

The number of encyclopedic works in gay and lesbian studies marks the development of an independent field of research. Timothy Murphy edited the very fat **Reader's Guide to Lesbian and Gay Studies** (Chicago/London: Fitzroy Dearborn, 2000) which is an excellent introduction to the many topics of queer studies for an Anglosaxon public. Its 720 pages offer about 400 entries ranging from Academicians to World War II. The entries discuss the English-language books and articles regarding the specific topic. George Haggerty and Bonnie Zimmerman edited respectively **Gay Histories and Cultures: An Encyclopedia** and **Lesbian Histories and Cultures: An Encyclopedia** (New York/London: Garland, 2000). Both have about a 1000 pages and 2000 entries offering a very rich overview of gay and lesbian topics. Robert Aldrich and Gary Wotherspoon edited **Who's Who in Gay and Lesbian History** divided into two volumes 'From Antiquity to World War II' and 'From World War II to the Present Day' (London/New York: Routledge, 2000). They indicate in their introduction that they had the excellent idea to correct various imbalances and intended to pay more attention to the non-Anglosaxon world, but because of their justifiable hesitations to name all kinds of non-Western figures gay, the result is rich but uneven, and, as so often, gay men far outnumber lesbian women. The two volumes are, however, great contributions to gay and lesbian studies. Less names (about 100) but longer articles are offered in **Frauenliebe Männerliebe. Eine lesbisch-schwule Literaturgeschichte in Porträts** edited by Alexandra Busch and Dirck Linck (Female love Male love. A lesbi-gay literary history in portraits; Frankfurt a.M.: Suhrkamp, 1999).

The Nazi-persecution of gay men has received more and more attention in recent years. The worthwhile documentary **Paragraph 175** by Robert Epstein and Jeffrey Friedman (named after the German article against homosexual offences) includes the voices of gay survivors who tell about the great horrors and tiny pleasures of Nazi times. The Heinrich-Boell-Stiftung published an overview **Der homosexuellen NS-Opfer gedenken** (Remember the Homosexual Nazi-Victims; Berlin: Heinrich-Boell-Stiftung, 1999) as did Rainer Hoffschildt in **Die Verfolgung der Homosexuellen in der NS-Zeit. Zahlen und Schicksale aus Norddeutschland** (The Persecution of Homosexuals in the Nazi Period. Numbers and Fates from Northern-Germany; Berlin: Rosa Winkel, 1999). Hoffschildt arrives at a total number of 5000–7000 gay men who were sent to concentration camps, but is not yet able to tell how many of them were murdered there (many more gay men were sent to prison). Another overview is offered by Till Bastian in his small **Homosexuelle im Dritten Reich** (Homosexuals in Third Reich; Muenchen: Beck, 2000) which discusses both the pre-Nazi period and homosexual practices inside the Nazi-'Maennerbund' (male bond).

The edited volumes of Joachim Mueller and Andreas Sternweiler **Homosexuelle Maenner im KZ Sachsenhausen** (Homosexual men in concentration camp Sach-

senhausen; Berlin: Rosa Winkel, 2000) and Andreas Pretzel's and Gabriele Rossbach's **Wegen der zu erwartenden hohen Strafe . . . Homosexuellenverfolgung in Berlin 1933–1945** (Because of the expected high penalties . . . Persecution of homosexuals in Berlin 1933–1945; Berlin: Rosa Winkel, 2000) are excellent additions to the literature as they give, among other themes, the personal stories of gay Nazi-victims and show their faces. The first book accompanied two successful exhibitions, in Sachsenhausen itself and in Berlin's gay (schwules) museum. The book opens with the 300 names of known gay men murdered in Sachsenhausen. The book on Berlin gives an illuminating overview of the gradual development of the Nazi persecution of gay men, from the closing of gay bars in 1933 to the introduction of the death penalty for homosexual offences in the army in 1943. It also shows the implication of the straight public in the persecution of gay men, and the harsher penalties for arrested gay Nazis. The collection edited by Thomas Rahe and others **Verfolgung Homosexueller im Nationalsozialismus** (Persecution of Homosexuals under National Socialism; Bremen: Temmen, 1999) has similar contributions, including articles on Nazi-persecution of lesbians. It also discusses the present-day destruction of archival material on the Nazi-persecution of homosexuals. Very distressing aspects of the literature are the continuing persecution after the War and the refusal of both West- and East-German governments to acknowledge the gay victims of Nazism. The capitalist West even held to the Nazi-extension of the anti-homosexual article till the 1960s, and the communist East persecuted for fraud gay men who asked for retribution as Nazi-victims.

