

**Anthropological Institute of Great Britain and Ireland**, 39 (1909), 97-136, 416-59 (esp. pp. 448-49).

Solitary and mutual masturbation, as well as sodomy, are "very common."

1383. WILSON, MONICA. **Good Company: A Study of the Nayakusu Age-Villages**. London: Oxford University Press, 1951. 278 pp.  
Homosexuality among adolescent males is accepted practice (pp. 87-88, 196-97).

### C. PACIFIC SOCIETIES

For Europeans of the 18th century, the South Seas loomed as a kind of hedonistic dreamland in which sexual pleasures (heterosexual) were freely available. Such dreams of a sensual utopia still color our view of Hawaii and Tahiti. Only in the 20th century, however, did anthropologists begin to investigate the homosexual aspects of Pacific cultures. It was found that the **mahu** phenomena of relatively advanced Polynesia were different from the ritual initiatory homosexuality of Melanesia, and that the Stone Age aborigines of Australia formed a third sphere. Recently, Melanesian New Guinea has emerged as an area of particular richness for evidence of homosexuality; see the thorough bibliographical review in G. H. Herdt (1400).

1384. BAAL, JAN VAN. **Dema: Description and Analysis of Merindanim Culture (New Guinea)**. The Hague: Martinus Nijhoff, 1966. 988 pp.  
In this comprehensive ethnology of a Melanesian group, the Dutch scholar presents adolescent boys "subjected to homosexual intercourse" as part of an initiation ritual (pp. 479-80). See also his: "The Dialectics of Sex in Merindanim Culture," in Gilbert H. Herdt (ed.), **Ritualized Homosexuality in Melanesia**. (Berkeley: University of California Press, 1984), pp. 167-210.
1385. BERNDT, RONALD M., and CATHERINE H. BERNDT. **Sexual Behavior in Western Arnhem Land**. New York: Viking Fund, 1951. 247 pp. (Publications, 16)  
In this monograph on Australian aborigine behavior, "Sexual Abnormality" (pp. 66-68) mentions mutual masturbation and homosexual experiments among single boys who sleep in a collective camp.
1386. BLEIBTREU-EHRENBURG, GISELA. **Mannbarkeitsriten: zur institutionellen Päderastie bei Papuas und Melanesiern**. Berlin: Ullstein, 1980. 175 pp.  
Reviews the ethnological literature on homosexual initia-

tion rites in New Guinea and other parts of the world where analogous customs occur. See also G. H. Herdt (ed.), below.

1387. BOUGE, J. L. "Un aspect du rôle rituel du "mahu" dans l'ancien Tahiti," **Journal de la Société des Océanistes**, 11 (1955), 147-49.  
Ritual functions of the **mahu** in pre-acculturation Tahiti.
1388. COOK, JAMES. **The Journals of Captain James Cook on His Voyages of Discovery**. Edited by J. C. Beaglehole. Cambridge: Cambridge University Press, 1955-68. 4 vols.  
For Hawaii in 1779, see vol. 3, part 1, pp. 509, 596, 624; part 2, pp. 1171-72, 1184.
1389. CREED, GERALD W. "Sexual Subordination: Institutionalized Homosexuality and Social Control in Melanesia," **Ethnology**, 23 (1984), 157-76.  
"Ritualized institutionalized homosexuality in New Guinea [is] a mechanism of social control that operates to perpetuate a system of inequality based on sex and age."
1390. DANIELSSON, BENGT, et al. "Polynesia's Third Sex: The Gay Life Starts in the Kitchen," **Pacific Islands Monthly** (August 1978), 10-13.  
On the **mahu** (French polynesia), **fafaliēti** (Tonga), and **fa'a fafine** (Samoa). See also the issues of October 1978, pp.8-9, and February 1983, pp. 11-12.
1391. DAVENPORT, WILLIAM. "Sexual Patterns and Their Regulation in a Society of the Southwest Pacific," in: Frank A. Beach (ed.), **Sex and Behavior**. New York: Wiley, 1965, 164-207.  
In an unnamed Melanesian group (in the Santa Cruz Islands, east of New Guinea), male homosexuality is engaged in extensively by nearly every male. There are two types: that between young single males of similar age and that between older men and boys.
1392. DEACON, A. B. **Malekula: A Vanishing People in the New Hebrides**. London: Routledge, 1934.  
See pp. 260-62 and 267 for ritualized homosexuality among the Big Nambas, a Melanesian group.
1393. DU TOIT, BRIAN M. **Akuna: A New Guinea Village Community**. Rotterdam: Balkema, 1975. 386 pp.  
Homosexual play among boys and girls continues until the participants are sixteen or seventeen, despite disapproval voiced by adults (pp. 219-20). Enforced abstinence during pregnancy may result in homosexuality in both sexes (p. 269).
1394. GLUCKMAN, LAURIE K. "Transcultural Considerations of Homosexuality with Special Reference to the New Zealand Maori," **Australian and New Zealand Journal**

of **Psychiatry**, 8 (1974), 121-25.

