harassment of the Gay Games and filed suit to recover legal fees in the amount of $96,600. A lien was put on the house of Tom Waddell, a member of the 1968 United States Olympic Team.

Just as the Sacred Olympic Games and Pythian Games in ancient Greece were a celebration which gave expression to Hellenic values of the time, so, too, the Gay Games are a celebration and expression of the contemporary spirit of the gay community.

Brian Pronger

GANYMED

In Greek mythology Ganymede was a beautiful Phrygian shepherd boy who attracted the attention of Zeus, the king of the gods. Unable to resist the boy, Zeus seized him and carried him aloft to be his cupbearer and bedmate on Mount Olympus. While the motif of flight through the heavens is probably of Near Eastern origin, the abduction recalls the Cretan custom of older men "kidnapping" their adolescent innamorati and living with them in the wild for a time. (Plato states that the myth of Ganymede originated in Crete.) In any event the story is part of a large set of stories of the Olympian gods falling in love with mortal boys.

In ancient art Zeus is sometimes depicted abducting the boy in mortal form and sometimes in the guise of an eagle, his attribute. Vase paintings occasionally show the anthropomorphic Zeus pursuing Ganymede as an analogue to the wooing conducted by mortal pederasts. In later antiquity the motif of the beautiful youth being carried aloft by an eagle was given an allegorical significance, as the soul's flight away from earthly cares to the serenity of the empyrean.

In the medieval debate poem Altercatio Ganimedis et Helenae (twelfth century) Ganymede conducts an able defense of male homosexuality. The mythographers of the later Middle Ages and the Renaissance [above all Giovanni Boccaccio in his Genealogia Deorum of 1375] presented a number of examples of the male amours of the Greek gods, and these texts influenced artists. In 1532 Michelangelo created a drawing of Ganymede Abducted by the Eagle for presentation to a Roman nobleman, Tommaso de' Cavalieri, for whom he experienced a deep, though Platonic affection. Other images of Ganymede were produced by Correggio, Parmigianino, Giulio Romano, and Benvenuto Cellini.

In the French language, beginning in the sixteenth century, the divine youth's name became a common noun, with the sense of "passive homosexual" or bardache. Joachim du Bellay [1558] speaks of seeing in Rome "Un Ganymede avoir le rouge sur la tête" ["A Ganymede with red on his head," that is, a cardinal]. The Dictionnaire comique [1718] of P. J. Le Roux is explicit: "Ganymede: bardache, a young man who offers pleasure, permitting the act of sodomy to be committed on him."

In As You Like It [Act 1] Shakespeare made the transvestite Rosalind assume the name of Ganymede, "Jove's own page." In 1611 the lexicographer Randle Cotgrave defined "Ganymede" as an ingle (passive homosexual or catamite). A pointed reference comes from Drummond of Hawthornden: "I crave thou wilt be pleased, great God, to save my sovereign from a Ganymede" [1649], referring to the tradition of royal minions at the Stuart court. Such associations notwithstanding, in the seventeenth century Simon Marius named Jupiter's largest moon after Ganymede, giving him preference over the god's female lovers who are commemorated in the names given to the smaller moons. Thus the way was paved for Ganymede to enter today's age of space exploration.

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GAY

This word is often taken as the contemporary or colloquial equivalent of homosexual without further distinction. But there are other nuances of meaning, especially as some activists vigorously disown the latter term which they falsely believe to be of medical origin and bear the stigma of the pathological, while others would see in gay the designation of the politically conscious and militant supporter of the homosexual liberation movement, as opposed to sexual orientation which is an artifact of personal history rather than a matter of deliberate choice. To some the word has proven troublesome, and for this reason it merits extended discussion.

The word gay (though not its three later slang meanings) stems from the Old Provençal gai, "high spirited, mirthful." A derivation of this term in turn from the Old High German gahi, "impetuous" (cf. modern German jäh, "sudden"), though attractive at first sight, seems unlikely. Gai was a favorite expression among the troubadours, who came to speak of their intricate art of poetry as gai saber, "gay knowledge." Despite assertions to the contrary, none of these uses reveals any particular sexual content. In so far as the word gay or gai has acquired a sexual meaning in Romance languages, as it has very recently, this connotation is entirely owing to the influence of the American homosexual liberation movement as a component of the American popular culture that has swamped the non-Communist world.

Beginning in the seventeenth century, the English word gay began to connote the conduct of a playboy or dashing man about town, whose behavior was not always strictly moral but not totally depraved either; hence the popularity of such expressions as "gay lothario," "gay deceiver," and "gay blade." Applied to women in the nineteenth century (or perhaps somewhat before), it came to mean "of loose morals; a prostitute": "As soon as a woman has ostensibly lost her reputation we, with grim inappositeness, call her 'gay'" (Sunday Times, London, 1868). Curiously the 1811 Lexicon Balatronicum, attributed to Captain F. Grose, defines gaying instrument as "penis." Thus far, the development has an interesting forerunner in the Latin lascivus, which first meant "lively, frolicsome," and then "lewd, wanton."

What was to come, however, has no independent parallel in any other language. The expansion of the term to mean homosexual man constitutes a tertiary stage of modification, the sequence being "lothario," then "female prostitute," then "homosexual man." Viewed in the perspective of the saturation of nineteenth-century usage by the spectacle of the "gay woman" (= whore), this final application to homosexual men could not fail to bear overtones of promiscuity and "fallen" status. Despite ill-informed speculations, thus far not one unambiguous attestation of the word to refer specifically to homosexual men is known from the nineteenth century. The word (and its equivalents in other European languages) is attested in the sense of "belonging to the demi-monde" or "given to illicit sexual pleasures," even specifically to prostitution, but nowhere with the special homosexual sense that is reinforced by the antonym straight, which in the sense of "heterosexual" was known exclusively in the gay subculture until quite recently. While the latter semantic innovation (straight) has been tacitly accepted by those to whom it applied, it has not spread to other languages, just as K. H. Ulrichs' coinage Dioning (= heterosexual) never gained any cur-