The 'Forum Homosexuality and History' (Muellerstr. 43a, 80469 Muenchen) publishes a series called 'Splitter', booklets on Munich's gay history. The fourth one by Albert Knoll, **Totgeschlagen – totgeschwiegen. Die homosexuelle Haeflinge im KZ Dachau** (Beaten to death, silenced to death. The homosexual prisoners of concentration camp Dachau) discusses the several hundreds of gay inmates in Dachau of which a hundred died in the camp. Number 7 by Florian Mildenerberger analyses the role of psychiatry in the Nazi-persecution of gay men in the Munich-area. His conclusions fit very well with those of Guenter Grau who writes on the same topic in the **Zeitschrift fuer Sexualforschung** (14: 2, June 2001). The medical experts did their best to help the Nazis eliminate homosexuality, but their methods, such as castration, were too primitive and unprecise for their self-proclaimed task. In an article in the same issue, Martin Dannecker understands the ultra-conservatism of German sexology after the war as the continuing detrimental influence of Nazi-ideology. Sexologists assumed that the state had to control the citizens' sexual life, promoting straight marriage and reproduction and preventing perversion, pornography and prostitution. With the student revolution of the 1960s, sexology became both empirical and liberal. The surprising combination of liberalism and empiricism has, according to Dannecker, again to change its focus from the couple to lust in its manifold forms. A third very interesting article in the same issue by Sophinette Becker discusses 'The function of sexuality in national socialism'. She points to the various ambiguities of Nazism regarding marriage, gender roles, prostitution, homosociality and homosexuality.

Other 'Splitter' of Munich's gay history forum are Bernd-Ulrich Hergemoeller's essay on homosexual offences in 16th-century Augsburg, Peter Jungblut's stories of queer Munich, 1813–1945, and Mildenerberger's survey of the town's gay movement,

1969–96. Munich was the capital of both Bavaria's ultra-conservative government and Rainer Werner Fassbinder's radical movie-production.

The first two 'Splitter' are edited by Wolfram Setz who presents Karl Heinrich Ulrichs and his afterlife. Ulrichs was the first person to publicly announce his uranian preferences, at the German Jurists' Meeting of 1867 in Munich. Both booklets are part of his edited **Karl Heinrich Ulrichs zu Ehren. Materialien zu Leben und Werk** (In honour of KHU. Materials on his Life and Work; Berlin: Rosa Winkel, 2000). Setz is an unrelenting promotor of Ulrichs and brings together in this collection articles on his biography, his work and his importance as a gay emancipator and Latin scholar. Because of Ulrichs' 175th birthday in 2000, more books about him appeared. Volkmar Sigusch's **Karl Heinrich Ulrichs. Der erste Schwule der Welt** (KHU. The first gay of the world; Berlin: Rosa Winkel, 2000) is a new provocative biography which stresses the radicalism of Ulrichs. Setz also edited a collection on Ulrichs and gay emancipation **Karl Heinrich Ulrichs zum 175. Geburtstag. Die Geschichte der Homosexualitäten und die schwule Identität an der Jahrhundertwende** (KHE's 175th birthday. The history of homosexualities and queer identity at the turn of the century; Berlin: Rosa Winkel, 2000). Dannecker writes on gays in 2000, Sigusch on Ulrichs and Hergemoeller on his German predecessors while I contributed a piece on the Marquis de Sade. Ulrichs' competitor Karl Maria Kertbeny also received some attention. Manfred Herzer edited his work on homosexuality, the word this Hungarian author coined in 1869, in **Schriften zur Homosexualitätsforschung** (Papers on the research of homosexuality; Berlin: Rosa Winkel, 2000). In his introduction Herzer traces the life and work of this second forerunner of gay emancipation.

