dem (Different from the Others) was made
in 1919 and shown in almost the whole of
Germany before it was banned by a revived
censorship. It was the first use of the cin-
ema to promote the cause of homosexual
liberation, and a second film called Gesetze
der Liebe was produced in 1927. Under the
Weimar Republic the committee carried
on extensive propaganda, but by now or-
ganizations of a primarily or purely social
character far exceeded the committee in
membership. The postwar era saw an ex-
tensive gay subculture thrive in Berlin and
other large German cities.

The growing anti-Semitic move-
ment in Germany made Hirschfeld one of
its targets. He was assaulted in Munich in
1920 and again in 1921, the second time
receiving a fractured skull and being pre-
maturely reported dead. On the other hand,
the Social Democrats and Communists
supported the Committee's demands in
the Reichstag, and in 1929, a 15–13 vote of
a committee approved the striking of the
"homosexual paragraph" from the draft
penal code. However, this victory was
premature: no action was taken by the
Reichstag, and the mounting economic
crisis not only made other issues more
urgent, but led to the phenomenal rise of
the National Socialist German Workers
Party [Nazis], which despite the presence
of some homosexuals in its own ranks
denounced the homosexual liberation
movement, in part because it was identi-
fied with such Jewish figures as Hirschfeld
and Kurt Hiller, who had participated in a
coalition of groups seeking reform of vari-
ous sex laws in Germany and edited its
critique of the official draft of the new
code.

After the Vienna Congress of the
World League for Sexual Reform on a Sci-
cific Basis (1930), Hirschfeld did not
return to Germany, fearing for his life at
the hands of the Nazis. His collaborators
continued the work of the committee, but
the growth of the extreme right doomed its
efforts. With the appointment of Hitler as
Reichschancellor on January 30, 1933 the
Committee sought a modus vivendi with
the new regime, as did many others who
hoped that by adopting a nationalist line
they could placate the National Socialists.
However, the accession to full power by
Hitler and his supporters meant the end of
the Committee and the destruction of the
Institute for Sexual Science which
Hirschfeld had founded in 1918.

Conclusion. Little known except
in homosexual circles, the Scientific-
Humanitarian Committee was all but
forgotten by the end of World War II, but
its publications survived in a few learned
libraries and private collections. The
homophile movement that began in the
1950s perhaps unjustly neglected this brave
and pioneering effort to change the preju-
dice and intolerance of Western society in
regard to homosexuality, and future stu-
dents of the subject are well advised to
consider how it conceived its mission and
set about fulfilling it. Small as it was, it
was the forerunner of the vast interna-
tional gay rights movement of today.

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SCULPTURE
See Art, Visual; Nude in Art.

SCYTHIANS
Scythia is the general name given
by ancient authors to the whole area ex-
tending from the Danube to the frontiers
of China. It was occupied by a warlike,
nomadic people who came from what is
now southern Russia in the first
millennium B.C. Before the ninth century
B.C. they formed a kingdom in the eastern
Crimea, and in the seventh century they
invaded Syria, Mesopotamia, and the Bal-
kann peninsula. Though attacked by Darius
I of Persia (512 B.C.) and then by Alexander the Great (ca. 325 B.C.), they survived but were driven back to southern Russia, where in the following centuries they were displaced by the related Sarmatians. Russian and Ukrainian scholars of today regard the Scythian culture, known from extensive archeological finds that supplement the scattered references in classical literature, as part of the prehistory of their country.

What links the Scythians with homosexuality is the long debate over the meaning of a Greek passage in Herodotus' Histories which, brief as it is, seems to provide evidence for a sexual culture that was widespread in antiquity, though unknown among the Greeks themselves. Herodotus (I, 105) reports the dire consequences of the fact that some stragglers from the Scythian army violated the temple of Aphrodite Urania at Ascalon, on the coast of Palestine. "On such of the Scythians as plundered the temple at Ascalon, and on their posterity for succeeding generations, the goddess inflicted the theleia nusos ("feminine disease"). And the Scythians say themselves it is for this cause they suffer the sickness, and moreover that any who visit the Scythian country may see among them what is the condition of those whom the Scythians call enarees." Elsewhere (IV, 67) Herodotus credits the enarees—he translates the term as androgynoi, "men-women"—with a special method of divination which they have from Aphrodite. The Hippocratic work On Airs, Waters and Places, 22, ascribes the "disease" of the anarieis, understood as a form of impotence, to divine retribution, which struck the wealthy in particular. Finally, Aristotle in the Nicomachean Ethics (VII, 7) speaks of a malakia, "effeminacy"—also defined as to thely, "the feminine"—that was a hereditary trait of the Scythian kings. Such is the scanty but significant evidence that survives from antiquity.

