

themselves openly becomes of prime importance.

Similarly, while prevention and education programs have messages relevant to all people, some specific tailoring to the needs, issues, and language of gays and lesbians is essential. For example, recent evidence on the role alcohol and drugs play in lowering immune system functioning has important prevention implications for AIDS. There are also some indications that excessive alcohol use can lead to higher risk taking, especially in sexual situations, thereby increasing the possibilities of engaging in practices with a higher probability of contracting the AIDS virus. Prevention and education programs aimed at the gay and lesbian populations must, therefore, take into account the unique dimensions of their lifestyles and sexuality. It is in prevention and treatment programs that the link between homosexuality and alcoholism becomes an important aspect.

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### ALETRINO, ARNOLD (1858-1916)

Dutch criminal anthropologist and literary figure. Of Sephardic Jewish ancestry, Aletrino published works on homosexuality in Dutch and French. A follower of the school of Cesare Lombroso, who had sought to explain criminality with reference to inherited degeneracy of the central nervous system, Aletrino broke sharply with his teacher by asserting in a

Dutch article of 1897 that homosexuality ("uranism") could occur in otherwise perfectly normal and healthy individuals, and in later works he campaigned for the end of the legal and social intolerance that still oppressed the homosexuals of early twentieth-century Europe.

At the fifth congress of criminal anthropology in Amsterdam in 1901, his defense of the homosexual brought a storm of abuse on his head from the psychiatrists and criminal anthropologists who accused him of "defending immorality"—the first harbinger of the later antipathy of the medical profession to the gay rights movement. Down to the end of his life he continued to collaborate with the initial pioneers in enlightening the general public on the subject, and was involved in the founding of the Dutch branch of the **Scientific-Humanitarian Committee** in 1911. His literary compositions still keep his memory alive in the Dutch-speaking world.

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### ALEXANDER THE GREAT (356-323 B.C.)

King of Macedonia and conqueror of much of the civilized world of his day. The Hellenizing aspirations of his father Philip II caused him to summon Aristotle from Athens to tutor his son. On his succession to the throne in 336 Alexander immediately made plans to invade Asia, which he did two years later. In a series of great battles he defeated the Persian king and took possession of his vast empire. Unwisely extending his expedition into India in 327-325, he returned to Babylon where he died.

Historians still debate the significance of Alexander's plans for the empire: it now seems unlikely that he intended a universal culture melding the diverse ethnic components on an equal footing.

His concessions to his new subjects were probably intended to secure their loyalty, while preserving Greek supremacy. His romantic figure has exercised an unceasing fascination over the centuries, though usually with minimal acknowledgement of his bisexual appetites, which supreme rule allowed him to gratify to the full.

Although he entered into a state marriage with the Sogdian Roxane and had relations with other women, all his life Alexander was subject to unbounded passions for beautiful boys (Athenaeus, *Deipnosophists*, XIII, 603a). From childhood Alexander had been closely bonded with his friend Hephaestion, whose death in 324 he mourned extravagantly, reportedly devastating whole districts to assuage his grief. His relationship with a beautiful eunuch Bagoas, formerly the favorite of king Darius, is the subject of Mary Renault's novel *The Persian Boy* (New York, 1972).

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## ALEXANDRIA

Ptolemy I, Alexander the Great's successor in Egypt, transferred the capital from Memphis to the city near the Nile's western mouth, which had been founded by Alexander after he conquered Egypt to accommodate large fleets and thus secure his communications with Europe. Ptolemy II and Ptolemy III made Alexandria the center of Hellenic learning by endowing (1) the Museum, where Herophilus and his younger contemporary Erasistratus conducted vivisection on condemned slaves to advance surgery, anatomy and physiology, while Eratosthenes calculated the circumference of the globe; and (2) the Library, arranged by Aristotle's pupil Demetrius of Phalerum according to the Master's cataloguing system, which grew

to contain over 100,000 (perhaps even 700,000 scrolls) where Callimachus, Apollonius, and Theocritus vied with one another in editing classical Greek texts and in composing pederastic verses. From 300 B.C. until 145—when Ptolemy VII Physcon expelled the scholars—and again after order was restored, Alexandria was also the literary center of Hellas. The golden age of Alexandrian poetry lasted from ca. 280 to ca. 240 with an Indian summer in the early first century B.C., when Meleager produced his *Garland*, so important a part of the **Greek Anthology**, and his contemporaries wrote other works that soon became popular in Rome and influenced Latin literature.

Imitating the elegists and lyricists who had flourished in the Aegean ca. 600 B.C., the Alexandrians of the golden age enthusiastically composed pederastic verse. The seven greatest Alexandrian tragedians were dubbed the Pleiad. In the second century B.C. Phanus, Moschus, and Bion continued the traditions of Callimachus, Apollonius, and **Theocritus** with archaic fastidiousness and recondite allusions of the earlier librarians there. Big city inconveniences produced a longing for the rural life expressed in pastoral poetry. Whether ideal or sensual, love—especially pederastic—held a central position.

The luxurious **gymnasia**, temples, and baths erected by the Ptolemies, of whom the seventh kept a harem of boys, surpassed those of the homeland. A local peculiarity was the Serapeum, a temple which attempted to fuse Dionysiac with Egyptian religion.

This commercial port linked Europe with Africa, and via the canal built by the ancient Pharaohs that the Ptolemies reopened between the Mediterranean and the Red Sea, also with India, for the Greeks learned to follow the monsoon to complete the periplus there and back. Its great Pharos (lighthouse) symbolized its maritime dominance, and Ptolemaic fleets often ruled the Aegean. Alexandria, whose synagogues overshadowed those in