Priapus

Bruno Cariou on October 30, 2018 by Elements of Racial Education

Still as a preliminary to the exposition on the symbolism and the cult of the goat from antiquity to the Renaissance, as capable of throwing even more light on the background of the mental and racial universe of dark forces and of Down's syndrome who, in time immemorial, chose this animal as one of their emblems and are in the process of definitively destroying the last vestiges of white peoples, we will present two Hircin gods, their origin, the expansion of their cult, their characters , their festivals, their representations in art, while striving to show the influence that, in new forms, their archetype still exerts and more than ever in the modern world. The first will be Priapus.

Priapus is a divinity of Asian origin, probably Mysian, judging by the Phrygian cap he wears in some of his early performances.

Neither Homer nor Hesiod mention this god and Strabo (xiii, 1) indicates “that he has only been among the gods since relatively modern times” and, proof that Priapus was still little known to the Hellenes at the time when the geographer, he tries to give them an idea of ​​his nature, by comparing him to Tykhon, Konisalos and Orthanes, three fertility deities, similar to satyrs and represented with an erect member.

The first mention of Priapus is found in the Orphic Hymn to Protogonos (1).

In Orphic theogony, Time (Kronos) and Necessity (Ananke) produced an egg from inert matter (Chaos). From this egg, which Kronos broke with its horns (2), emerged a being of a double nature, both passive and active, female and male (3). “For a long time,” says the poet of Rhapsodies, “Protogonos was not contemplated by the eyes of anyone; he was only seen during the Sacred Night ”(4). “When the god was born, the upper part of the cosmic egg became the sky; the lower part became the earth. Phanes reigned over the universe. He was the sun of the intelligible world; he created the sun of the natural world, then the moon ”. Protogonos is therefore the principle of generation. He is the one who creates eternally (5).

Protogonos ("Firstborn") has many epithets, or aspects: Eros, Phanès ("the Appeared"), Euboulos / Eubouleus, Métis, Bromios ("the noisy"), Eriképaios ("god of Ericibba", or Eridu, city of lower Mesopotamia) (6) and Priapus, who, in the Orphic hymns, is himself identified with the Sun, Zeus, Phanes and Bacchus.

As Eriképaios, Protogonos is qualified as "female and all powerful father" ( fr. Orph . 81) (7) or "woman and progenitor and all powerful god" (8), He unites not only the characters of both sexes, but all opposites and that is why he is called both "the Father of the Night" and "the Lucid", "the Splendid". He is the "father and son of the gods" (9), the alpha and the omega. It is everything.

The Orphic cosmogony, in accordance with the primitive myths, which “are based on cosmological and theocosmogonic ideas (…) on the formation of the world according to the Eastern genius” (10), does not give Eros Venus as mother. According to the poems attributed to Orpheus, Eros is the son of Kronos and the father of Night; he is immortal; mortals call him Phanes, because he was the first to appear in the light (11). He is “the means, by which this Generating Being (Protogonos), begot everything (…) he was the Spirit, the Breath of the summer Heaven, of the Sea, of the Earth, of all Mortal Beings. He had engendered everything, he gave life to plants, he ruled in Tartarus, and over the Sea; finally, his power was extended to the homes of all beings. Hence it came that his name marked the Power & that he expressed the Lord.Just as we give the two Sexes to the Generating Being, we also give them to Love ”(12). “Love, being regarded as the means of any Generation, having been employed by the Principle which operated them, we gave it the same attributes as in the Sun” (14), or, Harcanville should have said rather, we gave the sun the same attributes as in Eros, because the author adds that, Eros being represented in the form of a dove, “(the) wings of this bird, which have become those of Love, were therefore given to the Sun's Disc ”(15), thus forming the symbol of the winged disc. Protogonos is provided with golden wings, which, by their flapping, "[carry] him everywhere in the world" (16). These symbolize his life-giving power. Onomacrite (57, 5, 4) calls her "goddess". The androgyne,as contradictory and curious as it may appear to those who ignore that the theme of androgyny comes from the cults of the mother goddess, was in fact commonly called "goddess" (16bis).

As Eubouleus / Euboulos, he is identified with Pluto (17), who, in the Orphic hymn to Dionysus, is presented as the fruit of the union of Zeus and Persephone, both immortal and dying god and is reborn (18), while, in hymn 42, he is Dionysus "the ineffable sovereign Misé" (19). In worship, he was associated with Zeus and venerated as Zeus-Euboulos in Naxos, together with Demeter and Kore (20).

Phanes, originally, was only an epithet of Dionysus (21). According to the Egyptians, he was the same deity as Osiris (22). He was named so, as previously indicated, "because he appeared first to the light." In antiquity, the name "Phanès" was linked to light and, sometimes, to the verb " phaino”, Which in its active sense means“ to show, reveal ”and, in its passive sense,“ to appear ”(23). According to Macrobe, Orpheus called him "Sun". Like the sun, it has wings and drives a chariot (24). Invisible to the naked eye, it is nonetheless the source of light. It is “the first ray which springs from chaos to surround it with its radiance. It is the first spark that shone in space (…); from this luminous point came the order and disposition of the universe ”(25). In the Orphic mysteries, Phanes presided over the generating power and a phallus was represented along the thighs (26). In a very interesting way, he was also represented carrying a phallus in the opposite direction (27). He is identified with Eros and Métis, principle of practical intelligence. Demiurge, he is said to have all ages simultaneously,to emphasize that he is subject to time: he is both adult and child (28).

Hermaphrodite, Protogonos is represented, sometimes with two bearded heads, a bull at his feet (29), sometimes, it seems, with four pairs of eyes, four heads (one of a lion, one of a serpent, one of a bull and a ram) and four pairs of horns (30). By analogy, the horns, sometimes associated with the head of a bull and the generating organs of this animal, or those of the goat, became the symbol of power among certain peoples, including the Thracians (31). In addition, Protogonos is endowed with two pairs of sex organs - unless it is a vagina, since he can copulate with himself and have children of his own -, which are located near her anus (32). He thus procreates the gods, first the Night, who is at the same time his mother, his wife and his wife (33), with whom he produces Ouranos and Gaia,who in turn engender the Titanides and the Titans, among whom Kronos and Rhea become the parents of Zeus (34). He uses his mind to create the sun, the moon, the stars and generate the race of men. He is the first king of the universe. To govern it, he made a scepter, which he then passed on to his daughter, Night; Ouranos succeeded him, before Saturn, his son, usurps his power and Kronos, son of Saturn, usurps him in turn. One of the dogmas of the Orphics, which they only revealed to the initiated, was that Bacchus-sun, in the form of Phanes, would overthrow all the other gods as these had successively overthrown one another (35).the stars and beget the race of men. He is the first king of the universe. To govern it, he made a scepter, which he then passed on to his daughter, Night; Ouranos succeeded him, before Saturn, his son, usurps his power and Kronos, son of Saturn, usurps him in turn. One of the dogmas of the Orphics, which they only revealed to the initiated, was that Bacchus-sun, in the form of Phanes, would overthrow all the other gods as these had successively overthrown one another (35).the stars and beget the race of men. He is the first king of the universe. To govern it, he made a scepter, which he then passed on to his daughter, Night; Ouranos succeeded him, before Saturn, his son, usurps his power and Kronos, son of Saturn, usurps him in turn. One of the dogmas of the Orphics, which they only revealed to the initiated, was that Bacchus-sun, in the form of Phanes, would overthrow all the other gods as these had successively overthrown one another (35).that they only revealed to the initiated, was that Bacchus-sun, in the form of Phanes, would overthrow all the other gods as these had successively overthrown one another (35).that they only revealed to the initiated, was that Bacchus-sun, in the form of Phanes, would overthrow all the other gods as these had successively overthrown one another (35).

As Priapus, Protogonos, in the hymn dedicated to him, is called "master" and "the dazzling one who sees all", "the saving and regenerating god". He is identified with Phanes, Dionysos and the sun.

May the reader be reassured, if he does not have the impression that the attributes, functions and titles of the protean Protogonos no longer hold any secrets for him: a hymn is dedicated by the Orphics to the Night, but, in in fact, the whole of Orphic literature is a hymn to obscurity. It is with good reason that the Orphic cosmogony has been judged "incoherent", because it "juxtaposes very diverse, even contradictory conceptions. It floats between traditional or exotic mythology, allegorism and symbolism, between vulgar polytheism, monotheism, and pantheism ”(36). This hesitation also comes from the strong tendency of Orphism to identify the divinities with one another, to give to this or that deity the name of this or that other deity on the occasion of such or such event (for example,Rhea receives the name of Demeter, when she gives birth to Zeus), to rename a deity when she is reborn, etc. (37), as part of a re-elaboration and a general reinterpretation of Greek myths from the point of view of the Semitic mind. In particular, Orphism introduced into Greek mythology the oriental idea that the universe had been formed from an egg; the idea, just as oriental, that the Night, which, for Hesiod, had only a secondary importance, was one of the great primitive divinities, the "mother of the gods"; the conception, foreign to the Hellenes, of the painful passion of a god and that, which was just as foreign to the Hellenes, of the action of time and of the inflexibility of the laws which govern nature and living beings, of the invincible force of na Necessity (38). Orphism,as we will show in a future study, was, of all the philosophical sects of ancient Greece, among the most subversive, the most corrupting.

The later myths relating to Priapus have a much less explicitly metaphysical and pantheistic content than the Orphic Hymn to Protogonos.

His birth is uncertain. According to some (Pausanias ix, 31, 2; Diodorus of Sicily, iv. 6; Tibullus, I, 4; Schol. Ad Apollo. Rhod. I. 932), he descended from Dionysos and Aphrodite; according to others (Strabo, VIII, p. 587), from Dionysus and the nymph Naias or (Schol. ad Theocrit., 1.21) from the nymph Kyone; according to others still (Tzetz ad Lyc., 831), Adonis and Aphrodite or (Hygin, Fab ., 160) of Hermes, or still (Suidas sv Priapos) of Zeus and Aphtodite. Finally, Macrobe ( Sat , vi, 5) makes him descend from a father with long ears, Pan or Satyr.

To summarize these various myths, we will say that Aphrodite, wife of Dionysus, had yielded to his embraces, but that, during the god's expedition to India, she had made him infidelities with Adonis. On the return of Dionysus from India, she went to welcome him, but was soon to leave him again, to go to Lampsaque, in Hellespont, in Asia Minor, where she gave birth to the god's child. Hera, dissatisfied with her conduct, “visited her; and, under the pretext of helping her, she employed, in touching her stomach, a secret charm which caused her to give birth to a deformed child, and whose sign of virility was of gigantic proportion. Aphrodite, angry at having given birth to a monstrous child, abandoned her, and had him brought up, far from her, in Lampsaque ”(39), by shepherds. Became an adult,Priapus began to woo the women of this city “and his deformity did not displease them; but the husbands, jealous, drove him out shamefully. They were soon punished for this violence: a cruel disease attacked them in the very place where the god presides. In this unfortunate extremity, the oracle of Dodona was consulted: according to his opinion, Priapus was honorably recalled; and the poor husbands were compelled to erect altars and to worship him ”(40). Thus would have been instituted the cult of the phallus in Attica. From the Phocaean colony of Lampsaque it was propagated, probably by sailors, first in the islands of the Aegean Sea, then in mainland Greece. We know little about the way in which his worship was practiced; just do we know that, during priapeia,festivals that took place in his honor in August, he was offered, in addition to donkeys, the first fruits of the gardens, vineyards and fields (Anthol, Palat, vi, 102), milk, wine, honey and cakes ; and sinners, fish and lobsters as well as fishing utensils (41). These offerings corresponded to the attributes of the god, which we will examine below.

From the genealogies of Priapus which were mentioned above, it is easy to know with which other deities he has relations. The god with whom he is most closely associated is Dionysus. Priapus is the companion of Dionysus and, especially in Orphic theogony, they often got confused. Both are country divinities. Both are crowned with ivy or vines, hold in one hand the thyrsus, divinatory and phallic plant (42), in the other a drinking vessel. Originally, Priapus would only have been a nickname of Dionysus, so much so that, in Lampsaque, Dionysus was worshiped under the name of Priapus. According to Diodorus Siculus (I, 3), the custom was preserved "to render some honors to Priapus in the sacred mysteries of other gods, including those of Dionysus".His character as an ithyphallic divinity brought him very close to Hermes, whose cult, as we shall see below, was in many ways phallic. Priapus was considered as the promoter of the fertility of vegetation and of all animals linked to agricultural life and as such he was revered as the protector of flocks of sheep and goats, bees, vines, all garden produce and even, an important detail that should be kept in mind, fishing (Pausanias ix, 31, § 2, Virgil,of the vine, of all the products of the garden and even, an important detail that must be kept in mind, of the peach (Pausanias ix, 31, § 2, Virgil,of the vine, of all the products of the garden and even, an important detail that must be kept in mind, of the peach (Pausanias ix, 31, § 2, Virgil,Ecl. , vii, 33, Georg. , iv, 110): Hermes too was a bucolic god and a protective divinity of flocks and their shepherds (43), while Dionysos is the one who discovered the vine, learned to cultivate it and to invent the making of wine. A link was also established between Priapus and Hermaphrodite, first by Mnaséas de Patara (2nd century BC), then by Diodorus (I, 3): “It is said that the origin of Hermaphrodite, son of Mercury and of Venus, is almost entirely similar to that of Priapus. He was called Hermaphrodite by a name made up of that of his father and that of his mother ”. Finally and we will come back to it also, Attic legends, which Strabo must have known, link Priapus to sensual and licentious beings such as Konisalos, Orthanes and Tykhon (Aristoph.,Lily , 982; Comp. Diod, iv, 6).

Personification of the idea of ​​generating power in the animal and plant kingdoms, Priapus was systematically represented in an ithyphallic form, the phallus being regarded as the symbol of generation. He was as beautiful in art as he was ugly in the rustic idols bearing his likeness. The first type appears on certain coins of Lampsaque as well as on bronze statuettes and many terracotta: "Generally bearded, crowned with ivy like Dionysus, he holds in one hand the thyrsus, in the other a drinking vessel with which he makes a libation. His costume consists of a long garment, raised in front like an apron, often filled with fruit, which reveals a phallus (44). »Many figures of Priapus have,possibly by reference to those with which Protogonos is provided in the description which is made of this god in the passage from the Orphic Hymn cited above, wings as well as, for some, thighs and legs of a lion and, for some others, rooster legs and even the crest of this fowl (45) - the lion and the rooster are solar symbols. It should be noted that, from a certain period, Priapus, like Dionysus, was rejuvenated by artists. “The beard disappears, the body shapes become more graceful. He is always dressed in a long robe, rolled up in front, containing in its folds fruits and flowers, and revealing his distinctive sign. Beside these flowers and these fruits, we see small Eros appear which sometimes appear at the feet of the god whose garment they indiscreetly lift.Sometimes also, this garment falls to the feet, but the artists always take care to accuse by folds the presence of the phallus ”. In any case, even in the many temples which were erected to him, he was "[represented) in a state of energy and lust, so that [he appeared] to imitate the lascivious nature of the goat" (Diodorus, I, 2 ). In front of temples, near tombs, outside houses, in gymnasiums,in gyms,in gyms,palestrae , libraries, porticoes and public places, on coasts and in ports, on roadsides and, more particularly, at crossroads, Priapus was represented by images carved more or less roughly in fig wood, poplar or oak. Endowed with a huge erect phallus, they had horns, sometimes ears, and always goat thighs, legs and feet (46). The hermae "were [...] an imitation of figures with a disproportionate phallus, which the women of Egypt carried in procession during the feasts of Osiris, and which were kept in the temple of Hierapolis, in Syria" (47 ). These statues of Priapus were called hermaebecause they united both the characteristics of Priapus and those of Hermes in many respects. Let us recall that certain genealogies give Hermes as the father of Priapus, or his grandfather by the half-goat, half-man god known under the name of Pan. All three were depicted with horns and a goatee goatee. But there is more: "The Hermes of Pélasges, god of generation and fertility (Herodotus, II, 51), was probably the substitute of the Great Goddess" (48) and as such the tutelary deity of the demos . The phallus "wanted to be a warning to the enemies of democracy" (49).

In 415 BC, on the eve of an expedition by the Athenian fleet to conquer Sicily, the Athenians discovered, in dismay, that, according to Thucydides, somehermae were partially mutilated and, according to Plutarch (Alcibiades, 18) “all the statues of Mercury” were “in the face” and interpret this attack as a bad omen. The expedition ended in a disaster, which was directly at the origin of the revolution of the Four Hundred and the consequent establishment of an oligarchic power in 411. In fact, still according to Thucydides, the hermocopides, who “( had assumed) great importance in public opinion (…) [had appeared (…) to support a plot aimed at making a revolution and overthrowing democracy ”(50), Democracy and the phallic cult appear to be intimately linked to each other. other, under the sign of the mother goddess and therefore of matriarchy. Certainly, unlike the populace of modern democracies, only members of the demosenjoyed full political rights and they formed a small number, but this number "was large enough that it was impossible to get out of it a fixed regime, a regular order; because, how to conceive a sovereign body politic of itself, at the same time its master and its subject? The demos, although composed of men, were thus essentially feminine (51).

Of the three principles - emblem of the demiurge and of light and, on a lower level, the divinity of fertility and, on an even lower level, a prudent, beneficent, protector, dispenser of all goodness god, which Priapus embodied for the Orphics, Hellenic Greece apparently retained only the last. Priapus was considered there as the protector of shepherds, flocks, livestock in general, the "guardian of gardens and vineyards", the guarantor of the fertility of these and the fertility of these. To tell the truth, he kept another, which, if it does not appear in the Orphic hymns, seems to have expressed itself fully in the mysterious cults: obscenity, which, in its ritual form, is one of the main characteristic of Dionysianism and, deritualized, transmuted into pornography.The fertility rituals were accompanied by orgies among the exotic peoples who venerated the mother goddess and everything seems to indicate that the same was true in the mystery cults, in which Priapus, according to the testimony that we have quoted above of Diodorus, was systematically honored. However, Orphism had a considerable influence on the mysteries, to such an extent that Orpheus is considered as the founder of all the mysterious cults (52).to such an extent that Orpheus is considered the founder of all mysterious cults (52).to such an extent that Orpheus is considered the founder of all mysterious cults (52).

The following myth illustrates the strong venereal content of the figure of Priapus: one day Priapus had an argument with the donkey of Silenus, which Bacchus rode during his trip to India. Priapus claimed to have been better endowed by nature than the donkey. The donkey demonstrated to him that he was wrong and Priapus, furious at this humiliation, killed him ("et victum ab eo interfectum") (Hygin, Astronomie , 1). The donkey is still the antagonist of Priapus in a myth told both by Ovid ( Metamorphoses , 14; Fastes, 6) and Lactantius ( Div. Institut., 1, 21): one day, Priapus met a nymph lying on the grass, plunged into a deep sleep. He was about to rape her, when a donkey woke up the goddess with its braying, who thus escaped the pursuit of the lascivious god. The sacrifice of a donkey, it is said, was part of his worship from that time on.

No more in Rome than in Hellenic Greece, therefore, Priapus, unlike the ithyphallic deities in Eastern religions, was worshiped as "regenerator of the whole of nature, this god savior of the world, whose presence ensured the conservation and the propagation of all living or plant beings ”(52bis).

According to Clement of Alexandria, "(these were Coryhantes (priests consecrated to Cybele) who, as Heraclitus says, brought the cult of Phallus and Bacchus to Italy. These Coryhantes, also called Cabires, announced to the people the death of the gods Cabires. They were guilty of two fratricides, when they removed the cist (or sacred basket) in which the Phallus of Bacchus was placed. They transported it to Etruria, where they promoted this beautiful merchandise; and as they were driven out of their country, they made their home among the Etruscan people, preached their venerable doctrine, and recommended these peoples to worship the Phallus and the sacred basket. ”(53) The Etruscans, among whom the worship of Priapus seems to have aimed at the defloration of virgins before marriage,soon communicated this new institution and some of the ceremonies and religious practices associated with it to the Romans. However, the Romans changed it, greatly reducing its wildness. Irritated that the Sabine women they had removed remain sterile, they had gone to invoke Juno in the sacred forest of Mount Esquiline and had received there this oracle: "Let the women of Italy be impregnated by a goat (54). Faced with the Romans' refusal to adopt a similar practice, the Etruscan diviner who had rendered the oracle softened it, by proposing that the sterile Romans have their backs or stomachs struck with goatskin thongs; and this is precisely what was done in lupercalia.However, the Romans changed it, greatly reducing its wildness. Irritated that the Sabine women they had kidnapped remain sterile, they went to invoke Juno in the sacred forest of Mount Esquiline and there received this oracle: "May the women of Italy be impregnated by a goat (54). Faced with the Romans' refusal to adopt a similar practice, the Etruscan diviner who had rendered the oracle softened it, by proposing that the sterile Romans have their backs or stomachs hit with goatskin thongs; and this is precisely what was done in lupercalia.However, the Romans changed it, greatly diminishing its wildness. Irritated that the Sabine women they had removed remain sterile, they had gone to invoke Juno in the sacred forest of Mount Esquiline and had received there this oracle: "Let the women of Italy be impregnated by a goat (54). Faced with the Romans' refusal to adopt a similar practice, the Etruscan diviner who had rendered the oracle softened it, by proposing that the sterile Romans have their backs or stomachs hit with goatskin thongs; and this is precisely what was done in lupercalia.they had gone to invoke Juno in the sacred forest of Mount Esquiline and had received there this oracle: "May the women of Italy be impregnated by a goat (54). Faced with the Romans' refusal to adopt a similar practice, the Etruscan diviner who had rendered the oracle softened it, by proposing that the sterile Romans have their backs or stomachs struck with goatskin thongs; and this is precisely what was done in lupercalia.they had gone to invoke Juno in the sacred forest of Mount Esquiline and had received there this oracle: "May the women of Italy be impregnated by a goat (54). Faced with the Romans' refusal to adopt a similar practice, the Etruscan diviner who had rendered the oracle softened it, by proposing that the sterile Romans have their backs or stomachs hit with goatskin thongs; and this is precisely what was done in lupercalia.

