

dern (Different from the Others) was made in 1919 and shown in almost the whole of Germany before it was banned by a revived censorship. It was the first use of the cinema to promote the cause of homosexual liberation, and a second film called *Gesetze der Liebe* was produced in 1927. Under the Weimar Republic the committee carried on extensive propaganda, but by now organizations of a primarily or purely social character far exceeded the committee in membership. The postwar era saw an extensive gay **subculture** thrive in Berlin and other large German cities.

The growing anti-Semitic movement in Germany made Hirschfeld one of its targets. He was assaulted in Munich in 1920 and again in 1921, the second time receiving a fractured skull and being prematurely reported dead. On the other hand, the **Social Democrats** and **Communists** supported the Committee's demands in the Reichstag, and in 1929, a 15-13 vote of a committee approved the striking of the "homosexual paragraph" from the draft penal code. However, this victory was premature: no action was taken by the Reichstag, and the mounting economic crisis not only made other issues more urgent, but led to the phenomenal rise of the **National Socialist German Workers Party (Nazis)**, which despite the presence of some homosexuals in its own ranks denounced the homosexual liberation movement, in part because it was identified with such Jewish figures as Hirschfeld and Kurt Hiller, who had participated in a coalition of groups seeking reform of various sex laws in Germany and edited its critique of the official draft of the new code.

After the Vienna Congress of the World League for Sexual Reform on a Scientific Basis (1930), Hirschfeld did not return to Germany, fearing for his life at the hands of the Nazis. His collaborators continued the work of the committee, but the growth of the extreme right doomed its efforts. With the appointment of Hitler as Reichschancellor on January 30, 1933 the

Committee sought a *modus vivendi* with the new regime, as did many others who hoped that by adopting a nationalist line they could placate the National Socialists. However, the accession to full power by Hitler and his supporters meant the end of the Committee and the destruction of the Institute for Sexual Science which Hirschfeld had founded in 1918.

Conclusion. Little known except in homosexual circles, the Scientific-Humanitarian Committee was all but forgotten by the end of World War II, but its publications survived in a few learned libraries and private collections. The homophile movement that began in the 1950s perhaps unjustly neglected this brave and pioneering effort to change the prejudice and intolerance of Western society in regard to homosexuality, and future students of the subject are well advised to consider how it conceived its mission and set about fulfilling it. Small as it was, it was the forerunner of the vast international gay rights movement of today.

BIBLIOGRAPHY. John Lauritsen and David Thorstad, *The Early Homosexual Rights Movement (1864-1935)*, New York: Times Change Press, 1974; James D. Steakley, *The Homosexual Emancipation Movement in Germany*, New York: Arno Press, 1975.

Warren Johansson

SCULPTURE

See Art, Visual; Nude in Art.

SCYTHIANS

Scythia is the general name given by ancient authors to the whole area extending from the Danube to the frontiers of China. It was occupied by a warlike, nomadic people who came from what is now southern Russia in the first millennium B.C. Before the ninth century B.C. they formed a kingdom in the eastern Crimea, and in the seventh century they invaded Syria, Mesopotamia, and the Balkan peninsula. Though attacked by Darius

I of Persia (512 B.C.) and then by **Alexander the Great** (ca. 325 B.C.), they survived but were driven back to southern Russia, where in the following centuries they were displaced by the related Sarmatians. Russian and Ukrainian scholars of today regard the Scythian culture, known from extensive archeological finds that supplement the scattered references in classical literature, as part of the prehistory of their country.

What links the Scythians with homosexuality is the long debate over the meaning of a Greek passage in Herodotus' *Histories* which, brief as it is, seems to provide evidence for a sexual culture that was widespread in antiquity, though unknown among the Greeks themselves. Herodotus (I, 105) reports the dire consequences of the fact that some stragglers from the Scythian army violated the temple of Aphrodite Urania at Ascalon, on the coast of Palestine. "On such of the Scythians as plundered the temple at Ascalon, and on their posterity for succeeding generations, the goddess inflicted the *theleia nusos* ("feminine disease"). And the Scythians say themselves it is for this cause they suffer the sickness, and moreover that any who visit the Scythian country may see among them what is the condition of those whom the Scythians call *enarees*." Elsewhere (IV, 67) Herodotus credits the *enarees*—he translates the term as *androgynoi*, "men-women"—with a special method of divination which they have from Aphrodite. The Hippocratic work *On Airs, Waters and Places*, 22, ascribes the "disease" of the *anarieis*, understood as a form of impotence, to divine retribution, which struck the wealthy in particular. Finally, Aristotle in the *Nicomachean Ethics* (VII, 7) speaks of a *malakia*, "effeminacy"—also defined as *to thely*, "the feminine"—that was a hereditary trait of the Scythian kings. Such is the scanty but significant evidence that survives from antiquity.

