

Human beings are only in part rational creatures, and lingering myths and fabrications have proved hard to eradicate from the popular mind. Sober reflection indicates that Enlightenment in the sense of education and the spread of knowledge must be fused with an effective political program that can secure recognition of the innate diversity of human beings as the bulwark of fundamental rights.

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ENRIQUE IV

See Juan II.

EPHEBOPHILIA

The word "ephebophilia" refers to an erotic attraction to maturing male youth, and as such stands in contrast to terms such as **androphilia** (love of one adult male for another), **gerontophilia** (love of the old), **pedophilia** (whether this term is restricted to love of prepubescent children or includes adolescents as well), and "puberphilia" (love of pubescents).

Terminology. The term ephebophilia seems to have been coined by Magnus Hirschfeld in his *Wesen der Liebe* (1906), where he applied it to sexually mature youths from puberty up to the age of 20; in his 1914 magnum opus, *Die Homosexualität des Mannes und des Weibes*, Hirschfeld specified the range of love objects as from "the beginning to the completion of maturity, so approximately ages 14-21." The German researcher estimated that 45 percent of all homosexuals were ephebophiles. For women, he used the term "parthenophiles."

The Greek word which Hirschfeld borrowed for his compound, *ephebos*, is of various meanings, used for one arrived at adolescence or manhood (at 16 to 18, de-

pending on locality) or at the prime strength and vigor of youth. It seems, however, to have referred to the older youths, those with bearded faces who had outgrown the stage at which they were appropriate as the younger partners in **pederasty**, but not yet old enough to marry: the prime age for military service. The ancient Greek age of puberty was likely in the mid-teens rather than the younger ages typical of contemporary Western society.

In current usage, the term seems to have dropped the youngest segment of Hirschfeld's definition, those adolescents just emerging from puberty, and focused on the later years, 17-20. In many societies, this age group is treated as adults for **consent** purposes, drawing a strong legal and practical boundary between ephebophilia as currently used and the sexual attractions to younger ages. In other societies, ephebes are legally on a par with younger children, but in practice sexual activities with them are not as harshly repressed as with the younger group.

According to Hirschfeld, two ephebes in love with each other are both ephebophiles, but as attraction of same-aged persons is not of special intrinsic interest, this article will focus on adult ephebophilia.

Popularity of Ephebophilia. Most male **prostitutes** and models for homosexual **pornography** seem to be drawn from the ranks of ephebes, supporting Hirschfeld's observation that ephebophilia is a major component of adult homosexuality (in modern Western cultures).

Aesthetic considerations (which may well have biological roots related to the best ages for childbearing) under which in most cultures males prize youthfulness in their sexual partners, whether male or female, play a role in this attraction, but other factors are also significant.

Sex researcher Alfred Kinsey's 1948 finding that the statistically average white American male reaches his peak sexual activity (measured in orgasms per week) at the age of 17 points to the widely

held belief that ephebes are the most sexually energetic male population group.

Seventeen also appears to be the age at which the average male attains his fully mature erect penile length. This fact, together with other observations, suggests that ephebophiles may be more interested in the late teenager's fully developed and highly energetic *maleness*, in contrast to pedophiles (here understood as those attracted to younger boys) who seem to be interested in more androgynous or even feminine features (hairlessness, smaller stature, lack of muscular development) and for many if not most of whom the greater sexual interest is in the boy's passive/receptive capabilities. In the classical Greek model of pederasty, the boy's penis played no role.

The combination of heightened sexual energy with a lack of heterosexual outlets (owing to marriage ages in the twenties and restrictions on pre-marital opportunities) and low incomes (characteristic of males still in school, military service, or just beginning to acquire work experience) has in many societies made heterosexual ephebes more available for trade (one-sided) relationships with homosexuals than any other group of heterosexual males.

For many ephebophiles, the naïveté of ephebes is a source of attraction, their enthusiasm for new experiences (including sexual and romantic involvements) contrasted with what is perceived to be the more jaded and sceptical attitudes of other adults.

Psychology of Ephebophilia. Almost nothing of an academic nature has been written about ephebophilia from a psychological perspective. Dr. John Money, who distinguishes the ephebophile from the pedophile, claimed, in his introduction to Theo Sandfort's *Boys on Their Contacts with Men* (New York, 1987), that "the true ephebophile has an adolescent erotosexual status and is attracted toward, and attractive to teenagers." This idea seems to harken back to the Freudian

concepts of arrested development which at one time were supposed to explain adult homosexuality. Certainly, there are ephebophiles who feel most comfortable in the company of ephebes and share many if not most of their tastes, attitudes, and interests. Yet many adults who are sexually attracted to ephebes, and would choose them as prostitutes, pornographic models, or occasional companions, nevertheless do not feel drawn to the social, psychological, or cultural aspects of late adolescence; they do not identify with the adolescent nor with adolescent characteristics in themselves, and hence display no interest in deep personal relationships with ephebes. Presumably, Money would not consider these men "true" ephebophiles.

