

them by reason of its dependent and colonial status—in which case the trichotomy virtually collapses into a dichotomy. The notion was clearly suggested by the analogy with the Third Estate which at the end of the Old Regime was demanding its share of the political power previously monopolized by the clergy and the nobility.

The French philologist Georges Dumézil has argued that tripartition is an archetypal component of the original institutions and religious ideas of the **Indo-European** peoples, who think in terms of the three functions of sovereignty, power, and fecundity. However this may be, the examples cited support the view that formations in terms of threeness are characteristic of human institutions—or of the cultural interpretation of biological givens—but rarely of the biological world itself. Thus our bodies have either one organ (the heart, the nose) or two (eyes, kidneys, arms); never three. So the “third sex” was in the last analysis a social more than a biological reality.

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TIBULLUS, ALBIUS (50–17 B.C.)

Latin elegiac poet. Apart from his own writings, a poor anonymous biography and references in Horace and Ovid furnish the only data on Tibullus' life. In the tradition of poetic lovers that the Latins borrowed from the Greeks, he complained of poverty and failed to gain Maecenas' patronage. Only the first two of the four books ascribed to Tibullus are actually his. Book One celebrates impartially his love for his mistress Delia and for his boyfriend Marathus. Book Two contains poems to another mistress, Nemesis. Occasional pieces in the two books honor his patron Massalla. The third book contains six brief poems by Sulpicia and poems about her

that are perhaps by Tibullus himself. Quintilian termed Tibullus, who combined deceptive simplicity with refinement, the “most terse and elegant” of Latin elegists.

A frequent subject of Tibullus is the *puer delicatus*, the boy who, in the Hellenic tradition, would be young, handsome, and even girlish, that is to say, with none of the repellent coarseness of the adult male. But the Roman counterpart, or those of the **Hellenistic monarchies**, is cruel, unfaithful, and mercenary, closer to the Alexandrian or modern hustler or kept boy than to the classical *eromenos*. Marathus, Tibullus' love, conforms to type: endowed with beautiful hair and a fair complexion, somewhat femininely preoccupied with his physical appearance and the use of cosmetics. He torments his lovers, lies to them, and is unfaithful to them. At one point Tibullus considers terminating the unhappy affair with its psychologically sado-masochistic overtones. Yet Marathus himself, when he falls in love and is repaid in the same coin, is reduced to childish whining and tearful bewilderment. In all these respects Roman pederasty as depicted by Tibullus, like that of **Alexandria**, came nearer than did the Hellenic antecedents to certain modern unedifying variants of the homoerotic liaison.

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William A. Percy

TILDEN, WILLIAM T., II (1893–1953)

American tennis player. Also known as Big Bill and Gentleman Bill Tilden, he was voted the most outstanding athlete of the first half of the twentieth century by the National Sports Writers Association, ahead of such notables as Babe Ruth, Jack Dempsey, and Johnny

Weissmuller. He was the first American to win at Wimbledon and during the 1920s he remained undefeated in any major match for seven years. He revolutionized the game of tennis and some of his writing on the subject (*The Art of Tennis*) is still considered to be authoritative. Tilden was known as a theatrical tennis player and was very popular with spectators.

He had a great interest in the arts and wrote a novel, *Glory's Net*, many short stories, a silent film, *Hands of Hope*, and an autobiography, *My Story*. He had an intense interest in the theatre and made frequent unsuccessful attempts at acting, often producing his own shows, starring himself.

He was well known for living a lavish life, driving expensive cars, staying in elegant hotels and socializing with the rich and the famous—he was a good friend of Charlie Chaplin. He often traveled with an entourage of handsome teenaged male tennis protégés. When his homosexuality became better known, he was ostracized from the tennis world and was banned from the most prestigious tennis courts. Eventually, he was convicted of contributing to the delinquency of a minor and sent to jail in 1947. Although it was clear that the young man with whom he was caught having sex had no objection to the sexual relations, the court decided to make an example of the famous tennis player. He served six months of a one-year sentence. Tilden died of a heart attack, impoverished, in relative obscurity six years later.

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Brian Pronger

TOILET SEX

Most men who patronize public toilets view them as repellent places that are to be utilized and left as quickly as possible. Yet **urination** requires the taking out of the penis and lingering is sometimes

a legitimate aspect of answering the call of nature (or can be made to appear so), so that it is not surprising that sexual activities might occur there. A common pattern is for one man to stand for a time at a urinal and show his erect penis; another will then touch it, an implicit contract is accepted—usually wordlessly—and the sexual act is expeditiously completed. Others prefer the somewhat more private toilet stalls, though here it may be somewhat harder to lure others to join in the action. Some of the more commonly used places have the institution of the “watch queen,” who through a cough or some other clear signal will indicate the approaching presence of outsiders who may be offended.

The notion, found in some popular books on sex, that gay men are inveterate cruisers of toilets is an overstatement; many homosexuals report a pronounced distaste for undertaking any sexual activity in such places. In fact, Laud Humphreys' classic monograph showed that the overwhelming majority of the sexual customers of the Illinois toilet he studied were bisexuals leading outwardly “normal” heterosexual lives. Such men may be reluctant to frequent gay bars or saunas, but do not regard public toilets as gay-identified social space. No equivalent lesbian practice is known.

Toilets that are known for their sexual activities are described colloquially as “tea rooms.” In England the practice of visiting these establishments is termed “cottaging.” Some are found on university campuses, in train and bus stations, and at highway rest stops. Appropriate **graffiti** may signal the possibility of sexual activity, so that someone visiting during an off hour may be alerted to return. Such graffiti may also alert isolated homosexuals to the existence of others, previously unsuspected. Occasionally, overcrowding may cause legitimate complaints on the part of straight patrons, but often a single scandalized visitor will demand police action. Regrettably, many toilet visitors, some caught by enticement methods initi-