

the genetically programmed coupling of animals, even though such behaviors as competition and courtship anticipate the sexual rivalry and mating of human beings. Finally, the prolonged phase of education through which members of civilized society must pass—with the need for mentoring and initiation into the world of adulthood—lends a significance to homosexual bonds between adult and adolescent that could find no parallel in the social life of animals.

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ANONYMOUS SEX

See *Impersonal Sex*.

ANTHOLOGIES

An anthology is a collection of selected literary pieces or passages, usually by several authors. The selection may be determined by considerations of quality, period, or subject matter. The first homosexual example is Book XII of the collection known as the *Greek Anthology*, a collection of poetry that spans a thousand years.

With the establishment of Christianity as the state religion such same-sex gatherings became impossible—at least none is known until after the French revolution. Heinrich Hoessli, the pioneering homosexual scholar, included a good many selections from ancient and Islamic verse in his *Eros: die Männerliebe der Griechen* (Glarus, 1836–38), which makes him a forerunner. However, the first true anthology of male homosexuality was created during the efflorescence of homosexual studies that occurred in Germany by the artistically inclined Elisar von Kupffer (*Lieblingminne und Freundesliebe in der*

Weltliteratur, Berlin, 1900). This collection, with its interspersed commentary, was almost immediately imitated by Edward Carpenter in his *Ioläus: An Anthology of Friendship* (London, 1902), which had many subsequent editions. Despite Carpenter's cautious discussion of the matter in terms of friendship, this volume was dubbed the "bugger's bible."

After Carpenter's time the custom largely lapsed. On the European continent periodicals, some of which published contemporary and older fiction, largely took up the slack, while in the English-speaking world the subject became more taboo than ever. In 1961, however, Carpenter found a successor, albeit a timid one, in *Eros: An Anthology of Friendship*, edited by Alistair Sutherland and Patrick Anderson (London, 1961). This had been preceded by the American Donald Webster Cory's short story collection *Twenty-one Variations on a Theme* (New York, 1953). With the easing of censorship in the United States, however, pulp publishers undertook to produce various soft-core specials—some aimed at gay men, others seeking to exploit a broader interest in lesbianism; since they include little that is now hard to find, they are now justly forgotten.

The rise of militant gay liberation after 1969 created a need for new collections such as those edited jointly by Karla Jay and Allen Young, as well as the two *Gay Liberation Anthologies*, mainly of nonfiction, made by Len Richmond and Gary Noguera (San Francisco, 1973–79). The importance of periodicals was recognized by anthologies assembled from the pages of *The Ladder*, *Christopher Street*, *The Body Politic*, and *Der Kreis*. Ambitiously, David Galloway and Christian Sabisch created an international anthology of male homosexuality in twentieth-century literature: *Calamus* (New York, 1982). A wide span of mainly French material appeared in *Les Amours masculines* (Paris, 1984), while Joachim S. Hohmann issued several useful antholo-

gies of German material. Other collections gather Dutch, Italian, and Latin American writings. Another development of this period is the creation of anthologies on a particular sector of gay experience and writing, as black gays, Chicano lesbians, lesbian nuns, older people. Genres were also singled out: poetry, plays, science fiction and fantasy. Some of these new anthologies, especially those produced by lesbians, tend to emphasize personal experience rather than "fine writing" in the usual sense.

ANTHROPOLOGY

According to an old, but serviceable tradition, anthropology has two main branches, physical and cultural. Interfacing with biology, physical anthropology focuses on reconstructing the evolution and structure of the material embodiment of humanity. Cultural anthropology, the discipline of interest in the understanding of sexual behavior, studies the lifeways and belief systems of human groups. Cultural anthropology comprises both ethnography, the examination and recording of specific cultures, and ethnology, the comparative and historical analysis of culture. In the United Kingdom the field has usually been termed social anthropology in keeping with the traditional British emphasis on social structure in contrast to the American emphasis on the concept of culture. Although in principle cultural anthropology addresses all human societies, in fact it tends to be restricted to the preliterate or tribal peoples of the third world, leaving the study of industrial society and its past to sociology and history respectively. Since the 1960s, there has appeared a welcome crossing of this tacit boundary in urban anthropology, which studies groups within the modern city.

The accumulating body of research in cultural anthropology has gradually dissolved the deeply rooted belief that any single culture offers an ultimate or absolute standard of value, the view known

as ethnocentrism. To be sure, even today a few diehard absolutists maintain that homosexual behavior has been despised and condemned everywhere, but comparative studies have shown this notion to be utterly false: it tells us something of the wishes of those who propound it, but nothing about humanity. Cultural attitudes toward homosexuality run the gamut from outright condemnation to mandatory participation in same-sex rituals. The cultural relativism inherent in the anthropological enterprise has served not only to enhance our understanding of the range of human capabilities, but has fostered the growth of tolerance in our own society.

Historical Precedents. The Greek traveler and historian Herodotus (ca. 480—ca. 420 B.C.) is rightly regarded as the founder of a comparative approach to human societies. Avoiding overt ethnocentrism—the kind of parochial glorification of their own culture that was rife among the ancient Greeks—he examines the cultural patterns of a number of peoples in the Eastern Mediterranean and beyond. Yet recent studies have shown that he does not examine them with the objectivity cherished by modern anthropology, but rather viewed them in a "mirror" of Greece, emphasizing the very oddity (and therefore bizarreness) of traits that most differed from the Greek ones. Because he took same-sex behavior for granted, Herodotus rarely mentioned it—except among the Persians (his central subject) and the Scythians, where a still mysterious phenomenon, that of the asexual Enarees, prevailed. Other Greek and Roman writers actually professed to prefer the customs of primitive groups to their own as less corrupted by luxury. In his idealized picture of the ancient Germanic tribes, Tacitus notes, with his usual dry concision, the aspect of their military ethos that required the execution of cowards and effeminate. Later the Christian Salvian, a Patristic writer, was to transform this perception into a true homophobic pro-Germanism.