

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.

Warren Johansson

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

Nicole Oresme declared that "it is monstrous and unnatural that an unfruitful thing should bear, that a thing specifically sterile, such as money, should bear fruit and multiply of itself," while Martin Luther declared more concisely, "pecunia est res sterilis" (money is a sterile thing).

A possibly related and much earlier idea depends on the metaphor of coin-ing. Writing about A.D. 30, the Jewish thinker Philo of Alexandria called for the death penalty for "the man-woman who debases the sterling coin of nature." The association of sodomy and false coin-ing recurs in the *Basilikon Doron* of King James I. A folk recollection of this thought-complex may survive in the expression "queer as a three-dollar bill." The implication of André Gide's *Les Faux-Monnayeurs* (The Counterfeiters, 1926) is more subtle; the schoolboys' effort to produce and circulate counterfeit money seems to symbolize the acquisition of society's false values.

Wayne R. Dynes

UTOPIANISM

Beliefs in a blissful state of social harmony and fulfillment take several forms. Depending on the theorist, such a condition may be detected in the past, may exist now in some other land, or may be expected in the future.

Basic Features. The literary tradition of Utopia (Greek: "no place") began in the Renaissance, with examples by Sir Thomas More (1516), Sir Francis Bacon (1627), and Tommaso Campanella (1627). Insofar as sex is discussed at all in the ideal societies, it takes the form of exclusive heterosexual monogamy or even of elaborate schemes for eugenic mating in which procreation remains the focus of concern. Only after the rise of the romantic movement did Charles Fourier project his phalansteries, which provided for both lesbian and male homosexuality—but only under strict supervision. Until some of the "intentional communities" of the

mid-twentieth century, Fourier's example remained an exception. Even H. G. Wells' vision of utopia entailed severe restrictions on the sexual activity of women. Although it is often denied, elements of the utopian tradition passed into **Marxism**, where they helped to contribute to the prescriptive heterosexuality enjoined in all countries that have adopted the Marxist-Leninist ideology. Virtually no utopian design allows or even contemplates the promiscuity and free choice of acts and partners in which some advocates of **sexual liberty** would like society to acquiesce; instead utopian thinking endorses the need of society to direct the sexual energy of its members toward the ends desired by the planners. In this regard sexual liberty is simply the logical corollary of laissez-faire in economic life; it fundamentally contradicts the ideal of a planned, goal-oriented social order.

The utopian genre has engendered a countercurrent: the dystopian novel. In Evgeny Zamyatin's novel *We* (written 1920), an insightful forecast of the coming Stalinist tyranny, the consequences of sexual overregulation are clearly shown as one of the integral features of a totalitarian future state. In George Orwell's *1984* (1948), which is in some respects an imitation of Zamyatin's novel, puritanism is enforced by the "Women's Anti-Sex League."

Homosexual Aspects. For generations many male homosexuals have cherished the belief that ancient Greece was a paradise for those with homosexual desires. This is part of a larger pattern of idealizing Greek civilization or **Hellenism**. The sexual version of this trend collapses the differences between the various periods of Greek history and the local variations of the Greek states, as well as ignoring the restrictive and normative character of Greek *paiderasteia*, which gave no place of honor to two adult men who were lovers. Another popular locus is Islam, but this idealization presents its own problems. In similar fashion, many feminists today believe in a pre- or proto-