The mother goddess and her homosexuals

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Homosexuality is the norm, while heterosexuality is an anomaly. This thesis is well known today. We know in what kind of environments it sprouted and what kinds of environments have disseminated it for several decades. The more or less recent discoveries of zoology and anthropology confirm it as fully from an evolutionary point of view as they categorically refute it from a higher point of view. On the one hand, studies of sexual behavior in the animal world have shown, not only that homosexuality is an important aspect of animal sexuality, but that many species engage in homosexual practices much more often than in sexuality. heterosexual practices, plus homosexuality seems to contribute to the good reproduction of certain species. On the other hand,an examination of the sexual practices in force among savages and more generally in ancient non-white civilizations has established that homosexuality has always been very widespread there (i). According to the evolutionary postulate, it follows that, as man descended from ape, human sexuality originates in the sexuality of primates, that, as homosexuality is common in primates, it must also be so in men and that, all that is natural being by the same positive and, by extension, normative, it is not only natural, but normal, that the man is homosexual. Likewise, according to an old humanist postulate which has a hard life, the savage, not having been in contact with society, having on the contrary remained close to the state of nature,would therefore have kept specific qualities considered ideal and conforming to the norm which would make him a fundamentally healthy being and worthy of being imitated and, as homosexuality is one of these qualities, it is erected as a sexual norm for all men. Basically, the first postulate derives from the second, the evolutionist doctrine is the logical outcome of the theory of the "good savage". Once the scientific spirit has substituted for sentimentality in schizophrenic thought, for which every individual in the state of nature is the human ideal, it is mechanically fatal that it comes to attribute to man a rank even lower than that occupied by savages in the animal kingdom. On the psychological level,scientists who defend the theory of the ape-like origin of man have only ever succeeded in proving that they think of themselves as the offspring of primates. The reality is that, as Julius Evola emphasizes following Joseph de Maistre, the ape descends from man by involution and that, similarly, wild peoples, far from being primitive peoples in the sense of originals, constitute degenerate, crepuscular, senescent residues of races which have disappeared at remote times. Their disposition to homosexuality is only one of the symptoms of their degeneration. The endemic homosexuality that the countries of the white race have known for several decades can only be interpreted from the point of view of psychology as a collective regression, a primitivization and, in the perspective of racism,as one of the many dysgenic effects of interbreeding. It is here that the historical considerations which are developed in the hymn to male homosexuality which constitutes The Origins and Role of Same-Sex Relations in Human Societies turn out to be of great interest from a racist perspective. Homosexual behavior is attested by iconography from the Paleolithic era among the Amerindians, from whom it seems that they all descended from a population of the Upper Paleolithic originating from the site of Mal'ta in central Siberia (ii) who would have mingled very early on his arrival on the continent known later as America to tribes from Greenland (iii); among the Amerindians, therefore, but also, from the end of the Stone Age, among the peoples of the western Pacific,which are derived from the crossing of negroid, Caucasoid and Mongoloid populations (iii). The statuettes of women found at the archaeological site of Mal'ta suggest that the corresponding culture, the first known in this region, may have been a society of the matriarchal type (iv) (iv bis). Likewise, a certain number of Polynesian and Melanesian clans present the characteristics of matriarchal societies (v), to such an extent that the right of the mother is found there "in its purest form" (vi) and that homosexuality masculine is at the center of the rituals performed in honor of the local mother goddesses (vii). It is particularly interesting and significant to note that, in historical times,male ritual homosexuality was one of the characteristics of the civilization which is in fact considered to be the very first urban civilization: Sumer, where, again, male ritual homosexuality was intimately linked to the cult of the mother goddess, as it will be in the Judeo-Canaanite civilization (viii). The author does not seem to have realized the significance of the thing, nor its persistence in the present day, although in subtle forms and in muffled atmospheres, without decreasing the number of propitiatory sacrifices to the mother goddess. The homosexual priests of the mother goddess were second rank priests. Who could be their successors today, if not members of the underworld of arts and "culture", journalism, fashion and "com",to which we must naturally add prostitutes? (ix) (ix bis)

At the end of the last ice age, the hunter-gatherers, some of them gathered in communities, began to supplement their diet, consisting of game, nuts and berries, with cereals they had learned to cultivate in small plots adjacent to their homes. At about the same time, they began to raise young animals taken from wild herds of cattle, sheep and goats, which made it much easier for them to obtain meat. The development of agriculture and breeding had a considerable impact on these tribes. In fact, academics present the emergence of agriculture as a dividing line in the development of human culture and refer to the Paleolithic, or ancient stone age, as being.the time when the first hunter-gatherer societies developed and under that of the Neolithic, or New Stone Age, the period when agriculture developed.