German history saw also several excellent non-German studies such as Robert Tobin's **Warm Brothers. Queer Theory and the Age of Goethe** (Philadelphia, PN: University of Pennsylvania Press, 2000). It shows the breadth and depth of queer themes in the work of not-so-gay authors like Goethe, Schiller and Lichtenberg and in the life and work of some proto-gays like king Frederick the Great, art historian Joachim Winckelmann and author Jean Paul among many others in the period between 1750 and 1880. No mention really needed to have been made of queer theory, which will only frighten conventional gay historians and without much reason.

The French have also become quite active in producing sexual histories. New editions of golden classics were published, in the first place Alfred Binet's very important **Le fétichisme dans l'amour** (Fetichism in love, 1887; Paris: Payot, 2000) with a foreword by sociologist André Béjin. Georges Vigarello introduced Ambroise Tardieu's **Etude médico-légale sur les attentats aux mœurs** (Medico-legal study of the sex crimes, 1857; Grenoble: Millon, 1995, after the third edition of 1859), another jewel of sex history. A chapter of Henri Legludic's 'Attentats aux mœurs' (1896) was republished as **Arthur X. Mémoires d'un travesti, prostitué, homosexuel** (Paris: L'Harmattan, 2000). This is the autobiography of a well-identified transgender homosexual who prostituted himself and therefore served a long prison sentence. This text is so interesting because it describes his life in the 1850s, at a time that medical people started to forge sexual identities and well before Ulrichs came with his self-identification as a uranian.

Patrick Graille wrote a nicely illustrated history of **Les hermaphrodites aux XVIIe et XVIIIe siècles** (Hermaphrodites in the 17th and 18th centuries; Paris: Les Belles Lettres, 2001). Taboo from a scientific point of view as they could not exist, they were at the same time a totem for artists. Graille refers to earlier studies of medical experts on hermaphrodites that deny the possibility of double-sexed beings than Alice Dreger discusses in her **Hermaphrodites and the Medical Invention of Sex** (Cambridge, MA and London, Harvard University Press, 1998). Artistic veneration for the body that combined male and female and was self-sufficient, survived against the grain of medical science in the margins and undercurrents of French culture. Another major new book in the field of transgenderism is Laurence Senelick's **Changing Room, Sex, Drag and Theatre** (London/New York: Routledge, 2000). This well-illustrated study is a kind of encyclopedia on drag covering many periods and places from New Guinea, classical Greece, imperial China, Renaissance Europe to present-day New York.

Gallimard and Seuil cooperated in publishing Michel Foucault's lectures, such as **Les anormaux. Cours au Collège de France, 1974–1975**, edited by Valerio Marchetti and Antonella Salomoni (Paris, Gallimard and Seuil, 1999). This volume discusses more extensively figures such as the monsters, hermaphrodites, onanists and morally insane of his later 'History of sexuality', offering an important addition to our knowledge of Foucaultian sex analysis.

