

for them. It should be remembered that many painters, sculptors, and photographers whose personal orientation is homosexual are as reluctant to be styled "gay artists" as they are to be called neo-expressionist, neo-mannerist, or some other label.

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ARTEMIDORUS (LATE SECOND CENTURY OF OUR ERA)

Greek writer. Although Artemidorus resided in Ephesus he is sometimes termed "of Daldis" because the latter was his mother's native city. He traveled widely in the Mediterranean world to collect material for his extant major work *The Interpretation of Dreams*. This book, which incorporates much ancient folklore, influenced Byzantine and Islamic dream books, not to mention the magnum opus of Sigmund Freud, *Traumdeutung* (On the Interpretation of Dreams, 1900).

Artemidorus takes a favorable view of homosexuality, which he says is "natural, legal, and customary." Consequently, whenever the dream symbol involves same-sex relations Artemidorus' interpretation presages good events. The only exceptions are symbols pertaining to incestuous relations between father and son and those in which a slave takes an aggressive role in relation to his master. The interest in sexual dreams probably derives from Egyptian dynastic dream books, which freely note such incidents.

In his accepting attitude toward homosexual behavior, Artemidorus is fully in accord with popular Greek ethics. Significantly, however, when the body of his teaching passed to Byzantine authors of dream books, they subjected the homosexual material to a Christian filtration process so that it is either omitted altogether, or (in two rare instances where it survives) treated negatively.

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ASCETICISM

Sexual asceticism may take the form of total abstinence—lifelong virginity—or it may imply infrequency of sexual congress and abstinence during specified periods. In some individuals sexual asceticism is reinforced by chastisement and mortification of the body through flagellation, fasting, and denial of sleep.

Comparative studies reveal a number of motives for these restrictions. The priestesses in sanctuaries of ancient Greece were required to avoid sexual contact with any human being in order faithfully to serve the god whose consort they were. Widespread throughout the Mediterranean world—and elsewhere—was the idea that sexual contact makes one unclean and therefore unworthy of setting foot on holy ground without purification and a specified period of abstinence. Finally, chastity was believed to bring strength to the one who practiced it, and sometimes to others as well. In ancient Rome the purity of the Vestal Virgins was thought to safeguard the city from harm.

In later Greek times and under the Roman empire this cluster of beliefs underwent a sharpening, whose effects left a permanent impress on Western civilization. In some Stoic thinkers the shift was relatively conservative: a modification of the traditional Greek commendation of temperance in eating, drinking, and sex in