

presume that she wrote about things which concerned her; from this one would conclude that Challans was a lesbian—or at least bisexual—but there is, as yet, no direct biographical evidence.

She began her career with an apprenticeship in the world of popular fiction, or romance novels. She later asserted that if everything she had written before *The Charioteer* were to perish, she would only feel relief. Her first novel, *Promise of Love* (1939), dealt with lesbianism as a subtheme, and her other romance novels continued to probe the nature of male and female in a very nonstandard way for the genre. Also nonstandard was the continued development of her writing style and a constant background of ancient Greek themes.

With *The Charioteer* in 1953, Challans began to break new ground for the popular novel. (The book's publication was delayed until 1959 in America, a fact which Challans attributed to McCarthyism.) The ancient Greek subthemes assume a much more prominent role, and the foreground tale is an overt account of male homosexual love. The novel describes physical love largely through ellipses (Challans was never to vary this habit of restraint), but otherwise pulls very few punches.

With her next book, *The Last of the Wine* (1956), Challans left popular romances behind her and took up a career in historical fiction. This is a problematic genre, since it has been so often abused. Yet, very early on, she was receiving the highest possible accolades for her faithful recreations of ancient Hellas. She typically included a bibliography and an "Author's Note" in each novel, explaining what was historical fact and what was not.

The Last of the Wine is one of the few classic novels of male homosexual love, and has been cherished by many gay men since it first appeared (it has never gone out of print). Other novels followed in steady progression: *The King Must Die*, *The Bull from the Sea*, *The Mask of Apollo*,

Fire from Heaven, *The Persian Boy*, and *The Praise Singer*. She also published a non-fiction work describing her research into *Alexander the Great: The Search for Alexander*. Almost all her historical novels seem assured of a healthy life for many years to come. The theme which is dating the novels most quickly is the Freudian mythology which Challans unfortunately decided to weave into her tales.

Challans' significance is similar to that of Marguerite Yourcenar, another lesbian who wrote magnificent books about male homosexuality. It is a somewhat puzzling phenomenon, in that one would expect them to write novels about women in love, and the beauty of women. But somehow these two women (and they are not alone) had extremely strong perceptions of male beauty and of love between men. In Challans' case, that has left *The Charioteer*, *The Last of the Wine*, and *The Persian Boy* as a literary heritage.

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RESORTS

Resorts frequented by homosexual men—and to a lesser extent by lesbians—tend to be at the shore. A few inland exceptions, such as Palm Springs and Russian River in California occur, but winter resorts, such as skiing sites, have rarely developed a visible homosexual presence. The reason for this specialization lies probably in the association of sun and sensuality, and gay resorts function more clearly as places of sexual assignation than those favored, say, by family groups. An interesting contrast is that between nude beaches, which attract a gay clientele, and nudist camps, which rarely do.

Some well-heeled gay visitors travel to resorts in the company of their regular lovers, while others hope to find

romance there—either with other visitors or with hustlers. The availability of the latter depends in large measure on the economic situation of the region in which the resort is situated; those which are remote from a demographic reservoir of impoverished individuals tend not to have many hustlers. Apparently, gay resorts do not favor the migratory legions of prostitutes that work the heterosexual circuits, so that local talent is necessary. In a wealthy town, such as Palm Springs, this pool of sex workers is simply lacking. Hence the attraction of Third World countries for some “sexual tourists.”

This article observes a distinction between resorts proper, which are located away from major population centers (their attraction lying in part in this very distance), and metropolitan **beaches**. Distance lends enchantment—or at least a sense of security inasmuch as those employed in such conservative occupations as banking and law often do not feel that they can truly relax except far from their business associates and family. During the tourist season the typical resort town functions around the clock: **bars**, restaurants, and other places of relaxation and social contact are open into the wee hours of the morning, in contrast with an industrial town where all night life ends by eleven in the evening. In resorts frequented by homosexuals, many of the guest houses are owned by gay proprietors and solicit patrons through advertisements in the **gay press**. Occasional exceptions to the separation between resort towns and metropolitan centers occur, as Rio de Janeiro, which has beaches for its residents, but which functions as a resort for foreign gay men, especially during the **mardi gras** or carnival season.

