

In the case of married persons who are primarily heterosexual (Kinsey 1 or 2), the problem is somewhat different: how to deal with occasional erotic desires for a partner of the same gender. In theory this is equally a problem for those in homosexual relationships who desire occasional sexual interaction with members of the opposite sex, and interest in the opposite sex can be more threatening to a homosexual relationship than same-sex interest is to a heterosexual one. Because male-female sex is less freely available for men than male-male sex, however, the question comes up less often. Again, the problem is not sexual activity but how the desired activity is viewed and the extent to which it threatens or is permitted to threaten the primary relationship. Not all desires need to be satisfied through activity, and questions of commitment, maintaining sexual interest, and protection from sexually transmitted diseases come up in relationships regardless of sexual orientation.

Marriage among members of the same sex existed in ancient Rome but then disappeared until the present century, when it has returned as a goal for some gay people. Even for heterosexuals, marriage is becoming an emotional union and commitment rather than an arrangement to produce and protect children, and if it is that then there is no rational reason why marriages of homosexuals should not be endorsed by society. This proposal is controversial, however, even in the gay community, since marriage has long been viewed by libertarian thinkers as an outmoded and repressive institution, and a significant number of homosexuals, male and female, have "come out" from very unhappy marriages. Public and religious opinion is moving toward permitting same-sex unions for those desiring them. Currently they are available only in Denmark (in Sweden, while they may not marry, same-sex couples have more legal rights than in the U.S.). Elsewhere, ceremonies and rituals, even though they lack

legal status, can serve some of the same purposes as marriage.

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**MARTIAL,
MARCUS VALERIUS
(CA. 40-CA. 104)**

The greatest epigrammatist in Latin literature and an inexhaustible source of information on sexual life in the Rome of the first century. Born in Bilbilis in Spain, he settled in Rome at the age of 24, living as a client of the Senecas, his renowned countrymen, and then of other wealthy patrons. His poems won him the favor of the court; he was honored by Titus and Domitian and awarded a knighthood. A friend of the leading intellectuals of his day, he lived in the capital until 98, when he returned to his Spanish homeland for the remaining years of his life. His major work is his twelve books of *Epigrams*, published between 85 and 103. The books were arranged and numbered by the author on the basis of smaller collections and individual pieces that he had composed over the years, with dedications to particular friends and patrons. In form and language the poems exhibit the greatest possible variety: a wide assortment of meters and speech ranging from artificial heights of literary diction to the coarsest and most vulgar slang. Martial's treatment of the sexual life of his contemporaries was so candid and unvarnished—particularly where homosexuality was concerned—that many of the epigrams could not be published in the modern languages until quite recently.

Martial knew and freely described in verse all possible varieties of sexual conduct: from heterosexual love to the

bizarre practices that would later occupy **Krafft-Ebing**. He disavowed personal involvement in the sexual life that he described so piquantly: *Lasciva est mea pagina, vita proba*, "My page is wanton, but my life is pure." He seems to have known happiness and pain both, but never passionate love. The poet had some close female friends, but was deeply moved by the beauty of young boys and sings their charms in various poems. In Martial's character—bisexual by nature—the homosexual side came out very strongly. A boy with the pseudonym *Dindymus* figures in a number of the epigrams, and like the Greek poets before him he writes of the perfume of the boy's kiss (xi, 8), but also of the disappointments which the lad made him suffer (xi, 73).

The homosexual types disparaged by the ancients—the passive-effeminate homosexual and the active-viraginous lesbian—are mercilessly satirized in his epigrams, which flagellate the *cinaedus*, the *fellator* and the *tribas*: the master who is sodomized by his slaves, the fellator with stinking breath, and the hyper-masculine tribade. Martial acknowledged that he himself desired a male who was neither too coarse nor too effeminate—the golden mean. The aesthetic element predominated in his affection for boys, as in his brief and graceful epigrams on Domitian's cupbearer (ix, 12 and 16). Though unmarried himself, he urged married men to devote themselves to their wives, no longer to younger males. Martial's work remains as a detailed record of the sexual life of the ancient world, of Rome in its heyday, a treasury of the Latin vocabulary of sexuality, and as a model for the erotic epigram in centuries to come. The entire collection survived the medieval period and continued to amuse classical scholars, as well as to inspire poets in the vernacular languages of Europe.

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MARXISM

Stemming from the writings of **Karl Marx** (1819–1883) and **Friedrich Engels** (1820–1895), the political philosophy of "historical materialism" emerged in the *Communist Manifesto* to revolutionaries in 1848. Today their views, or versions of them, are official policy in the countries of "actually existing socialism"—in the Warsaw Pact nations of Eastern Europe, as well as in Yugoslavia, **Albania**, the People's Republic of **China**, Vietnam, Laos, Cambodia, Ethiopia, **Cuba**, and Nicaragua. Outside these countries vigorous schools of Marxist thought have flourished, notably late nineteenth-century revisionism, democratic evolutionary socialism, and twentieth-century Trotskyism, as well as so-called "Western Marxism" and "Euro-Communism" which had a considerable impact on academic circles in the 1960s and 70s.

Foundations. The ideas of Marx and Engels fermented from radical thought in Restoration Europe, which included positivist, empiricist, **anarchist**, utopian socialist, and Christian-socialist strains. Unlike the individualist utopian **Charles Fourier**, Marx and Engels showed little interest in sex and sexual orientation; indeed they were typical Victorians in this respect. There can be little doubt that, as far as they thought of the matter at all, Marx and Engels were personally homophobic, as shown by an acerbic 1869 exchange of letters on Jean-Baptiste von Schweitzer, a German socialist rival. Schweitzer had been arrested in a park on a morals charge and not only did Marx and Engels refuse to join a committee defending him, they resorted to the cheapest form of bathroom humor in their private comments about the affair. Similar lack of subtlety characterizes their views on the pioneering homophile theories of **Karl Heinrich Ulrichs**, in which they confused uranism with **pederasty** and pederasty with **pedication** (anal intercourse).

The only important sexual passage, however, in the corpus of work pub-