. The end came with Juan's remarriage after his first wife's death; his new wife, mother of the prudish Isabella the Catholic, was able to force the dismissal and then the execution of Álvaro. The king died a year later.

The homosexual tastes of Juan's son Enrique IV have been dealt with more openly. His reign was much more chaotic, and he seems to have suffered from a disease which affected his personality. Enrique did not have a governor with the talent of Álvaro de Luna and was unable to meet the challenges from the aristocracy. His

marriage with his first wife Blanca was unconsummated and annulled; Enrique's impotence was explained as enchantment. After remarriage, a major successorial and political issue arose concerning the legitimacy of his daughter Juana, widely believed to be the daughter of the court favorite Beltrán de la Cueva. Enrique was dethroned in effigy as "puto," and during the latter part of his reign was almost without authority. A kind, cultured, but sick and weak man, like his father he enjoyed hunting expeditions, which apparently served as cover for homosexual activity. Juan II and Enrique IV stayed on comparatively good terms with both their Jewish subjects and the Islamic kingdom of Granada. Enrique in particular had a Moorish guard—the last Spanish ruler to do so until Franco—and gave other evidence of sympathy toward Spain's non-Christian cultures.

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JUDAISM, POST-BIBLICAL

As Julius Wellhausen stated in his *Prolegomena to the History of Israel* (1883), Judaism is the religious community that came into being on the ruins of the kingdom of Judah after the exiles were repatriated as part of the minorities policy of the Persian Empire in the year 536 before the Christian era. Biblical Judaism in the form in which we know it from the canonical scriptures of the Hebrew Bible (commonly known as the **Old Testament**) was created in the middle of the following century by a group of scholars and notables under the leadership of Ezra the Scribe. The apodictic commandments in the book of Leviticus (18:22 and 20:13) leave no doubt that homosexual relations between