The lawyer and poet Christian Gury published a series of French gay history books, always centered on a more or less famous case. **Lyautey-Charlus** (Paris: Kimé, 1998) is about Marshal Lyautey, the French general who conquered Morocco and was one of the models for Proust's Charlus. Subsequent books appeared in the series **Le Dishonneur des Homosexuels** with the same publisher: **L'honneur perdu d'un politicien homosexuel en 1876. Des clés pour Flaubert, Maupassant et Proust** (The lost honour of a homosexual politician. Keys to F, M and P; 1999), **L'honneur musical d'un capitaine homosexuel en 1880. De Courteline à Proust** (1999) and **L'honneur piétiné d'un domestique homosexuel. Sur Gide et Corydon** (The trampled honour of a homosexual man-servant. On G and C, 1999). He tracks the realities of gay life that inspired authors in writing their novels and tracts. Regrettably, the author often gets lost in endless and repetitive quotations of newspaper accounts.

Pierre Bourdieu's journal **Actes de la recherche en sciences sociales** published issues on homosexualities (125, December 1998) and sexuality (128, June 1999). The first consists largely of translated Anglosaxon texts by George Chauncey, Annick Prieur and Michael Lucey, while Marie-Ange Schiltz writes on the gay couple and Florence Tamagne compares the gay history of Germany, France and England between the two World Wars, the topic of her fat and well-researched book **L'histoire de l'homosexualité en Europe. Berlin, Londres, Paris 1919–1939** (Paris: Seuil, 2000). The Actes' issue on sexuality discusses the social significations of sexual acts, backrooms, viagra, one hundred years of heterosexuality and has a translated article of John Gagnon on sexual scripts. The article on backrooms is written by Rommel Mendès-Leite who collected his own essays in **Le sens de l'alterité. Penser les (homo)sexualités** (The sense of alterity. Thinking (homo)sexualities; Paris: L'Harmattan, 2000). Topics range from the history of research on homosexuality in France to aids and healthcare.

The 'essai' **L'amour circoncis** by Abdelhak Serhane (Circumcized love; Casablanca: Eddif; Paris: Méditerranée, 2000) must be popular reading among Moroccans as it had already a fourth edition in the year of publication. Serhane discusses Moroccan sexuality from a modernist perspective as a struggle between tradition and modernity, group pressure and self determination, public demands and private desires. He also discusses the Qu'ran school as a place where boys were introduced to the pleasures and pains of same-sex love and the hamam where marriages were consumed in the presence of family and friends and homosociality often led to homosexuality. In this series 'essai' appear more seductive titles such as S. Filal's **L'incontrôlable désir** and Abdessamad Dialmy's **Logement, sexualité et Islam** (Housing, sexuality and Islam) and **Jeunesse, Sida et Islam au Maroc** (Youth, Aids and Islam in Morocco).

Mary van Veen-Viëtor's dissertation was published as **Het verbondsteken. Een cultuursociologische studie over de besnijdenis in verschillende perioden van het jodendom** (The sign of the covenant. A cultural-sociological study of circumcision in different periods of Judaism; Delft: Eburon, 2000). She makes quite clear that male circumcision is more a cultural than a religious obligation for Jews. After the refutation of the medical necessity of male circumcision, it now seems logical to redefine the practice as a criminal offence against the bodily and sexual integrity of boys, like it changed its meaning in the case of girls.

Charles Hupperts' Dutch-language dissertation **Eros dikaios** (3 volumes, Amsterdam: n.p., 2000) will prove to be a seminal work on Greek love in Athens. His conclusions, based on a wide knowledge of ancient sources including a collection of 800 relevant vase-paintings, are momentous. He states that the free citizens of Athens were largely promiscuous homosexuals who may have had a preference for young men and boys, but also entertained sexual relations among adults. The idea of the importance of pedagogics in adult-boy relationships is, according to him, an invention of Plato that had nothing to do with the city's sexual reality. The presence of gifts on paintings is no indication of exchanges being part of male initiation, but rather of prosaic commercial transactions. Boys and young men were no passive recipients of adult sexual desires but had sex among themselves in the gymnasia for pleasure and with no connection to ideals of love or pedagogics. On the question at his dissertation defence, what a boy could expect of his sexual life, Hupperts could provide no answer. The fixed sexual patterns of Athenian homosexuality that most authors have assumed such as being age-graded and educational, may have offered a protective shield for older historians who wanted to make Greek Eros look respectable, but the postmodern era makes a more varied and sexy picture possible. The second volume offers a new interpretation of Plato's *Symposium* and the third a collection of homoerotic vase-paintings. Hupperts works hard on an English translation of his path-breaking study.

