

inappropriate procedures are likely to be subjected to vigorous criticism and subsequent corrective action—at least in democratic societies.

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## ETHNOLOGY

See Anthropology.

## ETHNOPHAULISM

This rare term (coined by Abraham Roback) serves as a useful designation for the chauvinistic practice of human groups to attribute the origin—or at least prevalence—of social failings to neighboring groups or peoples. Thus we speak of German measles, of taking French leave, and of going Dutch. In former times Italians blithely dubbed syphilis the *mal francese* (or *morbus gallicus*), while Frenchmen returned the compliment with their *mal florentin* (or *mal de Naples*).

In the case of homosexual behavior, ethnophaulism is not only a type of group slander, but it also reflects a curiosity to trace the custom to its purported source, in keeping with "popular diffusionism," which overlooks the possibility that such behavior patterns are human universals. Thus, in eighteenth-century England, when native homosexual behavior had been documented for centuries and when important innovations seem to have been occurring in the conceptualization of homosexual acts, the fashion continued to ascribe the custom to Italy.

Divided as they were into many competing city states, the Greeks were given to ascribing unusual sexual predilections to neighboring, but distinct Hellenic groups, as well as to foreigners. Ostensibly special proficiency in fellatio obtained among the inhabitants of the island of Lesbos (its association with female homosexuality became commonplace only in comparatively recent times) and the alien Phoenicians. At various times unusual fondness for pederasty was remarked in

Crete (Plato and others held that the institution began there), at Sparta, Chalcis, and the island of Siphnos. To become blatantly homosexual was sometimes called "taking ship for Messalia," after the ancient Greek colony on the site of modern Marseille, which perhaps acquired its renown through propinquity with the notoriously homosexual Celts. The Scythians, northern neighbors of the Greeks, were associated with a particular type of effeminacy. Among a basically tolerant people such as the Greeks, these ethnophaulic appellations have more the character of a bemused chiding than harsh reproof, much as we would say today "X is German and likes to work hard," or "Y's Scottish background makes him thrifty."

In the first century B.C. the Roman writer Cornelius Nepos seems to have been the first to describe pederasty simply as "Greek love." The Romans themselves were often charged with special devotion to the "posterior Venus" with various wordplays on the palindrome Roma = Amor.

In later times in Europe there were various expressions associating sodomy with Italy. In 1422 the Zurich *Rat- und Rechtbuch*, a legal text, designated the practice by the verb *florenzen*, suggesting that the city of Florence had developed a particular reputation in this regard. Pierre de Brantôme (ca. 1540–1614) described the fashion for lesbian liaisons in sixteenth-century France with the Italian phrase "donna con donna" (lady with lady). At the courts of Louis XII and XIV male homosexual proclivities were traced to Italy, as in the Sun King's sarcastic comment "La France devenue italienne!" In England Sir Edward Coke (1552–1634) thought that Lombard bankers had introduced sodomy in the late Middle Ages, while in the eighteenth century Italian opera was held to be a source of new infection. Ironically, Mussolini was later to reject a proposal to criminalize homosexuality in his country on the grounds that its practice was limited to rich foreign tourists. The rural

inhabitants of Albania, who until recently boasted a rich indigenous tradition of pederasty, nonetheless sometimes designated their custom as *madzūpi*, derived from *madzūp*, "Gypsy," implying that pederasty had been brought in from the outside by this wandering people.

Some French writers localized the customs in other zones of the Mediterranean littoral. French trade with Arab countries and the occupation of North Africa (beginning in 1830) are probably responsible for the popularity of such expressions as *mœurs levantines* and *mœurs arabes*. Just after the turn of the century, the Krupp and Eulenburg-von Moltke scandals contributed greatly to the popularity in a hostile France of the expression *vice allemand*, apparently reviving a notion current there in the time of Frederick II the Great in the second half of the eighteenth century. The temptation to hurl such charges becomes particularly great in wartime as seen in an absurd volume by Samuel Igra, *Germany's National Vice* (London, 1945), which even alleges that Hitler had been a male prostitute. A more general type of ethnophobia, found both in Communist and some Third World countries, claims that the Western industrial nations collectively are declining because of their tolerance of "unnatural vice." As a kind of silver lining, if only that, we may be grateful that the appearance of AIDS, whose spread has been connected both to Africa and the United States, has not led to any general international label of origin. While such hopes must be proffered with diffidence, perhaps some degree of reason is beginning to prevail in these matters.

See also Fascist Perversion.

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## ETIOLOGY

Etiology is the study of the factors that contribute to the occurrence of a disease or abnormal condition. As such the term has been employed in inquiries and speculations regarding the causes of homosexual behavior. In medicine the significance of etiology is that it is the necessary starting point for therapy and even more for prophylaxis, to which modern public health programs owe their chief successes in the eradication of disease.

*Historical Perspectives.* The application of the idea of etiology to same-sex behavior stems from several judgmental perspectives. The broad outlines of their reasoning are as follows. (1) If homosexuality is mere depravity—moral failure rooted in individual caprice and self-indulgence—then society is justified in ostracizing and punishing those who engage in it. Such measures would serve as a warning to others to amend their conduct, which they can do through an exercise of free will. (2) If, however, homosexuality is a psychological condition that has arisen independent of the conscious will of the individual, then therapeutic measures of one kind or another are called for. These must be imposed for the good of the individual and that of society. (3) Yet again, the homosexual may be simply manifesting an inborn and unmodifiable condition determined by hereditary or genetic factors; then society is well advised to leave him alone as neither punishment nor therapy will change his orientation.

*The Pathological Explanation.* For many centuries the first interpretation—the abuse of free will—was virtually the only one admitted in Christian Europe, and accordingly habitual sodomites were seen as criminals and outcasts for whom no punishment could be too severe. The matter fell in the realm of the criminal law and the role of the forensic physician was ancillary. Only in the nineteenth century, when the early homophile apologists had drawn the attention of psychiatrists such as Karl Westphal and Richard