

Political sciences are quite oblivious to sexual themes and every sex scandal illustrates this abominable situation. Happily some people do the groundwork for political analysis as Scott Long does in **Public Scandals: Sexual Orientation and Criminal Law in Romania** (New York: Human Rights Watch & International Gay and Lesbian Human Rights Commission (IGLHRC), 1998). It is a horrifying compendium of repressive laws and arbitrary persecutions. Stories of police violence and prison sexual abuse make me wonder how I could feel so secure and cheerful during my visit last summer to Romania's gay and lesbian movement that survives under the cover of a human rights organization. There is little prospect of change unless international bodies like the European Union put more pressure on the country's leadership. It is regrettable that the excellent reports of the IGLHRC are so badly produced and distributed.

Another important addition to sexual-political analysis is **The Global Emergence of Gay and Lesbian Politics** edited by Barry D. Adam, Jan Willem Duyvendak and André Krouwel (Philadelphia: Temple University Press, 1999). This collection of essays covers many parts of the world: from Argentina and Brazil to Canada and the US, and both eastern and western Europe. It includes South Africa, Japan and Australia. The authors discuss, nation by nation, both the movements and the social context that made the emergence of gay and lesbian politics possible. The book makes important inroads into areas that have gone largely unnoticed in queer studies, but now quickly gain the place they deserve. Post-modernism wanted to go beyond the Anglo-Saxon and western European world and this collection takes an important step in that direction.

From an anthropological perspective, a similarly wide range of cultures is discussed in **Same-Sex Relations and Female Desires: Transgender Practices Across Cultures**, edited by Evelyn Blackwood and Saskia Wieringa (New York: Columbia University Press, 1998). Topics range from lesbian cultures and movements to butches, femmes and third genders, nearly all from the non-western world. The collection includes an introduction on 'Challenging the silence in the study of sexuality' and articles on Zimbabwe, Lesotho, Jakarta, Sumatra, Surinam, India, Lima, Mexico, Malaysia and American Indians.

Anthroposexual studies indeed flourish. Fabiano Gontijo wrote **Corps, apparences et pratiques sexuelles: Socio-anthropologie des homosexualités sur une plage de Rio de Janeiro** [Bodies, appearances and sexual practices: Social anthropology of homosexualities on a beach in Rio de Janeiro]; (Lille: GKC, 1998). He differentiates between particular same-sex practices and identities and unravels the various risks involved in getting infected with HIV. Although many different homosexual types gather at Copacabana beach, they have their separate spaces and do not mix much. The opposite poles are transvestites who pay tribute to the gender structure of general society, and the 'barbies'. This is the camp name for gay clones who are most at risk from AIDS. They live the homosocial world

that Brazil still largely is, to its extremes of a homosociability without women. Gontijo prefers the terminology of sociability, the warmer and broader context in which sexual acts take place, to the weaker sociality. His book is an intelligent study of male–male hedonism on Copacabana's beaches.

Peter Aggleton edited **Men Who Sell Sex: International Perspectives on Male Prostitution and HIV/AIDS** (London: UCL Press, 1999). Articles range from England, France, the Netherlands, Canada and the US to Mexico, the Dominican Republic, Costa Rica, Brazil, Peru, India, Sri Lanka, Thailand, the Philippines and Morocco. Many countries that have never been researched for this topic are covered. The collection is a pioneering enterprise with all the strengths and weaknesses of work opening a new field. The book stresses that male prostitution has several forms, genders and aims. Money and sex play a role, but so does sociability. For young men it offers an initiation into a gay world. Jacobo Schifter, who wrote the article on Costa Rica, has a full length book on the topic **Lila's House: Male Prostitution in Latin America** (Binghamton, NY: Haworth, 1998). It is an ethnographic study of a specific lower-class bordello for pederasts in San José, which makes its representativeness even for Costa Rica's male prostitution questionable. But it is an important addition to a virgin field, after Annick Prieur's study of an urban transgender community in Mexico City that also offered sex for money.

More has become available. Don Kulick writes specifically on transgendered prostitution in **Travesti: Sex, Gender and Culture among Brazilian Transgendered Prostitutes** (Chicago, IL: University of Chicago Press, 1998). In this important and intelligent study, the focus is on transgendered and their clients, and not on boys and boy-lovers as in Schifter's work. 'Male' prostitution has many very different faces in Latin America.