The Romans generally designated Bacchus under the name of Liber, or Pater liber, just as they often gave to Venus the name of Liberta, name which came to him from the license which reigned in its festivals, the liberalia. “The isolated Phallus was, among the Romans, called Mutinus or Tutinus. When he adhered to Hermès or Termes, he was called Priape. In either form, this sacred object, or this divinity, was considered to preside over the fertility of women, the vigor of spouses, and as capable of. to turn aside the charms harmful to the act of marriage, to the pregnancy of wives ”(55). “He was believed to be strong enough to put entire armies to flight through sudden terror and panic; it was said, for example, that he had driven Annibal's army from the Road.He was considered particularly effective against bad spells and the magical effect of envy and jealousy. This is why the colossal member of Tutunus was placed in the courtyard and even on the hearth of the dwellings ”(56) and, when she entered her husband's house, the young bride had to sit on what Augustine calls the "inmanissimum et tupissimum fascinum" of Mutunus, according to some to ensure its fertility, according to others because of its apotropaic virtues (57). Of course, there is a third possibility, which is not contradictory with the others. “Even the Vestals were obliged to venerate this god, since he was counted among the number of protectors of Rome; his virile member was attached to the chariot of the triumphant; we needed it for the protection of small children,and the veiled matrons used to offer sacrifices to him in his temple in Rome ”(58).

Considered as an amulet, as a portable fetish, the phallus received the name of fascinum , represented either by sculptures in the round of different materials, or on medals. These fascina could present a single phallus, a double phallus ( diphallus ) or a triple phallus ( triphallus). The Priapes offered a great deal of variety in their form. “Some were represented in Terms, which had only the human head and the Phallus; others had half the human body, without arms, or with arms; usually loaded with the attributes of this divinity, attributes all relating to agriculture. There are a few examples of Priapus, represented under the entire figure of a man; they are rare. Sometimes the simulacrum of this god was shown holding in hand a sickle or a long scythe (…). To characterize the abundance of which it was believed in part the author, to ward off the sterility of which he was the preservative, Priapus was often shown carrying under his right arm a long cornucopia, the broad or greenery of which offered an assembly of flowers and fruits, productions and attributes of gardens, to which,especially among the Romans, this divinity presided especially. Sometimes also a long pole rose from behind and above his head ”(59).

The idol was sometimes placed, besides, as we have just seen, in the courtyard of the houses and on the hearth, on the roads as a route marker supposed to protect travelers from accidents and then Priapus was confused with Mercury and the god Term; however, his special domain was vineyards, orchards and especially gardens; beware of those who enter, uninvited, into the planted grounds which were under the care of a Hermae, who armed "with a sickle that he carries in his left hand to serve as a scarecrow for birds, while his right arm threatens the marauders" (60), who accompanied "by a sickle for harvesting, a club to ward off thieves, or a rod to scare birds "(61), which is equipped with" a rod, to hunt birds, or (with) a kind of sickle in the hand "(62) , which with a "stick", "which (to him) was given ... in the right hand, to drive out thieves, (and which) was a wooden scythe" (63). Either way, signs warned them that Priapus would rape them - "vaginally, anally, or orally" - if they damaged the cultures in any way (64). In art, it was not uncommon for nothing to grow in these gardens, vegetable gardens and orchards.Priapism is a medical condition (65).

No image was as frequent in Rome as that of Priapus (66). It was found, like that of Venus and that of Cupid, even on the tombs (67). "His lascivious outfit made him one of the favorite characters of the popular scene" (68). From the end of the res publicaat the beginning of the Empire, his iconography remained in relation with Dionysos (69). Scythe, stick, sickle or wand, the representations and priapic objects exhibited in the collections of antiquities museums after having been "(picked up), in the gynaeceum of Pompeian ladies and in ill-famed houses" and which were "once designed to flatter the passions ”(70) do more than suggest that what preoccupied the Romans in this regard was less the objects that Priapus held in his hands, or even moreover his hands, than the part of his anatomy which particularly distinguished him. . The Belgian scholar Dognée (18 ..? - 19 ..?) Expresses the opinion, today shared by a good number of historians and other specialists of antiquity, that “a large number of (these) representations once displayed in public and today qualified as licentious,had nothing of this character in antiquity ”(70bis). On the contrary, Dulaure argues more boldly that, "the more indecent the priapic representations, the more the ancients believed themselves to be agreeable to the divinity" (71). They undoubtedly made themselves agreeable to the "Pompeiians", but also to the "Pompeiians", if we are to believe the priapeia. Dated from the 1st century AD and attributed to various Latin authors, including Virgil and Ovid, these obscene epigrammatic poems were composed to be affixed to the statues of the god (72). Priapus boasts there of the size of his "characteristic feature" and of his virility, while threatening with reprisals of a sexual nature, such as sodomy and irrumation, those who would break into the gardens of which he has. the guard ; violation called violation like blood blood,so much so that, according toPriapeia , lxiv and Priapeia , lxxxviii, Priapus threats remained without effect against homosexuals.

The feasts celebrated in honor of Priapus were also called priapeas; comparable to the Egyptian festivals in honor of Osiris (Pamyllies) and to the festivals in honor of Dionysos (Phallophories) in Greece, they seem to have had women as ministers of the worship which was rendered to the god there. On one of the ancient bas-reliefs which offer a description of it we can see “one of them (watering) the characteristic feature of Priapus, while others bring as offerings baskets full of fruit and vases filled with wine. There are groups of dancers and musicians, among which we can distinguish one waving the Egyptian sistrum. Here is a bacchante, carrying a child on her shoulders. Further on, four priestesses are busy sacrificing a donkey, a victim consecrated to Priapus “(73). Nevertheless,most of his worshipers were not "libertines and prostitutes". During the liberalia, “this simulacrum was religiously carried on a magnificent chariot which arrived in the middle of the public square. We saw the most venerable mother of a family coming to place a wreath of flowers on this obscene figure: that the Roman ladies would fetch her in procession from her chapel, and transport her to the temple of Venus-Erycine, and that they placed them - even this simulacrum of virility in the womb of Venus; that these same ladies, and especially the newlyweds, came, to deflect the evil spells, to step over and sit down naked on this colossal figure ”(74).“This simulacrum was religiously carried on a magnificent chariot which arrived in the middle of the public square. We saw the most venerable mother of a family coming to place a wreath of flowers on this obscene figure: that the Roman ladies would fetch her in procession in her chapel, and transport her to the temple of Venus-Erycine, and that they placed them - even this simulacrum of virility in the womb of Venus; that these same ladies, and especially the newlyweds, came, to deflect the evil spells, to step over and sit down naked on this colossal figure ”(74).“This simulacrum was religiously carried on a magnificent chariot which arrived in the middle of the public square. We saw the most venerable mother of a family coming to place a wreath of flowers on this obscene figure: that the Roman ladies would fetch her in procession from her chapel, and transport her to the temple of Venus-Erycine, and that they placed them - even this simulacrum of virility in the womb of Venus; that these same ladies, and especially the newlyweds, came, to deflect the evil spells, to step over and sit down naked on this colossal figure ”(74).and that they themselves placed this simulacrum of virility in the bosom of Venus; that these same ladies, and especially the newlyweds, came, to deflect the evil spells, to step over and sit down naked on this colossal figure ”(74).and that they themselves placed this simulacrum of virility in the bosom of Venus; that these same ladies, and especially the newlyweds, came, to deflect the evil spells, to step over and sit down naked on this colossal figure ”(74).

In the last centuries of Roman civilization, the gods had become objects of ridicule. They suffered the sarcasm of the poets and the contempt of the Christians, who distinguished themselves in discrediting them because of the license and the rudeness they manifested in the mythological accounts, accounts of which it should be remembered that they had been composed for a long time. previously, by poets. Priape ​​flanked it more than any other (75). Christianity tried to pass off the deities of paganism as demons, with one exception: Pan. Priapus was the first target of the false prudishness of the Fathers of the Church, because, although he represented the same principle as Pan, there was something too conspicuous about his virility; of the temples of pagan divinities his own were the first to be closed (76).

Priapus didn't make everyone laugh, however. In Justin the Gnostic, to whom the Book of Baruch is attributed, “overflowing sexuality (…) (conveys) explicitly cosmic concepts”, which can be considered as extensions of the Orphic conception of the god; the Stoic Berber rhetorician and philosopher Cornutus (77) (1st century AD) identifies Eros, Atlas, Pan, Agathos Daimôn and Priapus, calls him "the craftsman, the savior" (78) and "even specifies that this hypersexed god could have been an allegorical sign describing the nature of the universe ”(79). In an inscription from the colony of Apulum in Dacia and dated 235 AD, Priapus is referred to as “Pantheos”; in another, originating in Tivoli and dated at the end of the 1st or 2nd century AD,as “creator of the world or… Nature in person and Pan” (80). Gnosticism having lasted, in a thousand forms, until our days, there is a priori no reason why the cosmico-sexual conception of Priapus did not cross the centuries and is not always assumed in some of his currents. current.

As for the vulgar, he always recognized in Priapus the magical virtues of protection and therefore continued to place statues of them in the fields and gardens and to wear phallic figurines and amulets, so that his cult was maintained in countries where , after Rome had established its institutions there and the Roman armies had spread there the various oriental cults which had prospered in Italy under the empire, Christianity was established; it will endure there, either in its pagan forms, which seem to have retained their orgiastic character, or in forms and names which belong to the Christian religion.

A large number of plastic representations and priapic monuments were found in particular in the Gauls: “… altars (…) were dedicated to him, gardens and fields entrusted to his care, and the phallus, or male organ represented by various forms as a protective power against bad influences. As a result of this idea, the well-known model was carved on the walls of public monuments, placed in the visible places in the interior of the houses, used as adornment by the women, suspended like amulet on the neck of the children. The most extravagant erotic scenes covered the metal, earthen and glass vases, undoubtedly intended for feasts and uses having more or less connection with the cult of the principle of fertility ”(81).

The phallic cult seems to have been particularly lively in the south of France (When, in 1585, the Huguenots took Embrun, in the present department of Hautes-Alpes, "they found between the relics of the main Church a Priapus of three , to the antique which had the red tip, by dint of being washed with wine. The women made the S. Vinegar, to be applied to a rather strange use. When those of Orenge ruined the temple of Saint Eutropy , one found the same room, but larger, enriched with skin and fluff ”(82) (emphasis added) and, in northern Europe, at Upsal, seat of the cult of Freyr and his consort Friga (83), without that, at least in the latter case, it should be seen as a direct influence of the cult of Priapus proper.

Throughout the Germanic area, people believed in the existence of a priapic, hermaphrodite being who lived in the woods and whom they called " Schrat " or " Schrätlein "; in England, " scrat ", or " old scrat "; “ Skratti ” in the Scandinavian area (84); " Screti " in the Slavic world. The "medieval" vocabularies assimilate the " scrat " to creatures of Greek and Roman mythologies which constitute emanations of Priapus. They were half man, half goatee. Like the fauns of antiquity, they lived in wild forests and were unbridled lasciviousness. they introduced themselves as incubi into houses at night (85).

The inhabitants of Slavonia practiced the cult of Priapus, under the name of Pripe-Gala, until the 12th century. Hostile to their neighbors, who had embraced Christianity, they made frequent incursions into the dioceses of Magdeburg and Saxony. So several prelates and princes of Saxony wrote to the prelates of neighboring countries to implore their help. “Each time,” he said in this letter, “that these fanatics assemble to celebrate their religious ceremonies, they announce that their god Pripe-Gala asks for offerings of human heads. Pripe-Gala is, according to them, the same as Priape ​​or the shameless Beelphégor. When they have cut off the heads of some Christians before the profane altar of this god, they begin to utter terrible howls, and cry: "Let us rejoice today, Christ is vanquished,and our invincible Pripe-Gala is its winner (86). ""

The cult of the phallus also persisted in Greece, despite the violent attacks it suffered from Christianity. Even when several Christian writers were attached to declaiming against him, protested against his indecency, described and perhaps even exaggerated its abuses, a sect favorable to the Phallus was established in a new form. It was the one which celebrated the festivals called Orphics, a species of Dionysiacs regenerated under different names. The divinity which was the object was named Phauès, nickname of the sun; it was represented with a very apparent Phallus, which, according to some authors, was placed in the opposite direction. The sect of the Orphics was distinguished at first by its austere principles, by its pure manners, which degenerated later into debauchery.To the violent and repeated declamations of the fathers of the Church against the Phallus, the partisans of this cult replied that it was an emblem of the sun, of the regenerative action of this star on all nature ”(87). “For a long time the women of this nation continued to wear ithyphallic amulets of various shapes around their necks, like a powerful condom, as the Indian women wear the taly; sometimes they even placed them lower than the breast. Arnobe and his disciple Lactantius, who lived under the empire of Diocletian, that is to say towards the beginning of the third century of the Christian era, prove, by their declamations, that this worship was then in all its vigor in Greece ”(88).of the regenerative action of this star on all nature ”(87). “For a long time the women of this nation continued to wear ithyphallic amulets of various shapes around their necks like a powerful condom, as the Indian women wear the taly; sometimes they even placed them lower than the breast. Arnobe and his disciple Lactantius, who lived under the empire of Diocletian, that is to say towards the beginning of the third century of the Christian era, prove, by their declamations, that this worship was then in all its vigor in Greece ”(88).of the regenerative action of this star on all nature ”(87). “For a long time the women of this nation continued to wear ithyphallic amulets of various shapes around their necks like a powerful condom, as the Indian women wear the taly; sometimes they even placed them lower than the breast. Arnobe and his disciple Lactantius, who lived under the empire of Diocletian, that is to say towards the beginning of the third century of the Christian era, prove, by their declamations, that this worship was then in all its vigor in Greece ”(88).Arnobe and his disciple Lactantius, who lived under the empire of Diocletian, that is to say towards the beginning of the third century of the Christian era, prove, by their declamations, that this worship was then in all its vigor in Greece ”(88).Arnobe and his disciple Lactantius, who lived under the empire of Diocletian, that is to say towards the beginning of the third century of the Christian era, prove, by their declamations, that this worship was then in all its vigor in Greece ”(88).

Founded on the belief in a god who dies and resurrects, the Christian religion is by definition a phallic cult (89).

The occult mission of Christianity was to present to the white peoples, in a form which they could accept, the various religious doctrines of oriental origin which had come to merge there, to merge there in all senses of the term; Christianizing a phallic cult did not therefore imply, as a widely held thesis on the subject of historical Christianization in general has it, a solution of continuity between the essence of Christianity and the nature of phallic cult; quite the contrary, for Christianity it was a question of "repackaging" the phallic cult, erasing as much as possible the traces of its oriental origin, so as to make it presentable, worldly. In this sense and in this sense alone, Priapus himself was Christianized.

“He received the name and the costume of Saint”, Saint Mandé, Saint Fiacre, Saint Fèvre, Saint Privat, Saint Pit, Saint Brice, or even Saint Foutin, Saint René, S. Guerlichon, Saint Guignolé, etc. regions; "But we kept its attributes, its preserving and fruitful virtue, and that salient and monstrous part which is its symbol" (90).

As in antiquity, Priapus was called upon to promote the fertility of women and cattle. As far as cattle are concerned, the Lanercost chronicle "teaches us that in the year 1268 an epizootic ravaged the cattle of the Scottish district of Lothian, and that, to combat it, some members of the Christian religion - bestial, habitual claustrales, non animo, - taught the peasants to make fire by the friction of wood (which was the needfire), and to raise the image of Priapus as a means of saving their cattle ”. Then "a secular member of the Cistercian order of Fenton did it in front of the door of the room, then he sprinkled the cattle with the testicles of a dog, soaked in holy water" (91). Until the 14th century,It was not uncommon for priests to accompany villagers in processions where a huge phallus was carried to protect the cattle from disease (92).

As far as women are concerned, "(the) saint of the new creation" was himself "honorably placed in churches and invoked by sterile Christians, who, by making offerings, bought the hope of being heard." Christian priests are often seen fulfilling the ministry of the priests of Lampsaque with him ”(93). The honors that the devotees paid to the statue of Saint Guignolé, or Guingalai, in his chapel, around Brest, seem to be representative of the attentions of which the Christianized Priapus was the object of the "weaker sex" everywhere. in France and in Europe: “The phallic sign of this saint, notes Dulaure kindly, consisted of a long wooden peg which crossed his statue from beyond, moreover,and showed themselves forward in a very prominent manner […] They devoutly scraped the end of that miraculous ankle, and this scraping, mixed with water, composed a powerful antidote to sterility. When, by this often-repeated ceremony, the ankle was worn out, a blow from the mallet, given from behind the saint, immediately made it come out forward. Always beaten up in this way, it did not seem to diminish. The blow of the mallet did the miracle ”(94). His cult existed until the 18th century. In Varailles, in Provence, “wax images of the organs of both sexes, and dedicated to Saint Foutin, are suspended from the ceiling of his chapel, so that when the wind agitates them, they collide and produce an effect. which disturbs the quietude of devout souls a little ”(95).The devotees could admire the same decoration in the church of Isernia, near Naples (96), where the worship of Priapus “had subsisted (…) with integrity, it took place in the church of Saint Côme and Saint Damien. On the feast day of these saints, September 27, a great fair took place; their relics were solemnly exhibited, notably the priape ​​of Saint Côme. Then, an innumerable crowd brought wax votive offerings, representing the organs of the generation. At the high altar, a canon gave the holy anointing with the oil of Saint Cosmas. Those who had a sick member presented themselves to this altar and discovered the member, without excepting the one represented by the votive offerings; and, when the ceremony was over, the canons shared the booty (money, donations, candles, etc.) which was still considerable,considering the enormous influx of people who came to this festival. Thus, during the feast of 1780, no less than 1400 bottles of Saint Como oil were consumed at the high altar for anointing and for distributions. The women especially were fervent and generous; they brought enormous priapes and often said their prayers aloud: Santo Cosimo benedetto, cosl lo voglio. - Santo Cosimo, a te mi raccomando ”(97). The sale of these wax phalluses would have been prohibited in 1780, but, ten years later, it was still possible to obtain them (98). In Saint-Seine-l 'Abbaye, a town in what is now the Côte d'Or, “(a) before 1495, the newlyweds (…) were required to come and lay their wedding night on the altar of Noire-Dame. , in the monastery church,a large wax chandoille in the shape of a stirrup - which was nothing less than a transformation of the figure of the phallus that under similar circumstances their ancestors in the time of paganism appended to the square of the temple of the nymph of the Seine, that the inhabitants called it in 1495 "an induclive derision in Pechié, which should rather be pursued by religious, inquiring about what was from God, than to quarrel with foolish superstitions that true religious should abhor" (99).than to quarrel with crazy superstitions that true religious should abhor ”(99).than to quarrel with crazy superstitions that true religious should abhor ”(99).

Until the 14th century, especially in Brittany, pudenda were commonly placed on the walls or / and above the gate of churches, to, it was said, protect them from the evil eye. We were still at the time when William VII (1039 -1058) could establish a place of prostitution and give its management to an abbess, without causing a scandal (100).

The practices which women engaged in to render themselves the favorable saint were of such indecency that Henri Etienne, a 19th century literary man little suspect of prudery, dared not describe them. "I would be ashamed," he said, "to write it, so readers would be ashamed to read it! "(101). Listening only to his duty as a historian, Dullaure dares: women "sought a remedy for sterility by kissing the tip of the saint's phallus or by sitting on him. This last use was too bold a continuation of the indecency of paganism to last long or to be practiced openly; but it seems to have been simulated in a modest manner by lying down on the body of the saint, or by sitting down on an emblematic stone devoid of the monstrous member ”(102). Roman women, like Indian women,"To obtain a desired fertility and deflect evil spells, paid homage to the Phallus of the first fruits of marriage, limiting themselves to a mysterious touch, or completing the sacrifice ..."; the women of Israel "made Phalli to abuse them." ; Christian women imitated them: "up to a certain point", slips, with a sense of nuance which would perhaps have displeased those interested, our historian (103).

Finally, innumerable festivals, including that of the donkey, an animal consecrated to Priapus, were instituted, during which the people competed in obscenity with the women who, several centuries earlier in Rome, took part in the festivals in honor. of Bacchus against which Augustine fulminated (cantatur very quadragesimas poeniteas "(104). We know from cartularies that these obscene rites were also practiced in secret societies, some of which followed the cult of Priapus" and had in France and Belgium pewter badges representing only one sex or those of them combined, which one wore on the coat to protect against the evil eye during the pregnancy or which the children wore against all the evil spells ”(105).

Only those forms of priapic worship that the Church had not succeeded in Christianizing were the object of prohibitions, prohibitions which either remained ineffective or gave rise to adaptations, or even to "minimizations". "The church (disapproved of) great attributes and (tolerated) small" (106), except, whatever its size, the fascinum , which we said previously that, in Rome, women and especially children wore it. hanged on their necks or shoulders as amulets against the evil eye and other bad influences. Taking up this custom, the Franks, to whom he was appointed, by contraction, fesne, addressed prayers, incantations, magic verses, to obtain help. The Council of Chalons, in the 9th century, prohibited it. The same defense was renewed periodically until the beginning of the 15th century: in vain. Substitute practices were found there, such as that which consisted for women to adorn their hairstyles with phallic shapes. Montaigne, "after having spoken of the customs established among different nations, and which relate to the cult of Priapus, and of the different ways of honoring the Phallus, adds that married women from a country close to the one he inhabited, wear again this simulacrum on their forehead; and when they have become widows, they throw him back behind their heads: "The married women near," he said, "forge a figure on their forehead with their headgear,to boast of the enjoyment they have of it; and coming to be widowed, lay him back and bury under their headdress. »» (107). The wearing of priapic figures, asserts Payne-Knight, "was not yet entirely abandoned" at the end of the 19th century (108). As for sterile women, “instead of going to scrape the phallic branch of a statue, or to contemplate it with devotion (they) were reduced, the ones to. to go and drink the prolific waters of a consecrated fountain: a saint; the others, as in Rocamadour in the Rouergue, to come and kiss the lock of the church, or an iron bar called the Bracquemart de Rolland; those, to be held, a certain time lying on the tomb of some saint renowned for his fruitful virtue: this is what is practiced in particular in the city of Sarragossa in Spain,in the convent of Saint-Antoine-de-Paule, and in the chapel dedicated to him ”(109). In the same vein, in 1837, the archaeologist Schayes pointed out the existence of a chapel called Saint-Pierre à broquettes, in Walloon Brabant, "where sterile women went to scrape a Saint— Skewer to swallow the dust in a glass of water. It was naturally enough to point out and comment on this use - until then as harmless as the cult of the lingam among the Hindus - for ecclesiastical authority to wisely remove the object of scandal. However, the chapel remained a place of pilgrimage for women looking for offspring and I noticed that a few years ago they still came to throw wooden skewers through the grid which protected the statue of the saint,naive survivals of the ancient phallic ex-votos ”(110). The Church did not have this practice prohibited, which it would have lost on its own (111), like any practice testifying to the outcrop of elementary violence.