Claims that homosexuality in both sexes was unknown in New Zealand before European contact--an ex-silentio argument based on mere lack of indigenous terms in missionary dictionaries and translations of the Bible. See the critique by Manuel Arboleda G. and Stephen O. Murray, "The Dangers of Lexical Inference with Special Reference to Maori Homosexuality," **JH**, 12 (1986), 129-34. See also Gluckman, "Lesbianism in the Maori: A Series of Three Interconnected Clinical Studies," **Australian and New Zealand Journal of Psychiatry**, 1 (1967), 98-103.

1395. GODELIER, MAURICE. "Le sexe comme fondement ultime de l'ordre social et cosmique chez les Baruya de Nouvelle-Guinée," in A. Verdiglione, **Sexualité et pouvoir**. Paris: Payot, 1976, pp. 268-306.

Provides a symbolic contextualization of homoerotic activities in a Buruya New Guinea tribe.

1396. GRAY, J. PATRICK. "Growing Yams and Men: An Aspect of Kiman Male Ritualized Behavior," **JH**, 11:3-4 (1985), 55-68.

Explores the meaning of ritualized homosexual behavior involving the transfer of sperm from older males in a society of Kokpom Island near Irian Jaya (eastern New Guinea), Indonesia.

1397. HAGE, PER. "On Male Initiation and Dual Organization in New Guinea," **Man**, 16 (1981), 268-75.

Contends that ritual homosexuality in New Guinea stems from an underlying structure of "sexual symmetry," which is also reflected in dual organizations, initiation rites, and a "big man complex." See also Ann S. Meigs, "Male Pregnancy and the Reduction of Sexual Opposition in a New Guinea Highlands Society," **Ethnology**, 15 (1976), 393-407; and Harriet Whitehead, "The Varieties of Fertility Cultism in New Guinea," **American Ethnologist**, 13 (1986), 80-99.

1398. HARDMAN, EDWARD T. "Notes on Some Habits and Customs of the Natives of the Kimberley District, Western Australia," **Proceedings of the Royal Irish Academy**, 17 (1888), 70-75.

The boy at five years of age is usually given as boy-wife to one of the young men. There is no doubt that the two have sexual connection, but the natives "repudiate with horror and disgust the idea of Sodomy."

1399. HERDT, GILBERT. **Guardians of the Flutes: Idioms of Masculinity**. New York: McGraw-Hill, 1981. 382 pp.

In-depth documentation and analysis of a secret male cult practicing ritualized fellatio in a remote tribe in the New Guinea highlands (the "Sambia"). While this study is of great value as ethnology, some have questioned the introjection of psychoanalytic concepts based in part on the ideas of Robert Stoller. See also his: "Fetish and Fantasy in Sambia Initiation," in: Herdt (ed.), **Rituals of**

**Manhood** (Berkeley: University of California Press, 1982), pp. 44-98; and "Semen Depletion and the Sense of Maleness," **Ethnopsychiatrica**, 3 (1980), 79-116.

1400. HERDT, GILBERT H. (ed.), **Ritualized Homosexuality in Melanesia**. Berkeley: University of California Press, 1984. 409 pp.

This major work is a collective contribution to our knowledge of tribal homosexual behavior. The first essay, by Herdt (pp. 1-82), is a comprehensive review of the scholarly literature from 1862 to 1983 that must be consulted by anyone concerned with the subject. The other eight contributors both summarize and reconsider their own earlier work and evaluate the contributions of others. It has been remarked that a number of the contributors reflect the concerns of the "culture and personality" approach in anthropology, with its psychoanalytic affinities. Also, as the title indicates, the book concerns only the major phenomenon of ritual homosexuality in Melanesia, without considering non-ritual or secular same-sex behavior.

1401. HOGGIN, HERBERT IAN. "Puberty to Marriage: A Study of the Sexual Life of the Natives of Wogeo [New Guinea]," **Oceania**, 16 (1946), pp. 185-209.

Discusses homosexual behavior among migrant workers (pp. 205-06). See also his: **Transformation Scene: The Changing Culture of a New Guinea Village** (London: Routledge and Kegan Paul, 1951; 326 pp.), pp. 190-93, 269.

1402. KABERRY, PHYLLIS M. **Aboriginal Woman, Sacred and Profane**. London: George Routledge and Sons, 1939. 294 pp.

Finds acceptance of close relationships between women in Australian aborigines.

1403. KELLY, RAYMOND. **Etoro Social Structure**. Ann Arbor: University of Michigan Press, 1980.

Provides a contrast of three neighboring tribes' use of oral, anal, and masturbatory homosexuality in initiation rites with the ethnography of the Etoro (p. 80).

1404. LAYARD, JOHN. "Homo-eroticism in a Primitive Society as a Function of the Self," **Journal of Analytical Psychology**, 4 (1959), 101-15.

Argues that in Australia and Oceania homosexual behavior functions as an incest substitute.