While Paleolithic hunter-gatherers had a nomadic state, the cultivation of cereals tied the early farmers to the land in specific places and made their way of life more stable. Likewise, the myths and rituals of hunter-gatherers, which involved mystical communication with the spirits of the animals they hunted to eat, gave way to rituals aimed at promoting the fertility of the herds and the abundance of the crops. The North American Indian way of life was similar to that of the Paleolithic tribes, before Europeans colonized this continent. Before this colonization,the Indians of the Great Plains had a way of life similar to that of the Paleolithic clans who hunted the large herds of grazing animals in the plains of Eurasia that lay south of the Pleistocene ice fields. Plains Indians hunted the herds of bison that roamed the plains of North America and depended on their meat for food and their skins for clothing and shelter. Attached to the buffalo herds more than to the land, the Indian tribes of the Great Plains moved according to the movements of these herds. In contrast, the Pueblos in the American Southwest grew corn and lived in communities in mud-brick dwellings near their crops.While the Indians of the Great Plains dressed in animal skins and stored grain in straw baskets, the Pueblos wove their clothing and made ceramic pottery to store their grain.

From 9000 BC, sedentary communities similar to those of the Pueblos began to form in the fertile river valleys of the Middle East. Growers of wheat and barley, cereals that at the time grew wild in a belt stretching from Asia Minor to northern Iran, the first farming communities prospered thanks to the mild climate and regular rains in the mountain areas of this region. In the 8th millennium BC, towns made of mud brick houses, similar to those of the Pueblos, began to appear, first around 8,000 BC. in Jericho, site of a large oasis and soon after in Jarmo, in the north of Mesopotamia (1). Ceramic pottery was invented around 6500 BC, in Çatal Hüyük, in southern Anatolia (2) and,from the beginning of the following millennium, copper tools were used in the eastern part of this region (3).

It is obviously impossible to know for sure to what extent homosexuality existed in these early clans and tribes. However, given the impact of the strong homosexual tendencies of primates on human sexual evolution and what the existence of homosexuality in virtually all aboriginal tribal societies around the world reveals about human sexuality, it seems there have little doubt that homosexuality was widespread among the Neolithic tribes, as it had been among the Paleolithic tribes; it also seems certain that it exhibited patterns similar to those observed among modern tribal populations. Over the following millennia,As knowledge of food crops and animal husbandry spread slowly throughout the above-mentioned region, an increasingly refined way of life developed among the peoples who dwelt there. The division of labor and the specialization of roles became more and more complex, a multitude of professions appeared, in agriculture, crafts and commerce. In 4500 BC, fine ceramic, painted with sophisticated geometric patterns, was made throughout northern Mesopotamia and exported to the Mediterranean coast (4). Paleolithic shaman rituals evolved into complex rituals presided over by a priesthood that was beginning to exercise increasing influence and authority in communities. Mediators between these communities and the goddess,thought to influence crop fertility and livestock fertility, priests gradually came to take care of the management and coordination of the work required for agricultural production.

At the beginning of the fourth millennium BC, the peoples who settled on the fertile delta between the Tigris, the Euphrates and the Persian Gulf discovered the techniques of irrigating crops. Thanks to this advance, they harvested such abundant crops that, for the first time, a people produced more food than they needed to survive. Surpluses, which were exchanged with distant peoples for raw materials like timber and precious stones, served as the basis for the accumulation of wealth and enabled the towns of the Delta to experience the same economic growth as the farming villages of the region. . A part of society no longer had, like the men of the early days,to fight daily for his survival and was able to devote time to political administration and to intellectual and artistic activities. Writing was invented, astronomy and mathematical sciences developed, monumental architecture was born and figurative art replaced the essentially decorative art of earlier periods. The resulting political, economic and cultural achievements formed the basis of the civilization that later received the name Sumerian. The economic and political infrastructure that developed in these city-states served as a prototype for the Babylonian and Assyrian civilizations that were to succeed them and the great civilizations that were to arise later in Egypt and around the Mediterranean and in the Indus Valley. in India as well as in ChinaThe economic and political infrastructure that developed in these city-states served as a prototype for the Babylonian and Assyrian civilizations that were to succeed them and the great civilizations that were to arise later in Egypt and around the Mediterranean and in the Indus Valley. in India as well as in China