At the end of the 19th century, the “process of civilization” - that is to say the contractualization and pacification of social relations - which, as Max Weber showed, the Church had initiated centuries earlier , to leave its completion to the State from the XVI / XVIIth century, was coming to an end. Increased division of labor, development of exchanges, growing interweaving, not only of economies, but also of political, social, cultural and economic facts and also of public institutions and private actors, increasingly extensive networking of people due to population growth and urbanization,all the conditions were met for the individual to learn to "restrain and control his instinctual manifestations in his relations with other individuals in order to rationally take into account the chains linking his acts to those of other individuals on an ever wider scale in time as well as in space ”(111bis). With the de facto substitution of the norm for the law, the external constraint gave way to self-constraint and, little by little, the individual would hardly need any external agents to be made conform to the norm, he would normalize himself, mechanically.external constraint gave way to self-constraint and, little by little, the individual would hardly need external agents to be made conform to the norm, he would normalize himself, automatically.external constraint gave way to self-constraint and, little by little, the individual would hardly need external agents to be made conform to the norm, he would normalize himself, automatically.

In one of its forms, however, the cult of Priapus is inextirpable. Its existence dates back at least to the Upper Paleolithic (112) and it has taken on a new dimension since, at the end of the 19th century, electricity was introduced into homes and the object on which it rests, often made in the past, in wood, stone, ceramic or leather, by the women themselves (113), was mass-produced, first in rubber, then in silicone. Patented in 1902 by the American company Hamilton Beach, the first electric vibrator very quickly became, just after the sewing machine and long before the iron, the fifth household appliance to run on electricity (114).

According to mythology, this cult of the "simulacrum of masculinity" (115) was invented by Priapus' father in honor of a shepherd named Prosymnos. “Dionysos, wishing to cross Hades, did not know the road. Prosymnos promised to teach it to him, but not without a reward; a reward which was not honest, but for Dionysus it was; it was a loving favor that this reward which was asked of him. The god was willing to consent to it, promised to do so if he completed his journey, and confirmed his promise by an oath. The route taught, he leaves, then returns, but no longer finds Prosymnos; He was dead. Then Dionysus, to satisfy the manes of his lover, rushes over the tomb and fulfills the passive role (πασχητιᾷ). It is with a branch of a neighboring fig tree, which he cuts and shapes into a virile member, that, sitting on it,he fulfills the promise made to the dead; and it is in memory of this adventure that the phalluses are mystically erected, through the cities, in front of Dionysus ”(116). The invention of the olisbos is therefore expressly linked to homosexuality. It should be noted that, in this necrophilic homosexual affair, Dionysus plays the "passive" role, namely that of the woman.Lysistrata , 109 (“since we were betrayed by the Milesians, I have not only seen an eight-fingered olisbos which could have relieved us with its leather”) attests that the use of the olisbos was far from 'be reserved for men. There are even reasons to believe that in Greece, in both classical and archaic times, "the olisbos was used, not simply in the context of homosexual relations between women, but only in this context" ( 117).

That Dionysus was presented as the inventor is certainly not unrelated to the close and direct links of this deity with Cybele as well as with the Artemis of Ephesus, who herself "was associated with the strange oriental idea of confusion of the sexes ”(118). The use of this "simulacrum of masculinity" contributes to the confusion of the sexes, because it allows the woman to play the man.

"[T] he use of the artificial male member" was reportedly "frequent in monasteries." This custom, which seems to owe its origin to some religious practice, already existed at a very remote period, for it is alluded to in the Holy Scriptures, and ”(119), proof that the involuntary humor of the writers of the Holy Scriptures is greatly underestimated, "there it is considered a remnant of pagan worship" (120). Still, in the eighth century, the holy men ended up taking matters into their own hands, with the firm intention of purifying the Christian institution of this intolerable "residue of paganism". This resulted in numerous rates of penance. This is what a penitentiary of the time wears: "A woman who, on her own or with the help of another woman, fornicates with any instrument,will do penance for three years, including one with bread. If this kind of fornication takes place with a nun, read the following article, the penance will be for seven years, two of which are bread in water. A penitential manuscript states that if a nun fornicates with another nun by means of this instrument, the offenders should be sentenced to seven years of penance. A collection of canonical ordinances and regulations on penances from the 12th century, we learn from Dulaure (121), still attests to the existence of these practices. The acts of religion merged there with debauchery and the religious motive and lust rubbed shoulders there.A penitential manuscript states that if a nun fornicates with another nun by means of this instrument, the offenders should be sentenced to seven years of penance. A collection of canonical ordinances and regulations on penances from the 12th century, we learn from Dulaure (121), still attests to the existence of these practices. The acts of religion merged there with debauchery and the religious motive and lust rubbed shoulders there.A penitential manuscript states that if a nun fornicates with another nun by means of this instrument, the offenders should be sentenced to seven years of penance. A collection of canonical ordinances and regulations on penances from the 12th century, we learn from Dulaure (121), still attests to the existence of these practices. The acts of religion merged there with debauchery and the religious motive and lust rubbed shoulders there.The acts of religion merged there with debauchery and the religious motive and lust rubbed shoulders there.The acts of religion merged there with debauchery and the religious motive and lust rubbed shoulders there.

Typical of this “confusion” is the following episode: on March 29 and April 5, 1282, a Cistercian priest from the parish of Inverkeithing, County Fife, Scotland, “[celebrated] the rites of Priapus by bringing together the young girls of the city, and, regardless of sex or age, he made them dance around the statue of the god, and, walking through the dance a wooden image of the male organ of the generation he sang and danced himself, accompanying the song with gestures and attitudes similar to the occasion and provoked licentious acts by words no less licentious. The most timid of the assistants, scandalized by such procedures, reproached him for it, which he greeted with contempt and which only served to make him imagine more gross obscenities. Quoted before his archbishop,he apologized on what was the customary use of the country, and it was granted to him to keep his profit ”(122). He could just as easily have been burned in a public place for witchcraft, so much his gathering was like the beginning of the Sabbath, if the archbishopric had considered that the wishes he addressed to Priapus, which the Church had transformed into a demon. , whenever she could not Christianize the rituals that the elders had established in her honor, were actually addressed to Satan. She did not.whom the Church had turned into a demon, whenever she had failed to Christianize the rituals that the ancients had established in her honor, were in fact addressed to Satan. She did not.whom the Church had turned into a demon, whenever she had failed to Christianize the rituals that the ancients had established in her honor, were in fact addressed to Satan. She did not.

The Sabbath, contrary to what Knight asserts, inconsistent with himself, is not "the last form of priapism in Western Europe" (123), but it does seem to have been (in being? ) the most extreme form.

The first great wave of witchcraft trials, which began around 1430, was accompanied by a stiffening of the Church with regard to the representation of the body and of sexuality. The theologian, preacher, politician and scholar Gerson (1363-1429), the first, in his Tractatus pro devotis simplicibus, worries about the effects of the representation "of the body of the crucified and that of the holy virgins" in their total nudity: "It can happen that when a man applies too much to the thought of the images and the circumstances of things bodily, he goes by an effect of the fluidity and inconstancy of his imagination, and by the cooperation of the devil, from pious and devout thoughts, to shameful and impious thoughts… ”(124). Towards the middle of the 15th century, the same condemnation was pronounced by the Archbishop of Florence: “Painters fall short when they make images which provoke desire, not because of their beauty but of their arrangement ( dispositio), such as naked women and similar [images] (125). "In the following century, Erasmus became indignant at the indecency of contemporary paintings and fulminated against their authors:" The swine, who are called painters and sculptors, do not blush to represent images which show bare what nature itself wants us to keep hidden, and which is likely to arouse in the most mortified desires treacherous to chastity. They spare neither our saints, our virgins, nor the august Mother of God, nor even the Child Jesus (126). "In 1563, the last session of the Council of Trent declared:" ... all indecency will be avoided, so that the images are neither painted nor adorned with a provocative beauty (127). »Among other influential figures of the second half of the 17th century, the art theorist Giovanni Andrea Gilio da Fabriano (? -1584) (Due Dialoghi , 1564), Cardinal Gabriele Paleotti (1522 –1597) ( Discourse on Sacred and Profane Images , 1582) and, to a lesser extent, theologian, hagiographer and historian Johannes Molanus ( De picturis et imaginibus sacris , 1570) , supported the Tridentine precepts on the matter, henceforth normative.

In defense of these censors, it could be argued that “[t] he power of representation, of illusion, of emotion that the new pictorial techniques possess was indeed incomparable with that of the old icons, and one could to ask, because of the force and the presence of the new images, if the homage paid by the faithful did not stop there, instead of being transferred to the prototype ”(128). The fact remains that it was for many men of the Church who ordered these works.

In any case, the Church, by denouncing as immoral what, until then, shocked no one, opened the way, which the Fathers of the Church had already marked out, to the “empowerment” and marginalization of everything that is sexual: “the images of sex, which previously were part of a set with common virtues (of protection, fertility, etc.) now develop independently, according to a logic of their own (129). This resulted in an unprecedented development of pornography (130). Under the leadership of the painter Giulio Romano (c. 1492-1546) and his Modi (“The sixteen pleasures”) (1524) and the writer and playwright Pietro Aretino (1492-1556) and his Ragionamenti (1534-1536), both accompanied by licentious engravings, pornographic works began to spread in the Italian cities and in particular in Venice in the 1530s (131) and, because of the damage caused by the development of printing and the progress of literacy, to reach an increasingly large public which was no longer composed exclusively of aristocrats.

Let us dwell on L'Aretin, to try to resolve the contradiction which seems to exist between the fact that it was qualified at the end of the 20th century as "the incarnation of the dissolution of Italian culture" (132), while , in his time, he was reputed to be "the scourge of princes", "the teller of truths" and "the slayer of the vices of others" (133). A pornographer, he confessed regularly (134), which is far from contradictory.

Arretin and his colleagues “(proclaimed) that their works told the truth about“ the thing ”in all its nakedness, stripping it of all the metaphorical expressions and allegories that characterized contemporary knowledge culture (…) (They) claimed to reveal everything and, in doing so, they were an integral part of the important current of opposition to classicism that existed in the thought of the sixteenth century ”(135). While delighting in declaring to their readers that they despised the classics and in associating novelty with the attack on established institutions and beliefs, they were nonetheless indebted to the licentious works of the past, notably the priapeia.

A corpus of twenty-four priapeia, those obscene epigrammatic poems of which we spoke above. had been discovered around the 12th century, or, at the latest, in the 14th century by Boccaccio. They had spread in the humanist circles of the Quattrocento, where they had been the subject of imitations and even more variations, of which the most popular were the Hermaphroditus of the Panormita (1394-1471) and the Priapusby Pietro Bembo (1470-1547), poem of a hundred verses written at the end of the 15th century and first published in Venice in 1552. The first publication of priapeia dates back to the editions of the complete works of Virgil in 1469 and 1471 , in Rome, with Giannandrea de Bussi (136); they contained eighty of these poems, accompanied by engravings and had many commentators and imitators (the secretary of Leo X himself declared his intention to publish a collection of priapeia) (137). There are few artists of the time who did not draw on the myths relating to Priapus. Pacifico Massimo ((14 ..? .- 15 ..?) Invokes "saint Priapus" in his Hecatelegium(1489), elegy to his penis. Giulio Romano (1492 or 1499-1546) represents Priapus on the walls of the Palazzo del Te in Mantua, while Marcantonio Raimondi (1480-1534) includes, in The Bacchanalia with the offering (138), a satyr trying to mate with a priapic herm. The sacrifice to Priapusby Jacopo Barbari (1450-1516) "shows a young woman presenting her newborn to the god, while another, older, burns plants on an altar near a cornucopia" (139). In another work by Barbari, “a priestess pours a liquid, wine or milk on the phallus of the god, the woman with the newborn being this time on the left of the composition. The offerings of which Priapus is thus the object relate to the theme of fertility which is placed under his protection - fertility of women which is exalted by his ithyphallic character and that of the fertility of the gardens of which he is the guardian ”(140). In the iconography of the "Renaissance", however, the apotropaic and prophylactic functions of the god take a back seat to his erotic charge. The outlook on Priapus has changed:"We no longer ask him to protect the herds against disease", but to provide "the thrill" (141).

In its artistic form, the cult of Priapus and more generally that of the phallus in the Renaissance was not, however, limited to the search for the "great thrill". From the time when obscene works began to be widely distributed, their publishers, peddlers and buyers were more or less harshly suppressed - the Hermaphroditus, dedicated to Como de Medici, was burned in public places in Bologna, Ferrara and Mantua, after he had been attacked by the preacher Bernard of Siena and condemned by Eugene IV (142) -, but, whatever was his degree, this "repression (had) effects on pornography, which it helps to construct as a genre." By penalizing it, by criminalizing it, it locks up this type of literature - which has become "second ray" - in a sort of cultural ghetto and reserves it for a male and literate elite; it (made) its production, its marketing, its consumption so many challenges to political and religious authorities; it (induced) elements of formal structure as well as particular behaviors ”(143). By a shock in return, obscene literature, attacked by the authorities, became the vector of a, even,in some cases, the pretext for a critique of the established order, "free thought" being expressed without restraint under the veil of the free representation of obscenity.

The Council of Trent deemed "obscene" any work that was neither produced nor appreciated by humanists (144), whether political, scientific or erotic, and, in fact, certain political works and certain scientific writings were released. index in the same way as the licensing publications. All three were characterized by voyeurism; seeing, without being seen, is one of those particular behaviors that spread during the Renaissance (145). In the first part of the Ragionamenti, which contains two, each of which includes three days of conversation, the heroine, Nanna, recounts her young years spent in a panoptic convent, where, still "innocent", she was initiated into sexual pleasures by observing the different erotic images painted on the walls, witnessing obscene scenes through holes concealed in partitions and reading abundantly illustrated erotic works. Disappointed by the marriage and more exactly by the marital bed, she decides to embrace the profession of prostitute and, consumer of erotic articles, thus becomes creative and manipulative. Significantly at the dawn of parliamentarism, Nanna boasts to her interlocutors of being able to excite her clients by her words alone, interlocutors who have no difficulty in believing her,since they themselves are intoxicated by its verb. Nanna's clientele appears to be exclusively made up of aristocrats.

Literary academies, which multiplied in the 17th century in Italy and whose members were mostly aristocrats, contributed to the development of obscene literature. The most illustrious of these, the Academia degli Intronati, founded in the 1720s in Siena, published among others La Cazzaria (c. 1531) by the humanist writer and poet Antonio Vignali (c. 1500-1559) (146 ). La Cazzariaconsists of a series of conversations between Arsiccio and a young academician about politics, sex and philosophy. The young man's nickname is Sodo. All the doubts that may remain in the reader's mind as to the nature of the relations Arsaccio intends to establish with Sodo are dissipated when the latter presents to him "sexual knowledge as the foundation of natural philosophy" ( 147).

Here, "the body is a moral map of the political and sexual divisions of the time" (148). Once Sodo is completely at ease, Arsaccio begins to tell him the story of a tyrannical government which, before being overthrown, was led by a "Big Bite" ("he cazzone") and was made up of four rival parties: “the patrician Bites and Cons (“ card ”), the aristocratic Balls (“ coglioni ”) and plebeian Culs (“ asini ”). After the Little Bites and the Ugly Cons overthrow, with the help of the Asses, the Big Dick and the Pretty Cons who defended his interests, they debate the best form of government. The conservative Bites fear that the participation of Cons and Balls in the government will make them lose their rank. Because they betrayed the other factions,the Balls are seen subordinate to the Bites and the Cons and this is why, concludes Arsaccio, taking up a major theme of the sonnets of Aretin, "the Balls never penetrate the Butt" "(149). This is the transposition of the events which had led to the overthrow of the government of the Petruci family by the coalition of Noveschi, Libertini, Riformatori and Gentilhuomini, in September 1524 and, after the Libertini had taken power, in the exile of Vignali. The debate over the best form of representative government became moot when, thirty years later, Como de Medici's army, with the support of Spanish troops, obtained the surrender of Siena. Never mind: politics continued to be seen through the prism of sex in certain humanist circles and, in the 17th century,pornographic-political works abounded. "Patrician politics (y) is linked to patrician sexual practices and sodomy (y) is presented as the logical expression of nobility and education (150) -" Pedagogus ergo sodomiticus "(" teacher, therefore sodomite " ), had warned Boccace. Sexual attractions were related to different political regimes: heterosexuality was considered monarchical, "in the sense that women used their sexual power to immediately exercise despotic and absolute power, if possible tyrannical" over men. , homosexuality was seen as a form of republicanism (151). Relevant questions arose more or less implicitly:"What if the world is ruled by cocks?" And if the whores were “the women above them” ”(152) It should not be concluded from this that the Italian pornographers had revolutionary aims, because many of them, including the Aretini, maintained excellent relations with the aristocrats whom they dragged in the mud on the paper, when they were not their proteges (153).

Of the work of Aretin, which also included and even above all religious works and plays, if we except one of the latter, only his Ragionamenti entered France , at a time when anthologies of obscene and saucy poems. Printed at least four times between 1584 and 1649 (154), it is not excluded that they exercised a certain influence on the first French erotic novels, L'École des filles (1655), L'Académie des dames (1680 ), Venus in the cloister, or the Nun in a chemise (1683). The fame of Aretina remained intact in the 18th century, during which several pseudo-Aretine texts were published, includingThe Wandering Putana. The Wandering Whore, or Dialogue of Magdelon and Julie (1776). As soon as the Ragionamenti was published in France, some believed they saw sexual positions described there, which became known as "figures of the Aretina". Brantôme, among others, speaks of it on several occasions, in his Lives des dames galantes (1740). Others falsely attributed to Aretine collections of this kind (155). In 1763, the defrocked monk Henri-Joseph du Laurens could not ignore this tradition, when he wrote L'Arretin, or the debauchery of the spirit makes good sense., collection of parody tales and essays on the education of children, agriculture, celibacy of priests, slavery, etc. which ends with a "Marvelous and edifying history of the dildo (Found in an old manuscript in the library of the Sacred Congregation of Rits)", dildo presented as "Italian by birth, (born) of Catholic parents, the first year of the creation of monastic vows ”(156). In the preface to the collection, du Laurens justifies his title “because this author (the Aretine) did not give thanks to anyone in his century; wiser than him, I respect men and attack their errors and prejudices ”(157). In L'arrétin, anti-clericalism is adorned for the first time with humanism, egalitarianism and reformism (158). The book was one of the great bookstore successes of the time (159).

Thus, as in Italy, Aretian-inspired literature freed itself from its pure and simple obscenity to serve as a support for political criticism, but it went further, by being accompanied by philosophical and social reflections.

“Priapus, support my breath…”, epigraph of Aphrodites, or Thali-priapic Fragments to serve the history of pleasure(1793) by André-Robert Andréa de Nerciat (1739-1800) is borrowed from Alexis Piron, who became famous in 1710 in his native town (Dijon) in spite of himself for having written that year “L'Ode à Priape” in following the challenge which had been launched to him by one of his friends, Jehannin de Chamblanc, Councilor to the Parliament of Burgundy, to compose a play on the Greek god. Piron had noted it on the sole condition that Jehannin, once the manuscript, which was not only pornographic but also blasphemous, read, destroys it without having made anyone read it. He almost never got up from it. The first thing Jehannin did was to communicate it to some of his advisers, who made copies, one of which fell into the hands of the Speaker of Parliament. Piron was summoned to the attorney general. Coming out all red from his office,he immediately ran to Jehannin to ask for his protection. Jehannin intervened in his favor with the public prosecutor, who agreed to pass the sponge on condition that Piron disavows his work. Piton disowned him and everything went back to normal for him. The affair caught up with him in 1753, when, having in the meantime gained notoriety at Versailles by virtue of writings from another barrel, he presented himself as a candidate for the succession of his protector, the man of the Church and theologian Languet de Gergy (1677-1753), at the French Academy. “On the day fixed for the election and when we were getting ready to vote, Fontenelle, who was very deaf, asked what it was. An academician seated near him wrote these words on a sheet of paper: “It is a question of naming Piron; but it is objected that he is considered to be the author of the Ode to Priapus.Fontenelle replied: "If he has made the Ode to Priapus, he must be scolded and received; but if he has not done so, he must not be named. The great majority of the Academy chooses Piron to be proposed to the king as successor of Languet de Gergy. But the Abbé d'Olivet showed himself to be less easy to compose than his colleague Fontenelle. He sent the text of the Ode à Priape ​​to Boyer, former bishop of Mirepoix, a member like him of the Académie Française. - Boyer immediately went to Versailles. Former tutor of the Dauphin, first chaplain of the queen, in charge of the benefits sheet, he could easily enter the king's house. Introduced to Louis XV, he told him that the Academy had just made a deplorable choice by appointing Piron. "But," said the king, "he is an excellent poet, a man of great wit and great talent."'No doubt,' Boyer resumed, 'but your majesty perhaps does not know that he is the author of an infamous ode. - Which ? said the king. - Sire, the Ode to Priapus. - Here we add that Louis XV pretended to ignore the existence of this famous ode, and gave himself the malicious pleasure of forcing the former bishop of Mirepoix to read aloud to him some of the stanzas of this chief- work of obscenity. - When a little later, Montesquieu, then director of the French Academy, came to Versailles to propose Piron to the king as successor of Languet de Gergy, Louis XV declared to him that he did not give his approval to this appointment. - This satisfaction granted to the devout party, Louis XV, some time later, at the request of Montesquieu and Madame de Pompadour, compensated Piron for his exclusion from the Academy by the donation of a pension of one thousand pounds,· Representing the annual fee that would have earned him his admission. Montesquieu, who no longer called the author of Metromania any more than "my dear colleague," had the satisfaction of announcing this good news to him, and the French Academy sent four of its members to Piron to congratulate him on this favor " (160). Hence the expression, not yet consecrated, of "victory a la Piron".

