sonators of the Kabuki theater.

For homosexuality among Japanese priests and mobility in the early 17th century, see vol. 7, pp. 629-31.

Sympathetic account of the life of this major bisexual author (1925-70), whose novels Confessions of a Mask and Forbidden Colors provide a remarkable conspectus of gay life in Japan. See also John Nathan, Mishima: A Biography (Boston: Little, Brown, 1974; 300 pp.); and Marguerite Yourcenar, Mishima, ou la vision du vide (Paris: Gallimard, 1980; 124 pp.).

Observations on homosexuality in Japan.

S. SOUTH AND SOUTHEAST ASIA

Apart from East Asia and Islamic West Asia, homosexual behavior has been relatively little studied in Asia. On the whole Hinduism has not favored it, with the significant exception of the hijras. Thailand, the Philippines, and Indonesia seem to be significant areas. With rapid modernization, much evidence seems to be disappearing.

Cross-dressing in Java under Dutch rule.

Reports from the Portuguese colony of Goa in India, and instructions to it, some concerning the repression of sodomy.

For male prostitution in Vietnam, see pp. 78-80, 85.

Account of a visit to a wadam show in Java, with some examination of the background as known from the 17th century onwards.


1185. EDWARDS, ALLEN (pseud. of D. A. Kingsley). The Rape of India: A Biography of Robert Clive and a Sexual Conquest of Hindustan. New York: Julian Press, 1966. 350 pp. Racy account of the sexual exploits of the soldier (1725-1774) who founded the British empire in India, based on manuscript and other materials. See also the anonymous contemporary Intrigues of a Nabob ... or, Bengall the Fittest Soil for the Growth of Lust (1773).


256, 294-315).

Articles chosen and translated by the Gays in Indonesia Translation Group, PO Box 108, North Carlton, Victoria 3054, Australia.

Pages 289-300 deal with various forms of popular entertainment—dramatic presentations and parties—in which male homosexual and transvestite dancers play a considerable role. The dances and street shows contain explicitly homosexual elements, and the town of Ponorogo, where the art of the wandering troupes is said to be at its strongest, is noted for male homosexuality.

1190. HAMILTON, ALEXANDER. A New Account of the East Indies ... from the Year 1688 to 1723. Edinburgh: J. Mosman, 1727. 2 vols.
Provides several references, including one to Sultan Mah mud I of Johore (ruled 1683-99).

Despite evidence to the contrary, claims that homosexuality is unknown on the island of Bali because of an absence of dependency needs.

Reports on the complex social organization of a town on Cebu which focuses around a drag "beauty contest." The tolerance of homosexuality in Filipino society may reflect the view that it is natural and inborn.

Commentary on a morals scandal that rocked the Dutch administration in the East Indies (now Indonesia). See also H. T. de Jongh, Wat de Indische zedenmisdrijven ons te zeggen hebben (Amsterdam: De Ploeger, 1939; 24 pp.).

Confusingly conflates urban homosexual prostitutes and village cross-gender shamans.

1195. HURGRONJE, CHRISTIAAN SNOUCK. The Achehnese. Translated by A. W. S. O'Sullivan. Leiden: Brill,
1906. 2 vols.
In this monograph on a Sumatran tribe, see vol. 1, p. 361.

In this study of family and village life in great Atjeh (north Sumatra), see vol. 1, p. 80ff.

On the Bataks of Sumatra; see vol. 1, p. 157.

"Professional musician" (mangangalang) is a niche for sensitive men (bantut) in the Islamic Taosug warrior culture of the Sulu archipelago. See also Kiefer, *The Taosug* (New York: Holt, 1972; 145 pp.--p. 36).

1199. KOCH, OSKAR. *Der indianscher Eros.* Berlin: Continent-Verlag, 1925. 122 pp.
In this popular work on love in India, see pp. 61-65.

"Transvestism is ... the consequence of the religious adjustment of two cultures, in one of which the women traditionally had a pre-eminent place as the chief socio-economic unit ..., while in the other the male had or attained a similar place."

Contains some information on transvestites among tribal peoples.

Report on travel to Laos and Vietnam. See also his: "Voyage a Kandy (Ceylon)," *Arcadie,* no. 58 (October 1958), 14-20.


Contains a section on gay life in the South Vietnamese capital during the civil war and American intervention.
See p. 261ff.

Focuses on an analysis of the sexual practices in the Ramayana and Mahabharata, and in consequence is largely tangential to our subject.

The most informative field study of this group (whose members include Hindus and Muslims), showing that they do engage in homosexual relations. See also her: "The Hijras of India: A Preliminary Report," Medicine and Law, 3 (1984), 59-75.

Conclusions derived from interviewing six 18-22-year-old call boys at a brothel/gay bar. Although money is important, they made statements indicating enjoyment of their work.

Contrasts acceptance of prostitution and homosexuality in two cultures in the Sulu archipelago. One, Islamic, shows elaborated homosexuality.

Male homosexuality is common in Sri Lanka before marriage, though a taboo on anal sex restricts contact to interfemoral. The book contains material on transvestism among priests of the goddess, whose cult, the author holds, was introduced in late antiquity by Syrian merchants.

This book, by a noted contemporary Indologist, discusses sexual metaphors and animal imagery in over 3000 years of Indian mythological development.

Popular account including information on homosexuality under Moghul and Hindu rule.
New York artist's low-key memoir of travels, chiefly in India, Indonesia, and New Guinea, where he sought to avail himself of male sexual encounters.

See pp. 455-57 for male and female homosexuality and bestiality in Moghul Bengal.

For those unable to fulfill societal prescriptions for masculine achievement, the status of manang (shaman) provides "emotional supports" and "collective solutions to the basic problems of existence."

Enthusiastic account of sexual adventures in today's Indonesia.

An encyclopedic survey of Hindu thought and civilization; see e.g. "Androgyny," 1, 43-45; "Gender," 1, 388-89.

T. BIOGRAPHIES: COLLECTIVE

The impulse to draw up extensive biographical lists of notable homosexuals of the past began with 19th-century homosexual scholars in German-speaking countries. Parallel tendencies occur with scholars representing other minority groups, where such lists seem to function to provide historical witness of the collective worth of an ostracized group. This "hall of fame" approach has recently been criticized as skewing homosexual and lesbian history towards an unrepresentative elite, effacing historical variety and class differences. The search for famous homosexuals also provokes a largely fruitless series of disputes over whether figures of the past, such as Socrates or Caesar, were truly homosexual. A more recent trend is toward collective biographies of living individuals, with the aim of producing a representative cross-section rather than a roster of notables.