Stephen O. Murray and Will Roscoe have edited the anthology **Boy-Wives and Female Husbands: Studies on African Homosexualities** (New York: St. Martin's Press, 1998). As always with Murray, ripe and unripe have been collected together. Well written and interesting papers are mixed with a superficial interview with a Kikuyu man living around the corner from Murray in San Francisco. His final essay comparing forms of same-sex behaviour with other social factors is rather worthless because his data are incomplete and not very reliable. The editors rely heavily on English material, and only use texts in other languages from colonial times, which makes the book rather unbalanced. The important African theme of marriages among women is discussed by Murray himself and Joseph Carrier. The editors deplore the absence of material on female homosexuality, but they should have done a better job in finding authors across the gender line. There is a full-length book on the topic in German by E. Tietmeyer **Frauen heiraten Frauen: Studien zur Gynaegamie in Afrika** [Women marry women] (Munich, 1985) but this important source was missed by the editors. Blackwood and Wieringa succeeded in finding authors to write about lesbianism in Africa. Most articles are written by Europeans and Americans, and perhaps three by Africans. As no biographical data are given on the authors, this remains queerly unclear. The collection looks too much like a reader compiled for an undergraduate course. Let us hope that this first book on the theme will soon be followed by others to counter the ridiculous idea of African politicians that homosexuality is a foreign import on their continent.

The success of queer theory in the US gets a follow-up in French- and German-speaking Europe. Here, the novelty of queer theory compared to not-so-old gay and lesbian studies is even less clear. The Austrian collection of essays **Que[e]rdenken: Weibliche/männliche Homosexualität und Wissenschaft** edited by Barbara Hey, Ronald Pallier and Roswith Roth (Innsbruck: StudienVerlag, 1997) brings together the senior (Rüdiger Lautmann) and young ones and offers a respectable overview of disciplines, from law and psychology to history and theory. Although the desire is to discuss straight hegemony, most papers remain close to gay and lesbian themes.

The French had apparently no good translation for queer theory, so Didier Eribon stayed within the old perimeters with **Les études gay et lesbiennes** (Paris: Centre Georges Pompidou, 1998). It is funny to realize that the North-American gay and lesbian studies got their inspiration from the very Parisian Michel Foucault, whose biography Eribon wrote, and that the French now start the 'études gay et lesbiennes' inspired by leading queer theorists who follow in the steps of Foucault (Bersani, Sedgwick, Halperin). As if people like Rommel Mendes-Leite did not establish gay and lesbian studies a long time ago in Paris. With the Europride of 1997 in Paris, Eribon invited not the local stars but the transatlantic celebrities. Their lectures are now collected in a book of essays that has little to do with Europe. The major exceptions are Annick Prieur's discussion of gay marriage in Norway, and the positive appraisal of queer theory by Pierre Bourdieu. He published this text in slightly different form as well in his own **La domination masculine** [Masculine domination] (Paris: Seuil, 1998). In this booklet, he examines the deeply ingrained andro- or male centrism of western cultures, starting from his research in Algeria's Kabylia, and asks how this largely unconscious undercurrent can be neutralized and forces of change can be induced. He does so in his own quite laborious style.

Europeans have not to rely on queer theory and US citizens in order to be able to say something. The companion volume to Eribon's book is Patrick Mauriès' **Les gays savoirs** (Paris: Centre Georges Pompidou, 1998). It contains lectures by literary authors and scholars, historians and movie-makers, mostly from Europe. It gives a nice overview of a diversity of reflections on the vitality of gay culture. Some are exhausted by it and believe the gay movement enters its end-phase, others see new impediments and challenges. The Canadian gay porn producer Bruce LaBruce defines himself already as postqueer, see also his funny **The Reluctant Pornographer** (Gutter Press, 1997).

