

mention a type of male, a third type, who patronized the second category described above.

Cultic Prostitution. Difficult for the modern religious consciousness to understand is that male cult prostitutes, specifically homosexual prostitutes, with both erotic and mantic functions, were part of the religious life of Syria and Palestine, including pre-exilic Israel (i.e., from about 1200 to 587 B.C.). References to their activity are found in I Kings 14:24, 15:12, 22:46, II Kings 21:2, 21:11, 23:7, the Septuagint of II Chronicles 35: 19a, Isaiah 2:6 and Job 36:14, as well as in place names such as "En-mishpat [Spring of Judgment], which is Kadesh" (Genesis 14:7). The references in Kings cover a period of some 400 years, so that the custom survived down to the reforms of King Josiah. Ten years after his death the Temple was destroyed and the Jews were carried off into captivity in Babylon. (See also *Kadesh Barnea*.)

Later Prohibitions. Under Persian rule (beginning in 538 B.C.) the Jewish community reestablished itself in Palestine. The Persians proved more tolerant than previous conquerors, allowing the Jews and other subject peoples to run their own affairs, but they did not tolerate homosexuality. In the Persian period the male cult prostitutes no longer functioned in the rebuilt Temple in Jerusalem or in the province of Judea. There is good reason to assume that at this time—under the influence of *Zoroastrianism*—the verses Leviticus 18:22 and 20:13 were added to the Holiness Code of Leviticus 12–20, forbidding male homosexuality under pain of death.

All forms of male homosexual behavior were odious to later Jewish religious thinkers and apologists, both those who wrote in Hebrew or Aramaic and those, such as *Philo* and *Josephus*, who were Hellenized and composed their works in Greek. Persian rule ended with the capture of Jerusalem by *Alexander the Great* in 333; but the Greek rulers who followed him (except for *Antiochus*

Epiphanes in the brief period from 168–65) and the Romans in later times allowed the Jews to enforce the norms of their own cult. Hence the Levitical laws stood and became an integral part of the Judaic moral code.

There may be an allusion to the homosexual aspect of the slave trade in Joel 3:2, to homosexual rape in Lamentations 5:13 (cf. St. Jerome's version), and in other passages that have been claimed as relevant. It is safe to conclude that by the end of the Persian period Judaism officially reprovved all expressions of male-male sexuality. Although it might be argued that some distinctly modern forms of homosexuality, including *androphilia*, were not an issue in Old Testament times, one has no grounds to assume that they would be regarded as permissible.

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OLYMPIC GAMES

For over 1000 years, the Olympic games helped mold a common Hellenic outlook linking sports and religion with the art of the great temples and statues that adorned the precincts of Olympia in the northwestern Peloponnesus.

The Olympic Games in honor of Zeus, traditionally founded in 776 B.C., were held every four years thereafter. Eusebius of Caesarea preserved Julius Africanus' list of winners from the founding to A.D. 217. It was probably the tyrant Phaidon of Argos in the seventh century who, seizing the site from the Elians (who Plato in the *Symposium* claimed practiced pederasty in a more uninhibited physical manner than did other Greeks), reorganized the games from one-day contests in

track or wrestling to include chariot and horse races ("racing" in the modern sense). However, the competition between runners on foot always remained central to the games. Between 720 and 576, 46 of the 81 known Olympic winners were Spartans, but Athenian, Sicilian, and Italian Greeks as well as ones from elsewhere figure on the lists. After 472 the games lasted for five days, the boys' games (the "junior competitions") falling on the third day. Cities nobly rewarded the victors with expensive prizes, at Athens equaling several years' pay for a common worker, and pensions. They became heroes, they won political power and fame, and the games in some ways resembled beauty contests. Some victors even received divine statues after death.

All these games honored gods portrayed as pederastic from 600 B.C. The legendary *aition* (cause) of the games was a wrestling match between Heracles and Iolaus, which may be a parallel of the story of Jacob wrestling with the angel in Genesis 32:24–32—possible evidence for the origin of the contests in a northwest Semitic athletic tradition. Games were held by the Phrygians and by the Homeric heroes where they pulled each other down by the belt in wrestling—proving that they competed while clothed. Elsewhere men and boys competed in the nude and women were unequivocally barred from attendance, even as spectators. It was, however, a myth that Orisippus of Megara, a runner in the twentieth Olympiad in 720 B.C., accidentally lost his tunic and thus introduced nudity; it was imported from Crete ca. 600 B.C. Once an *erastes* (senior lover) rushed up to embrace his bloodied teenaged *eromenos* (beloved), who had emerged victor in the *pankrateia*, a sort of free-style boxing match and roughest of the five main competitions.