Julius Rosenbaum, in an omnium gatherum of texts and comments on the sexual life of the ancients entitled Geschichte der Lustseuche im Altertume (History of the Plague of Lust in Antiquity; 1839), argued that the "feminine disease" meant a proclivity to pederasty. In 1882 the Russian historian Vsevolod Miller opened a new chapter in the discussion by pointing to survivals of Scythian myth and custom among the Ossetians. Subsequently, Georges Dumézil analyzed an Ossetian legend in which the hero Hamyc offends the god of the sea Don Bettr and is punished by having to endure pregnancy and childbirth. He concluded that Herodotus had confounded two phenomena, a genuine Scythian tradition from the northern coast of the Black Sea and a piece of folk belief associated with the shrine at Ascalon. This city on the eastern shore of the Mediterranean remained pagan (Canaanite) even after the interior of Palestine had been conquered by the invading Israelites, who because they had no navy could not blockade the port and compel its surrender.

The two elements in this tangle of legends deserve closer analysis. The Scythian element is the variety of shamanism with symbolic change of sex, including the wearing of women's clothing, a custom associated with the practice of divination among the peoples of the far north of the Eurasian continent and one that reputedly serves to enhance the magical powers of the shaman. In modern times the practice of gender change was studied among the Chukchees of eastern Siberia by the anthropologist Waldemar Bogoras, who emphasized that no physical hermaphroditism was involved, but rather the adoption in full of the clothing, speech, manners and even marital status of a woman. These customs are believed to be remnants of a once-vast Eurasian cultural realm, which may well have embraced the Scythians.

Turning to the Canaanite element identified with Ascalon, this would lie in the indigenous religion of the country, more specifically in the practices forbidden in Deuteronomy 22:5 and 23:18. The
latter form part of the profession of the kādēš and the kelebh, who donned women’s clothing and prostituted themselves to male worshippers at the temples of Ishtar/Astarte, of which the oldest, as Herodotus specifically mentions, was the one at Ascalon. The rendering of the word kādēš in the Septuagint by pomeuon and teliskomenos, which are glossed in the lexica by terms indicating that these servitors of Ishtar performed both erotic and priestly functions for the devotees of the goddess, suggests that the hierodules of the Canaanite-Phoenician religion were the counterpart of the shamans in the archaic cultures of sub-Arabic Eurasia. This conclusion reinforces what is known from other sources: the kādēšim engaged in homosexual activity as part of their religious calling, which provoked the rivalry and hatred of the priests and Levites in ancient Israel. Hence the Greek observers of Palestinian and Eurasian sacrosexual customs were struck by the similarity between them.

Soviet commentators on the passages in Herodotus and the Hippocratic corpus have preferred to stress the purported survival of matriarchal customs: the male who practiced divination had to adopt the gender of a woman in order to exercise a function that had previously belonged only to women. However, it is more consistent with the whole body of ethnographic data on divination and magic to see in the Scythian institution (and its Canaanite analogue) another instance of the peculiar gift for extrasensory perception that is often linked with inversion of gender role and sexual orientation. The religious culture of the Scythians institutionalized this phenomenon in the guise of a shamanism which survived among the remote Ossetians until comparatively recent times, when the mounting influence of Islam and Christianity led to its disappearance.


SEAFARING

As a closed environment usually involving only one gender, maritime life offers objective conditions favoring situational homoerotic behavior. Nonetheless, at the present stage of research, documentation remains incomplete. Historical evidence, which comes mainly from western civilization, is generally of two types: on the one hand, the official policies of the maritime authorities, and their enforcement; on the other, folklore and oral tradition, most commonly sailor songs or sea shanties.

In addition to shipboard sexuality, there is a long and reasonably well attested history of sexual interaction between seafaring men in port and homosexuals attracted by a certain “sexual mystique” attributed to sailors at large. As a result, seamen and their images have assumed a role in the gay subculture out of all proportion to their miniscule presence as permanent members of that subculture.

Naval Policy and Discipline. Although Greco-Roman culture was suffused with same-sex relations, little has been recorded of this activity in a maritime context, probably because it was taken for granted. In a fourth-century text from Athens, Aeschines notes that one Timarchus, who had ostensibly gone to the port of Piraeus to learn the barbering trade, had actually prostituted himself to sailors there.