Bernd-Ulrich Hergemöller's **Sodom und Gomorrha: Zur Alltagswirklichkeit und Verfolgung Homosexueller im Mittelalter** [On every-day reality and persecution of homosexuals in the Middle Ages] (Hamburg: MännerschwarmSkript, 1998) is anything but queer. This collection of essays is a classical historical study mainly on the persecution of sodomites in Germany. Hergemöller is a very laborious scholar who also compiled a gigantic book of biographies 'on the history of friendship-love and male-male sexuality' for the German-speaking countries **Mann für Mann: Biographisches Lexikon zur Geschichte der Freundschaft und mann-männlicher Sexualität im deutschen Sprachraum** (Hamburg, MännerschwarmSkript, 1998). He wrote this encyclopedic work all by himself, with some support of Germany's leading gay historian Herzer.

Manfred Herzer again edited some of the many lectures held during the exhibition on 100 years of the gay movement in **100 Jahre Schwulenbewegung** (Berlin: Verlag Rosa Winkel, 1998). Essays discuss Hirschfeld and his relation to female transgenders, the beginning of the gay movement in Czecho-Slovakia and the postwar gay activities of East German psychiatrist Rudolf Klimmer. The article by Wilhelm von Rosen is an exception among the interesting but mainly uninspired papers. He states provocatively there was no persecution of sodomites in Denmark before 1800 because 'men had no sex with other men'! It reminded me of Flandrin's assertion in a panel-discussion that there was no discussion on masturbation before 1710 among Europeans for the simple reason that they did not stimulate themselves.

A very nice and important topic is covered by Ferdinand van Ingen and Christian Juranek (eds) in **Ars et Amicitia: Beiträge zum Thema Freundschaft in Geschichte, Kunst und Literatur. Festschrift für Martin Bircher zum 60. Geburtstag** (Amsterdam: Rodopi, 1998). This fat and expensive book holds 35 articles on 'friendship in history, arts and literature'. It covers mainly German material and discusses at several points the borderline between friendship on the one hand and love and sex on the other. The theme of friendship is central to early-modern German politics and cultures and this collection offers many same- and cross-gender examples of friendships in their cultural contexts.

The anthology edited by Gunter Schmidt and Bernard Strauss, **Sexualität und Spätmoderne: Ueber den kulturellen Wandel der Sexualität** [Sexuality and late-moderns. On cultural change of sexuality] (Stuttgart: Enke, 1998) is again quite postmodern (late-modern is their alternative term). Volkmar Sigusch writes on grand narratives and sexual change and Zygmunt Baumann 'on the postmodern use of sexuality'. Other parts of the book discuss bodies, children and youth, and media technology. The articles stem from a conference where the come-back of postmodern sociology in the field of sexual sciences was celebrated. The editors claim that this sociology has replaced feminism as the guide to sexual culture and politics.

Last time in Book Ends, paedophilia was discussed. Books on the topic continue to be published, the most interesting being James R. Kincaid's **Erotic Innocence: The Culture of Child Molesting** (Durham, NC: Duke University Press, 1998). He discusses the occidental ambivalence that eroticizes children and denies their sexuality. It creates monsters, from the innocent child to the paedophile predator. Although largely based in literary and film studies, the study enters into social issues of child abuse and offers a devastating portrayal of North American society.

A remarkable spread of historical/theoretical books now appear on another 'perversion', sadomasochism. Lynda Hart's **Between the Body and the Flesh: Performing Sadomasochism** (New York: Columbia University Press, 1998) proffers a postmodernist feminist view that goes beyond Teresa de Lauretis and gets abundant praise by queer celebrities Sedgwick, Dollimore and Boone. I did not get so 'absorbed, intrigued, provoked, and enamored' as the blurbs suggest, the book focusing too much on Freud, Deleuze, Lacan and other icons of postmodern theory, and offering too little of the bone, blood and flesh promised in the introduction. It may be a counterdiscourse against different forms of erotophobia, but not a discourse that leads to eros.

David Savran's **Taking It Like a Man: White Masculinity, Masochism, and Contemporary American Culture** (Princeton, NJ: Princeton University Press, 1998) is partly on s/m as a variation on the unmasculine theme of male masochism. The main argument concerns masochism as a white man's defence against women's and American-African emancipation in the Anglo-Saxon world. The subplot discusses the rise of s/m in the gay and lesbian scene and its resemblance to the imagery of the new Men's Movement that reasserts a wild but truly traditional masculinity. Savran's conclusion is harsh on s/m. Its subversion is individualistic and harmless in a broader social context, politically impotent and incomparable to the major forces that the collective movements of the 1960s and 1970s spawned.