The fact remains that, a century earlier, Piron probably had no difficulty in obtaining the king's assent. In his Priapeas(161), the poet and member of the French Academy Maynard (1582-1646) could then write, without his career suffering, the following verses, which, given the homicidal exasperation with which he is saturated, we suspect to have been composed at the exit of one of these innumerable salons of the 17th century, where the woman fulfilled "the role of a beneficent fairy who (knew) the taste of each of her hosts (...), (softened) the roughness of the angular characters (…), (avoided) offensive shocks, (revived) the courage of timid people, (muted) the great airs of important people ”, etc. (162): “… Truce of this honest love / Which Plato deals with in his speeches. / For me, whose V… lustful / Is always straight as a baston / And red like a rubric, / I f… and Socrates and Plato (163). "

Under the reign of Louis XV, one could no longer publish with impunity what was still being written, despite the "New statutes and regulations for the fact of printing" (1649) and the establishment of "tacit permission" (1709), under that of Louis XIV. The first “martyr” of obscenity was Claude le Petit, condemned to the stake in 1662, at the age of twenty-kings and burned in Place de Grève at the same time as his collection of poems, “Le Bordel des Muses” (164). "This punishment," Civil Lieutenant Daubray wrote to Chancellor Séguier, "will contain the unbridled license of the impious and the temerity of the printers" (165). She certainly contained them. In 1749, however, an investigation carried out at Versailles revealed that practically all the inhabitants of the castle, from the greatest courtiers to the humblest servants, possessed erotic works (166);sold at the Palais-Royal, at the entrance to the Tuileries, at the Opera, they were also sold at Versailles, even in the castle and in the park (167). From this time to the eve of the Revolution, the number of decrees prohibiting the printing and distribution of "erotic" works increased with increasing frequency, the number of people arrested for printing, selling or possessing such works (168) as well. Among the first publishers of licentious works to have been put in the shipyard are those of the fully illustrated “Almanach de Priape” of 1741 (169), twenty-five years after Voltaire made his first stay there.the number of decrees banning the printing and distribution of "erotic" works increased with increasing frequency, as did the number of people arrested for printing, selling or possessing such works (168). Among the first publishers of licentious works to have been put in the shipyard are those of the fully illustrated “Almanach de Priape” of 1741 (169), twenty-five years after Voltaire made his first stay there.the number of decrees banning the printing and distribution of "erotic" works increased with increasing frequency, as did the number of people arrested for printing, selling or possessing such works (168). Among the first publishers of licentious works to have been embastillé are those of the fully illustrated “Almanach de Priape” of 1741 (169), twenty-five years after Voltaire had made his first stay there.

Although Voltaire had been imprisoned for insulting the regent, his writings, as for them, were censored, in substance, for the same reasons as those which had been worth an embastissement to these two editors. Moreover, by "philosophical books" the book publishers designated from the 1770s all the prohibited books (170), whether they were for political reasons or for moral and religious reasons; that, therefore, it was a question of philosophical works, libertine novels or pornographic writings, which, moreover, were confused in many respects, in particular with regard to their objectives. Like philosophy, pornography conveyed anti-Christian and therefore anti-monarchical views. Many printers of "erotic" books were Republican activists and, at the start of their careers,a certain number of representatives of the "Enlightenment", like Mirabeau (171) and Diderot (172), had produced obscene writings, which sold much better than the philosophical works. Both genres helped to undermine the foundations of monarchy and aristocracy; pornographically, by "(insisting) all on the degeneration of the aristocracy, incapable of reproducing itself and corrupting the people" (173); philosophically, by denouncing the lack of individual freedoms, the lack of religious tolerance, by claiming freedom of expression, freedom of the press, freedom of assembly, by denouncing slavery and privileges, etc. The libertine novel, which made the fortune of its publishers, is like a pornographic novel by inciting transgression,sexual and more generally social and the philosophy of the "Enlightenment" by the emphasis it places on atomist individualism; of the two, by the use he makes of "mockery, derision, critical and historical Reason (...), irreligion, (of) hedonistic materialism" (174)

Numerous are the libertine novels which carry Lampsaque as a place of printing and phallus garlands on their frontispiece (175). One of the main characters of the second part of the Palais-Royal in Rétif de la Bretonne is called M. Priape, "a handsome man, very rich, who had singular tastes and even more singular fancies" (176) . In 1730, a young girl from the Toulon bourgeoisie, Marie-Catherine Cadière, penitent of Father Girard, rector of the Jesuits of Toulon and 31 years his senior, accused her of having raped her on several occasions; the trial was held in the Parliament of Aix-en-Provence in 1731. All of Europe was passionate about this affair of manners and, at the end of the decade, a novel was drawn from it, perhaps by Boyer d'Argens :Thérèse philosopher, or memoirs to serve the history of Father Dirrag and Mademoiselle Éradice (1738), which was one of the best-selling books in the 18th century (177). whose frontispiece of the second part, entitled "Le magnificat de Priape", represents a woman, standing, grasping the virile member of a man also standing. The heroine confides on several occasions to her lover, a priest thirty-five years her senior, that her "prospects" are "the Feasts of Priapus, the Loves of Mars and Venus", paintings including, "(l) ' imagination heated by the attitudes which were represented there ", after having" got rid of the sheets and blankets ", she" (begins) to imitate all the postures (which she sees) ". Beyond Thérèse's registrationin the tradition of the anticlerical novel, this novel "(puts) eroticism at the service of enlightenment", by suggesting a necessary link between "free love" and "free thought" (178). “In the novel, the man of the Church preaches a radical Cartesianism. He exposes the dichotomy between spirit and matter by ordering his student, Miss Éradice, to detach her soul from her body through spiritual exercises such as lifting her skirts while he flogs her buttocks and focuses on the Holy Spirit. If she collects herself strongly enough, he assures her, she will not feel any pain, but her soul will leave her body and will rise to the heavens, carried by spiritual ecstasy.

“After having been well whipped, Éradice is ready for the ultimate exercise: intercourse. The Jesuit explains to her that, thanks to a relic - a hardened fragment of the cord of Saint Francis - she will undergo a pure form of spiritual penetration. As she prays, almost face down, he rides her from behind. The scene is described by Thérèse, heroine and narrator of the novel, who witnesses it from a hiding place:

"" Ah! my Father, cried Éradice, what pleasure spurs me on! Yes, I enjoy heavenly happiness; I feel that my mind is entirely detached from matter: drive out, my father, drive out all that remains unclean in me. I see ... the ... angels; push further… push then… Ah!… ah!… good… Saint Francis!… do not abandon me; I can feel the horn… the horn… the cord… I can't take it anymore… I'm dying!… ”

“This episode offers Thérèse more than one lesson on the dangers of the clergy. This is the first step in his education. Having learned to reject the authority of the Church, she follows the pleasure principle which leads her, through physics, metaphysics and ethics, to a happy ending, in the bed of a philosopher count ( …) Sex and philosophy go hand in hand throughout the novel. The characters masturbate and copulate, then they discuss ontology and morals, while regaining strength before the next turn. This narrative strategy worked perfectly in 1748, because it showed that carnal knowledge opened the way to the Enlightenment, to the radical Enlightenment of La Mettrie, Helvétius, Diderot and d'Holbach ”(179). At the end of the novel, Thérèse becomes their equal. “She learns that everything can be reduced to matter in motion,that all knowledge derives from the senses, and that all behavior should be governed by a hedonistic calculation: maximizing pleasure and minimizing pain. But she is a philosopher. The greatest pain she can imagine is that of childbirth, especially since her mother and Madame C \*\*\*, her mentor, almost died in childbirth. Although fond of sex and eager to make love with a count who courts her, she therefore decides that the game is not worth the candle (...) masturbation first, and at the end contraception through of coitus interruptus.especially since his mother and Madame C \*\*\*, his mentor, almost died in childbirth. Although fond of sex and eager to make love with a count who courts her, she therefore decides that the game is not worth the candle (...) masturbation first, and at the end contraception through of coitus interruptus.especially since his mother and Madame C \*\*\*, his mentor, almost died in childbirth. Although fond of sex and eager to make love with a count who courts her, she therefore decides that the game is not worth the candle (...) masturbation first, and at the end contraception through of coitus interruptus.

“Because Thérèse is a poor commoner and her lover a count, she cannot hope to marry him. But she finds a good compromise: a generous annual pension of 2000 pounds and the management of her castle. In love, it is she who sets the tone. Instead of accepting her fate, Thérèse refuses the role of wife and mother and seeks happiness on her own terms, as a materialist, atheist and liberated woman ”(180). Insofar as "(the) pleasures (are) considered from the sole point of view of female desire and removed from any maternal or strictly conjugal purpose", Thérèse philosopher can be considered as "the first feminist novel" (181) by French literature.

There is more still: Foucault, in The Will to Know, proposes to "follow (the) thread (...) tenuous (...) which, for so many centuries, has linked, in our societies, sex and the search for truth", to follow it from Christianity, which, through confession, examination of conscience, through speech, has placed sexuality at the heart of existence and has linked salvation to the mastery of the sexual urges (182). This thread goes through Thérèse, because her sexual initiation takes place through an education in philosophy and therefore through the famous "search for truth" and, a fortiori, by the author, because sex is the object. of his speech. Neither of them suspects that their anti-Christianity has a Christian background.

According to the Mémoires de contemporains it appears that the libertine novel faithfully reflected the customs of the court of Louis XV, customs which "avenged themselves amply for the prude constraint (facade) and the ceremonious cagotism (facade) imposed by the end. of the last reign ”(183). The bacchic debauchery of Louis XV gave insomnia or nightmares to the "devout party", but the conduct of the great lords and the less great as well as members of the high clergy hardly differed from his. Under the Regency, debauchery had become general, or rather had become less discreet, at court. Pleasure was king, including in Paris, the city in the world where people were most entertained ”(184).The customs of the court remained the same after the coronation of the virtuous Louis XVI (185) and “(spread) suddenly in all artistic and intellectual circles, as in those of finance and commerce. And almost every time, (libertinism found) its moral justification in philosophy and in the sanctification of values ​​and behaviors regarded as "natural" "(186).

The Revolution began where the Ancien Régime ended: in an orgy. She was priapic.

In the 1770s a "free" poetry circulated in worldly circles, including the Enigme- this is its title - lay not so much in the fact that its author was anonymous as in the impossibility of determining whether the verses were addressed to a woman or to a man: "Of my greatness, I believe, your hand the measure, And my size, Iris, easily fills it; Know at least what is my fate and my face If you do not dare risk the touch. Under the collar to my body a head attached Although blind, always traces the path for him, And by Priape ​​to work condemned, Stiffens, forces and pierces the ground. I cherish this work, it has the right to please me, But a swelling that it produces Always discovers the mystery, And my work is betrayed ”(187). Did they not simply address themselves to a bisexual being, bisexual as it was precisely, in certain myths and in art,Priapus? Because the libertine novel maintains the confusion of the sexes, the shadow of the hermaphrodite hangs almost constantly over its characters, especially in Sade, it being understood that, just as "all animals are equal, but some are more equal than others ”, thus all human beings are hermaphrodites, but some are more feminine than others. Thus, in scenes from a number of libertine novels, sodomy, assimilated in the 18th century to male homosexuality (188), “is practiced between women thanks to the use of a dildo - often with a belt, and therefore a true simulacrum of the phallus becoming a feminine attribute ”(189). "" The girl, as it is said in a passage of the Forty manners of foutre dedicated to the clergy of France, plays there the role of fouteur, which plays that of the girl ".From then on, a significant reversal takes place, until, for the woman, making love like a man, like Juliette who tells Rosine, Carle-Son's wife, that "there is too long [that she] tape for [her] husband ”. To women the erotic power, to men henceforth softness and passivity ”(190).

Sodomy happens to be one of the main themes of revolutionary pamphlets where, in accordance with, as we have just indicated, the mental representations of the time, it is presented as an essentially masculine practice and crystallizes criticism of manners. libertines of the court nobility and the high clergy. The Memoirs and correspondence of the time suggest that the revolutionary pamphlets which were published against "state sodomy" in the twilight of the Ancien Régime were not far removed from reality (191). In order not to go back beyond the 16th century, when the fashion for homosexuality was imported from Italy by the Medici, Henry III had thirty two millions for his expenses and those of the State,of which he dissipated a third in a wedding and perhaps another third in the maintenance of eleven young people (192) who, says L'Estoile, "wore their hair long, curly, curled, by artifice, going up over their little velvet caps, like the P (utains). Their linen shirt strawberries were starched, half a foot long, so that seeing their testes on their strawberries, it seemed that it was the chef of Saint John, in a dish (...) face, erased their hair, and raised it to a crest. Their exercises were to play, jump, dance, hover, blaspheme, quarrel, bawl, and follow the king everywhere and in company. They used violet powder, flavoring the streets and houses with their fragrant scents ”(193); which inspired these lines in Ronsard:"The King, as they say, hugs and kisses his cute babies, keeps him fresh night and day. They, in order to have money, give him in turn Their plump buttocks and endure the bresche. These asses become idiots, engulf more goods. That the chasm of Scyllehay of the ancients And would have been better for the good of France Than Henry second of the name to which I was given, Although it displeases the sky, had the asses read, Than to make a Neron his own seed . The court of Louis XIV was a nest of homosexuals (194). A nest. In this regard, Princess Palatine wrote to her sister on October 3, 1705: “If we wanted to hate all those who love males, we could love very little here. There are all kinds.There are some who hate women like death and can only love men (…) Others only love ten or eleven year old children; others are young people from seventeen to twenty-five, and these are the most numerous. Others don't like men or women and enjoy themselves on their own, but they are less numerous than the others ”(195).

A secret homosexual brotherhood was even created in 1678-1680. Directed by four great masters, including Gaston d'Orléans and the Comte de Guiche, “Le bûcher de Sodome” was organized according to chivalrous orders (196). Richelieu, in his Memoirs, names seventeen “colleagues” whose “actions” are “bold” and who are protected by the powerful (197). In his Memoirs , Lieutenant General Lenoir indicates that there were twenty thousand Sodomites at that time in Paris, or 5% of the population of the capital. Not all were aristocrats.

Other secret homosexual brotherhoods were founded at the beginning of the 18th century (198), including the Order of the Cauldron, in 1706, by two lackeys who called themselves Grand Master and Mother of Novices; their organization was modeled on that of convents or Freemasonry. In the 18th century, the word "confrère", that is to say "member of the same profession", was generally synonymous with "sodomite" and was rarely used in other contexts (199). In the first decades of this century, the Sodomites came to designate themselves by feminine terms, borrowed either from prostitution (la Souris, la Petite Sainte Geneviève, Margot la Boulangère, etc.), or from conventual life. (Mother of Novices, etc.), while familiar expressions multiplied to qualify them:"To be freemason" (1749) was one (200). Very glazed, the Freemasons were accused of being "for the most part infatuated with the crime of Sodom" (201). Louis XV himself, who would have been initiated into Freemasonry if Cardinal Fleury had not opposed it (202), had an idyll with a young duke in 1724; two years earlier, Marshal de Villeroy's grandson and the young marquises who served him as cute had been banished from the court of Versailles for having lived there "in open debauchery" (203). If they had been brought to trial for these facts, it is not improbable that they would have benefited from the benevolent indulgence of the judges (204). Sixty years later, Commissioner Foucault, on the strength of his "flies", estimated the number of homosexuals in Paris at forty thousand, that is "almost as many as girls" and,the capital then numbered about six hundred thousand inhabitants, of which about half were men, more than ten percent of its male population (205). Current figures do not appear to be available.

In 1790, “The Children of Sodom at the National Assembly, or Deputation of the Order of the Manchette to the Representatives of All Orders taken in the sixty districts of Paris and Versailles united there” opposed “the ignorance of the centuries” to the “Lights of philosophy”, calls for “annihilating even the smallest vestiges of prejudice” and presents the laws against sodomy as “criminal laws”. It was, one might say, a pamphlet. Sometimes later, the crime of sodomy was decriminalized by the Revolutionary Code, in the event that it was practiced between consenting adults. Fiction, in the sense that this crime had not been punished since 1750, thus faded before another fiction, that of government of the people by the people. Political actors entered the scene. Politics was becoming re-presentation.

The first public performance of the Marriage of Figaro , preceded by the reading of the play in the salons of the capital and by a private performance at M. de Vaudreuil's, took place on April 27, 1784, against the advice of the king (“C "is detestable; it will never be played. The Bastille would have to be destroyed so that the performance of this play was not a dangerous inconsistency" declared Louis XV in 1790) (206). "Figaro killed the nobility", cried Danton, at the end of another first, that of Charles X de Chénier, in 1790, before adding "Charles X will kill the royalty" (207). " The Marriage of Figaro, it is already the revolution in action ”, will judge later Buonaparte (208). Even at the end of the 19th century, Louis Petit de Julleville supported them all: "What was the author of The Barber of Seville and of the Marriage of Figaro?"? Here the work and the man stand together closely. To fully understand this one, one must know this one well since it is Beaumarchais himself who is embodied and distributed in all his characters, putting himself into action and throwing on the stage his ambitions and his grudges, his anger and hatred, and making his masterpieces from the very experience of his life. See him in turn watchmaker, musician, poet, financier, diplomat and speculator, running all the roads of Europe, shaking the parliament, intimidating the monarchy, in the meantime broaching dramas, an opera, songs, memories political, judicial, financial and economic and slipping for eternity his two immortal comedies all full of a sharp and sharp mind but which stings everything and hurts everything, so that these plays,already murderous in themselves, are even more so in their consequences. They set fire to the powder. In fact, the Marriage of Figaro dealt a terrible blow to the nobility, without our suspecting it, without even suspecting it, and laughed that its author, as we have said, became the theatrical hero of the Revolution ”(209). Even more insightful, Sainte-Beuve observed that “(t) he Priape ​​plays a big role in Beaumarchais. Cherub, it is only Priapus dressed as a teenager; Suzanne, Priape ​​as a woman and as a maid; the Countess herself, Priapus disguised as a sentiment ”(210). Ironically, Louis XVI himself was compared - for another reason - to Priapus (211).without her suspecting it herself, and laughs that its author, as we have said, became the theatrical hero of the Revolution ”(209). Even more insightful, Sainte-Beuve observed that “(t) he Priape ​​plays a big role in Beaumarchais. Cherub, it is only Priapus dressed as a teenager; Suzanne, Priape ​​as a woman and as a maid; the Countess herself, Priapus disguised as a sentiment ”(210). Ironically, Louis XVI himself was compared - for another reason - to Priapus (211).without her suspecting it herself, and laughs that its author, as we have said, became the theatrical hero of the Revolution ”(209). Even more insightful, Sainte-Beuve observed that “(t) he Priape ​​plays a big role in Beaumarchais. Cherub, it is only Priapus dressed as a teenager; Suzanne, Priape ​​as a woman and as a maid; the Countess herself, Priapus disguised as a sentiment ”(210). Ironically, Louis XVI himself was compared - for another reason - to Priapus (211).Ironically, Louis XVI himself was compared - for another reason - to Priapus (211).Ironically, Louis XVI himself was compared - for another reason - to Priapus (211).

According to the editor of the “Children of Sodom”, this pamphlet can be read as an attack on the Jacobins (212) and it is tempting to follow it, because, apart from the crudest, the pamphlets published on the eve or in the first years of the Revolution are so ambiguous that it is difficult to determine in which camp they were forged and even, once established that they come from revolutionary backgrounds, to discover in which faction, Jacobin, Girondine, Montagnarde, etc., they were concocted. The most interesting and the most significant are obviously those which have in their sights at the same time the royalist party and the various revolutionary factions. We will take two. The first is The Almanac of Honest Women for the Year 1790, entirely engraved libel which reviews the case of hundreds of aristocratic women, socialites and demi-mondaines known at the time for their "very free" manners. Each day, instead of the name of a saint, bears that of one of these women, classified by month: January is that of the Fricatrices. February that of Tractatrices, March that of Fellatrices, April that of Lesbians, August, that of Syphniassiennes, December that of Hircines, etc. One of the twelve feasts of the calendar is that of Priapus.

One of these women was Mlle Raucourt (1756-1815), member of the Comédie-Française, protégé of Buonaparte and notorious lesbian. Back in Paris in 1799 after a stay in Russia, she founded, or revived - since she presented it as "as old as the world" (213) -, the "Sect of the Anandrynes": "we meet at Mme de Fleury, around a small temple, in front of a statue of Priapus; if the fire of a small stove placed at its foot goes out spontaneously, the impetuous one is not admitted; if the flame burns continuously, the postulant, naked in the middle of the assembly, allows her beauties to be detailed; the agreement made, she takes the oath to renounce the commerce of men. In this society, the social ranks are blended: one meets there in "the simplicity of the dove" "(214).

Tocqueville, the first, who declared at Sainte-Beuve to have "a thousand new reasons for hating the Ancien Régime" and "few new reasons for loving the Revolution" (215), showed the structural continuity that existed between the institutions of the Ancien Régime. finishing and those which would become the institutions of the Republic (216). The anonymous author of Bordel patriotique instituted by the queen of the French (1791), preceded by a dedicatory epistle from His Majesty to these new Licurgues and followed by a Hymn to Priape had clearly perceived, on the spot, this continuity .

Neither republican nor counter-revolutionary, he shows the Revolution, not as a rupture between royalty and revolutionaries, but as an underground handover of power between aristocrats and republicans. Its frontispiece “represents the statue of Priapus, on a pedestal, the Queen, on the left, holding, in one hand, a garland of flowers, with which she surrounds it, and in the other tickling the father of mankind, who gives women so much pleasure. The Queen swoons with pleasure, pressing this charming member against her breast. (The feminist) Mlle. Théroigne is to the right of the statue, holding the end of the garland in her right hand, and the two assholes in her left, singing a hymn to the glory of the God of Foul. She seems less passionate than the Queen, because patriotism &philosophy tempers its senses a little, although it is also voluptuous in action. "

The Epistle deserves to be reproduced in full :

“From Marie-Antoinette of Austria, Queen of Francis, to the Deputies of the Second Legislature.

