

stepped in and called Lim and Lopez to Malacañang Palace to mediate the dispute. While homosexual establishments were not singled out, they were conspicuously included in the generalized attack on "vice" in Manila.

For years the town of Pagsanjan in the province of Laguna has been a favorite of both tourists who visit Pagsanjan Falls and foreign pedophiles who form liaisons with the many boys in that town who readily (and usually with the knowledge and approval of their parents and townspeople) make themselves available for money. In late February, 1988, a surprise raid on Pagsanjan was conducted by constabulary agents, police, and immigration officials, and 22 foreign pedophiles were arrested. The raiding team left Manila early in the morning, arrived in Pagsanjan at 7 A.M., entered the Pagsanjan Lodge and eight private houses without warning or warrants, finding those arrested sleeping with or in other compromising positions with pre-pubertal Filipino boys. Those arrested (from the United States, Germany, Belgium, Australia, the United Kingdom, Japan, the Netherlands, Spain, and Canada) were fined 1,000 pesos (\$50) each and deported. Four of them remained to contest their deportation on the grounds that they had done nothing illegal in view of the absence of an "age of consent" for males in Philippine criminal law.

These events are probably related directly or indirectly to the threat of AIDS, coupled with a new government characterized by a growing sense of xenophobia fed by unfavorable international publicity describing the Philippines as a sexual marketplace.

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## PHILO JUDAEUS (CA. 20 B.C.—CA. A.D. 45)

Jewish thinker and exegete. Philo belonged to a wealthy Hellenized family of Alexandria in Egypt. In 39 he took part in an embassy to Rome, described in his *Legation to Caius*; otherwise little is known of the outward circumstances of his life. Philo's fusion of Greek allegory and moralizing with biblical Judaism made his work appealing to Christians; significantly, his extensive writings—all in Attic Greek rather than in Hebrew—owe their survival to Christian copyists.

Philo discusses homosexuality in three passages of some length (*On Abraham*, 133-41; *The Special Laws*, III, 37-42; and *The Contemplative Life*, 59-63). These texts disclose a tripartite classification of male same-sex behavior, affording us a glimpse of social reality in a great Hellenistic-Roman city at the time of Christ. The three modes, which to some extent overlap, are those of (1) the latterday Greek adherents of *paiderasteia*, which changed political circumstances had shorn of its positive state-building character, making it an easy target for caricature by hostile observers such as Philo as mere love-sickness; (2) the ostentatious effeminates, whom Philo dubs "men-women"; and (3) the *galli*, or religious-ecstatic castrates. Although it is edged throughout with hostility, Philo's account showed that cosmopolitan Alexandria had a more varied panorama of homosexual lifestyles than did earlier communities, anticipating the variety of "scenes" of gay life in more recent times.

The larger significance of Philo, however, stems from his historical position at a pivotal junction of religious and ethical thought. Born into a wealthy and cultivated Jewish family in learned Alexandria, he benefited from a thorough education in the Greek classics. Having absorbed both the allegorical techniques of the literary critics of Homer and the ethical ideals of Middle Platonism, Philo re-

solved to write a series of apologies for Judaism as he knew it. He had scarcely any Hebrew or Aramaic and much of the tone and fabric of his work is strongly Greek, so that when later normative Judaism came to assume its classical form his writings were rejected by the Synagogue. Conversely, their very synthesis of the Judaic and Hellenic worlds made his texts appealing to Early Christian theologians and apologists. Through this adoption his ideas passed into the mainstream of medieval and early modern European thought.

Central to Philo's project is the notion that the Law of Moses is coterminous with the Law of Nature. On the Hellenic side, the elevation of nature as a universal norm of human conduct had for some centuries been a major preoccupation of the Platonic tradition. By reinterpreting the prohibitions of male homosexual conduct in Leviticus 18 and 20 as not simply the ordinances of a particular people—the followers of the god who had revealed his law to Moses on Mount Sinai—and functioning in fact to set them apart from other nations, but as a categorical imperative for all of mankind, Philo made the repression of homosexual behavior virtually a state duty. Thus an ideal of continence, which had been largely a matter of individual choice and the mark of an educated elite in Stoic philosophy, became a moral obligation for all. Following the Mosaic texts, Philo affirms that homosexual conduct among males deserves death, and interprets the legend of the destruction of Sodom as God's judgment upon the wicked. In this way he foreshadows the penal sanctions enacted by the Christian emperors of the fourth century, which were renewed by Justinian and many later authorities and embellished with allusions to the Cities of the Plain, whose destruction Philo attributed to homosexual vice.

Some other antihomosexual motifs found in Philo also echoed through the centuries. In his view, homosexual activity is so disgusting that it scarcely

bears mention, foreshadowing the later Christian view of "that horrible sin not to be named amongst Christians." Philo claimed that if homosexual conduct were to spread it would depopulate whole cities, even imperilling the very survival of the human race. Sodomy, in a view reiterated by bigoted jurists as late as the beginning of the twentieth century, is implicated in a plot to murder the human race. Last of all, Philo put into circulation two hostile metaphors that were to have a long life: the idea that homosexual conduct is equivalent to a farmer's sowing on stony ground; and the image of the sodomite as one who debases the sterling coin of nature. The latter notion is a cousin to the medieval identification of usury, lending at interest, with sodomy. Philo's blending of Judaic and Hellenic arguments thus supplied nascent Christianity with a sophisticated rationale for interdicting homosexual activity among its followers.

Although they were virtually contemporaries, Philo and the New Testament authors wrote independently of one another. Nonetheless, they reflect a similar stage in the development of antihomosexual beliefs derived from biblical Judaism and integrated into the syncretistic mind-set of the early Roman empire. These negative ideas were to play a major role in Early Christian and medieval homophobia.

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## PHILOSOPHY

From the Greek word meaning "love of wisdom or knowledge," the definition of philosophy has varied over the ages. It includes logic, metaphysics, epistemology, aesthetics, and ethics—and formerly comprised physics, cosmology,