John K. Noyes' **The Mastery of Submission: Inventions of Masochism** (Ithaca, NY: Cornell University Press, 1998) strikes a quite different chord. For him, the invention of masochism is closely related to the development of the 19th-century liberal state that was built on a theory of the inherent violence of the human being that should be repressed. The repressed returned in a sexualized form. The novels of Sacher-Masoch satirized liberal ideas of liberty and consent, inverting mastery to submission and demanding slavery instead of freedom. Following Baudrillard, Noyes sees masochism (like fashion) as a 'radical liquidation of meaning' and the s/m scene offering a plethora of identities. In the end, the struggles concerning s/m 'are increasingly becoming struggles for access to and control of the technologies in which subjects are constructed and subjects disappear'. For him, masochism does not refer to impotent subversions or an abstract phallus, but to major contradictions and struggles in the modern state that point to an embattled future.

More concrete than all histories and theories is **Die Entwicklung: Tagebuch einer SM-Beziehung** [The Development: Diary of an SM-Relationship] (Hamburg: MännerschwarmSkript, 1998). It is a thick description of the everyday life of a gay s/m couple mostly from the perspective of the masochist. The focus is on the sexual side of the relationship and on the difficulties the men have to fit the roles of s and m. Both want to change roles occasionally, and after the first year of training of the m, it looks like the next volume of this sexual biography the m will become the s, and the reverse. After the splash of gay and transsexual coming-out stories and novels, the genre will be extended to other paraphilias. Earlier, there were remarkable s/m novels by Christian Pierrejouan in French (**MS and L'envers**, Paris: Seuil, 1979 and 1982) and the biography of a horse-lover, Mark Matthews' **The Horseman: Obsessions of a Zoophile** (Buffalo, NY: Prometheus, 1994). Such books offer a pleasurable change after heavy theorizing with finally some concrete examples.

Jean-Luc Hennig has many concrete examples, not of bestiality but of the sexual life of animals in his **Bestiaire érotique** (Paris: Albin Michel, 1998). It is a selective and witty encyclopedia of animal eroticism for a general public, as his earlier books **Brève histoire des fesses** [Short history of the buttocks] (Paris: Zulma, 1995; translated into English), and a **Dictionnaire littéraire et érotique des fruits et légumes** [Literary and erotic dictionary of fruits and vegetables] (Paris: Albin Michel, 1994). From his late friend Guy Hocquenghem appeared **Oiseaux de la nuit** [Birds of night] (Paris: Albin Michel, 1998) to commemorate the tenth

anniversary of his death. It is a re-edition of this novel on gay cruising with some unpublished texts, for example a funny fake interview with Magnus Hirschfeld's secretary written for the movie on gay history **Race d'Ep**. Regrettably, the publisher gives absolutely no information on the origin and background of the texts.

Michael Bronski's **The Pleasure Principle: Sex, Backlash, and the Struggle for Gay Freedom** (New York: St. Martin's Press, 1998) and Jeffrey Escoffier's **American Homo: Community and Perversity** (Berkeley: University of California Press, 1998) discuss both in depth and breadth the cultural battles for gay, lesbian and sexual emancipation in the contemporary US. They do so with great energy and intelligence. Both stand in between the ivory tower of academia and the daily struggles of the streets. They are both critical of the ongoing normalization of gay culture and the loss of its subversiveness. Bronski is most sceptical about the possibility of integration: 'civilization – as it is now defined and structured – does not, cannot, admit the value and worth of homosexuality'. Both authors underline pleasure is not on the US agenda.

Leo Bersani wrote a quite famous essay on s/m, '*The Gay Daddy*' in his **Homos** (1995). His latest book written together with Ulysse Dutoit takes on an apparently different topic: **Caravaggio's Secrets** (Cambridge, MA: MIT Press, 1998). According to the authors, Caravaggio's portraits are not homoerotic, but impenetrable. They incite an intimacy that is blocked with a secret. The most enigmatic portraits include violent scenes of decapitation that suggest to the authors, in a typical postmodernist inversion, not terror and anxiety, but acceptance and 'life-sustaining [. . .] modes of losing your head'. So ultimately this topic is not that different from Bersani's earlier work. The tiny and expensive book is delightfully designed with beautiful illustrations.

