Holds that more than any other institution, slavery places its stamp on male homosexual relations in ancient Rome.

Brief synthesis by a noted French historian.

A still useful article on the sources of the Greek genre of debating the worth of the two genders as sexual objects.

A fairly traditional survey of Greece and Rome by an English classical scholar.

Although discussion of Catullus' homosexual poems forms only a small portion of the text, this book is useful for understanding Roman sexuality as a whole. See also: Brian Arkins, Sexuality in Catullus (Hildesheim: Altertumswissenschaftliche Texte und Studien [8], 1982); and the commentary of John Ferguson, Catullus (Lawrence, KN: Coronado Press, 1985).

D. MIDDLE AGES

Until recently the subject of homosexuality in this period was neglected. Perceiving a parallel to the witch craze, lay persons tended to view medieval homophobia as a vast, but undifferentiated rage for persecution of homosexuals, or simply as a subject about which little was known (the "Dark Ages"). Recently, considerably more data have become available, in large part funneled through the controversy surrounding John Boswell's book (578). These studies emphasize the Mediterranean heritage to which most of the evidence pertains, yet Scandinavian sources also disclose an important but independent tradition. Homosexuality in Byzantium and the Slavic middle ages has scarcely begun to be explored. See also "Religion," VII.Bff.

Interprets material from the lives of the saints.

572. BARBER, MALCOLM. The Trial of the Templars. Cam-
bridge: Cambridge University Press, 1978. 312 pp. Concluding that the charges of sodomy made against the Templar Order in 1308 are unproven, exposes the use of antihomosexual prejudice in late-medieval politics.

In this collection of vernacular sermons by the fifteenth-century monk, there are two vituperative ones against sodomy: predica 35 (pp. 795-797) and predica 39 (pp. 893-919). Other references occur in his Latin works (e.g., sermons 11 and 15, in: Opera omnia, Florence, 1950).

The early medieval penitentials, or confessional formularies, are an important source for attitudes towards sodomy and sexual variation in general. This edition tends somewhat to obscure the matter; see P. J. Payer, below.

Traces the history of prejudice against homosexuals from early German times, marshalling an abundance of documentary evidence. May overstate the Germanic contribution to antihomosexual sentiment.

Analyzes a Low German text showing the existence of a sodomite subculture in late 15th-century Cologne.

Example of a genre of medieval literature evoking marvels and monsters; this specimen begins with a description of a homosexual.

An ambitious, erudite, and much-acclaimed treatment of: the meaning and exegetical destiny of the main Biblical proof-texts (controversial); the Roman heritage; the sexual lore of the hare, the hyena, and the weasel; continuity of themes of passionate friendship and boy-love in Christian writers; the concept of Nature as sexual norm; and the putative social causes of toleration and repression of homosexual behavior. For criticism see

Offers some oblique answers to criticisms of the work cited above, and unveils a "gay marriage" thesis.


Analyzes material from the lives of the transvestitic saints (Margaret-Pelagius, Marina, Athanasia, et al.). Reprinted with changes in the following collection.


Eighteen papers, some reprinted with revisions from earlier publications. Opens new institutional perspectives.


Dated, semipopular panorama covering a bit of everything, including homosexuality.


Overview of Christian hostility to homosexual behavior. The writer is preparing a book-length treatment of the subject.


In this major work by a great German humanistic scholar, see "Sodomy" (p. 113ff.), which offers a succinct analysis of some leading themes.


Distributed by an 11th-century rigorist against "unnatural

Traces the whole history of the Templar Order, situating the sodomy charges brought against the Templars in their contemporary political context.

In this landmark work of philology, see vol. 1, pp. 195-201, 218-19; vol. 2, 495.

This seemingly scholarly book paints a fantastic picture of a benign Old Religion in which homosexuals and women were honored. Counterculture utopian revery disguised as research.

Useful essays on attitudes toward homosexuality in Western Europe from the eleventh through the fifteenth centuries. Many references from legal and ecclesiastical sources; literary and artistic evidence is scant.

Surveys evidence, mainly as conveyed by secondary sources, concluding that intolerance was "variable."

Discusses a number of authors, including Gilles de Corbeil, John of Salisbury, Gautier de Coincy, and Marie de France, who tend to be hostile to homosexual behavior.

This monumental commentary on the ninth-century monastic plan includes a discussion of the Benedictine regulations designed to prevent sexual contacts with young monks, and their architectural embodiment.

See cols 681-82 for denunciations of sodomy and lesbian-
ism. The issuance of a number of ecclesiastic collections of this type from ca. 850 onwards shows that opposition to homosexuality was by no means stilled among clerical authorities during this obscure period.


600. LEA, HENRY CHARLES. A History of the Inquisition
Dated and with a Protestant bias, but still worth consulting. See vol. 1, pp. 32–34, 85, 101; vol. 2, pp. 150, 335, 408; vol. 3, p. 639.


Chapter 7, "Homosexuality" (pp. 199-209), is a superficial compilation from other sources. Nonetheless this book is of some interest for the overall context.

The largest collection of these materials in English. For analysis, see P. Payer, below.

Courtly love as a disguised expression of homoeroticism.

Cites texts that show four instances in which "[t]he principles and models of behavior of the Christian church clashed strongly with Germanic values of honor and virility." See also T. L. Markey, "Nordic midvisur: An Instance of Ritual Inversion," ibid, 5 (1972), 7-19.

Thorough analysis of textual evidence in Old Norse for homosexual behavior and defamatory accusations thereof.

Suggests, in effect, that where there is smoke there is fire; that is, that the charges of sodomy leading to the arrest of the French Templars in 1307 were not entirely baseless.

Careful study of the surviving body of documents compiled to aid early medieval confessors in Western Europe. As regards homosexuality, Payer reaches substantially more negative conclusions than does Boswell; see esp. pp. 135–39.

On the sodomites in Inferno 15, especially Brunetto Latini. See also R. Kay, above.

An introductory sketch, now dated.

Discusses several cases of executions in the 15th century on the island of Majorca.

612. ROTH, NORMAN. "Deal Gently with the Young Men: Love of Boys in Medieval Poetry in Spain," *Speculum*, 57 (1982), 20–51.
Comprehensive study of Hebrew pederastic poetry in Moorish Spain citing many examples.

Influential argument that romantic love is unknown before the rise of *amor courtis* in Western Europe in the 11th century. Strongly criticized by Peter Dronke (see above) and others.

Seeks to trace the rise of ascetic and sex-negative attitudes in late antiquity through patristic, medical, and other texts.

An introduction to Hebrew pederastic poetry in Moorish Spain inspired by Arabic models; treated more extensively
by N. Roth, above.

On the intensification of state intervention to control sexuality from the 13th to the 16th century.

Pioneering article by an anonymous Norwegian scholar on evidence for homosexuality in medieval Scandinavia.

Comprehensive anthology of 127 items; English translations with Latin en face. See also his "To Love a Medieval Boy," JH, 8:3/4 (1983), 151-70, which analyzes poems by Marbot of Rennes, Baudri of Bourgueil, and Hilary the Englishman.

Analyzes use of accusations of passive homosexuality as insults. In addition to verbal attacks, "fighting words," small sculptures were carved for this purpose.

Arguing for the generalized existence of a "homosexual radical" in men, the author of this semipopular work takes much of his historical material from medieval Scandinavia.