

ences. Arthur is credited with having launched the idea of the coming of the Aquarian Age, which was to become celebrated through the musical *Hair*.

In twentieth-century America astrology has exercised an enduring hold on the popular imagination, witness the newspaper columns devoted to the subject. Thanks in large measure to the symbiosis with the **Counterculture**, astrology gained a foothold in gay circles, and several paperbacks have appeared explaining the role of the stars in homosexual and lesbian destinies. Significantly, however, astrological explanations (based, as it were, on the cosmic environment) play no part in the current debate over acquired vs. constitutional factors in the etiology of sexual orientation. Today's astrology, the debased descendant of a millennial tradition, holds an essentially personal, often superficial significance for its adherents. Before dismissing its contribution entirely, however, one should note that man, unlike the lower animals, has no fixed mating season but copulates at all times of the year, a fact that may play an as yet undetermined role in the characterological variation of which homosexual orientation is but one aspect. In a sense, then, astrology, though rightly divested of its own credentials, may yet rank as the precursor of the emerging science of biometeorology that may shed unexpected light on the causes of homosexuality.

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**ATHENAEUS OF
NAUCRATIS (FLOURISHED
CA. A.D. 200)**

Author of the *Deipnosophistai*, or "Banquet of the Learned," of which 15 of some 30 books survive. It is a specimen

of "symposium literature" in which guests at a banquet discuss philosophy, belles lettres, law, medicine, cuisine, and other subjects. The framework, while occasionally tinged with humor, serves as a vehicle for the collections of excerpts that are introduced into the dialogue. Athenaeus cites some 1,250 authors, gives the titles of more than 1,000 plays, and quotes more than 10,000 lines of verse.

The significance of his work lies in showing that in cultivated pagan society at the close of the second century pederasty and all that related to it could be discussed freely and casually with no tone of reproach such as Christian apologists would like to trace back to the Golden Age of Hellenic civilization and beyond. The passions of legendary and historic figures for boys are mentioned, and famous boy-lovers are named: Alcibiades, Charmides, Autolycus, Pausanias, and Sophocles. Books and plays on pederasty are named and cited: *The Pederasts* by Diphilus, a play entitled *Ganymede*, a treatise *On Love* by Heraclides of Pontus, the play *The Effeminate* by Cratinus, and allusions to boy-love in Aeschylus and Sophocles. The creation of the Sacred Band of Theban warriors is ascribed to Epaminondas. The fondness of particular cities and ethnic groups for homosexual pleasures is mentioned: the Cretans, the Chalcidians of Euboea, the Medes, the Tuscans, the inhabitants of Massilia (Marseilles). Some individuals who were exclusively homosexual, such as Onomarcus and the philosopher Zeno, are named, with no implication that their conduct was deemed pathological or reprehensible.

The extant portions of the work—Book XIII is the most relevant—are a goldmine for the study of the homosexual side of classical civilization and the cultural expression of pederasty in the ancient world. Even when the compositions quoted have not survived, the titles and fragments preserved by Athenaeus give an idea of the volume of literature and art which male love inspired when it was an

accepted part of the everyday life of all classes of society, individual differences in erotic taste notwithstanding.

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ATHLETICS

Athletics is the broad field of physical activity in which strength is called into play and increased. Homosexual men and women have been and are active in both mainstream and gay community athletics. Their experience in athletics is, in many respects, the same as that of their heterosexual counterparts: experiences such as physical exertion, team membership and competition.

Athletics and the Male Image. Since the ancient Olympic Games, athletics has been considered a sign of masculinity. Women, until the twentieth century, have been excluded from athletics; they were prohibited from participation in the Sacred Games of Olympia and from the activities of the *gymnasia* of Ancient Greece. (There is evidence, however, that in ancient China, upper-class women played a version of soccer with men.) With the emancipation of Western women in the twentieth century, some became athletes. The modern Olympics prohibited the participation of women until 1928. At the 1984 Los Angeles Olympics less than a quarter of the athletes were female.

In the nineteenth century, theories of homosexuality were developed which saw it as a symptom of gender confusion; in conjunction with that, there developed a common belief that homosexual men were essentially feminine and lesbians masculine.

The nineteenth-century expansion of the British Empire and its sphere of cultural influence, the ascendancy of the bourgeoisie, the rise of the British "public school" system, and the central role that sports played in that system have made a cumulative contribution to the twentieth-century Western conception of sports. Athletics became the quintessential ex-

pression of masculine values, the values of model citizenship: aggression, competition, racism, elitism, militarism, imperialism, sexism, and heterosexism. Many writers have suggested that athletics and healthy heterosexual masculinity are popularly equated. That athletic image is dramatically unlike the dominant religious, medical, and legal models of homosexuality which categorized homosexuals as sinful, pathological, and criminal. Because the popular images of the athlete and the homosexual are virtually antithetical, model healthy citizen and degenerate pathological criminal respectively, many athletes, especially professionals, have found it difficult publicly to acknowledge their homosexual orientation. Consequently, it is difficult to know who in professional sports is homosexual. Some famous athletes are known to be homosexual, among them John Menlove Edwards (mountaineering), Billie Jean King (tennis), David Kopay (football), Martina Navratilova (tennis) and Bill Tilden (tennis).

Lesbian and Gay Athletes. The masculine signification of athletics, in conjunction with the popular belief that lesbians are more masculine than their heterosexual counterparts, has led to the notion that many athletic women are lesbian. It seems likely that there is a concentration of lesbians in athletics, but the factual truth of this assumption cannot be determined. Statistical research on the presence of homosexuals in athletics is inevitably flawed; fear of negative repercussions mitigates against athletes identifying themselves as homosexual. There has been a concerted effort by individual athletes, sports organizations, administrators, coaches and scholars in the history and sociology of sport to disguise the substantial participation of lesbians in sport. Many lesbian athletes have been denied participation on teams and been fired from positions as national coaches when their lesbianism became known. Research on lesbians in athletics is minimal and pro-