Manon van der Heyden's dissertation **Huwelijk in Holland: Stedelijke rechtspraak en kerkelijke tucht, 1550–1700** [Marriage in Holland: Urban jurisdiction and ecclesiastical discipline]; (Amsterdam: Bert Bakker, 1998) is a study of sex and marriage based on legal and ecclesiastical sources from the cities of Rotterdam and Delft. In the discussed period, slightly over 600 cases of premarital sex and a similar number related to marriage such as adultery and bigamy were brought to court. Trials for rape and incest were very rare, perhaps a dozen for each during these 150 years. Most cases came to court by way of neighbours or housemates. Honour and shame were central issues and were apparently not yet replaced by a more calvinist system of guilt. Both men and women could fall prey to desire, and no distinction was made between prostitution and other unlawful sexual affairs. Although the material is interesting, a broader non-judicial context of sex and marriage is largely missing.

The first volume of Randolph Trumbach's **Sex and the Gender Revolution: On Heterosexuality and the Third Gender in Enlightenment London** (Chicago, IL: University of Chicago Press, 1998) covers a much broader range of sources and themes. Archival material on abandoned children, prostitutes, venereal diseases, education, and separation is gathered for the thesis that in the early 18th century a major change in the sex and gender system took place which gave rise first to the molly (topic of the second volume and of many of his articles) and slightly later to the heterosexual identity. A summary of this thesis can be found in the special gay/lesbian issue of the Austrian journal of history **Oesterreichische**

Zeitschrift für Geschichtswissenschaften 9: 4 (Dec. 1998) that carries an interview with Trumbach and several articles on the history of homosexuality and transgenderism in the German-speaking world.

Martin Bossenbroek and Jan H. Kompagnie published **Het mysterie van de verdwenen bordelen** [The mystery of the vanished bordellos] (Amsterdam: Bert Bakker, 1998). The story is well-known: like elsewhere the bordellos disappeared in the late-19th century Netherlands from the urban landscape. Popular opinion believes this happened due to the abolition movement that opposed the liberal system of medical regulation successfully. But these authors, as others before them, point to other explanations. They suggest bordellos vanished because of urban reconstruction and sexual modernism. New forms of more itinerant prostitution took the place of the fixed bordellos.

Bossenbroek and Kompagnie do not discuss homosexual prostitution that certainly flourished in the Dutch cities at that time. Paul van Gelder studied this phenomenon for the contemporary period in **Kwetsbaar, kleurig en schaduwwijk: Jongens in de prostitutie: een verschijnsel in meervoud** [Vulnerable, colourful and shadowy: Boys in prostitution: a phenomenon in the plural] (Amsterdam: Thela Thesis, 1998). If the reader is able to survive the deplorable book design and linguistic style, the study offers an ethnography of the male hustler scene with many interviews and plenty of information. Although the author claims representativeness and tabulates desires, acts, ethnic background, drug use, and prices, it is highly improbable that one can reach this goal in the floating world of male prostitution. Even in liberal Holland the 'boys' who sell sex are mainly straight, non-Dutch, often drug abusers and always victims of the double stigma that the profession continues to carry. They get into this business mostly on their own initiative. According to Van Gelder's estimate there are about 3000 male prostitutes in the Netherlands, mainly occasionals while very few sell sex professionally. Of course, this figure depends very much on the deployed definition of sex-work.

The poet Gregory Woods gives us his **Gay Literature: The Male Tradition** (New Haven, CT: Yale University Press, 1998), a fat and overwhelming overview of the gay tradition worldwide. It is a work of stunning scholarship and intelligence, a core requirement for every library in the field. Its encyclopedic fervour has as a major setback that Woods can show the breadth but rarely the depth of the discussed materials or authors.

