

grooming and dress. In other words, butchness must be maintained, its presence can never be taken for granted. There are also pressures to conform to the current notion of what is acceptable and appealing. The haircuts and informal clothing of one generation are out-of-date in the next. American culture has come to tolerate an increasing amount of exposure of the body: what was strictly beachwear forty years ago is now *de rigueur* in metropolitan areas in summertime, hence there is greater pressure on the American male to "keep his body in shape."

At the same time, the ideological currents of the late 1960s led many heterosexual men to adopt styles of dress and hairdo that would have been intolerably effeminate in earlier decades. Such shifts in the definition of masculinity have given men a greater freedom to express their maleness in symbols congruent with their self-image.

Warren Johansson

MACKAY, JOHN HENRY (1864–1933)

German poet, novelist, and anarchist writer. Mackay also campaigned for the acceptance of man/boy love.

Born in Greenock, Scotland, on February 6, 1864, Mackay was scarcely two years old when his Scottish father, a marine insurance broker, died. His mother then returned with her son to her native Germany, where she later remarried. After completing his schooling, Mackay was briefly an apprentice in a publishing house and then attended several universities, but never completed his studies. An allowance from his mother, who was of a well-off merchant family, gave him enough money to live modestly, so that he was able to choose the career of writer without worrying about eventual sales of his books. This situation changed in later years, especially after World War I when runaway inflation in Germany wiped out the value of the annuity he had purchased with

money inherited from his mother. Thus his last years were spent in relative poverty. He settled in Berlin in 1892 and died there on May 18, 1933.

Mackay began publishing in 1885, but instant fame came in 1891 with his non-novel *Die Anarchisten* (The Anarchists), which also appeared in English that same year and was quickly translated into six other languages. He also published short stories, several volumes of lyric poetry, and in 1901 *Der Schwimme* (The Swimmer), one of the first literary sports novels. This output was then interrupted, but when his Collected Works were printed in 1911, they already filled eight volumes. In the meantime he was engaged in a literary campaign, using the pseudonym Sagitta, to promote the acceptance of man/boy love. The effort was crushed in 1909 by the state, which simply declared the Sagitta books immoral and ordered them destroyed. But Mackay completed and published underground a one-volume complete edition in 1913. In 1926, again as Sagitta, Mackay released his classic novel of man/boy love, *Der Puppenjunge* (The Hustler), which is set in the milieu of boy prostitutes in Berlin in the 1920s.

At the time, Mackay was nearly unique in not basing his argument on a biological theory of homosexuality (e.g., the theory of "sexual intermediates" of Magnus Hirschfeld) or on a glorification of male cultural values. As an individualist anarchist, Mackay applied his principle of "equal freedom for all" to all relations between and within the sexes. He did not exalt man/boy love above others. For Mackay, all forms of love, if truly love, were equally valid. That love between men and boys was possible he knew from his own experience; and he rejected the reformist efforts of Hirschfeld, who was willing to raise the legal "age of consent" (Hirschfeld proposed sixteen) in order to gain the legalization of adult homosexuality. Mackay basically saw his fight for "the nameless love" (as he called it) as part of the general struggle for the right of the

individual to freedom from all oppression of whatever kind.

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Hubert Kennedy

MAMLUKS

The Mamluk military elite, purchased anew in each generation from the steppes of Eurasia, ruled Egypt and Syria from 1249, when they defeated an invading army of Crusaders led by Louis IX, until they were overcome by the mass army of Napoleon in 1799. Their unusual social system suggests the interlinked acceptance of homosexuality, relatively high status of women, and lack of inheritance. Yet amidst the details of battles and palace intrigues in histories of the period, there is disappointingly little evidence of the everyday life even of the rulers.

Neither the wealth nor the status of Mamluk could be inherited. Upon the death of a warrior, his property, house, goods, wife, children, and slaves were sold for the benefit of the treasury. Thus, the common motivation in most social systems of passing on wealth and position to one's children was missing among the Mamluks. Their children were proscribed from becoming soldiers, as the elite of the next generation was always recruited afresh from Eurasia. Attempts were made to pass the sultanate itself through primogeniture, but time after time the throne was usurped by the strongest amir. A more successful attempt by lesser Mamluks to guarantee a place for descendants was to endow mosques and libraries tended by

heirs, who could not directly receive any patrimony.

Mamluks did not much mix with the Arab populations they were bought to protect. For the most part they despised the Arab language and kept to their native Turkish dialects. They also lived apart from the existing cities in their own colonies and only rarely intermarried with local notables' daughters.

Along with many special prerogatives (notably their own courts of law), the mamluks were distinguished from the rest of the population by being forbidden divorce (out of keeping with a fundamental tenet of Islam). Still more astonishing, their wives received a fixed salary from the state, just as did the warriors themselves. These two customs greatly enhanced the autonomy of women among the Mamluks, although they may also have discouraged marriage altogether.

The mode of homosexuality favored by the Mamluks was pederasty, apparently with boys recruited from the wilderness who were undergoing military training, rather than with boys raised in civilized Egypt. None of the military historians who have written about the Mamluks seem to have surmised that sexual attraction might have played some part in selecting which boys to buy.

In addition to the general pederasty with the cadets, several sultans showed marked favoritism for some of their courtiers. The most interesting case is that of an-Nāsir Abū as-Sa'ādāt Muhammad, who scandalized his society in 1498 by the "unnatural" interest he showed in the (black) Sudanese slaves who bore firearms, and for their leader, Farājallah, in particular. The youthful Sultan attempted to raise the status of the modern weapons that only a few years later would be turned on the traditional, brave, sword-wielding Mamluk cavalry with devastating results by the Ottomans. This attempt to modernize the technology of warfare was motivated in part by the Sultan's taste for the black men who had been assigned the use