1405. LEVY, ROBERT ISAAC. **Tahitians: Mind and Experience in the Society Islands**. Chicago: University of Chicago Press, 1973. 547 pp.

Offers information on village **mahu** transvestites and their role, also noting an incipient "gay" role (**raerae**). See pp. 38, 72-73, 116, 127, 130-41, 235-36, 239, 420, 471-73, 486. See also his: "The Community Function of Tahitian Male Transvestites: A Hypothesis," **Anthropological Quar-**

terly, 44 (1971), 12-21.

1406. MACFARLANE, D. F. "Transsexual Prostitution in New Zealand: Predominance of Persons of Maori Extraction," **Archives of Sexual Behavior**, 13 (1984), 301-09.

Based on 27 subjects, concludes that 90% of the transsexual prostitute population of Wellington is Maori (where they constitute only 9% of the total population).

1407. MATHEWS, R. H. "Native Tribes of Western Australia," **Proceedings of the American Philosophical Society**, 39 (1900), 123-25.

After undergoing circumcision and subincision, the man is assigned a boy who has not undergone the operations and is a brother of the woman whom the man is entitled to claim as his wife. The boy is used for pederastic purposes. See also his: "Phallic Rites and Initiation Ceremonies of the South Australian Aborigines," *ibid.*, pp. 622-38; and "The Bora," **Journal of the Royal Anthropological Institute**, 25 (1896), 318-39.

1408. MEAD, MARGARET. **Growing Up in New Guinea**. New York: William Morrow, 1930. 215 pp.

See pp. 193-99 for homosexual behavior among migrant workers.

1409. MÉTRAUX, ALFRED. **Ethnology of Easter Island**. Honolulu: Bishop Museum, 1940. 432 pp.

Reports that "abnormal sexual relations between women [were] tolerated and accepted" (p. 108).

1410. OLIVER, DOUGLAS L. **A Solomon Island Society**. Cambridge, MA: Harvard University Press, 1955. 535 pp.

Claims that sodomy was introduced by outside natives, who learned the practice from white sailors (pp. 498-99).

1411. PURCELL, BRABAZON H. "Rites and Customs of Australian Aborigines," **Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte**, 25 (1893), 286-89.

Reports pedophilia in the Kimberley District: sexual contact between "every useless member of the tribe" and a boy about 5-7 years old (p. 287), as well as a ceremony in which the youth is made to drink semen.

1412. RAVENSCROFT, A. G. B. "Some Habits and Customs of the Chingalee Tribe, Northern Territory, S. A.," **Transactions of the Royal Society of South Australia**, 15 (1892), 21-22.

Old men are often accompanied by one or two boys whom they jealously guard and with whom they "indulge in the vice."

1413. ROHEIM, GÉZA. "Psychoanalysis of Primitive Types," **International Journal of Psycho-analysis**, 13

(1932), 1-224.

Roheim, a Freudian specializing in Australian ethnology, often referred to homosexual behavior in his publications. Here he notes that the "boy wife" precedes his sister among the Nambutji of Australia and is later given a sister of the older man. See also his: **Children of the Desert: The Western Tribes of Central Australia**. Ed. by Werner Muensterberger (New York: Basic Books, 1974; 262 pp.), pp.183, 243-44, 247-48, 251.

1414. SCHIEFFELIN, EDWARD L. **The Sorrow of the Lonely and the Burning of the Dancers**. New York: St. Martin's Press, 1976. 243 pp.

Includes an ethnological reconstruction of anal homosexual initiation rites among the Kaluli of New Guinea.

1415. SPENCER, BALDWIN, and F. J. GILLEN. **The Arunta**. London: Macmillan, 1927. 2 vols.

In a primitive Australian desert culture, boys were used to fulfil a family's obligation to provide a wife.

1416. SUGGS, ROBERT C. **Marquesan Sexual Behavior**. New York: Harcourt Brace, 1966. 251 pp.

This study of the behavior of an Austronesian group revises an earlier interpretation put forward by Ralph Linton.

1417. THOMPSON, DENISE. **Flaws in the Social Fabric: Homosexuals and Society in Sydney**. Sydney: Allen and Unwin (Australia), 1985. 220 pp.

Sociological account of the social management of homosexuality in the Australian city since the 19th century.

1418. WILLIAMS, F. E. **Papuans of the Trans-Fly**. Oxford: Clarendon Press, 1936. 450 pp.

Although this study was preceded by other more concise accounts, it was the first to draw widespread attention to the importance of homosexual initiation in New Guinea. See pp. 182, 199, 200-04.

#### SUBARCTIC CULTURES

Towards the end of the 19th century, travelers began to report that the shamanistic religious practices of some tribes, especially in Siberia, involved ritual transvestism and homosexuality. This phenomenon is related typologically--and possibly historically--to the Amerindian berdache (see IV.E).

1419. BILLINGS, JOSEPH. **An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia ... in the Year 1785 ... to 1794**. London: