

and adored by the rest of their tribe. The primitive development of the intellectual, as opposed to the purely physical, aspects of culture was first embodied in the shamanistic type, which rejected the customary activities of the hunter and warrior in favor of a sacral occupation. The superstitious belief that the spirits had conferred supernatural powers upon them reinforced their commitment to the profession of trance medium and healer—one exercised by many homosexual men and women in different cultures, even in the high civilizations of later centuries. In the whole process the homosexual-transvestite orientation is primary, the shamanic calling secondary. Shamanism is a distinctive feature of the archaic paleoarctic cultures that has fascinated students of primitive religion, though not all have acknowledged the homoerotic component of the phenomenon.

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SHAWN, TED (1891–1972)

American dancer and choreographer. Born in Kansas City, Missouri, to a father who was a successful newspaperman and a mother related to the famous Booth family of actors, Shawn at first planned to be a Methodist minister. But while at the University of Denver he contracted diphtheria and the experimental serum that saved his life left him temporarily paralyzed from the waist down. As he began to recover, he turned to therapy, to exercise, and then to dance. When he decided upon a dance career, he appraised the potential of his own body and found it

incompatible with the demands of ballet, but he surmised that he could infuse the decorativeness and technical polish of the ballet into a contemporary dance style that was still rather trivial. This gave him a new vision of dance in America whose culture was then scarcely receptive to such an innovation, and he devoted his life to realizing it.

His first partner was a dancer named Norma Gould, but she was soon eclipsed in Shawn's life by Ruth St. Denis, a star of the day. They met in 1914, and not long afterwards he proposed to her, although at 22 he was some fourteen years the younger, and despite her objections they were married on August 13. The union was not consummated until some time in October, and then only after she had convinced herself that contraceptive methods would shield her from pregnancy and childbirth, which, she felt, would destroy the beauty of her body. During much of their marriage, however, she was unfaithful to him; he did not disapprove of her conduct on moral grounds but took it as an affront to his vanity.

As a teacher and employer of male dancers he was paternalistic and generous. Shawn paid his dancers higher wages than the union demanded, even during the lean depression years. He sought never to invade the privacy of his boys, or to impose himself on them. He required only that they maintain an unbroken façade of masculinity and never display any sign of effeminacy. He was fighting an uphill battle in the America of the interwar period to prove the manliness of dance. If in his instructional readings he touched upon the Greek ideal of male love, he never tried to convert anyone to homosexuality. He himself was bisexual, and not a few of his male dancers were bisexual or homosexual, but he did not make advances to them. Unlike his wife he was not promiscuous, but sought an enduring relationship with his partners. Had she not been unfaithful to him, he might not have

chosen a life of homosexual liaisons despite his own erotic ambivalence.

Together Ted Shawn and Ruth St. Denis founded the Denishawn school, an academy of dance and the related arts with classes in as many dance techniques as they could offer, music, drama, stage, and costume design. It created and propagated an entirely new concept of American dance that was to circle the globe and end America's provincial backwardness in this branch of art. Conversely, their tours of other areas of the world, particularly the Far East, gave their art a cosmopolitan quality. Shawn had the gift of transmuting something that had stimulated him intellectually and spiritually into theatrical terms whose surface sheen even untutored audiences could appreciate. After the Ted Shawn Dance Theater, the first theatre designed especially for dance, opened in 1942, the debuts and premieres acquired national and even international significance. Shawn was thus an American pioneer in the choreographic art, and a major figure in the dance culture of the twentieth century.

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SIBERIA

See Paleo-Siberian Peoples; Shamanism.

SICILY

Dividing the Mediterranean into eastern and western basins, Sicily, largest of its islands, became pivotal when the Phoenicians opened the West to maritime trade after 1000 B.C.

Antiquity. In the eighth century Greeks began colonizing eastern Sicily and southern Italy, to control the straits between the island and the toe of Italy, and to establish farms to which to export their burgeoning population. To control the western passage around the island, their

Phoenician rivals colonized Western Sicily, their greatest foundation being Palermo, opposite Carthage, their main African site. Until the Roman conquest in the third century these two great merchant peoples contended for Sicily. Both early introduced pederasty; Phoenicians with temple prostitutes (*kelabhim*), eunuchs, and effeminate boys, Greek warriors with young aristocratic athletes.

Greek settlements, beginning with Cumae (ca. 750 B.C.), occurred before the Hellenes institutionalized pederasty about 650 on Crete. Shortly afterwards Zaleucus introduced pederasty for the colony at Locri on the toe of Italy. While colonists sometimes all came from one "metropolis" (mother-city), often founders of a single colony came from various old cities. The need for constitutions was imperative and many were written. Zaleucus, the earliest known colonial lawgiver and author of a constitution, composed the laws for Locri using the even then prestigious Cretan models. He was the student of Onomacritus or Thaletas, the Cretan "musicians" (poets-statesmen) who first institutionalized pederasty and may have antedated "Lycurgus," as the reformers at Sparta who introduced the Eunomia ("good order") institutionalizing pederasty on Cretan models styled themselves. Whether Zaleucus antedated the Spartan reform institutionalizing pederasty or not, it soon spread to all the Greek poleis of Sicily and Magna Grecia and to all other western outposts of Hellenism, including Massilia (the modern Marseilles; founded ca. 600), where it did not shock the Celts who practiced their own version of it. Too little is known about the sexual practices of Sicels and Siculs, the aboriginal Sicilians, to form a judgment of their attitudes toward pederasty before the arrival of Greeks and Phoenicians.

Frequent interchange of population and travel fostered a common Hellenic civilization with only local variations, but Sicilian Greeks, partly because of the Carthaginian menace, retained tyrants