The Olympics were more prestigious than their competitors. The Isthmian Games, where wreaths of cedar leaves were the prize, held every four years at Corinth in honor of Poseidon, owed their

origin to a mythical founding by Sisyphus, king of Corinth, or alternatively by Theseus. The Pythian games honored Apollo at Delphi every eight years until the Amphyctionic Council reorganized them in 582 B.C., to be celebrated in the third year of each Olympiad, with crowns of bay leaves—later apples—as the award (with musical competitions still enjoying greater prestige than the equestrian and athletic contests modeled on the Olympic games, which were added). The Nemean games became pan-Hellenic in 573 B.C. and were eventually managed by Argos on the same lines as at Olympia, the prize being a crown of wild celery. Other contests included kissing matches held by the boys at Megara and endurance of flogging at the altar of Artemis Orthia in Sparta (in which some boys actually died), which became a tourist attraction in Roman times. Pindar's odes celebrated victors in the Olympic, Pythian, and Isthmian games.

Archaic tyrants competed avidly for prizes, usually in the expensive chariot races, which could be compared to modern trotting races, Dionysius and Agathon of Syracuse being among the victors.

Women's athletic contests were likely more widespread than indicated in the exclusively male sources that have survived. In cultic contests they raced on foot. At Olympia a women's festival honored Hera, paralleling the games for her husband Zeus, with victors receiving an olive crown. The male victors were awarded parts of the animal sacrificed. These may have sprung from races connected with marriage as in the myth of the swift Atalanta who would consent to marry only the man who could outrun her, or of King Oenomaus who forced suitors to race for the hand of his daughter, won by Pelops, beloved of Heracles and buried at Olympia. But in all sports, male or female, the Greeks competed most aggressively to win, not to overturn records, which with their poor means of timekeeping they could not measure as do modern referees. Nor did they compete to win for their team, as

teamwork was foreign to sports at the time and applied only to dance and to the military.

After triumphing under Theodosius, Christians insisted that the religious rites integral to the Olympic games be suspended in 393-94, though the games may have continued until the middle of the fifth century.

The Olympic games, now worldwide, were revived in 1896 at Athens. They bear the impress of modern athletic traditions: the mass physical training of the Turnverein in Germany and the Sokol in the Czech lands, and the aristocratic ideal of the sportsman and gentleman cultivated on the playing fields of the British public schools during the previous hundred years.

The Gay Games of the 1980s were denied use of the term Olympic by United States courts responding to a suit of the American Olympic Committee. Classical scholars remain reticent about the homoerotic aspects of the ancient games. Sansone's theory that athletics and theatre, which involved masks like those primitive hunters wore, and males taking female parts, arose exclusively from primitive sacrifice and self-enhancing rituals, can no more be sustained than the hypothesis of Indo-European initiatory pederasty.

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ONE, INC.

The oldest surviving homosexual organization in North America began in Los Angeles as a monthly magazine in

January 1953. Although formally independent of the **Mattachine Society**, most of the early staffers were members of that recently formed organization. In 1958 the magazine won a landmark legal victory when the United States Supreme Court overturned a decision by the postmaster of Los Angeles that made the periodical unmailable. This success opened the way for the present profusion of the gay and lesbian press.

In the course of time, ONE developed other activities. Responding to a need for public education, the group held small classes beginning in 1956, supplemented by the midwinter institutes which took place in January. A research facility began to take shape in the Baker Memorial Library. Early in the history of ONE it was realized that there was need for a new comprehensive bibliography of the whole interdisciplinary field of homosexual behavior. After many delays, this goal was finally achieved in the *Annotated Bibliography of Homosexuality* (2 vols., New York, 1976), which remains the largest work of its kind.

In 1965 the organization was split by a schism, leading to the secession of a number of members, who formed the Tangents group, later known as the Homosexual Information Center (Hollywood). Under the vigorous leadership of W. Dorr Legg, the original group successfully rebuilt itself, though *ONE Magazine* itself was a casualty of the dispute, publishing its last regular issues in 1968. The magazine was replaced for a time by *ONE Institute Quarterly of Homophile Studies* (1968-73), the first scholarly journal of its kind in North America.

In 1981 the state of California granted ONE, Inc. the right to operate as an accredited graduate school. A regular program of classes and student supervision was begun with the collaboration of a number of leading scholars. In due course several students earned the degree of Ph.D. in homophile studies. In spacious new quarters ONE Institute continues to host