Gentlemen,

You, arrive in the most beautiful & the largest metropolis of Europe to succeed the functions of the first legislators of your country. I sensed that your labors would be painful, and that it was absolutely necessary to prepare for you pleasant relaxation for the intermediate moments of your political occupations. As queen of the French and the first woman of France by the dignity of my rank, I have imposed on myself the obligation to work for your pleasures in recognition of the services you will render to your compatriots. One benefit is worth another, and I am jealous to procure for you the most delicious pleasures in life & the most necessary for the propagation of mankind. I am still in the age to relieve the torments of the nervous Priapes &to preside in the boudoirs of Citherae.

It is with these helpful intentions that I established a national Brothel in the same place where I had established one for the use of the Provincial Confederates to be more able to offer my services to the public & preferably to new ones. members of the second legislature. So that nothing is lacking in this house of voluptuousness, I appointed as its director the first hero in gallantry, the young lady Théroigne, whose gallant exploits are known throughout the capital, a woman who brings together a consummate practice, a theory which deserves him a legitimate preference on all the most seasoned mothers of the Brothels of the kingdom. With such refined precautions, you cannot doubt, Gentlemen of the new national areopagus, that you will have nothing to desire, that you will have the satisfaction of enjoying & enjoying yourself.to choose from an infinite number of over-complacent & considerate women & girls & of all ages. From the brunette you will pass into the arms of the blonde & when you are satisfied with both, you will find modern Ganimedes to awaken your drowsy senses who will rekindle your dead heat. You will also be able to take revenge on your unfaithful women who have cuckolded you, by making cuckolds of all ranks in your turn. This revenge is very sweet. I offer you the price, if you deem me worthy of the apple. Mademoiselle Théroigne takes care to rejuvenate my patriotic seraglio every day, by constantly admitting pupils of the most attractive freshness, to whom she gives lessons of condescension and of posture advantageous for the consummation of the amorous sacrifice.All Priapus' henchmen, whatever their character, will be graciously admitted to this patriotic Brothel. The prelate, the seraphic father, the novice, like the soldier of any rank, the magistrate, the financier, the clerk and the valet of office will be received for their money.

Married women with a burnt temper, who would not be satisfied with their husbands, have the right to come and compensate themselves. The girls, and even the nuns will be welcome to do their apprenticeship there. Run around bastards & fuckers of all kinds, arrive madam & whores of all conditions to receive instructions, & taste the delicious pleasures that I prepare for you.

And you gentlemen of the second legislature, be convinced that you will not be treated less well than your predecessors.

Marie-Antoinette

Of Austria queen of the French. "

With the “representatives of the people” enslaved to sex, that is to say to women, it would only remain, in a second step, to democratize the enslavement to sex, to extend it to the lower classes. This second stage, an English author of the end of the 12th century had foreseen.

As in France, the kings in England were regularly accused, in the pamphlets, but not only in the pamphleteering writings, of being the plaything of their lovers, which earned them nicknames, each more flowery than the last; As regards Charles II who was said to be infected, among other things, by "the contagious, nauseating and abject disturbances" of the Duchess of Portsmouth, he was to be regarded as their object as much as their toy, since he received that of " Dildo king ”- the dildo was considered a typically feminine object. Another satirist nicknamed him "The poor Priapus king" (217), not only to caricature his sexual prowess, but above all to denounce his desire to follow in the footsteps of his father, who had established absolutism in England. While,in the France of the "Enlightenment, as we saw above, the philosophico-sexual debauchery will be linked to religious skepticism and disrespect for the monarchy, well, in England at the end of the XVII, it was therefore possible to attack sexual debauchery and disbelief by associating them with absolutism and tyranny (218). In a writing by Charles Oldham of 1694 which is presented as the political testament, or the posthumous autobiography, of Charles II, the latter, who converted to Catholicism on his deathbed, admits to having converted to it much earlier and characterizes his faith as an expression of his religious skepticism and absolutist ambitions. "Religion, he declares, is only a ruse of the state". He decided to become a Catholic because,as the principle of this religion is that ignorance is the mother of devotion, it is the one that best suits a prince who wishes to assert his privileges. However, she is not perfect, because she forbids him in particular to sleep with her sister. And he draws the consequences: “From now on, I will worship only one god, Priapus. And he implores Priapus to help him debauch his subjects in order to make them less rebellious (219).

Therefore, it will be a question of taking control of sex through a whole series of devices, social, medical, legal, ideological, aesthetic, to make it, once interconnected as in the golden chain of Orphism, a formidable " a means of political subjection ”and of“ economic ”(220) and mental control.

BK, November 2018

(1) Aristophanes gives a fairly accurate account of it in “The Birds”: “Chaos, Night, the dark Erebus and the vast Tartarus existed at the beginning: there was neither earth, nor air, nor sky. In the infinite bosom of Erebus, the Night with the black wings first gives birth to an egg without germ, from which, after revolutions of years, was born the graceful Eros with the shining back of two golden wings, similar to whirlpools blown by the wind. Eros, united with the winged and dark Chaos, in the vast Tartarus, begot our race, and produced it first of all in the light. »

(2) Richard Payne-Knight, The cult of Priapus and its relationship with the mystical theology of the ancients, JJ Gay, Brussels, 1883, p. 20.

(3) Protogonos arose from the Phoenician cosmogony and theogony, where the pre-cosmic gods Baau, Dark Chaos and Kolpias, Air, or Breath, give birth to two men, Aeon and, precisely, Protogonos ( Eckstein [baron d '], Sur les sources de la cosmogonie de Sanchoniathon. In Asian Journal, 5th series, t. 15, Asian Society, Paris, 1860, p. 253. The qualifier given to him of "first born" corresponds to the Christian expression of "only son" (Samuel Fales Dunlap. The Ghebers of Hebron, an introduction to the Gheborim in the lands of the Sethim, the Moloch worship, the Jews as Brahmans, the shepherds of Canaan, the Amorites, Kheta , and Azarielites, the sun-temples on the high places, the pyramid and temple of Khufu, the Mithramysteries, the Mithrabaptism,and Successive Oriental Conceptions from Jordan Fireworship to Ebionism, Trow Printing Co., New York, 1894, p. 381, available at the following address:http://www.ebooksread.com/authors-eng/sf-samuel-fales-dunlap/the-ghebers-of-hebron-an-introduction-to-the-gheborim-in-the-lands-of-the- sethi-lnu / page-41-the-ghebers-of-hebron-an-introduction-to-the-gheborim-in-the-lands-of-the-sethi-lnu.shtml , accessed November 4, 2018).

(4) See “Orpheus”, Charles Dalemberg and Edmond Saglio, Dictionary of Greek and Roman Antiquities, t. 4, part I, Hachette, 1877.

(5) AB Cook, Zeus: A Study in Ancient Religion, vol. 2, part 2, Cambridge University Press, 2010, p. 1025 and Jean-Francois Gail, Research on the nature of the cult of Bacchus in Greece, Gail Neveu, Paris, 1821, p. 293 prefer to see there a nickname of Bacchus and Gail recalls that Bacchus, the sun and Priapus were one and the same divinity for the Orphics; see, regarding the various sources in which these epithets are given to him, Gábor Betegh, The Derveni Papyrus: Cosmology, Theology and Interpretation, 2007, Cambridge University Pressp. 141.

(6) Paul Decharme, The critique of religious traditions among the Greeks from the origins to the time of Plutarque, Alphonse Picard et Fils, Paris, 1904, p. 32.

(7) See <http://www.presocratics.org/presocratics/bibliography/orpheus-bibliography>.

(8) See Marie Delcourt, Hermaphrodite. Myths and rites of bisexuality in classical antiquity, PUF, Paris, 1992.

(9) See Jean Rudhardt, Opera inedita: Essay on Greek religion & Research on Hymns, PUL, Liège, 2013, ed. electronic.

(10) Aubin-Louis Millin, Unpublished or newly explained ancient monuments, t. 2, Paris, 1806, p. 3.

(11) See ibid.

(12) Pierre d 'Hancarville, Researches on the Origin, Spirit and Progress of the Arts in Greece, t. 1, B. Appleyard, London, 1785, p. 180, note.

(13) Ibid., P. 385, note.

(14) Ibid., P. 181.

(15) Ibid., P. 181.

(16) See Jean Rudhardt, op. cit.

(16bis) Thus, for example, the Baal Peos was called "goddess" in the Old Testament and even in the New (Rom., Xi, 4) (PS Vedamuttu, Ten Popular Christian Fallacies, The Ceylon Rationalist Ambassador, Ceylon Rationalist Association, 1971, p. 78; Christian D. Ginsburg, The Moabite Stone. In William Lonsdale Watkinson and William Theophilus Davison (eds.), The London Quarterly Review, vol. 35, London, 1870-1871, p. 417).

(17) Studies On Orphic Hymns, Anne-France Morand, Brill, Leiden, Boston and Cologne, 2001, p. 165.

(18) Ibid., P. 166.

(19) Ibid., P. 167. In the Orphic hymn to Misé, Dionysos-Misé, androgynous deity, has for mother Isis (Louis Ménard, Du polythéisme hellènes, Charpentier, Paris, 1863, p. 97).

(20) David Henry Gill, Greek Cult Tables, Garland, 1991, p. 55.

(21) Alberto Bernabé, The Gods in Later Orphism, in y Ruth N. Bremme (ed.), The Gods of Ancient Greece, Identities and Transformations, Edinburgh University Press, 2010, p. 434.

(22) Pierre-Nicolas Rolle, Research on the cult of Bacchus, symbol of the reproductive force of nature, t. 3, paris, 1824, p. 29.

(23) Apostolos N. Athanassakis and Benjamin M. Wolkow, The Orphic Hymns, The John Hopkins University Press, Baltimore, 2013, p. 113.

(24) Ibid.

(25) Pierre-Nicolas Rolle, op. cit., p. 31.

(26) Ibid., P. 32.

(27) Pierre Jean-Baptiste Chaussard, Feasts and courtesans of Greece, 4th ed., T. 1, Paris, 1801, p. 147.

(28) Alberto Bernabé, op. cit., p. 434.

(29) Ennio Quirino Visconti, Works of Ennius Quirinus Visconti: Pie-Cémentine Museum, t. 6, Giegler, Milan, 1821, p. 75.

(30) Ibid. ; Apostolos N. Athanassakis and Benjamin M. Wolkow, op. cit., p. 109.

(31) Burton Feldman and Robert D. Richardson, The Rise of Modern Mythology, 1680-1860, Indiana University Press, Bloomington, Indianapolis, 1972, p. 249-55.

(32) AMarco Antonio Santamaría Álvarez, Did Plato know of the orphic god Protogonos? In María José García Blanco, María José Martín-Velasco, Greek Philosophy and Mystery Cults, Cambridge [p. 205–31]. p. 207-9.

(33) Paul Decharme, op. cit., p. 32; Luc Brisson, Damascius et orphisme, in Philippe Borgeaud (ed.), Orphisme et Orphée: in honor of Jean Rudhardt, Droz, Geneva, 1991, p. 169.

(33) Luc Brisson, “The Orphic theogonies and the papyrus of Derveni (Critical Notes \*)”. In Review of the history of religions, t. 202, No. 4, 1985. [p. 389-420] p. 393.

(34) Edouard Zeller, The philosophy of the Greek before Socrates, vol. 1, p. 95 shows that the Orphic myth - inspired by the episode of Hesiod's Theogony where Zeus swallows Metis who, in the body of the god, gives birth to Athena -, that, therefore, the Orphic myth where, on the advice of the Night , Zeus swallows Phanes - unless it is his phallus - and, by regurgitating him, produces the last generation of gods and makes the universe reappear (see Luc Brisson, Arnaud Macé and Anne-Laure Therme, Lire les Présocratiques, PUF , coll. “Quadrige Manuels”, 2012) does not belong to the first Orphic theogony. Here, it is only this one that interests us.

(35) J.-F., Gail, op. cit., p. 7.

(36) See “Orphici”, Charles Daremberg and Edmond Saglio, op. cit.

(37) Alberto Bernabé, op. cit., p. 425.

(38) Paul Decharme, op. cit., chap. 1: The theogonies.

(39) Jacques-Antoine Dulaure, Abridged history of different worship, 2nd ed., Revised, corrected and augmented, t. 2, Guillaume, Paris, 1825, .p. 139-40.

(40) Ibid., P. 140.

(41) E. Jacobi, Dictionary of universal mythology, translated from German, revised and completed by Th. Bernard, Firmin Didot Frères, Paris, 1846, p. 410; Anthol Palat, x 14; Ovid, Fastes, i, 391, 416; Serv. Ad Virg, Georg, ii, 84.

(42) Georgi P. Moazzo, The Plants of Homer and some other poets of antiquity: III, Le ivy, Annales Musei Goulandris, vol. 8, Mouseion Goulandrē Physikēs Historias, 1990, p. 111.

(43) There are other points of contact between Priape ​​and Hermès: the fishermen offered their fish traps, their traps, all their gear to Hermès (Laurence Kahn, Hermès passe: ou, Les ambiguïtés de la communication, F. Maspero, 1978 , p. 91), “who lives in a cave battered by the waves”. Rivers were dedicated to Hermes, where fishing was prohibited (Giulia Sissa and Marcel Detienne, The Daily Life of the Greek Gods, translated by Janet Lloyd, Stanford University Press, Stanford, CA, 2000, p. 152) and Hermès, under the name of Knénitès, was the deity to which each goatherd had to offer a kid from his flock during the shearing festival which took place at Thebes du Mycale (Jean Charles Balty, Thesaurus Cultus Et Rituum Antiquorum (ThesCRA) I : Processions, sacrifices, Libations, Fumigations, Dedications, The J.Paul Getty Museum, Los Angeles, CA, 2004, p. 86).

(44) Jean Richepin (under the direction) Nouvelle Mythologie Illustrée, t. 1, The Edition of Art and Popularization F. Sant'Andrea and L. Marcerou, 1920, p. 362; in “two bronzes by Marcus Aurelius, struck at Lampsaque (…) Priapus' head has all the features of remarkable beauty. On one of them the bust of Priapus has the hair raised by means of bands, the ends of which fall on his neck ”and a Priapus in the form of Hermes has a face as beautiful as that of Jupiter; his hair is raised by a band, and his long beard goes down to his chest ”Works of Adrien de Longpérier, collected and put in order by G. Schlumberger, t. 2. Ernest Ledoux Paris, 1883, p. 18).

(45) Pierre d 'Hancarville, op. cit., p. 181.

(46) Maurice Olender, “Conférence de Maurice Olender”. In Practical School of Advanced Studies, Section of Religious Sciences. Phone book. Volume 94, 1985-1986. 1985 [p. 389-407], p. 390) writes: “Faced with the hypersexual divinities who, like him, are part of the Dionysian thiasis, Priapus is marked with a radical specificity: while the Panes and the Satyrs are hybrids, Priapus has neither horns nor animal feet. , nor tail. This anthropomorphy, texts and figures (see the legs, feet, face, etc.) continue to confirm it. It is from his birth that Priapus has a child's body whose only deformity is his disproportionate phallus. The Greek texts describe the congenital ugliness of the child Priapus with a vocabulary which is that of the form, or of the distortion, of the human body: the newborn is âmorphos ”. However,Rudolf Erich Raspe and James Tassie, A Descriptive Catalog of a General Collection of Ancient and Modern Engraved Gems, Cameos, as Well as Intaglios, vol. 1, London, 1791 mention a term of Priapus with the horns of a goat; the Journal of the British Archaeological Association, vol. 8, p. 4 describes a pentacephalic amulet, one of the heads of which represents "a beardless Priapus, whose horns are formed of two dolphins" (the dolphin is also a phallic emblem). He smiles and his throat forms a lion mask. The same two authors also point out p. 3, in the Brandeburg collection of antiques, "a curious object composed of a woman's breast, a horned and bearded Priapus with a boar's head", which "probably constitutes the tip of a wand used in a Gnostic ceremony ".Priapus is likewise depicted with horns in a Roman inscription from Birrens (Great Britain) dated to the first centuries AD (<https://romaninscriptionsofbritain.org/inscriptions/2106> ). A term found in Pompeii represents a horned Priapus wrapped in a cloak and, interestingly enough, holding a shepherd's staff in his hand (Proceedings of the Literary and Philosophical Society of Liverpool, vol. 20, Longman Green, Reader and Dyer, Liverpool, 1867, p. 114).

(47) Jacques-Antoine Dulaure, Des divinités generatrices chez les ancients et les Modernes, 2nd ed., Revised, corrected and augmented, Guillaume, Paris, 1825, t. 2, p. 138.

(48) Jean Przyluski, The great goddess: introduction to the comparative study of religions, Payot, 1950, p. 177.

(49) Gabriel Herman, Morality and Behavior in Democratic Athens: A Social History, Cambridge University Press, 2006, p. 345.

(50) Thucydude, vi. 27; see also JF McGlew, Politics on the Margins: The Athenian ―Hetaireiai‖ in 415 BC '. In Historia: Zeitschrift für Alte Geschichte, vol. 48, n ° 1, 1999 [p. 1-22], p. 17, Henri Weil, “The Hermocopides and the People of Athens”. In Revue des Études Grecques, t. 6, fasc. 23, 1893 [p. 317-21]; Edmond Lévy, “Les Hermocopides: Thucydides VI, 27, 1”. In Revue des Études Grecques, t. 126, fasc. 1, January / June 2013 [p. 235-37]. It is not for nothing that, according to Herodotus (2, 51), the Athenians were both the first people to institute democracy and the first Greeks to take the use of hermae from the Pelasgicos, who themselves had imported it. in Greece (see Sir Sie JM Campbell, Notes on the Spirit Basis of Belief and Custom In Richard Carnac Temple (ed.), The Indian Antiquary, vol. 30, Bombay, 1901 [p. 97-105], p.104).

(51) Antoine Chrysostôme Quatremère de Quincy, Conjectural Restitution of the Demos of Parrhasius, Paris, 1828, p. 5. “What we called demos is, like any multitude, a being that is by turns inert or carried away. Its nature prevents it from having by itself a followed and regulated action: it moves only as far as it is moved. It is the image of a crowd where everyone, without wanting or knowing it, gives and receives movement, and does not know what is the driving force. But what to expect from a crowd that governs, that makes laws or choices? everything except reason.

It is therefore very wrong to be surprised or indignant at popular follies: the effect must respond to the cause. If passion and wisdom are two opposites, nothing wise can result from the will or the understanding of a being, who is not only passionate, but who is an assembly of all the most opposed passions: and there is certainly no better laboratory of follies than this.

"Popular stupidities would be, as has been said more than once, the material of the most entertaining comedies, if their outcome was not usually tragic." (ibid., p. 6)

(52) In Eleusis, Orphic poetry figured among the essential elements of the preparatory rituals for initiation. Giorgio Colli, Greek wisdom, vol. 1, L'Eclat, 1990, p. 35. Johann Joseph Ignaz von Döllinger writes, in Paganism and Judaism: or introduction to the History of Christiamism, translated from the German by J. de P., t. 4, Brussels, 1829, p. 278: “John of Salisbury (Polycrat. 1, 6) claims that the mothers and daughters-in-law of the Ciconians put Orpheus to death, because his rites and his customs had made men all effeminate. This version is obviously drawn from an ancient but now unknown source, and simply indicates that the Orphic rites tended to strip the cult of Dionysus of the barbarous customs that Thrace had mixed with it ”.But this version does not indicate that the license did not apply in mysterious cults, especially as the same author adds: "Phanocles (ap. Stob. Serm. 64) and Ovid (Metam. 10, 85), say that Orpheus was killed by the Thracian women, for having introduced pederasty ”(ibid.).

(52bis) JA Dulaure, op. cit., p. 176-7.

(53) Quoted in ibid., P. 152.

(54) TP Wiseman, Historiography and Imagination: Eight Essays on Roman Culture, University of Exeter Press, 1994, p. 138, note 104; Sarolta A. Takács, Vestal Virgins, Sibyls, and Matrons: Women in Roman Religion, University of Texas Press, Austin, TX, 2008, p. 8.

(55) J.- A. Dulaure, op. cit., p. 158-9.

(56) Johann Joseph Ignaz von Döllinger, op. cit., vol. 3, Tweezers, 1858, p. 83.

(57) Collective, Ten centuries of Roman religion: in search of an interiorization: homage to Nicole Boëls: proceedings of the study day “Ten centuries of religious sentiment in Rome” organized in Dijon, May 25, 2005, by the Reception Team 1865 “Memory, speeches, images” Guillaume BonnetEditions of the University of Dijon, 2007, p. 127.

(58) Johann Joseph Ignaz von Döllinger, op. cit., vol. 3, p. 83.

(59) J.- A. Dulaure, op. cit., p. 171. Idols were usually painted, like representations of other rustic deities, in mimium red (Ov. Fast., 415, vi, 319, 333). Tibullus (1, 1, 17) names the god ruber custos and Horace (sat., 1, 8, 5) calls ruber palus the phallus of a wooden term (see also Alessandro Garcea, Marie-Karine Lhommé and Daniel Vallat ( eds.), Scholarly Fragments: Servius and Ancient Knowledge, Georg Olms Verlag, Hildesheim, Zurich, New York, 2016, p. 453).

(60) Eugène MO Dognée, “Note on a bronze statuette”. In Bulletin of the Liège Archaeological Institute, t. 10, Liège, 1868 [p. 227-41], p. 233-4.

(61) He was called “avistupor” (“he who stuns birds”) (Encyclopédie, t. 13, Neufchâtel, 1765, p. 358).

(62) George C. Verenet, Precise of Greek and Roman Mythology, containing quatrains, new. ed., completely revised and enlarged, CL Brinkman, Amsterdam, 1859 p. 125.

(63) Horace, Translation of the Works of Horace in French verse, t. 5, Paris, 1752, p. 361.

(64) Amy Richlin, The Garden of Priapus: Sexuality and Aggression in Roman Humor, ed. journal, Oxford University Press, Oxford and New York, 1992.