Another Dutch dissertation is Federico Garza Carvajal's **Vir. Perceptions of Manliness in Andalusia and Mexico 1561-1699** (Amsterdam: Amsterdamse Historische Reeks, 2000). It connects the histories of masculinity and sodomy in Spain and Mexico, and the creation of masculine ideals with colonialism. A summary of the book is to be found in the special issue of *Thamyris* (7: 1/2, 2000) 'Overcoming Boundaries: Ethnicity, Gender and Sexuality', which has several articles on the combination of gender and ethnic, and of queer and ethnic issues. As earlier

stated, studies of Latin-American sexualities are a booming field. Other new collections are **Queer Iberia. Sexualities, Cultures, and Crossings from the Middle Ages to the Renaissance** edited by Josiah Blackmore and Gregory S. Hutcheson (Durham: Duke University Press, 1999) and José Quiroga's **Tropics of Desire. Interventions from Queer Latino America** (New York: New York University Press, 2001). Less postmodern and more historical is the excellent study of James N. Green, **Beyond Carnival. Male Homosexuality in Twentieth-Century Brazil** (Chicago: University of Chicago Press, 1999). He underlines once more that the image of Brazil as paradise of sexual pleasures has to be seriously amended.

Ground-breaking is **Same-Sex Love in India. Reading from Literature and History**, edited by Ruth Vanita and Saleem Kidwai (New York, St. Martin's Press, 2000). Many seminal texts pertaining to the topic, dating from the 15th century BC to the present day, and from a variety of languages, have been brought together and translated into English with useful introductions and commentaries.

An interesting collection on queer cultures and politics around the globe is Peter Drucker's **Different Rainbows** (London: GMP, 2000). It contains articles on Mexico, Nicaragua, Brazil, South-Africa, Kenya, India and some overviews. This leftist introduction enriches our knowledge of the global development of very different gay and lesbian movements.

Jennifer Terry has provided us with **An American Obsession. Science, Medicine, and Homosexuality in Modern Society** (Chicago: University of Chicago Press, 1999) an excellent, rich and well-written overview of the theme. One of her conclusions concerns the rise of sexual essentialism among gay scientists: 'Turning to nature may be a symptom of a loss of faith in social reform' (p. 396).

Ian Gibson's **The Erotomaniac. The Secret Life of Henry Spencer Ashbee** (London: Faber and Faber, 2001) slightly disappointed me. Of course, this biography of Pisanus Fraxi, the main collector and bibliographer of pornography in late 19th-century England, offers engaging reading. But it stays on the surface. Ashbee, his erotomaniac friends and his wife and children remain bleak figures. The arguments Gibson gives for his belief that Ashbee is the author of *My Secret Life* did not convince me especially because Ashbee's mania for flagellation received no prominent place in England's best-known erotic novel of the 19th century.

Very entertaining and richly illustrated is Clive Faro's **Street Seen. A History of Oxford Street** (Melbourne: Melbourne University Press, 2000), written in collaboration with his lover Gary Wotherspoon. This history of Sydney's major gay street starts off around 1800 and follows the various stages of the street that had prisons for convicts, military barracks, housing for the rich, a tramway to the beaches and a variety of ethnic groups and shops before it became a major gay hang-out. The importance of the book lies in its integration of the diverse aspects of the street and in its geography of gay desires.

Dennis Altman's **Global Sex** (Chicago: University of Chicago Press, 2001) offers another pleasant surprise. He brings together the many facets of and debates surrounding sexual globalization, such as the internationalization of economics and politics, sex tourism and various identifications. The book is a perfect starting-point for more work on global and not so global sex.

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