History. The sources for the popularity of modern gay resorts are various, including the old **arcadian** dream of a place apart from hostile heterosexual pressures, a long-standing tradition of homosexual **travel**, and the sexual exiles and remittance men who tended to flock together

during their involuntary foreign sojourns. The first stirrings of the impulse to the gay resort stem from the beginnings of mass travel to the Mediterranean in the nineteenth century. During the previous century the homosexual archeologist J. J. **Winckelmann** had been responsible for popularizing, in elite circles at least, a notion of Italy as the homeland of aesthetic paganism. This idea was subsequently reinforced by such writers as **Walter Pater** and **John Addington Symonds**. As a practical matter the opening of trunk railway lines linking northern Europe to the Mediterranean made the fabled spots available to a considerably enlarged clientele. By the end of the nineteenth century **Florence**, **Capri**, and **Sicily** had well developed colonies of homosexual and lesbian expatriates. The Tuscan capital tended to attract the more intellectual and artistic visitors for longer stays, the southern islands a more hedonistic and nomadic crowd. The special qualities of **Capri** have been captured by such novelists as **Norman Douglas**, **Compton Mackenzie**, and **Roger Peyrefitte**. Later in the twentieth century, as **Capri's** attractions faded, other Mediterranean islands, including **Mykonos**, **Lesbos**, and **Crete** in Greece, became centers of gay tourism. At the end of the 1980s the top three gay summer resorts were all in Spain: **Sitges**, **Ibiza**, and **Torremolinos**.

The French acquisition of **North Africa** (beginning in 1830) had opened up historic Islamic countries with a long tradition of available youth. Thus **André Gide** was to find **Oscar Wilde** and **Lord Alfred Douglas** visiting **Algeria** for sexual purposes in 1894; he was surprised not so much by the purpose of their visit as the frankness with which it was avowed. Because of its international status, the city of **Tangier** in **Morocco** remained a gay center at least through the 1960s. More adventurous travelers could, of course, visit **Turkey**, **Syria**, and **Egypt**, but these countries seem not to have developed any specific sites of fascination for the sexual tourist.

Contemporary Patterns. In the United States, the east coast boasts two resorts of particular renown: Provincetown, Massachusetts, and Key West, Florida. Just when these locales emerged as gay meccas is hard to say because they began their careers as places favored by artists, writers, and theatre people, with a considerable though not originally dominant gay admixture—"tipping" probably only in the 1960s. Fire Island, easily accessible on day trips from New York City, belongs to a special category intermediate between the metropolitan beach and the true resort. In a number of states of the United States enterprising individuals have set up gay ranches for private customers. To some extent this practice parallels nudist camps, which are themselves part of a large, but little known subculture.

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Wayne R. Dynes

RICHARD I THE LION-HEARTED (1157–1199)

King of England. Richard was famed for his reckless courage and extreme cruelty—he massacred 3,000 brave Moslems who had surrendered Acre to the Crusaders under his safe conduct—as well as for gallantry to many, including Saladin. Favorite of his mother, Eleanor of Aquitaine, who set him against his royal father Henry II of England—himself falsely accused of having loved Thomas Becket, with whom he did share a bed on occasion while carousing and wenching together before Becket became Archbishop of Canterbury—Richard has been seen by some as a mama's boy.

The Norman and Angevin (Plantagenet) kings of England were, along with their courtiers, regularly accused by monk-

ish chroniclers of sodomy. It was not true of Henry II, who made his son's fiancée Alice of France his mistress to the outrage of Eleanor and Richard. The accusation rings true, however, for William II Rufus (ca. 1056–1100), as for his nephew Prince William (son of his brother Henry I), who was coasting down the Channel with his frivolous, effeminate companions, when the White Ship capsized—"God's vengeance on the sodomites," as the chroniclers declared.

Richard was the great-grandson of Henry I and scion on the other side of the brutal, vicious, exuberant counts of Anjou, thought by some to be genetically sadistic. It is perhaps not true that Richard fell in love with the young king of France, Philip II Augustus. Their intimate friendship was occasioned by their plotting against Richard's father. But Richard never showed any serious interest in women. He waited very late to marry Berengaria of Navarre; he spent practically no time with her, and failed to sire any heir, an important obligation of kingship. During a stay in Messina in 1190 he seems to have decided to abjure his preference for male sexual partners. He appeared barefoot in a chapel and, surrounded by high ecclesiastics, Richard confessed his past misdeeds. Although he was absolved on promise of good behavior, he apparently relapsed later.

When Richard, who spent only ten months of his eleven-year reign in England, was imprisoned or captured on his way back from Jerusalem by the Duke of Austria, an ally of Philip II of France, now his enemy, a visitor sang outside the prison a troubadour's song, composed long before by the king, as a signal of his arrival. Perhaps this was a lover, but the sources do not name a single one of them.

To Richard's reign belongs the account of the London underworld and its homosexual denizens composed by Richard of Devizes. Like Edward II (1284–1327), Richard II (1367–1400) probably practiced sodomy. None of the medieval sodomitical monarchs and princes of England died