(65) Maurice Olender. “Maurice Olender conference”. In Practical school of higher studies, section of religious sciences, yearbook, t. 94, 1985-1986, 1985 [p. 389-407], p. 390.

(66) PFA Nitsch, Beschreibung des häuslichen, wissenschaftlichen, sittlichen, gottesdienstlichen, politischen und kriegerischen Zustandes der Römer. t. 2, Erfurt 1812, p. 784. No image was as frequent in Rome as that of Priapus and, precisely, according to Peter Stewart, Statues in Roman Society: Representation and Response, Oxford University Press, 2003, p. 74, it could very well be that, in Rome, the only fields and gardens where Priapus served as a scarecrow were those depicted by the poets, in other words that it was only a literary topos.

(67) Ludwig Preller, The gods of ancient Rome, Roman mythology, Didier et Cie, Paris, translated by ML Dietz, 1865, p. 274.

(68) Ibid., P. 278.

(69) Laurence Chevillat, “The double distance of the gaze and the landscapes of the 'red room' of the villa of Boscotrecase”. In Mélanges de l'Ecole française de Rome, Antiquité, t. 119, n ° 1, 2007, Antiquity [p. 85-102], p. 91; see also Robert Turcan, “Priapea”. In Mixtures of archeology and history, t. 72, 1960 [p. 167-189].

(70) Eugène MO Dognée, op. cit., p. 234.

(70bis) Ibid.

(71) J.- A. Dulaure, op. cit., p. 442.

(72) See Regina Höschele, “Priape ​​put in abyme, or how to close the collection”. In The verses of the most void of poets…, New research on Priapeas Proceedings of the study day organized on November 7, 2005 at the University Lumière, Lyon 2. Lyon: Maison de l'Orient et de la Méditerranée Jean Pouilloux, 2008 [p. 53-66] (Collection of the Maison de l'Orient Méditerranéen ancien, literary and philosophical series, 38.

(73) J.- A. Dulaure, op. Cit., P. 173.

(74) "Mutunus or Mutinus" , Dictionary of mythologies, Ménard and Dessene, Paris, 1823, p. 276.

(75) see, on the subject of the discredit that the poets helped to cast on the gods at the same time as the moral condemnation of which they were the object of the Christians, Benjamin Binet, Traite historique des dieux et des demons du paganisme, Second Letter, in J.- P. Migne (abbot), Dictionary of occult sciences, 1860, t. 2, with the author, p. 921-45.

(76) H. Herter. De Priapo [report], Bulletin of the Association Guillaume Budé, Suppl. 4, 1932 [p. 24-27] p. 27.

(77) See, for a list, which may not be exhaustive, of the Amazigh (Berber) eminences, including the writer Apuleius de Madaure (125-180 AD), Lactance (260-325 AD) , Synesios of Cyrene (v. 370- v. 414 of our era), Augustin d'Hippone, Mohand Akli Haddadou, Famous Berbers, Berti editions, 2003.

(78) Pierre Jurieu, Histoire Critique des dogmas and cults, good & bad, which have been in the Church since Adam and Jesus Christ, Amsterdam, 1704, p. 558; see, concerning a close comparison between Noë and Priapus, ibid., chap. 3: The Beel Phegor of the Moabites & the Priapus of the Romans, was the patriarch Noah, p. 558. Jerome, Ruffin, Isidore of Seville, and other Bible commentators agree that Beel-Phegor was the same as Priapus. According to Jerome, the temple of Beel-Phegor was served by women, called Kedeschoths, a name which had the same meaning as that of the priestesses of the temples of Priapus. Many Israelites were initiated into its mysteries. It seems that the ritual principle consisted of appearing naked in front of the divinity and showing all the orifices of the body, in particular the anus.According to Rabbi Solomon-Jarchi, the worshiper “presented his naked posterior before the altar, relieved his entrails and made an offering of his stinking excrement to the idol” (J.-A. Dulaure, op. Cit., P. 76). The phallic cults would have been introduced in Israel by the ancestors of king Aza, son of king David.

(79) Maurice Olender, Priape ​​chez Justin le Gnostique, in Margreet B. De Boer and TA Edridge (eds.), Hommages à Maarten J. Vermaseren, vol. 2, Leiden, EJ Brill, 1978, p. 881.

(80) Maurice Olender, “Elements for an analysis of Priapus at Justin the Gnostic”. In Tributes to Maarten J. Vermaseren, vol. 2, EJ Brill, Leiden, 1978, p. 880.

(81) Richard Payne-Knight, Le Culte de Priape ​​et ses relations avec la theologie mystique des ancients, J.-J. Gay, 1883, p. 113.

(82) Collection of various pieces, serving the history of Henry III, king of France and Poland, Pierre Marteau, Cologne, 1663, p. 67.

(83) Richard Payne-Knight, op. cit., p. 120. Gudmund Schutte (Our Forefathers: the Gothonic Nations, vol. 1, translated by Jean Young, Cambridge University Press, 1929, p. 224) considers, without specifying the reason, that "he may not be impossible (that Frigg) is directly descended from the god of Asia Minor ”and, as for Freyja, that her team of cats (Gylfaginning, 51) recalls the team of lions of Cybele (Bernard de Montfaucon, Les Dieux des Grecs et des Romains, t. 1, part 1, Paris, 1722, p. 11), the tears of red gold that she sheds for her husband during all the time that his absence lasts (Gylfaginning, 36) the tears of blood with which Astarte mourns her husband (Charles Virolleaud, “A new episode of the ugaritic myth of Baal.” In Reports of the sessions of the Académie des Inscriptions et Belles-Lettres, 104th year, 1960 [p.180-186], p. 184).

(84) Gerald Massey, The Natural Genesis (Two Volumes in One), Cosimo Classics, New York, 2011 (1st ed., 1883), p. 511; Wilhelm Mannhardt, Wald- und feldkulte, vol. 1: der Baumkultus der Germanen und ihrer Nachtbachstämme, Berlin, 1875, p. 114. “Scrat” also means “old woman” in English; see also Karl Hude (ed;), Nordisk tidsskrift for filologi, Gyldendalske boghandels forlag, 1907, p. 148; Will Roscoe, Queer spirits: a gay men's myth book, Beacon Press, 1995, p. 131.

(85) Richard Payne-Knight, op. cit., p. 143.

(86) J.- A. Dulaure, op. cit., p. 246. This letter, in its entirety and in its original Latin version, is reproduced in Neues Archiv der Gesellschaft für altere Deutsche Geschichtskunde, Weidmann, 1861, p. 625). Pripe-Gala would be equivalent to Pereplut, the goddess of fortune, in Russia, Perkunas-Percuna in Lithuania and Perepuna in parts of Bulgaria and Serbia (Stephen Rudy [ed.], Roman Jakobson, Selected Writings, vol. 7, Mouton Publishers, Berlin, New York and Amsterdam, 1985., p. 6).

(87) Ibid., P. 145-6.

(88) Ibid., P. 147.

(89) See, on the subject of the phallic character of Christianity, the sculpted panels, as little known as they are convincing, presented by Dr Hasse in Note sur un bone sculpté du 9e siècle, available at the following addresshttp://biblio.naturalsciences.be/associated\_publications/anthropologica-prehistorica/bulletin-de-la-societe-d-anthropologie-de-bruxelles/v46-1931/ap46\_355-358.pdf , consulted on September 26, 2018. The one of these panels, p. 356, shows, flanked by two tall and wide candles, Jesus Christ with arms outstretched strongly upwards, like the great goddess in many of his representations, including the oldest ones, that is to say those which are dated to the Paleolithic (Titus Burckhardt, “The Primary Qualities”. In Parabola, vol. 20, Tamarack Press, 1995 [p. 12-23], p. 20); see also Henry de Lumley, Mount Bego, valleys of Wonders and Fontanalba, heritage editions, 2003, p. 102.

(90) J.- A. Dulaure, op. cit., p. 248.

(91) Richard Payne Knight, p. 123.

(92) G. Hasse, “The false cult of Priape ​​in Belgium”. In Bulletin of the Anthropological Society of Brussels, n ° 43, 1928 [p. 254-267], p. 255, <http://biblio.naturalsciences.be/associated_publications/anthropologica-prehistorica/bulletin-de-la-societe-d-anthropologie-de-bruxelles/v43-1928/ap43_254-266.pdf> .

(93) J.- A. Dulaure, op. cit., p. 248.

(94) Ibid, p. 277.

(95) Richard Payne Knight, p. 132.

(96) G. Hasse, op. cit., p. 256.

(97) Jules Gay, Bibliography of works relating to love, women, marriage and facetious, pantagruelic, scatological, satirical books, etc. by M. le C. d'I \*\*\*, t. 2, 3rd ed., Completely revised and considerably enlarged, Turin and London, 1871, p. 385-6.

(98) Frederick Thomas Elworthy, The evil eye. An account of this ancient and wide spread superstition, John Murray, London, 1895, p. 306. The diplomat and writer Giuseppe Gorani (1740-1819) confirmed having seen in certain churches of Naples priests and brothers selling small amulets bearing the effigy of Priapus (see Agnese Palumbo and Maurizio Ponticello, Misteri, segreti e storie insolite di Napoli, Newton Compton Editori, Rome, 2012; see also “L'alluce del santo e riti di fertilità: Priapo 'svelato' in un'antica tradizione molisana”, <https://lamisuradellecose.blogspot.com/2018/04/> priaposvelato.html .

(99) Joseph Garnier and Ernest Champeaux, Communal institutions in Burgundy under the old regime, Éditions Horvath, 1918.

(100) J.- A. Dulaure, Short history of different cults, t. 2, 1825, p. 317.

As an extension of this remark, let us quote in extenso a note from “Histoire philosophique: politique et critique du Christianisme (t. 5, Paris, 1836, p. 84-7) by Louis Joseph Antoine de Poter, on the subject of "Daughters of joy and (of) the Roman church:" We can get some idea of ​​the number of public girls registered in Rome under the pontificate of Sixtus IV, by the record that was made under Paul III, it is that is to say about sixty years later, when, as it is said, this number was considerably reduced: there were still 45,000 registered! - H. Estienne, apolog. for Herodotus, chap. 38, n. 1, t. 3, p. 223.

“The perception of a right on a certain number of them, accorded to the prelates as an ecclesiastical benefit; the people said freely: "Habet ille duo beneficia curata aureorum viginti, alterum prioratum ducatorum quadraginta, and very putanas in burdello, quae reddunt singulis weekibus julios vigiuti." It had however been forbidden (1358) by a bull, to all the papal employees, to allow, for money, that one played dice, and to require a tribute from the public girls. - Innocent, pap. VI, const. 5, Quamvis omnes, t. 3, bull. bet. 2, p. 318.

“Here are a few more details about public women in their relationship with the church. This relationship almost always existed, at least in terms. In the towns where the magistrates had not confined themselves to forcing the girls of joy to live in a specific street, called the hot street (carreria calida), the house of prostitution established and governed by them, and which paid them a fee fixed, was called abbey, and the woman they appointed as superior, abbess; this was so in Narbonne, Toulouse, Beaucaire, Avignon, etc. From the twelfth century, we find William IX, Duke of Aquitaine, Count of Poitiers and Toulouse, who had a convent of this kind built on purpose. He reserved the appointment to the dignitaries of the place, which he was careful to grant only the merit required to fulfill them:the abbess was the most debauched and shameless woman of her estates. Since then, girls have continued to be called prostitutes, daughters of the great abbey of Toulouse, as Charles VI (1389) expressed himself in the letters of protection he granted them. Charles VII (1424) treated them with the same benevolence in the measures he took so that good order reigned in their community, established in Çhâtel-Vert.His royal solicitude had been awakened by the complaints of the capitouls, representing that people of bad life and without fear of God (non verenles Deum), pushed audacity to the point of breaking the windows of said Châtel. - Dreux du Radier, libr. bistor. and crit. du Poitou, t. 1, p. 226 and 221. - (Rétif de la Bretonne) The pornographer, part. 1, p. 63; part 2, note L, p. 349.

"The most remarkable institution of this kind is that of the Abbey of Avignon by Queen Jeanne I." The beginning of the statutes of the house is conceived in these terms: “The year one thousand very hundred and forty-six, at the end of the month of avous, nostro bono reino Jano has permès lou bourdeou dins Avignon; and theft that toudos los fremos debauchados non se tingon dins la cioulat, may that sian fermados dins lou bourdcou, and that per estre couneigoudos, that porton nno agullietlo rougeou on Vespallou de la man escairo, etc., etc. The articles follow, the fourth of which orders the abbess to scrupulously monitor the state of health of the girls, and assigns a surgeon to visit them; the fifth prescribed great care for pregnant women and children born in the house:the sixth forbids receiving men and handing over girls to the exercise of their profession, on Good Friday, the eve of Easter and the day of this feast; the ninth severely excludes the Jews from the number of those to whom the abbess could open the doors of the establishment, on pain of those who slip there unknown, of being publicly whipped by the city. The abbess or the bailiff alone had the keys to the house and no one entered without her consent; she was elected each year by the consuls. - Papon, hist. gener. of Provence, 1. 6, n. 44> t. 3, p. 180 and 181. - The pornographer, part. 2, p. 350 to 353.the ninth severely excludes the Jews from the number of those to whom the abbess could open the doors of the establishment, on pain of those who slip there unknown, of being publicly whipped by the city. The abbess or the bailiff alone had the keys to the house and no one entered without her consent; she was elected each year by the consuls. - Papon, hist. gener. of Provence, 1. 6, n. 44> t. 3, p. 180 and 181. - The pornographer, part. 2, p. 350 to 353.the ninth severely excludes the Jews from the number of those to whom the abbess could open the doors of the establishment, on pain of those who slip there unknown, of being publicly whipped by the city. The abbess or the bailiff alone had the keys to the house and no one entered without her consent; she was elected each year by the consuls. - Papon, hist. gener. of Provence, 1. 6, n. 44> t. 3, p. 180 and 181. - The pornographer, part. 2, p. 350 to 353.350 to 353.350 to 353.

“Pope Julius II allowed (July 2, 1510) the courtesans to stay in Rome where he assigned them a specific neighborhood. Leo X and Clement VII confirmed this privilege, but on the conditions that we will read: the first of these sovereign pontiffs founded the monastery of Saint Lucia under the invocation of Saint Marie-Madelaine, to become a place of retreat and repentance. where would be received the girls who would give up prostitution. He assigned as revenue to the new convent all the movable and immovable property left behind by courtesans deprived of the faculty of testing or who died intestate, and a quarter of the remains of others. Clement VII (1525) went into greater detail by modifying the provisions of his predecessor;he granted the right to test to all the courtesans who would bequeath a quarter of their illicit and dishonest earnings to the convent of the repented: the wills of others were null as of right, except for what was due to their children procreated in legitimate marriage, and all what they had left passed to the nuns. He ordered all the faithful to reveal what would come to their knowledge concerning the inheritance of public daughters, and to the notaries to denounce their authentic dispositions, And lest they be mistaken as to the meaning of the word daughters whose he constituted the nuns who were converted heirs, he was careful to say that they were not only those named courtesans, but also the women who prostituted themselves in public houses for money,or who live by any dishonest profession whatever, and lead a shameless life even in their own homes, or elsewhere, at the request and for the satisfaction of a few secular or ecclesiastical people. - Sainte-Foix, essays on Paris, works, t. 4, p. 381. — Leon. pap. X, constit. 43, Salvator noster, in bullar. t. 3, part. 3, p. 484 et seq. - Clement, pap. VII, constit. 14, Cum ex corpore, t. 4, part. 1, p. 59 ad 62.1, p. 59 ad 62.1, p. 59 ad 62.

“The present well-being and future happiness of women devoted to prostitution was not neglected elsewhere than in Rome. We read (1465) that “the mardy quatoniesme day of the said month of August. . . two hundred archers arrived in Paris, all on horseback, one of whom was Captain Mignon. … And all behind this compaiguie also aloy on horseback huict ribauldes and a black monk their confessor. And when the Duke of Alba, of bloodthirsty memory, marched against the beggars of Belgium, his army was followed by four hundred courtesans on horseback, chard and brave as princesses, says Brantome, and eight hundred on foot, also in good shape. . The well-proven orthodoxy of the Duke of Alba is a sure guarantee that he will not have missed this female troop of a chaplain to guide them to heaven,just as he had imposed a very severe regulation on them to maintain good order between them and their lovers here below. - The chronicles of Jean de Troyes, memoir. on the hist. de France, by M. Petitot, 1.13, p. 294. - The pornographer, part. 2, p. 354.

“In some places, public women had been subjected to insults or exceptional charges like the Jews; the most unusual is the duty they had to pay the first time they entered Montluçon (1498). When they crossed the bridge that led to the city, four denarii were required of them or else they made a fart (Item, in et super filia communi, sexus videlicet viriles quoscumque cognoscente, de novo in villa Montislucii evenienle, quartet denarios semel, aut unum bombum, sive vulgariter pet, super pontein of Castro Montislucii solvendum). - Sauvai, antiq. de Paris, evidence, t. 3, p. 652.

"" Public women, because of their distinguished way of life, says an author who wrote on modern Rome, have enjoyed for several centuries and continue to enjoy (1660) an equally distinguished bond, assigned to their burial (meretrices ob distinctum vitae genus, and distincto sepulturae loco… a multis saeculis gavisae sunt, et adhuc fruuntur). It was a very small area of ​​land, near the Flaminia or People's Gate, outside and under the leaning wall, called muro torto. It is even (Astonishing that we manage to deposit so many thousands of these women there. "- Cancellieri, lettera ni dot. Koreff, p. 57."

(101) Cité in id., Des divinités generatrices ou du cult du phallus among the ancients and the moderns, p. 275.

(102) Richard Payne-Knight, op. cit., p. 134.

(103) J.- A. Dulaure, op. cit., p. 261. Concerning the Israeli women, in Israel too there were several phallic cults. They had been introduced there by the ancestors of King Aza, son of King David. One of them was returned to an idol by the name of Beel-Phegor, whom Jerome, Ruffin, Isidore of Seville and other Bible commentators agree to be the same as Priapus. According to Jerome, the temple of Beel-Phegor was served by women, called Kedeschoths, a name which had the same meaning as that of the priestesses of the temples of Priapus. Many Israelites were initiated into its mysteries. It seems that the ritual principle consisted of appearing naked in front of the divinity and showing all the orifices of the body, in particular the anus.According to Rabbi Solomon-Jarchi the worshiper "presented his naked posterior before the altar, relieved his entrails and made an offering to the idol of his stinking excrement" (Ibid., P. 76).

(104) Augustin, De Civit. Dei, lib. VII, c. xx. Quoted in Richard Payne-Knight, op. cit., p. 122.

(105) G. Hasse, op. cit., p. 258, which reproduces several phallic insignia, including one depicting a woman riding an enormous phallus, from secret societies from the mid-15th century.

(106) Ibid.

(107) J.- A. Dulaure, op. cit., p. 260.

(108) Richard Payne-Knight, op. cit., p. 136.

(109) J.- A. Dulaure, op. cit., p. 287.

(110) Goblet d'Alviella (count), “[review] JA Dulaure, Generating divinities among the ancients and the moderns”. In Jean Réville (under the direction), Review of the history of religions. t. 53, Paris, Ernest Leroux, 1906, p. 73.

(111) Even in the 19th century, traces of the cult of Priapus survived, in a very faded form, although not devoid of the remains of a healthy simplicity, in the practice which consisted of distributing each year, at the fair of St. Gorgon, enamel figurines of both sexes, female ones to young boys and female ones to young girls, who wore them suspended from the neck by a small pink ribbon (see Marc Antoine François Gaujal (baron de), Études historique sur le Rouergue, vol. 3, Paris, 1859, p. 58, note 2.

(111bis) Alain Bihr, “The civilization of manners according to Norbert Elias.” In review ¿Interrogations?, n ° 19. Implication and reflexivity - II Hold a double posture, December 2014, available at the following address:https://www.revue-interrogations.org/La-civilisation-des-moeurs-selon , consulted on November 11, 2018. The only plausible answer to the question of how it is possible that Elias ignored the determining role of Judeo-Christianity in the "process of civilization" is that it is a deliberate choice on its part (see Johann Gouldsblom, Christian Religion and the European Civilising Process: The Views of Norbert Elias and Max Weber Compared in the Context of the Augustinian and Lucretian Traditions (Irish Journal of Sociology, vol. 12, n ° 1, 2003 [p. 24-38]) responds that this ignorance was deliberate. The impasse he makes on the role, just as decisive , that the woman played there must also be underlined, since it cannot be explained.

(112) R. Dale Guthrie, The Nature of Paleolithic Art, The University of Chicago Press, Chicago and London, 2005, p. 355.

(113) Autumn Stanley, Mothers and Daughters of Invention: Notes for a Revised History of Technology, Rutgers University Press, New Brunswick, NJ, 2005, p. 210.

(114) See Alberto Gallace and Charles Spence, In touch with the future: The sense of touch from cognitive neuroscience to virtual reality, Oxford University Press, 2014, p. 225; Christophe Stener, L'Extase: Dictionary of love, BOD, 2017, p. 357.

(115) J.- A. Dulaure, op. cit., p. 17.

(116) Paul Tannery, For the History of Hellene Science, Felix Alcan, Paris, 1887, p. 75-6; see Arnobe, Against the pagans, v, 28, Clement of Alexandria, Exhortation to the Greeks, ii, 34, 2-5, Hygin, Astronomy, ii, 5 and Pausanias, Description of Greece, ii, 37.

(117) Kenneth James Dover, Greek Homosexuality, Harvard University Press, Cambridge, MS, p. 176.

(118) See, regarding Dionysus' direct and close links with the cult of the mother goddess, Florence Mary Bennett, Religious cults associated with the Amazons, Columbia University Press, New York, 1912, p. 38. Further, Apollodorus states that Dionysus learned the mysteries of Rhea (Cybele) in Phrygia. “… The relationship between the cult of Dionysus and that of the Great Mother Goddess is very old; it probably dates from before the appearance of the new god in Greece (Alexandre Foll. Légendes Thraces, Sofia-Presse, 1977, p. 50).

(119) Richard Payne-Knight, p. 134-5.

