

recent past; lesbians concentrated on developing feminist thought and practice.

Ever since the sixties, America has been an exporter of gay culture and ideas, as movements initiated in the United States rapidly spread abroad, first to Europe and then to Japan and the Third World. This process continued in the eighties, as American homosexuals pioneered in the struggle against AIDS, and other nations where the epidemic was just taking hold looked to the American experience for guidance.

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UNNATURAL

See *Nature and the Unnatural*.

URANIANISM

This term for homosexuality is found in some writings of the late nineteenth and early twentieth century. Though the word and its related forms are

now obsolete, their history is of considerable cultural interest.

Origins. The concept of *Uranismus* was introduced by the polymath Karl Heinrich Ulrichs (1825-1895) in the first of a series of pamphlets, *Vindex*, published in January 1864. There he wrote: "It is a fact that among human beings there are individuals with a male physique, but who feel sexual love for males and sexual horror for females—horror of physical sexual contact with women. These individuals I henceforth designate as 'Urnings,' whereas I call 'Dionings' those individuals who are usually called 'men'—those whose physique is male and who feel sexual love for females and sexual horror for males. The Urnings' love I henceforth call uranian or male love, the Dionings' I call dionian." These expressions, he added, were fashioned from the names of the Greek divinities Uranus and Dione, with reference to Plato's *Symposium* (180D), which asserts that there are two goddesses named Aphrodite: "The elder one, having no mother, who is called the heavenly Aphrodite—she is the daughter of Uranus; the younger, who is the daughter of Zeus and Dione—her we call common; and the Love who is her fellow-worker is rightly named common (*pandemos*), as the other Love is called heavenly (*uranios*)." As a classical scholar, Ulrichs naturally thought of one of his favorite Greek texts, but he gave the words a Germanic dress with the termination *-ing*, an old suffix denoting members of a clan. He maintained that contrary to popular belief, there were congenital Urnings, "a particular class of individuals in whom alongside a male physique a female sexual drive is inborn, a particular subspecies of males in whom male love is inborn."

With this doctrine—that the love of male for male is innate—went the assertion that for Urnings their own form of sexual expression was natural and that they should not be forced into the Procrustean bed meant for Dionings (whom one would now call heterosexuals). In later

works he employed the terms *Urninde* and *Dioninde* for the female counterparts of the *Urning* and *Dioning*, and the compound *Uranodioning* for the bisexual, while the "pseudo-homosexual" he labeled *Urniaster*. As the abstract forms he used the nouns *Uranismus* and *Urningtum*.

Subsequent Development. Thus by the middle of the 1860s Ulrichs had already arrived at the concepts later to be expressed as homosexual, heterosexual, and bisexual, even if the terms that he invented never achieved general use. The crystallization of the concepts therefore preceded that of the linguistic designations. Yet Ulrichs' terminology did not entirely die: it gradually made its way into the Romance languages and into English, where for a time it competed with other designations for the homosexual. In 1896, for example, Marc André Raffalovich entitled his book *Uranisme et unisexualité*; and in 1908 Edward Irenaeus Prime-Stevenson ("Xavier Mayne") employed the terms *Uranian* and *Uraniad* (for the Lesbian) extensively in his 641-page volume *The Intersexes*, but even he already had to qualify the exclusive homosexual as a "complete Uranian" because of the ambivalence attaching to the expressions, which could denote anyone who obtained overt sexual gratification from a member of the same sex.

Also, in a circle of English writers whose main interest was in the adolescent boy (*pederasts* in the classical sense), the term was much used, if only because its novelty and euphoniousness recommended it to the small public, virtually an in-group, which they addressed, and its literal meaning "heavenly" gave it a cachet of the noble and sublime. These were not, in the main, homosexuals attracted to other adult men, but pederasts; their appropriation of the term was another chapter in the history of the separation, if not the conflict, between the boy-lover and the modern homosexual. The mention of Ulrichs' coinage by John Addington Symonds (1891) and Havelock Ellis (1897)

had placed the word at their disposal. So when Timothy d'Arch Smith wrote his *Love in Earnest* (London: Routledge & Kegan Paul, 1970), he gave it the subtitle *Some Notes on the Lives and Writings of English "Uranian" Poets from 1889 to 1930*. If these were minor literary figures at best, they formed a rather cohesive group with a well-expressed philosophy, and their activity was the first stage in the still controversial effort to rehabilitate the *paiderasteia* of the ancients in the eyes of the modern world. The American art connoisseur Edward Perry Warren, under the pseudonym of Arthur Lyon Raile, published in 1928-30 a three-volumework entitled *The Defence of Uranian Love*. Its burden was that corporeal and spiritual love, ordinarily regarded as fit only for man and woman, can exist between man and boy, and that the boy-lover should look to ancient Greece for "the severe beauty, the exacting ideal" of maleness.

In the Romance languages (as in Italian) the terms *uranismo* and *uranista* are recorded in the dictionaries, but for practical purposes they have long gone out of fashion and serve only as *recherché* synonyms for "homosexual." Apart from "Xavier Mayne," virtually no later writer attempted to use *Dionian* and the other derivatives that Ulrichs coined from *Dione*, and the word is quite unknown to the heterosexuals whom it designated. However, the German author's usage proves that the threefold division *homosexual*; *bisexual*; *heterosexual* existed in his conceptual scheme, even if the linguistic innovations of others later gained acceptance in the international nomenclature of the subject.

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URINATION, EROTIC

Urination, visibly originating from and aimed by the male sexual organ or from an area in close proximity to the female sexual organ, and directed onto or into the body of the partner, has long