For the specifics of authors' lives, we can rely on a wide range of biographies. Let me name the most fascinating. Hans Renders' **Zo meen ik dat ook jij bent: Biografie van Jan Hanlo** (Amsterdam: Arbeiderspers, 1998) is on a Dutch paedophile 'minor poet'. Hanlo's small opus of poetry was mainly published in the 1950s, while some prose works appeared in the 1960s. Some of his poems are acoustic and nonsensical in the best Dada-tradition, while others are romantic and address children. In the late 1940s, he was hospitalized and diagnosed as a schizophrenic and a (still chaste) homosexual. The catholic hospital where he was a patient was infamous for its castrations of sex criminals and young men with sexual troubles. Probably Hanlo was himself a victim of the ballcutter of this clinic but he did not lose at all his interest in young men. In 1962 he had to serve a prison sentence of two months for touching a young man's breasts and in 1969 he went off to Morocco where an 11-year old black boy incited him to sexual relations.

Good catholic Hanlo was enamoured with the boy but horrified and seduced by his sexual wildness. He brought him back to the Netherlands. Because of Hanlo's former prison sentence, the police returned Mohammed immediately to his Moroccan family. Soon after, Hanlo died in a motor-accident, on his way to try to procure papers for his beloved. The letters he wrote from Marrakesh on his love for and struggles with Mohammed appeared after his death and are a touching tribute to his love. Renders did a thing few biographers do: he interviewed several of Hanlo's beloveds and went to Morocco to see Mohammed. Regrettably, the results of the interviews are disappointing.

The well illustrated '**Oprecht veinzen': Over Frans Kellendonk** [Sincerely feigning: On FK] (Amsterdam: Meulenhoff, 1998) edited by Charlotte de Kloet, Tilly Hermans and Aad Meinders is a tribute to a postmodern gay author who died in 1990 of AIDS. His major novel, **Mystical Body** (1986), is still the most important AIDS-novel in Dutch, although the acronym is not mentioned. The novel was controversial at publication because of its presumed antisemitism and homophobia. The novel is an ironic celebration of procreation and family. Kellendonk's critique of homosexuality and the gay movement brought him back to the eternal truths of the church, and not forward to queer positions. '**Oprecht veinzen**' is a strange tribute to Kellendonk because none of the authors, some of whom are presented as his friends, shows warmth or friendship. The 'ironic' return to the church brings the reader into a climate of icy devotion.

Few authors have attracted as many biographers as André Gide. In the French press demands have appeared to remove the novels of this 'vicious' child abuser from high schools, and in the Netherlands a critic debunked him as a perverted sex tourist who should not earn our respect. Fortunes rise and dwindle with changing values. But the stream of literary biographies of Gide has nonetheless reached new highpoints. Fayard published the first volume of Claude Martin's **André Gide ou la vocation du bonheur, T. 1: 1869–1911** [The vocation of happiness] (Paris, 1998). The most interesting study seems to be however Naomi Segal's **André Gide: Pederasty and Pedagogy** (Oxford: Oxford University Press, 1998). It receives the highest praise of Robert Nye, specialist of French history, and seduces with its title. Sexuality is according to the author central to Gide's work and life, and so to this study that also pays lavish attention to themes of gender.

The last biography I want to mention is on the queer bisexual travel writer and naval officer **Pierre Loti: l'écrivain et son double** [The writer and his double] (Paris: Tallandier, 1998) by Alain Buisine. An eccentric of the turn of the century who liked to dress as a sailor, but also in drag. An active seducer and traveller who wrote some minor classics. Buisine himself wrote the biography in a quite traditional way, after experiments with the lives of Proust and Verlaine. His **Proust: Samedi 27 novembre 1909** (Paris: Lattès, 1991) offers all the details of one day of the author's life, and **Verlaine: Histoire d'un corps** (Paris: Tallandier, 1995) focuses on Verlaine's (alcoholic) body. One wonders when he will write a biography concentrating on the sexual exploits of its subject.

Let's end with a sadder note. Jonathan Dollimore's **Death, Desire and Loss in Western Culture** (London: Alan Lane, 1998) can be read as a well-crafted and astute study of pleasure after AIDS has once more introduced death in desire. It is based in western philosophy and literature from Plato to Freud and Bataille and

concludes with the voices of Thomas Mann, Michael Rumaker, Michel Foucault, Leo Bersani, Roland Barthes and Constantin Cavafy. The final chapter is on the wonders of pleasure: 'self-disidentification, even as it can become the ground of freedom, also makes us more vulnerable than ever to those apprehensions of loss endemic to our culture and which can render the experience of desire as also an experience of grieving'.

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