

on sexism]. The new word apparently serves as a pejorative label for "straight chauvinism," an excessive prizing or favoring of heterosexual persons and values. The term had little success in the United States, but was taken up in the 1980s by some sectors of the British Labour Party. Unfortunately, the label heterosexism suggests hostility to heterosexuality itself, alienating many Britons who might otherwise have been sympathetic. The matter has been exploited by Conservatives as part of their campaign against the "loony left."

Conclusion. By and large normality (= "heterosexuality") remains an unspoken assumption underpinning much popular thinking. There are few considered explorations or defenses of heterosexuality as such; none seems required. Thus the suggestion of one Southern clergyman that libraries and bookstores contain "heterosexual sections" to help the public rally to its norms has not been taken up. Moreover, the AIDS crisis has probably given new life to the folk certainty that heterosexuality is best. Battered but unbeaten, this belief survives as part of the inherited social amalgam that makes up the deep structure of modern societies, the tacit body of unexamined postulates that form a kind of collective "operating procedure." But as many converging forces in modern international civilization push toward cultural pluralism, a more explicit analysis of the place of this pivotal yet still obscure concept is sure to appear, situating it within a constellation of ideas about sex and gender.

Wayne R. Dynes

HILLER, KURT (1885–1972)

German writer and political figure active both on the left and in the homosexual movement. In the published version of his doctoral dissertation (1908), Hiller formulated arguments for the control over one's body that were to become

important for supporters of homosexual and women's rights. As a journalist, essayist, and poet he evolved an aphoristic style reflecting the strong imprint of Friedrich Nietzsche's work and possessing affinities with early Expressionism. A collaborator of Magnus Hirschfeld's on the Scientific-Humanitarian Committee in Berlin, he also sought to influence socialist politics through his Activist Movement. At the close of World War I he pioneered in applying the topical notion of (national) minorities to homosexuals as a group. As an independent thinker and writer under the Weimar Republic, he represented almost the mean of opinion on the German left. In 1933 he was arrested by the Nazis and beaten almost to death in the Columbia Haus in Berlin. Escaping to Czechoslovakia and then to England in 1938, he returned to Germany after the war, where he settled in Hamburg and attempted without great success to revive the homophile movement and the famous petition for abolition of Paragraph 175 of the Penal Code. His collected essays and articles brandish a style virtually untranslatable into English, so that his literary fame is confined to the German-speaking world.

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Warren Johansson

HIPPIES

See Beatniks and Hippies; Bohemia.

HIPPOCRATIC CORPUS

The Greek Corpus Hippocraticum is the collection of approximately 60 medical treatises ascribed to Hippocrates of Cos (460–circa 370 B.C.), about whose biography little is known for certain, though in his lifetime and afterward he enjoyed the renown of a great physician. In

fact the Hippocratic writings are the legacy of two different schools of medicine, the Coan and the Cnidian, over several centuries. The former school had a generalized conception of disease with individual variations, while the latter preferred to localize specific diseases and then insert them in a fixed but comprehensive schema. The actual dates of composition of the various treatises range from 500 B.C. to the first century of our era; the early second century saw the beginning of editions of the Hippocratic corpus and of the writing of glossaries and commentaries.

Homosexual behavior appears only occasionally in the corpus, perhaps most notably in the original text of the Hippocratic oath, where the apprentice physician swears that in the course of his professional visits he will abstain from "sexual acts on the persons of women and of men, of freemen and of slaves." The causes of sexual characterology figure in the work *Peri diaites*, 28-29: If both father and mother secrete "male bodies," the offspring will be men "brilliant in soul and strong in body." If the secretion from the man is male and that from the woman is female, the former still dominates, so that the offspring turn out less brilliant, but still brave. But in case the man's secretion is female and the woman's is male, the fusion of the two creates a "man-woman" (*androgynos*), the equivalent of the modern notion of effeminate homosexual. The same is true of girls: if the man's secretion is female and the woman's male, and the female is predominant, the offspring will be "mannish." Hence by the fourth century B.C. the Hippocratic school saw factors of procreation as determining sexual constitution.

The treatise *On Airs, Waters and Places* discusses the infertility and impotence of the Scythians [21-22]. "The men have no great desire for intercourse because of the moistness of their nature and the softness and coldness of their abdomen, which are the chief barrier to the sexual urge." Moreover, the vast majority

of the male Scythians "become impotent and perform women's work and behave like women," a condition ascribed to their constant horseback riding, which causes swellings at the joints, in severe cases lameness and sores on the hips. To cure themselves they cut the vein behind each ear, but in so doing they cause the impotence from which they suffer. The author of the treatise deems this an attribute of class: the upper-class Scythians suffer from the disease but not the lower class, which does not ride horses.

The writers whose work was later ascribed to Hippocrates because of his general renown take no offense at homosexuality, but see it as part of the totality of sexual behavior on which, however, they acknowledge certain ethical limitations. The medical science of antiquity was aware of the problems posed by differences in sexual constitution and sought to explain them in its own theoretical terms.

See also **Medical Theories.**

Warren Johansson

HIRSCHFELD, MAGNUS (1868-1935)

Leader of the homosexual emancipation movement in Germany.

Life. Magnus Hirschfeld was born in Kolberg on the Baltic coast of Prussia (today Kołobrzeg in Poland) on May 14, 1868. His father, Hermann Hirschfeld, had distinguished himself by making the town a popular resort; for this service his fellow citizens erected a monument to him that stood until 1933. The son at first studied languages and philosophy at Breslau and Strasbourg, then medicine at Munich and Berlin, where he took his degree. After traveling in the United States and North Africa, he settled first at Magdeburg in Saxony and then in Charlottenburg, a district of Berlin.

The suicide of one of his patients, a young officer who ended his life on the eve of a marriage demanded by his family, awakened Hirschfeld's interest in the