Ephebophilia is quite striking in prisons and jails, but there the ephebes, being the youngest people present, are prized by heterosexuals as being less "masculine" than adults, and the psychological dynamics of it are quite different from homosexual ephebophilia.

History. The historical development of ephebophilia has yet to be written. The ancient Greeks acknowledged this trait with the term *philephebos* (fond of young men) and *philoboupais* (one who is fond of over-matured boys, "bull-boys" or "husky young men"), but generally slighted it in favor of the pederastic preference. Nevertheless, the athletic games of which the Greeks were so fond featured nude ephebes, the size of whose members received public acclaim, and the victors basked in adulation; Pindar wrote odes to them. (Contemporary athletics, especially at the high school and college levels, still display widespread, if sublimated, ephebophilia on the part of their adult male fans.)

The ancient Romans seem to have drawn a distinction between ephebic prostitutes, who were sexually passive, and those in their twenties (*cinaedi*), who were sexually active. By the time of the Renaissance, the ephebic ideal as seen in Michelangelo's classic statue of David

(1503–4) had gained wide currency. In contrast, there seems to be little evidence of ephebophilia in the literary tradition of the Islamic countries.

By the mid-nineteenth century, in America Walt Whitman was composing erotic poems of clearly ephebophilic nature, followed by John Addington Symonds with his attraction to strapping young Swiss peasants and robust gondoliers, while in England the ephebic soldiers of the Guards were prized sexual partners.

Examples of ephebophilia in literature include Herman Melville's *Billy Budd* and Christopher Isherwood's autobiographical works, in politics the British imperialist Cecil Rhodes, in art Marsden Hartley, in film *Maurice*, in popular music Pete Townsend of The Who ("Rough Boys"), in photography Bruce Weber.

Conclusion. In the twentieth century, the dominance of the androphile model of male homosexuality has tended to subsume, appropriate, and obscure the ephebophile current, and to consider it as a mode of adult–adult relationships rather than as a distinctive type of preference. As it becomes clearer to the research community, however, that the umbrella of homosexuality (and indeed, of sexuality itself) covers a wide variety of behaviors rather than a unitary phenomenon, it can be hoped that further investigation of ephebophilia will result.

Stephen Donaldson

EPICUREANISM

Knowledge of Epicureanism, the classical rival of Stoicism, is fragmentary because Christians, disliking its atheistic materialism, belief in the accidental existence of the cosmos, and ethical libertarianism, either failed to copy or actually destroyed the detested works. Of all the numerous works composed in antiquity, only Lucretius' philosophical poem *De rerum natura* survives intact. Diogenes Laertius reported that Epicurus wrote more than anyone else, including 37 books *On*

Nature. A typical maxim: "We see that pleasure is the beginning and end of living happily."

Epicurus (341–270 B.C.), the founder of the school, served as an ephebe in Athens at 18 and then studied at the Academy, a fellow classmate of Menander, when Aristotle was absent in Chalcis. Having taught abroad, where he combated the atomist philosophy of Democritus, he returned to Athens and bought his house with a garden in 307/6. There he taught until his death, allowing women and slaves to participate in his lessons—to the shock of traditionalists. Only a few lines of his works survive. Apparently he likened sexual object choice, whether of women or boys, to food preferences—a parallel that often recurred in later times. His beloved Metrodorus predeceased him.

The Epicurean school, consisting of scholars who secluded themselves from society in Epicurus' garden, lived modestly or even austere. Stoics, however, libeled the secretive Epicureans because of their professed hedonism, accusing them of profligacy of every kind despite the fact that Epicurus felt that pleasure could be attained only in restraint of some pursuits that in the long run bring more pain than the temporary pleasure they seem to offer. Natural pleasures are easily satisfied, others being unnecessary. The ideal was freedom from destiny by satisfying desire and avoiding the pain of desires too difficult or impossible to satisfy. By freeing man from fear of gods and an afterlife and by teaching him to avoid competition in politics and business it liberates him from emotional turmoil. Friendship was extremely important to Epicureans.

Like its rival Stoicism, Epicureanism along with many other Greek tastes became popular in the late Roman Republic. Lucretius (ca. 94–55 B.C.) seems not to have added any ideas to those taught by Epicurus himself. But others, like the fabulously rich general Lucullus, whose banquets became proverbial, excused their gross sensuality by references to Epicurus'