

coming down to a series of rhetorical exercises on harmless subjects, such as the death of a cat, baldness, and the like.

A final, unexpected offshoot of the genre appeared in the amusing satires of Giuseppe Giusti (1809–1850), who revived the spent Bernesque tradition, neglecting the erotic double meanings in favor of a patriotic commitment to Italian unification.

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✓ BÈZE, THÉODORE DE (1519–1605)

Leading Calvinist Reformer. Born in Vézelay in Burgundy he was the son of the Royal Bailiff, a member of a wealthy and powerful noble family. From the age of nine onward he was educated at Orléans and Bourges in the house of the German philologist Melchior Weimar, who indoctrinated the boy in the principles of Protestantism. In 1539 Bèze received a law degree from the University of Orléans, and at the same time fell in love with Marie de l'Etoile, but she died after a year and a half. Bèze settled in Paris, where he enjoyed the company of prominent and literary circles, while his literary talents unfolded at the expense of the career in law for which his father had destined him. After violent inner struggles he broke with his past and moved to Geneva, renouncing the Roman Church for Calvinism. For ten years he taught Greek in Lausanne and completed the metrical translation of the Psalms begun by Clément Marot that afterwards was

incorporated in the French Protestant liturgy; his polemic and theological writings converged with those of Calvin. In 1558 he became a preacher and professor of theology in Geneva, and thereafter was one of the intellectual champions of French Protestantism (his enemies called him "the Huguenot Pope") until his retirement at the end of the century.

Although twice married, Bèze was openly attacked and vilified for his supposed homosexual liaison with his friend Audebert, the evidence for which was an epigram in the collection of poems officially entitled *Poemata*, unofficially *Juvenilia* (first edition: Paris, 1548). Admired by many when they were published, the poems were strongly influenced by the classical authors with their pederastic interests and allusions, so that the evidence for Bèze's homosexuality is uncertain at best. What is certain is that the Catholic party joined in vilifying him after a writer named François Baudouin, who had changed sides several times and been nicknamed Ecebolius by Bèze himself, in 1564 denounced him as a vice-ridden *cinnaedus*. Two years later a Catholic theologian named Claude de Saintes, embroiled in a polemic with Bèze, gave vent to a personal attack in which Bèze's sodomitical union with Audebert is likened to his spiritual embrace of Calvin and Bèze himself is branded as unworthy of a holy office. In 1582 Jérôme Bolsec, a Catholic physician and theologian, further reproached Bèze in a pamphlet addressed to the magistrates of Geneva, saying that many scoundrels and lawbreakers had taken refuge there in the guise of adhering to the Reform, including felons apprehended in the crime of sodomy; that in Paris and Orléans Bèze had in his youth freely pursued sensual pleasures and debauchery of all kinds. The opponent added that a Latin poem had been composed in which Bèze is termed a pathic and an effeminate and lustful poet who became a teacher of sacred eloquence at the instigation of Satan. Others joined in the chorus

of abuse even after Bèze's death, while the Protestant party defended him as the victim of malicious misinterpretation on the part of his foes. Even from the standpoint of the twentieth century, the sources do not sustain the allegation that Bèze's friendship for Audebert amounted to a homosexual liaison. His life is more an emblem of the web of insult and countercharge that characterized the first century of the Reformation.

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Bibliographical control of published material on homosexuality encounters several problems. First, there is the inherent vastness of the subject itself: to paraphrase Goethe, the history of homosexual behavior is virtually coterminous with that of the human race. Accordingly, serious study must be cross-cultural, interdisciplinary, and transhistorical. Secondly, the taboo in which the theme has been enveloped means that until recently subject bibliographies often had no entry for it, or when they did would relegate it to some negative umbrella category, such as "perversion" or "sexual deviation." Even today the indexes and tables of contents of books often fail to mention the topic. Finally, the difficulty of establishing gay studies courses and programs in universities—blocked as they have been by tradition, inertia, and simple prejudice—has starved the field of money, personnel, and prestige. Standing against these hindrances

is the devotion of countless individual gay and lesbian scholars, who have not only amassed a vast amount of primary data, but sought to display them in works of reference.

Origins. Greek literature rejoices in extensive discussions of homosexuality, or to be more accurate of *paiderasteia*. [For modern listings of this accumulated heritage, see Félix Buffière, *Eros adolescent: la pédérastie dans la Grèce antique* (Paris, 1980), and Claude Courouve, *Tableau synoptique de références à l'amour masculin: auteurs grecs et latins* (Paris, 1986).] The Greeks themselves had no discipline of bibliography proper; however, for an anthology of passages on homosexuality, see Athenaeus (fl. ca. A.D. 200), *Deipnosophists*, Book 13.

The tradition of erudition that emerged in early modern Europe after the invention of printing saw some hesitant assemblage of references to homosexual behavior. These data are found scattered in Latin tomes in the fields of theology, law, medicine, and classical studies. In the eighteenth and nineteenth centuries some of this information was digested for more popular consumption in admittedly meager encyclopedia articles in the vernacular. It was these sources that had to be patiently combed by such pioneers of homosexual scholarship as Heinrich Hoessli and Karl Heinrich Ulrichs, John Addington Symonds, and Havelock Ellis.

The emergence of systematic bibliographical control had to await the birth of the first homosexual emancipation movement in Berlin in 1897. This movement firmly held that progress toward homosexual rights must go hand in hand with intellectual enlightenment. Accordingly, each year's production was noted in the annual volumes of the *Jahrbuch für sexuelle Zwischenstufen* (1899-1923); by the end of the first ten years of monitoring over 1000 new titles had been recorded. Although surveys were made of earlier literature, up to the time of the extinction of the movement by National Socialism in