(120) Ibid., P. 135.

(121) J.- A. Dulaure, Histoire abbrevée de differens cultes, 2nd ed. revised, corrected and augmented, Guillaume, Paris, 1825, p. 263-4. To our knowledge, Dulaure is the only one to have dared to translate these extracts, which he has also sometimes softened. Like note 2, note 1 refers to “Machinamentum”, Collection antiqua canonum poenitentialum. Thesaurus anecdotorum, t. 4, p. 52; this article is quoted, it seems in extenso, in De Potter (Histoire philosophique, politique et critique du christianisme, t. 6, Paris, 1836, p. 81) which comments: “It is probable that similar requests made on the authority of Burchard and other Decretists, by priests whose senses were more irritable than their conscience was delicate, were to maintain them in their disorders; and, unfortunately for them,there had not yet been at that time P. Escobar who would have taught that he who, by confession of women of bad life (faeminarum turpium), commonly succumbs to the desire to sin (in pollutionem voluntariam incidit), must not and does not cannot therefore stop listening to them (non tenetur ille a suo officio vacare… non potest ab illo fugere ministerio). It is perhaps a continuation of the principles of the Jesuits, taught by Vasquez in his comments on Saint Thomas, namely that fornication and even sin against nature are less sins than theft. Henri Boich, one of the commentators on the decretals, is more severe: he puts fornication, perjury, theft and homicide (fornicatio enim, perjurium, furtum and homicidium aequiparantur) on the same line. he admits, however, that delinquents must be treated gently,when it is a question of fornication, "because today (towards the middle of the sixteenth century) there are few who are not guilty of it (he speaks of priests), and it is necessary to spare the multitude (Ideo etiam mitius est agendum in crimine fornicationis, quia hodie pauci inveniuntur immunes… multitudini enim parcendum est). He even pushes indulgence so far as to allow women and, what is more, nuns to withhold, in complete safety of conscience, the price of their prostitution from secular priests; of course that the nun will have won for her community (acquiritur monasterio ejus illud quodacceptit); and in this case the commentator finds that the most honest course which the convent can take is to employ profits of this nature in pious works.We had the right to expect a completely different decision from a writer who believed that any trade with a nun is incest, because she is the wife of God who is our father (quod cognoscens In Onialem committit incestum , quia sponsa Dei est, qui est pater noster) ”(ibid., p. 81-2).

(122) Richard Payne-Knight, op. cit., p. 123-4.

(123) Ibid., P. 192.

(124) Colomban Gillotte, The director of scrupulous conscience (etc.), 3rd ed., Revue, corrigée et augmentée, Paris, 1709, p. 12-13.

(125) Quoted in Jean-Claude Schmitt, Women, art and religion in the Middle Ages, Musée d'Unterlinden, PUS, Strasbourg, 2004, p. 190.

(126) Rev. RP Huguet, Du Luxe au point de vue de la Religion, de la Famille et des Pauvres, Nouvelle Librairie Catholique, Paris, 1859, p. 147.

(127) Cited in Jure Mikuž et alia, Blood and milk in the medieval imagination, eBook, Ljubljana, 2013, p. 196.

(128) Alain Besançon, The prohibited image: an intellectual history of iconoclasm, Arthème Fayard, 1994, p. 231.

(129) Ibid.

(130) The term “pornographer”, coined by Restif de la Bretonne in 1769 from the Greek “pornografia” (“painting of a prostitute”), originally designates “the one who writes about prostitution”. It entered the universal dictionary of the French language (1800) by Pierre-Claude-Victoire Boiste (1765-1824) (Anna Gural-Migdal, L'Écrit-Ecran des Rougon-Macquart, Presses Universitaires du Septentrion, coll. “Literatures”, Villeneuve d'Ascq, 2012, p. 199). In 1842, “Pornography” appears in the sense of “obscene painting”.

(131) Marie Viallon. Pierre L'Aretin or the pleasure of the “particular suo”. UMR CNRS 5037 research seminar. Will soon be published at PUSE de St-Etienne, 2010, p 11 p. 60.

(132) John Addington Symonds, Renaissance in Italy, Part 2: Italian Literature, Smith, Elder, 1898, p. 337.

(133) Paula Findlen, Humanism, Politics and Pornography in Renaissance Italy, in Lynn Hunt (ed.), The Invention of Pornography, Obscenity and the Origins of Modernity, 1500-1800, Zone Books, New York, 1993 [p . 49-108], p. 26, p. 51.

(134) Caroline Fischer, “L'Aretin en France”. In Eighteenth Century, n ° 28, 1996, L'Orient [p. 367-384], p. 369.

(135) Paula Findlen, op. cit., p. 77-8.

(136) Philippe Morel, Priapus during the Renaissance, “The garlands of Giovanni da Udine at the Farnésine”. In Revue de l'Art, 1985, n ° 69 [p. 13-28], p. 14-15.

(137) Ibid, p. 15.

(138) Joan DeJean, The Politics of Pornography: The Girls' School, in Lynn Hunt (ed.), Op. cit., p. 79; see also Gotthold Ephraim Lessing, Les priapeia: note de lessing / translated from German and augmented with commentaries, etc., by Philomneste junior, A. Mertens et fils, Bruxelles, 1866 and James Grantham Turner, “Marcantonio Raimondi's Bacchanals: New Findings ”. In Print Quarterly, vol. 34, 2017 [p. 259-69]; <http://art.rmngp.fr/fr/library/artworks/marc-antoine-raimondi_la-bacchanale-avec-l-offrande_burin-estampe> .

(139) Philippe Morel, op. cit., p. 16.

(140) Ibid., P. 16-17; <http://art.rmngp.fr/fr/library/artworks/jacopo-de-barbari_sacrifice-a-priape_burin-estampe> .

(141) See Gil Bartholeyns, Pierre-Olivier Dittmar and Vincent Jolivet, Image et transgression au Moyen Age, PUF, Paris, 2008.

(142) William Roscoe, The Life of Lorenzo De 'Medici: Called the Magnificent, George Bell, London , 1902, p. 394; Paula Findlen, op. cit., p. 83.

(143) Laurent Martin, “Milestones for a cultural history of pornography in the West”. In Media Time, 2003, vol. 1, n ° 1.

(144) Paula Findlen, op. cit., p. 56.

(145) The microscope, invented at the end of the 16th century, allows the scientist to satisfy the voyeuristic tendencies that are inherent in the scientific mind. Jean Christophe Abramovici, “Between vision and fantasy; The reception in France of 'curious microscopes' (1660-1800) ”, in Nicole Jacques-Chaquin and Sophie Houdard, Curiosity and Libido sciendi from the Renaissance to the Enlightenment, vol. 2, ENS Editions) shows that the "microscope" "grew" on a breeding ground of fantasies "(p. 371), including, precisely, voyeurism. He quotes extracts from texts, some of which were written by scientists, which testify to "the diffusion of libidinal motivations attached or attributed to scientific activity". For example, in Le Rêve d'Alembert (Les Editions de Londres, 2011, p. 20),Diderot “states (…) without any detour the fantasies which could accompany the scientific use of the microscope; the reference to this instrument is the only way that Mademoiselle de l'Espinasse finds to describe what she refuses to see, d'Alembert's nocturnal masturbation ”(ibid., p. 394).

“The man who arises during the Renaissance is a man who wants to enjoy, to watch for himself. The man who wants to see without being seen (…) the absolute spectator, besides the power that he thus takes, it is a man who does not want to be seen, in his enjoyment of seeing ”. The prince more than all. He is aided in this by perspective (founded, let us remember, on geometry and the calculation of proportions), since it "invented the device of the subject of vision": perspective "(calls) the subject to the drive optical, but (claims) to reduce it to it; “… The viewer bound by the conditions of perspective vision” is “a masked viewer, a voyeur”. However, “the voyeur does not hide to see. He hides so as not to be seen seeing. Thus, on the one hand, perspective implies looking as an act, the seer becomes a voyeur, that is to say an active seer,responsible and guilty of his act, which exercises his power to see the world but, on the other hand, this voyeur-seer-active remains unscathed from the gaze of the Other, protected, hidden, thus escaping the responsibility of his act (…) The perspective viewer, the modern viewer, is a protected voyeur, a shameless voyeur - without the explosion of shame that being a seer produces ”(see Gérard Wajcman, Fenêtre: Chroniques du regard et de l ' intimate, Verdier, 2012).a shameless voyeur - without the explosion of shame produced by being a clairvoyant ”(see Gérard Wajcman, Fenêtre: Chroniques du regard et de l'Intime, Verdier, 2012).a shameless voyeur - without the explosion of shame produced by being a clairvoyant ”(see Gérard Wajcman, Fenêtre: Chroniques du regard et de l'Intime, Verdier, 2012).

Absolutism, of which it is perhaps not fortuitous that its formulation was contemporaneous with the elaboration of the heliocentric theory (the trail, if we followed it, would undoubtedly lead us first to Versailles, where "The garden (…) is underpinned by a representation of the “heliocentric model of the universe” which supports the geometrization of a whole place taken in the metaphor of the Sun King, around whom everything is organized. This involves confusing, in the same architectural gesture, the power of the State, the science of space and nature (Jérôme Lamy, "Science at the court of Versailles: staging of knowledge and demonstration of power" [ 17th-18th centuries] ”. In Cahiers d'Histoire, n ° 136, 2017 [p. 71-99]) absolutism implies a king by divine right and therefore a theocrat, in the purest Old Testament tradition (seehttps://elementsdeducationraciale.wordpress.com/2017/07/04/isis-3/ : “The alliance of the altar and the throne under the Old Testament sign of the lily”). Yahweh is the all-seeing eye, unseen by anyone. "Reason of State", more than the prince himself, is, in this sense, Yahvist: Machiavellian product of absolutism, it is "a technical reason exercised from an organizing center which, in order to better decide, must to be able to see everything without being seen ”(Hélène Merlin-Kajman, Absolutism in letters and the theory of two bodies, H. Champion, 2000, p. 249).

(146) La Cazzeria, published in French in 1882 under the title of La cazzaria. The Priapic Dialogue of the Arsiccio Intronato, could just as well have been called the Political Dialogue of the Arsicio Intronato.

(147) Paula Findlen, op. cit., p. 89.

(148) Ibid., P. 91.

(149) Ibid.

(150) Ibid., P. 92.

(151) Ibid., P. 103.

(152) Ibid.

(153) With regard to Aretin, from what one critic considers that those "who paid (him) (...) not to write should have paid him to write" (L. de Charrière, Œuvres complantes, vol . X: Observations et conjectures politique, ed. JD Candaux et al., Amsterdam, 1981, p. 108. Quoted in Caroline Fischer, op. Cit., P. 378) it can be concluded that he was exercising a certain form of blackmail on the Italian princes.

(154) Caroline Fischer, op. cit., p. 370.

(155) See Peter Cryle, The Crisis of Pleasure: 1740-1830, Presses Universitaire du Septentrion, coll. "Subject", p. 26.

(156) Abbé du Laurens, “A wonderful and edifying history of Godemiché”, L'Aretin moderne (Second part), Bibliothèque des Curieux, “Les Maîtres de l'Amour” collection, Paris, 1920, pp. 277-287.

(157) See Nathalie Alvaro ‑ Morel, “L'Arretin d'Henri ‑ Joseph Dulaurens: une publication scholar”. In Acta Fabula, February 2017, vol. 18, n ° 2. Du laurens was tried and sentenced to life imprisonment by the ecclesiastical court of Mainz for his anti-religious writings and his deism (Michèle Bokobza Kahan, Une conscience quarterelée: Dulaurens, Revue d'histoire littéraire de la France, 2001, n ° 5 [p. 1367-1382,], note 18).

(158) See Nathalie Alvaro ‑ Morel, op. cit.

(159) Caroline Fischer, op. cit., p. 377-8. “L'Aretin, or the debauchery of the mind in fact of common sense, reissued under the name L'Arrétin moderne, appears in seventh position on the list of the best sales of the Swiss publishing house (Société Typographique de Neuchâtel ) with 512 copies ordered and 29 orders placed, and it occupies first place in the list of irreligious works ”(see Michèle Bokobza Kahan, op. cit.).

(160) La Société des Bibliophiles Cosmopolites, Trial of bibliographical rarities made in Paris in 1863 and in 1865, Bordighère, 1875, p. 180-82.

(161) Mayanrd's “Priapées” were not published until the end of the 19th century, but it is certain that, in the meantime, the work had circulated “under the mantle”, for Sainte-Beuve wrote in “Tableau history and criticism of French poetry ”(1828, p. 174):“ François Maynard himself, a disciple of Malherbe in other respects, and who wrote his impure priapeas so purely ”.

(162) Emmeline Raymond, Civility not puerile, but honest, 8th ed., Firmin Didot Frères, Paris, 1873, p. 183-4. the title of the work leaves it prohibited.

(163) Quoted in Yvonne Bellenger, “Facetia and obscenity in poetry after 1550. Discussion”. In Bulletin of the Association for the Study of Humanism, Reform and Renaissance, n ° 7, 1977. Joke and jocular literature in the Renaissance period. Proceedings of the Goutelas colloquium, September 29 - October 1, 1977 [p. 97-103], p. 98.

(164) Le Petit had participated in the writing of L'Ecole des filles (1655), the first manual of sexology and erotology published in French, probably on the model of the “Ragionalenti”, but, unlike its two presumed authors , he had not been worried by justice, which suggests that his death sentence for the publication of Bordel des Muses (1663) could be due to another motive: he had had the impudence to compare himself to the 'man in the iron mask (Michel Jeanneret, “' Envelop les ordures'? Eroticism and libertinism in the seventeenth century”. In Classic Literature 2004/3, n ° 55).

(165) See Laurent Martin, op. cit.

(166) Jean Marie Goulemot, Forbidden texts, translated by James Simpson, University of Pennsylvania Press, Philadelphia, 1994, p. 17. In its first issue, La Bigarure, p. 21 affirms: "One of the principal causes of the debauchery which one notices today in our youth is the reading of certain obscene Books which some wretched Authors spread, from time to time, in the public". As it was published in 1749, the fact that he adds that "(t) he number of these infamous Books has multiplied extremely in the last few years ..." seems to indicate that they began to proliferate from the beginning or from the beginning. of the 1750s.

(167) See Scarlett Beauvalet, Sexuality in the Modern Age, Armand Colin, 2010.

(168) Jean Marie Goulemot, op. cit., p. 14.

(169) François Ravaisson, Archives de la Bastille; unpublished documents collected and published, Paris, 1884, p. 203.

(170) Jean-François Perrin and Phillp Stewart, Du genre libertin au XVIIIe siècle, Desjonquères, 2004, p. 94.

(171) Jean Marie Goulemot, op. cit., p. 26.

(172) Iwan Bloch, Le marquis de Sade et son temps, translated from German by Dr. A. Weber-Riga, Slatkine Reprints, 1970, p. 93.

(173) Robert Darnton, “Literary Bohème et Révolution”. In Historical Annals of the French Revolution, n ° 254, 1983 [p. 647-649], p. 648.

(174) Id., Edition, sedition, The universe of clandestine literature in the 18th century, Gallimard, coll. "Essays", 1991, p. 6.

(175) Patrick Wald Lasowski, The great deregulation: on the libertine novel of the 18th century, Éditions Gallimard, 2008, p. 144.

(176) Rétif de la Bretonne, Palais-Royal, Paris, 1790, p. 67.

(177) Marie-Paule De Weerdt-Pilorge, “Thérèse philosopher by Boyer d'Argens: novels and misguided memoirs”. In Cahiers Saint Simon, n ° 29, 2001. Des Mémoires au roman: le roman de la mémoire [p. 15-21], p. 15. (179) Ibid. (180) Ibid. (181) A. Mothu, “notice”. In J.-F. Mattéi (ed.), Universal Philosophical Encyclopedia, vol. 3, Presses Universitaires de France, 1992, p. 1498.

(178) Robert Darnton, When pornography held its own, January 10, 2012, bibliobs.nouvelobs.com .

(182) See Michel Foucault, Dits et Écrits, t. 3 (1980-1988). Here is the whole passage: "The problem is in fact this: how is it that, in a society like ours, sexuality is not simply what makes it possible to reproduce the species, the family, the people ? Not just something that provides pleasure and enjoyment? How is it that it was considered as the privileged place where we read, where our deep truth is said? Because it is essential: since Christianity, the West has not stopped saying: "To know who you are, know what it is about your sex. Sex has always been the focal point in which, at the same time as the becoming of our species, our truth as a human subject is knotted.

“Confession, examination of conscience, a whole emphasis on the secrets and the importance of the flesh were not only a means of forbidding sex or of pushing it further from consciousness, it was a way of placing sexuality at the heart of existence and of linking salvation to the mastery of its dark movements. Sex has been, in Christian societies, what has had to be examined, monitored, confessed, transformed into discourse.

"- Hence the paradoxical thesis which supports this first volume: far from making it their taboo, their major prohibition, our societies have not stopped talking about sexuality, making it talk ..."

(183) Anne Bignan , Louis XV and the cardinal de Fleury, 1736, Werdet, Paris, 1835, p. 9

(184) Paul Lacroix, 18th century: institutions, customs and costumes, France, 1700-1789, Firmin-Didot Frères, Paris, 1875, p. 358.

(185) See Luisa Messina, “Love in the Age of Enlightenment. Rise and end of the libertines ”. In Patrick Schmoll (ed.), L'Amour, les amours, Revue des Sciences Sociales, n ° 58, 2017 [p. 40-5].

(186) Olivier Blanc, Visibility of feminine libertinism under Louis XVI, in Anne Richardot (under the direction), Mémoires libertines, Presses universitaire de Rennes, Paris, 2002.

(187) Les Muses du Foyer de l'Opera: Choice of Poésies libre, galantes, Paris 1783, p. 145.

(188) See Thierry Pastorello, “Male sodomy in revolutionary pamphlets”. In Historical Annals of the French Revolution, July-September 2010, n ° 361.

(189) Morgane Guillemet. From representation to myth: feminine ambiguity in the libertine novel of the 18th century. Literatures. Rennes 2 University; European University of Brittany, 2009. French, p. 270.

(190) Ibid., P. 283.

(191) See Claude Pasteur, Le beau vice, ou, Les homosexuels à la cour de France, Balland, 1999. It has been fashionable for several decades to represent as pure inventions the accusations made against the nobility in the pamphlets published in the day before and at the start of the Revolution. This exculpatory literature, often of "Acadhimmic" origin, is also, if not, in its own way, more excessive than the pamphlets themselves. Indeed, the case of Marie-Antoinette aside, many Memoirs and correspondence of the eighteenth century allude, either to boast cynically, or to condemn it, to the depravity into which the court nobility had fallen and which, it is this which, not placing us from the moral point of view, matters to us, went hand in hand with the corruption of the government.

We want as proof of this Richelieu (Mémoires du Maréchal Duc de Richelieu, vol. 5, Paris, 1793, p. 8061) who wrote about the Mailly house, which dates back to the middle of the 11th century: "Les mœurs des seigneurs qui composed the different branches of Mailly, no longer represented […] those of the old days. The corrupt courts of our kings, who had altered everything, and changed the French lords into courtiers, had substituted in the French nobility a court libertinism very different from that chivalrous gallantry which we now only find in our chronicles; two women, Marie de Coligny and Madame de Nesle, née Laporte-Mazarin, had introduced to the Maillys de Nesle these customs of the modern court ”; "I have seen (softness settle in our camps,) the degenerate nobility of its ancient simplicity,of its austere mores, led by the lure of gold, corrupting the capital and the provinces by its mores, and gradually losing that respect which all the orders of France had conceived for it, finally effaced by the talents of those whom we have called for so long serfs, then commoners, mingling by alliances his blood with that of financial families to support the remains of a name degraded by depraved manners and by poverty ”(ibid., vol. 1 , 1790, p. 4).mixing by alliances his blood with that of financial families to support the remains of a name degraded by depraved manners and poverty ”(ibid., t. 1, 1790, p. 4).mixing by alliances his blood with that of financial families to support the remains of a name degraded by depraved manners and poverty ”(ibid., t. 1, 1790, p. 4).

In 1751, the Bishop of Soissons sent a letter to Louis XV in which, protesting against this scandal, he wrote: “We see at court, in the first row, a person from the lowest level, and who did not other title to be there than debauchery. "(Cited in EJB Rathery (ed.), Journal et memoires du marquis d" Argenson, t. 5, Paris, 1863, p. 123, note; see also Albert Meyrac (Louis XV: his mistresses, the Parc aux Cerfs, according to the Journal-Mémoires of d'Argenson, the songs of the time and the memories of the Duke of Richelieu, Albin Michel, 1913).

“The corruption came from above. In its crude language, the Palatine gives us incredible details on the manners of the Regent, his son, the Duchess of Berry, his granddaughter, and of their entourage we rarely see more infamous manners spread out more cynically, at the expense public finances. With the Duchess of Berry, writes Saint-Simon, friend and acquaintance of the Duke of Orleans, "it was not only outraged, repeated, shameless debauchery, but drunkenness and scoundrel. She drank to roll on the ground, to be carried away like an inert mass, to vomit on the table while splashing the guests ”.

"'In those moments of drunkenness,' says Mr. Funek-Brentano. she made the most filthy words ”.

“Its pomp, its expenses exceeded anything that can be imagined. His fortune was enormous. 500,000 pounds of income (9 million francs today). In one night, she lost against the Portuguese ambassador 1,800,000 pounds (17 million francs today). She was walking in a coach with golden lofts and harnesses. His servant was carried up to 300 people.

“The other princesses competed with her without being able to reach her, however. “The correspondence of the time shows the noblest ladies, the young Duchess of Orleans, the regent's stepdaughter, the Princess of Conti, the Duchess of Bourbon. eating and drinking to feel ill, smoking a pipe and getting drunk, singing cheerful songs, with little strokes of ratafia. And what can be said that can be said without braving the honesty of manners and orgies of the roués, the companions of debauchery of the Regent, who died of his excesses?

“Do we understand why. in these eight years of regency, the French Monarchy lost so much prestige and why, consequently, it is with these disorders and these wastes, spreading cynically in front of an increasingly awakened public opinion, that one can to trace the causes of the collapse of the Ancien Régime? »(La Croix, April 19, 1931).