Julius Rosenbaum, in an omnium gatherum of texts and comments on the sexual life of the ancients entitled *Ges-*

chichte der Lustseuche im Altertume (History of the Plague of Lust in Antiquity; 1839), argued that the "feminine disease" meant a proclivity to pederasty. In 1882 the Russian historian Vsevolod Miller opened a new chapter in the discussion by pointing to survivals of Scythian myth and custom among the Ossetians. Subsequently, Georges Dumézil analyzed an Ossetian legend in which the hero Hamyc offends the god of the sea Don Bettyr and is punished by having to endure pregnancy and childbirth. He concluded that Herodotus had confounded two phenomena, a genuine Scythian tradition from the northern coast of the Black Sea and a piece of folk belief associated with the shrine at Ascalon. This city on the eastern shore of the Mediterranean remained pagan (Canaanite) even after the interior of Palestine had been conquered by the invading Israelites, who because they had no navy could not blockade the port and compel its surrender.

The two elements in this tangle of legends deserve closer analysis. The Scythian element is the variety of **shamanism** with symbolic change of sex, including the wearing of women's clothing, a custom associated with the practice of divination among the peoples of the far north of the Eurasian continent and one that reputedly serves to enhance the magical powers of the shaman. In modern times the practice of gender change was studied among the Chukchees of eastern Siberia by the anthropologist Waldemar Bogoras, who emphasized that no physical hermaphroditism was involved, but rather the adoption in full of the clothing, speech, manners and even marital status of a woman. These customs are believed to be remnants of a once-vast Eurasian cultural realm, which may well have embraced the Scythians.

Turning to the Canaanite element identified with Ascalon, this would lie in the indigenous religion of the country, more specifically in the practices forbidden in Deuteronomy 22:5 and 23:18. The

latter form part of the profession of the *kādēsh* and the *kelebh*, who donned women's clothing and prostituted themselves to male worshippers at the temples of Ishtar/Astarte, of which the oldest, as Herodotus specifically mentions, was the one at Ascalon. The rendering of the word *kādēsh* in the Septuagint by *porneuon* and *teliskomenos*, which are glossed in the lexica by terms indicating that these servitors of Ishtar performed both erotic and priestly functions for the devotees of the goddess, suggests that the hierodules of the Canaanite-Phoenician religion were the counterpart of the shamans in the archaic cultures of sub-Arctic Eurasia. This conclusion reinforces what is known from other sources: the *kādēshīm* engaged in homosexual activity as part of their religious calling, which provoked the rivalry and hatred of the priests and Levites in ancient Israel. Hence the Greek observers of Palestinian and Eurasian sacrosexual customs were struck by the similarity between them.

Soviet commentators on the passages in Herodotus and the Hippocratic corpus have preferred to stress the purported survival of matriarchal customs: the male who practiced divination had to adopt the gender of a woman in order to exercise a function that had previously belonged only to women. However, it is more consistent with the whole body of ethnographic data on divination and magic to see in the Scythian institution (and its Canaanite analogue) another instance of the peculiar gift for extrasensory perception that is often linked with inversion of gender role and sexual orientation. The religious culture of the Scythians institutionalized this phenomenon in the guise of a shamanism which survived among the remote Ossetians until comparatively recent times, when the mounting influence of Islam and Christianity led to its disappearance.

BIBLIOGRAPHY. M. I. Artamonov, "Antropomorfnye bozhestva v religii skifov" (Anthropomorphic divinities in

the religion of the Scythians), *Arkheologicheskiĭ sbornik Gosudarstvennogo Ermitazha*, 2 (1961), 85-87; S. S.

Bessonova, *Religioznye predstavleniia skifov* (The Religious Conceptions of the Scythians), Kiev: Naukova dumka, 1983, pp. 56-59; Georges Dumézil, *Romans de Scythie et d'alentour*, Paris: Payot, 1978; W. R. Halliday, "A Note on the *theleousos* of the Skythians," *Annual of the British School at Athens*, 17 (1910-11), 95-102; Karl Meuli, "Scythica. 2. *Enarees*. Schamanentum verwandter Völker," *Hermes*, 70 (1935), 127-37.

Warren Johansson

SEAFARING

As a closed environment usually involving only one gender, maritime life offers objective conditions favoring **situational** homoerotic behavior. Nonetheless, at the present stage of research, documentation remains incomplete. Historical evidence, which comes mainly from western civilization, is generally of two types: on the one hand, the official policies of the maritime authorities, and their enforcement; on the other, **folklore** and oral tradition, most commonly sailor songs or sea shanties.

In addition to shipboard sexuality, there is a long and reasonably well attested history of sexual interaction between seafaring men in port and homosexuals attracted by a certain "sexual mystique" attributed to sailors at large. As a result, seamen and their images have assumed a role in the **gay subculture** out of all proportion to their miniscule presence as permanent members of that subculture.

Naval Policy and Discipline.

Although Greco-Roman culture was suffused with same-sex relations, little has been recorded of this activity in a maritime context, probably because it was taken for granted. In a fourth-century text from Athens, **Aeschines** notes that one Timarchus, who had ostensibly gone to the port of Piraeus to learn the barbering trade, had actually prostituted himself to sailors there.