

permutations allowed the dramatist to explore for comic effect the confused emotions induced in other characters who are attracted to them. In less complete form the device spread into Spanish and Elizabethan drama, including Shakespeare's familiar *As You Like It*. At the end of these plays the sexual ambiguities are resolved, to the relief of the audience—or at least of the censor. Thus the effect of such dramas contrasts with that of the later novelistic Albertine complex where the device is not meant to be detected. In both cases, however, preservation—or apparent preservation—of normality is the aim.

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ALCIBIADE FANCIULLO A SCOLA, L'

According to the notation on the title page, this spirited dialogue in defense of pederasty ("Alcibiades the Schoolboy") was published anonymously at "Genevra [Geneva], 1652"—though it was probably actually printed in Venice. In 1862 a new limited edition of 250 copies appeared in Paris; it is almost as rare as the original. However, an Italian critical edition appeared in 1988 (Rome: Salerno).

The identity of the author long remained mysterious. The title page of the first edition bears the initials "D.P.A," which has been interpreted as "Divini Petri Aretini"—an unlikely attribution to Aretino. In 1850 Antonio Basseggio gave it, on stylistic grounds, to Ferrante Palavicino (1616-1644), a freethinker who was a member of the Accademia degli Incogniti in Venice. Finally, an article of 1888 by Achille Neri solved the puzzle. Neri included the text of a letter by Giovan Battista Loredan, founder of the Accademia degli Incogniti, which revealed that the author was Antonio Rocco (1586-1652), a "libertine" priest, Aristotelian philoso-

pher, and a member of the Academy. The initials on the title page could be resolved as "Di Padre Antonio." It is likely that Loredan, a noble Venetian, had a hand in the printing of the little volume.

While the obscenity of the story is quite explicit, it must be understood in the context of similar texts of the trend of **libertinism**, using the term in its original sense of a sceptical philosophical tendency. The colloquy is conventionally set in ancient Athens and the teacher is modeled on **Socrates**, as suggested also by the derivation of the literary form from the Platonic dialogue. Having conceived a unquenchable passion for his pupil, the instructor resolves to overcome his charge's every objection to consummation of the relationship. Through astute marshalling of argument, as well as rhetorical skill, the preceptor is successful, thus demonstrating also the value of education. The persuader uses examples from Greek mythology and culture, which had become familiar to many Italians through the **Renaissance** revival of classical antiquity. He rebuts counterarguments of later provenance, such as the **Sodom** and Gomorrah story. Anticipating the eighteenth century, he appropriates the argument from naturalness for his own ends, saying that **Nature** gave us our sexual organs for our pleasure; it is an insult to her to refuse to employ them for this evident purpose.

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Giovanni Dall'Orto

ALCIBIADES (CA. 450-404 B.C.)

Athenian general and statesman. Reared in the household of his guardian and uncle Pericles, he became the *erom-*

enos and later intimate friend of **Socrates**, who saved his life in battle. His brilliance enabled him in 420 to become leader of the extreme democratic faction, and his imperialistic designs led Athens into an alliance with Argos and other foes of **Sparta**, a policy largely discredited by the Spartan victory at Mantinea. He sponsored the plan for a Sicilian expedition to outflank Sparta, which ended after his recall in the capture of thousands of Athenians, most of whom died in the salt mines where they were confined, but soon after the fleet reached Sicily his enemies recalled him on the pretext of his complicity in the mutilation of the *Hermae*, the phallic pillars marking boundaries between lots of land. He escaped, however, to Sparta and became the adviser of the Spartan high command. Losing the confidence of the Spartans and accused of impregnating the wife of one of Sparta's two kings, he fled to Persia, then tried to win reinstatement at Athens by winning Persian support for the city and promoting an oligarchic revolution, but without success. Then being appointed commander by the Athenian fleet at Samos, he displayed his military skills for several years and won a brilliant victory at Cyzicus in 410, but reverses in battle and political intrigue at home led to his downfall, and he was finally murdered in Phrygia in 404.

Though an outstanding politician and military leader, Alcibiades compromised himself by the excesses of his sexual life, which was not confined to his own sex, but was uninhibitedly bisexual, as was typical of a member of the Athenian aristocracy. The Attic comedians scolded him for his adventures; **Aristophanes** wrote a play (now lost) entitled *Triphales* (the man with three phalli), in which Alcibiades' erotic exploits were satirized. In his youth, admired by the whole of Athens for his beauty, he bore on his coat of arms an Eros hurling a lightning bolt. Diogenes Laertius said of him that "when a young man, he separated men from their wives, and later, wives from their husbands,"

while the comedian Pherecrates declared that "Alcibiades, who once was no man, is now the man of all women." He gained a bad reputation for introducing luxurious practices into Athenian life, and even his dress was reproached for extravagance. He combined the ambitious political careerist and the bisexual dandy, a synthesis possible only in a society that tolerated homosexual expression and even a certain amount of heterosexual licence in its public figures. His physical beauty alone impressed his contemporaries enough to remain an inseparable part of his historical image.

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Warren Johansson

ALCOHOLISM

The linkage of alcoholism and homosexuality has produced a long and fascinating body of literature. Both share similar characteristics: they are stigmatized behaviors, are subject to legal and moral sanctions, have etiologies that are not completely understood, are often concealed from others, have inconsistent definitions, and are dealt with in a variety of conflicting ways. How homosexuality and alcoholism are perceived is typically a function of the theoretical position taken. The shifts from a more psychoanalytic model, to a learning theory approach, to a sociocultural viewpoint illustrate the varied attitudes toward these stigmatized behaviors by the dominant culture. Each school, however, seems to accept that the rate of alcoholism among homosexuals is significantly higher than in the rest of the population.

The Psychoanalytic Model. The earliest connections evolved from the school of **psychoanalysis** founded by **Sigmund Freud**. Emphasizing the idea of latent homosexuality as the etiology of