(192) Moreau de Jonnès, Researches on the Renaissance of Industry in the Middle Ages (continuation and end), in M. Mignet (under the ed.) Sessions and works of the Academy of Moral and Political Sciences, 3rd series , t. 9, Durand, Paris, 1854, p. 198.

(193) Cited in ibid. One must have a cracked head to “(describe) as“ obscene ””, not the behavior of the king, but, on the contrary, “the written attacks against the king which almost exclusively target the idea of ​​his sexuality, and which slip into a kind of political pornography when they seem to want to arouse the anger of readers by describing the king's suspicious sexual activity "(Laguardia David," Henry III and the propaganda of the obscene. "In Reform, Humanism, Renaissance, n ° 68, 2009 [p. 41-52], p. 42). In the eyes of many of our contemporaries, we know that the culprit is innocent and the innocent culprit, the one who denounces the evils the responsible for the evils he denounces, etc.

(194) Claire Lesegretain, Christians and homosexuality: the survey, Editions Chemins de Traverse, Paris, 2011, p. 45.

(195) Quoted in Edmond Locard, Les crimes de sang et les crimes d'amour au XVIIe siècle, 1903, p. 206.

(196) “One day, after an orgy in a brothel, they spilled out into the streets, totally drunk, smashing everything in their path and murdering a young waffle merchant who resisted them. Colbert's son tore off the crucifix from the Petit Pont and set it on fire. The affair was hushed up for fear it would spill over into the monarchy. Louvois persuaded Louis XIV to send these men not to the scaffold but to the army: according to him, it was easier to send to war men who could enter the campaign with their lovers ”(Claire Lesegretain, op . cit., p. 46).

(197) See Mémoires du Maréchal de Richelieu, t. 3, chapter 24, quoted in Claude Courouve, Vocabulaire de l'homosexualité masculin, Payot, 1985, p. 83, cited in Thierry Pastorello. Sodom in Paris: protohistory of male homosexuality late 18th - mid 19th century. History. Paris-Diderot University - Paris VII, 2009. French; see also J.- A. Dulaure, Physical, Civil and Moral History of Paris, 7th ed., with new notes and an appendix, vol. 3, JL Belin, Paris, 1830, p. 489.

(198) Françoise Biotti-Mache, “The death sentence for homosexuality. Some historical reminders ”. In Studies in Death vol. 1, n ° 147, 2015.

(199) Thierry Pastorello. op. cit., p. 39.

(200) See Jean-Luc Hennig, Espadons, mignons other monsters: Vocabulary of male homosexuality under the Ancien Régime, Recherches Midi, 2014.

(201) Report to the lieutenant general of police Hérault - September 14, 1737. Cité in Pierre Chevallier, History of French Freemasonry, vol. 1, Fayard, 1974, p. 28.

(202) See Marc de Jode, Monique Cara and Jean-Marc Cara, Universal Dictionary of Freemasonry, Larousse, coll. "Now", 2011.

(203) See Jean-Luc Hennig, op. cit. ; see also Franck Ferrand, Dictionary in love with Versailles, Plon, Paris, 2013. Homosexuality then being a crime, the sanction they received appears light compared to that which was taken, at the same time, against three young nobles including priapic humor had displeased. In June 1724, “The Princess of Baden, future wife of the Duke of Orleans, has not yet left Rastadt; three of our young lords, whose regiments are in Strasbourg, and who were also there, namely: the Duc d'Olonne1, the Marquis de Fimarcon and the Marquis de Massieux, wanted to see her. For this purpose, they asked permission to go to Rastadt, ten leagues from Strasbourg, from Marshal Du Bourg, commandant of Strasbourg, who refused them, as being a foreign country. One day,having gone to a party of pleasure with a great nobleman, seven leagues from Strasbourg, they believed that, being only three leagues from Rastadt, they could go for a walk: they had been drinking. With no other permission than their curiosity, they went there. They were presented as people of their condition; they were very well received by the prince and the princesses, mother and daughter. Wanting to see everything, they entered a private garden of the Princess of Baden, the mother, who is in great devotion, and where there are several caves of saints, among others, one of the Virgin, who holds in her arms a little Jesus, and a bouquet in one hand. Our young people found radishes in this garden, which are very large raves; they raked them and cut them in the shape of beautiful Priapes accompanied by their pendants;they took off the Virgin's bouquet and put the god Priapus in her hand, and they put others under the skirts of some saints; then they set off. After their departure, we noticed this stupidity. The Princess of Baden complained loudly and with good reason; she wrote to Marshal Du Bouig, who had them first put in prison, because of their disobedience. I do not know if, on their return to Paris, they will not have a little tour of Bastille ”(Edmond Jean François Barbier, Chronicle of the regency and the reign of Louis XV [1718-1763], vol. 1. Charpentier, Paris, 1857, p. 359).she wrote to Marshal Du Bouig, who had them first put in prison, because of their disobedience. I do not know if, on their return to Paris, they will not have a little tour of Bastille ”(Edmond Jean François Barbier, Chronicle of the regency and of the reign of Louis XV [1718-1763], vol. 1. Charpentier, Paris, 1857, p. 359).she wrote to Marshal Du Bouig, who had them first put in prison, because of their disobedience. I do not know if, on their return to Paris, they will not have a little tour of Bastille ”(Edmond Jean François Barbier, Chronicle of the regency and the reign of Louis XV [1718-1763], vol. 1. Charpentier, Paris, 1857, p. 359).

(204) For a long time, common people found guilty of sodomy were burned or ruthlessly punished. From the 18th century, they were imprisoned in the dead end of the Grand Châtelet (Azria Régine [report], Lever (Maurice), “Les Bûchers de Sodome. Histoire des“ infâmes ”. In Archives of social sciences of religions, n ° 61/2, 1986 [p. 283-4], p. 294)

(205) Jeanine Huas, L'homosexualité au temps de Proust, Éditions Danclau, 1992, p. 52.

(206) Madame Campan, Mémoires sur la vie Marie-Antoinette, Firmin Didot Frères, Paris, 1849, p. 203

(207) Quoted in Charles Labitte, “Modern poets of France”. In La revue des deux mondes, t. 5, 14th grade, new. series, Paris, 1844, p. 262

(208) Quoted in William Howarth, Beaumarchais man of theater and the French Revolution, in Philip Robinson (ed.), Beaumarchais: man of letters, man of society, Berne, Peter Lang, 2000, p. 71.

(209) Louis Petit de Julleville, History of the French language and literature, A. Colin, 1898, p. 631.

(210) Roger Fayolle, Sainte-Beuve and the 18th century, A. Colin, Paris, 1972, p. 366). Perhaps the literary critic and writer was put on the path by a pamphlet entitled "The Cadran of voluptuousness or the adventures of Chérubin, to serve the life of Marie-Antoinette", which, from 1793, established an analogy between Priape ​​and Chérubin, the character of Beaumarchais. It would have been made at the instigation of Philippe-Egalité. One of the compositions which appear in the original edition (1793) represents a twenty-four hour dial, each bearing a name ("Les Mystères", "Le Priapisme", "Le socratisme", etc.), an erect phallus. vertically at its center. Underneath is a smiling man's face with satyr ears,surmounted by two crossed phalluses in the manner of the bones which often accompany the symbol of the skull.

(211) On the rumor which had circulated that he had been circumcised, a poet composed the following quatrain: "From a Priapus of consequence / We have just cut the net. / Décalottez, Head of France; / But B \*\*\*\*\* before, please ”(Anonymous, Secret Memories, t. 33, John Adamson, London, 1788, p. 350); Marie-Antoinette's brother was described as an “imperial priest” (Charles-Joseph Mayer, Life of Marie-Antoinette of Austria, queen of France, wife of Louis XVI, king of the French, 1793, p. 5).

(212) Patrick Cardon (ed.), The children of Sodome at the National Assembly (1790), GKC, Lille, 2005, p. 13.

(213) Jean de Reuilly (baron), La Raucourt & ses amies: historical study of Sapphic mores in the 18th century, H. Daragon, 1909, p. 106. The Anandrynes (literally: “without” [an] “men” [andros]) were affiliated with the Masonic lodge of Lesbos and included among their members, in addition to actresses like Raucourt (\*) and Sophie Arnoult, the princess of Polignac, the Countess de la Motte, the Princess of Lamballe and, it was said, the Queen. Grimm alludes to this in his literary correspondence (

“The admission rules (…) were strict. Applicants first had to possess a minimum of sixteen charms out of the thirty listed in old French lexicons: "a perfect complexion, supple hair and teeth white like ivory, lily skin, eyebrows darker than darker eyes, rosy cheeks, lips and nails, high forehead, broad chest, breast buttons firm enough to resist the lips they invite to kiss, small ears and feet, rounded shapes especially at the hips, the thin waist that can be surrounded by both hands, the delicate and delicate fingers, the belly and the genitals slightly rounded, finally the small mouth to mean that access to pleasure is difficult ”. Morally - so to speak - the requirements were even stricter.The lesbian, it was specified, "must be a young girl who has never had sexual relations with men, convinced of the perfection of her own sex and finding in it the pure and true love to which she must give shape. and soul, denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.it was specified, "must be a young girl who has never had sexual relations with men, convinced of the perfection of her own sex and finding in him the pure and true love to which she must give herself body and soul, denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied those joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.was it specified, "must be a young girl who has never had sexual relations with men, convinced of the perfection of her own sex and finding in him the pure and true love to which she must give herself body and soul, denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied those joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so."Must be a young girl who has never had sexual relations with men, convinced of the perfection of her own sex and finding in it the pure and true love to which she must give herself body and soul, denying the other sex unfaithful and spoiled ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so."Must have been a young girl who has never had sexual relations with men, convinced of the perfection of her own sex and finding in it the pure and true love to which she must give herself body and soul, denying the other sex unfaithful and spoiled ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.convinced of the perfection of her own sex and finding in it the pure and true love to which she must give herself body and soul, denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.convinced of the perfection of her own sex and finding in it the pure and true love to which she must give herself body and soul, denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied those joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.denying the other unfaithful and spoiled sex ”. But as recruitment would have been difficult under these conditions, they also admitted "any woman of any age, who, having submitted to the laws of Nature and the State for the purpose of the propagation of mankind, regretted his error, despised and denied these joys which deserve hatred and aspired to become the priestess of true love “” (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.despised and denied these joys which deserve hatred and aspired to become the priestess of true love "" (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.despised and denied these joys which deserve hatred and aspired to become the priestess of true love "" (Pierre Vachet, La femme, cet enigme, Grasset, 2014). Only these psychological criteria could today be fulfilled by the interested parties and would moreover be perfectly so.

The Anandrynes club and the Lesbos lodge are shrouded in a thick mystery, what little we know of it comes from the literary correspondence of Grimm and the anonymous author of "Letters from the English Spy or The Confession of Mademoiselle Sapho" (1784). Both, unless it was one or the other, would have been founded in 1770 and dissolved in 1884 (see Marie-Joe Bonnet, Les Relations amoureuses entre les femmes du XVIe au XXe siècle. Historical essay, Éditions Odile Jacob, Collection Opus, 1995, which furthermore documents the existence of the Anandryne sect). The editor and journalist Octave Uzanne (1851-1931) traces the lodge of Lesbos back to antiquity and writes ("L'organe du diable", in Les surprises du cœur, Édouard Rouveyre, 1881, Paris, p. 137, cited in Nicole G. albert,“From invisible topography to public and literary space: the places of lesbian pleasure in Paris during the Belle Époque”. In Modern & Contemporary History Review, 2006, n ° 53, vol. 4) that it "has had a very large number of devotees in Paris for several centuries". In “L'Énervée” (1903), Maxime Formont evokes “priestesses who strive to revive, in modern Paris, the rites of ancient Mytilene”, notably “the“ Ladies Club ”of the Marquise de Mornay (transparent allusion to the Marquise de Morny, a famous lesbian who had, among other things, a long affair with Colette) where a cult is practiced in conformity with that of this former “Lodge of Lesbos” ”(ibid.).4) that it "has had a very large number of devotees in Paris for several centuries". In “L'Énervée” (1903), Maxime Formont evokes “priestesses who strive to revive, in modern Paris, the rites of ancient Mytilene”, notably “the“ Ladies Club ”of the Marquise de Mornay (transparent allusion to the Marquise de Morny, a famous lesbian who had, among other things, a long affair with Colette) where a cult is practiced in conformity with that of this former “Lodge of Lesbos” ”(ibid.).4) that it "has had a very large number of devotees in Paris for several centuries". In “L'Énervée” (1903), Maxime Formont evokes “priestesses who strive to revive, in modern Paris, the rites of ancient Mytilene”, notably “the“ Ladies Club ”of the Marquise de Mornay (transparent allusion to the Marquise de Morny, a famous lesbian who had, among other things, a long affair with Colette) where a cult is practiced in conformity with that of this former "Lodge of Lesbos" "(ibid.).in particular "the" Ladies Club "of the Marquise de Mornay (transparent allusion to the Marquise de Morny, famous lesbian who had, among other things, a long affair with Colette) where a cult is practiced in accordance with that of this former" Lodge of Lesbos " ”” (Ibid.).in particular "the" Ladies Club "of the Marquise de Mornay (transparent allusion to the Marquise de Morny, famous lesbian who had, among other things, a long affair with Colette) where a cult is practiced in accordance with that of this former" Lodge of Lesbos " ”” (Ibid.).

(\*) It is possible that Raucourt in fact chaired the lodge of Lesbos (see ibid.)

(214) See Pierre Nouveau, Le sin philosophique ou de l'homosexualité au XVIIIe siècle, Arcadie 1975.

(215) Sainte-Beuve, Causeries du Lundi, 3rd ed., T. 15, Garnier Frères, Paris, 1852, p. 96-7.

(216) The Old Regime and the Revolution, Book III, Michel Lévy Frères, Paris, 1856, chap. 8: How the Revolution came out of itself from the above. The continuity also owed that of men, as shown, for example, by Wolfgang Mager, “From nobility to notability. The formation of notables under the Ancien Régime and the crisis of the absolute monarchy ”. In History, economy and society, 1993, 12ᵉ year, n ° 4 [p. 487-506]: "The social formation of the notables refers to the crisis of legitimacy that the nobility went through in the 18th century, and which determined a significant fraction of the nobles of the sword to adopt the principle of professional performance in military careers. and administrative. The mental training of notables refers to the development of an ethics specific to notables.By their political formation we mean the development of a political party, formed essentially of the provincial nobility and its allies among the physiocrats and ministerial staff, directed towards the creation of representative institutions and thereby undermining the foundations of absolute monarchy ”

The only difference between the little Marquis of the Ancien Régime and the little Republican Marquis currently "on the march" is that the little Republican Marquis is at the same time a lackey.

(217) Annette Pankratz, Over the King's Bodies: The Emerging Public Sphere in Seventeenth Centuy England, in Uwe Böker and Julie A. Hibbard (eds.), Sites of Discourse, Public and Private Spheres, Legal Culture, Rodopi, Amsterdam and New York, 2002 [p. 93-108], p. 99; Gordon Williams, A Dictionary of Sexual Language and Imagery in Shakespearean and Stuart, vol. 1: AF, The Athlone Press, London and Atlantic Highlands, NJ, 1994, p. 361.

(218) Rachel Weil, Sometimes a Scepter is Only a Scepter: Pornography and Poltiics in Restoration England, in Lynn Hunt, op. cit., [p. 125-56], p. 132.

(219) Ibid., P. 132-3.

(220) Michel Foucault, History of sexuality, t. 1: - The will to know, Gallimard, coll. "Tel", 1994. The genesis of these "devices of sexuality" (\*), as Foucault calls them, who traces them back to the nineteenth century, must in reality be sought in the aesthetic rules established by the Council of Trent in matters of nude figures (see above), which were to accelerate the empowerment of sex initiated by patristic literature and developed by the Augustinian theory according to which desire and pleasure were to be proscribed and sexual activities should be restricted to the work of commissioned procreation by God and nature. Based on this theory; by creating, around the 12th century, "the institution (…) of Christian marriage, monogamous and indissoluble, which delimits the framework of this legitimate sexual activity";by establishing the “practice of confession, which in the Middle Ages became a structured and in-depth interrogation, particularly on sins of the flesh, as well as through the asceticism of penance, the Church and her clerics undertook to control the flesh, term whose meaning has slipped from that of human nature to that of sexuality ”(Michel Bozon, The social significations of sexual acts. In Actes de la recherche en sciences sociales, vol. 128, June 1999, Sur la Sexualité [p. 3 -23], p. 9).Social meanings of sexual acts. In Proceedings of Social Science Research, vol. 128, June 1999, On Sexuality [p. 3-23], p. 9).Social meanings of sexual acts. In Proceedings of Social Science Research, vol. 128, June 1999, On Sexuality [p. 3-23], p. 9).

The Christian roots of commercial and advertising sexuality of the modern era have also been studied by Pierre-Emmanuel Dauzat in Les sexes du Christ (Denoël, 2007), whose subtitle recalls that the Church has always known how to make misery, including sexual, of his flock a wealth, his: "essay on the sexual surplus of Christianity". It is in line with the thesis we have constantly exposed of the historical coincidence between the detachment of the masses from Christian faith and practice and their mental Christianization.

The back cover of this stripping book reads: “Pornography, contraception, artificial procreation, sexual individualism… so many peculiarities of contemporary sexuality which seem in conflict with the official doctrine of the Church. Where do they come from, however, if not from the Christian tradition itself, and this despite our apparent dechristianization? Once out of biblical simplicity, Christian concepts such as the trinity, the virginity of Mary, the immaculate conception or Edenic sexuality become the place of permanent theological work. More and more distant from old family structures, Christian thinkers and artists invent the strangest family picture imaginable, where the father is also a mother, where the son is also a father, where Christ is endowed with both sexes,where mating, enjoyment and procreation become dissociable ... And from which proceeds a ferment of destabilization: this sexual surplus of Christianity, of which Pierre-Emmanuel Dauzat follows the formation and the transformations, from the Christian origins to modernity de Sade and the artificial uterus. The first twenty pages can be consulted at the following address:

<https://ec56229aec51f1baff1d-185c3068e22352c56024573e929788ff.ssl.cf1.rackcdn.com/attachments/original/6/4/0/002618640.pdf> , accessed November 2, 2018. Let us quote two extracts:

“… despite the apparent dechristianization, Christian dogma as it was structured no longer in ecclesial discourse, but in our social practices and uses, continues to shape our behavior and mark our thoughts. If the Christian morality of the couple, their discourse on chastity seem obsolete, dechristianization acts as a sex cover: it makes us forget that non-procreative sexuality or procreation without sexuality, test-tube babies or other artificial uteruses and pornography are equally legitimate Christian inventions ”(p. 16-7)

“Iconography, masterfully studied by Léo Steinberg in his work on The Sexuality of Christ in Renaissance Art and its Individuation of Sex, its Empowerment, is based on a whole anthropology, even a theology, of which Augustine was one of the “modern” catalysts. This presence of sex, and even of sexuality, even in Christ has a meaning that we lose sight of when we forget the theme of the resurrection and the body of glory. That Origen, one of the finest thinkers of the Resurrection, believed to see salvation in castration is indeed the sign of the significance of these reflections. Are we so sure that it is not the same today? The importance given to the sex of Christ and the forgetting of the patristic discourse, then Christian, moral and dogmatic, leaves a sex without support: that of pornography ”(p. 15-6).

(\*) “An Account of the Remains of the Worship of Priapus” (1786) (i) by the British collector, numismatist and archaeologist Richard Payne-Knight (1751-1824). Published in French in 1866 under the title of “Le cult de Priape ​​et ses relations avec la theologie mystique des anciens; followed by an Essay on the cult of generative powers during the Middle Ages ”, it is mainly based on the study of Greek and Roman antiquities, in particular the phallic artefacts which had just been unearthed in Pompeii and Herculaneum, as well as on the erotic art of the temples which had just been discovered in India and in South-East Asia. Knight puts them in comparison with the wax phalluses which still met in Italy to show that all religions, including Christianity,which he loathed as "a reconstruction of Judaism" (ii), have their origin in the cult of sex. Some people suspect that the central thesis of the book is twinned with a silent celebration of homosexuality (iii). His publication, which caused a scandal in England, radically transformed the image that most of his contemporaries had of Priapus, which was that of a small infantile and obscene demon endowed with a grotesque phallus. They discovered in him the divinity of fertility that she had been in Greece and ancient Rome (iv). Payne-Knight's work was an important source of inspiration for Dupuis (1742-1809), Delaure (1755-1835), the philosopher,British officer and politician Desttut de Tracy (1754 - 1836) and other scholars of Greek religion and mythology in the early 19th century (v) and later influenced Scottish anthropology James Frazer (vi ).

From the field of history and sociology the influence of the “Cult of Priapus” gained that of the study of sexuality in its psychophysiological processes, which was not yet called “sexology”, but which, with Freud, already included a so-called "therapeutic" component. From its incubation, in the years 1830-1840 in Austria and Germany, scientific reflection on sexuality presented many similarities with antiquarianism; it was based, like antiquarisism, on the visual study of historical vestiges, which was to largely contribute to the production of sexual knowledge and consequently to the reinforcement of the “devices of sexuality” in the so-called Western world (see Jana Funke et al., Illustrating phallic worship:uses of material objects and the production of sexual knowledge in eighteenth-century antiquarianism and early twentieth-century sexual science. In Word & Image. A Journal of Verbal / Visual Inquiry, vol. 33, n ° 3: Mediating the Materiality of the Past, 1700–1930, 2017 [p. 324-37]).

(i) It was republished in 1966 as "A Discourse on the Worship of Priapus" in Sexual Symbolism: A History of Phalic Worship by anthropologist Ashley Montagu.

(ii) George Sebastian Rousseau, Perilous Enlightenment: Pre- and Post-modern Discourses: Sexual, Historical, Manchester University Press, Manchester and New York, 1991, p. 94.

(iii) Christopher Z. Hobson, Blake and Homosexuality, Palgrave, 2000, p. 11.

(iv) George Sebastian Rousseau, op. cit., p. 93.

(v) Ibid., P. 95

(vi) Ibid., P. 96.