During the thousand years of flourishing development that they experienced, the Mesopotamian city-states remained an island of civilization in a sea of ​​Neolithic tribal cultures. Over time, the prosperous Sumerians became the target of increasingly frequent predation and invasions by neighboring hill tribes and nomadic peoples of the arid steppes of the north and south. From the south the nomadic Semitic tribes moved north, not only because they were in search of greener pastures, but also because they were drawn to the wealth of the Sumerian city-states. Around 2300 BCE, Sargon the Great, a warrior king who descended from the nomadic Semitic tribes who had settled north and west of the river valley,conquered the Mesopotamian city-states and united them into a political union that became the Akkadian Empire. Towards the end of the third millennium BC, after a brief restoration of Sumerian power, the Semitic people of the Amorites conquered the region and established the Babylonian Empire there, which was to last, in one form or another, for nearly two thousand years. . Over the following centuries, Sumerian culture retained a strong influence on life in Babylon, so much so that much of the literature and documents continued to be written in the Sumerian language. Likewise, the Assyrians, who succeeded the Amorite rulers in Babylon,adopted almost unchanged the political structure and legal tradition of the Babylonians and the rituals of worship that had been practiced by the Sumerians since ancient times. Due to the continuity in artistic, political, legal and religious traditions from the Sumerian era to the Assyrian era, it is possible to view the successive cultures of Mesopotamia as a block.

Homosexual practices of Mesopotamians

The archaeological remains of these Mesopotamian cultures reveal a complex, stratified society whose ruling class lived in luxury, supported by an organized and prosperous working class. Graceful pottery, luxuries, beautifully crafted jewelry and works of art testify to the sophistication of the Babylonian way of life. The objects of art, legal and religious texts and literature that have survived from this period provide insight into the social and sexual habits of the people. This material amply demonstrates that, at the dawn of the historical period, the homosexual practices of the Babylonians, most likely inherited from the mores of their Neolithic ancestors, were already well established among the inhabitants of the oldest of civilizations.

Among the works of art found in the archaeological remains are numerous terracotta statuettes of couples having sex and many depict two men, one of whom performs sodomy on the other. These statuettes, dated to the beginning of the third millennium BC, were found in Uruk, Ashur, Susa and Babylon and provide strong evidence that homosexual practices were widespread among the peoples of this ancient civilization (5). Another source of information on the sexual behavior of Mesopotamian peoples can be found in the legal texts of the Sumerian, Babylonian, and Assyrian periods. The Code of Hammurabi, dated around 1700 BCE, contains provisions relating to certain aspects of sexuality such as adultery and prostitution,but makes no mention of homosexuality. The absence of prohibitions on homosexuality in a civilization which everything shows that this sexual behavior was present there proves that it was accepted there. An Assyrian code of law from the middle of the second millennium BC contains two provisions concerning homosexuality. Paragraph 19 provides for a criminal sanction against a man who “spreads a rumor about his neighbor in private, claiming that people have slept with him several times and who is unable to substantiate his accusation. Another provision of this code punishes a man for having accused a neighbor's wife without proof of behaving like a prostitute, taking many lovers (6). Another paragraph specifies that a man who rapes another man must himself be subjected to forced penetration (7).These laws would not have made any sense if homosexuality had not been an integral part of the daily life of the inhabitants of Mesopotamia.

Other proofs have come down to us of the place that homosexuality held in the life of the Mesopotamians. King Hammurabi himself is known to have had lovers. Zimri-Lin, king of Mari in western Mesopotamia, also had a number of them, his wife speaks of them in a letter (8). An Assyrian astrological text in verse which deals with the effect of the stars on virility and love indicates that the region of Libra bodes well for a man who wants to be loved by a woman, that of Pisces, for a woman who wants to be loved by a man and that of Scorpio for a man who wants to be loved by a man (9). An almanac of incantations from the Babylonian period contains prayers to be said by a man who wants to be loved by a woman,by a woman who wants to be loved by a man as well as prayers to be said by a man who wants to be loved by another man. Other religious tablets have been found which contain passages on same-sex relationships; “If, they say, for example, a man has sexual relations with his partner…” (10). The context in which lesbianism is mentioned in texts of this genre suggests that it was also commonplace (11). The references to homosexual love, alongside and in the same context as the references to heterosexual love, show that the acceptance of same-sex relationships must have been grounded in the daily life of Mesopotamians and that, for them, the sexual love of a man for a man was considered a legitimate alternative to love between men and women.

A Babylonian religious divination text contains predictions based on sexual acts, some of which are homosexual acts. According to one of them, “if a man enters from behind his equal, this man will be the first of his brothers and colleagues”. According to another, “if a man has sex with a sacred prostitute. he won't have any more trouble ”. According to a third, "if a man has sex with a courtier, the worry that gnawed at him will disappear for the next year." Others, however, are critical of homosexual behavior: "if a man wishes to express his virility in prison and that, like a sacred prostitute, he therefore wishes to have sex with men, he behaves badly"; or else: "if a man has sex with a slave,he will have worries ”(12); this may be a warning against passive homosexuality among ordinary citizens. While homosexuality in itself is not viewed as negative, it appears that the context in which it was practiced and the social status of partners were matters of concern to the Babylonians.

Homosexuality and religious practices

The sacred prostitutes mentioned in this text strangely recall by their specialized role the transvestite priests that the conquistadors encountered in Mesoamerica more than three thousand years later. From the earliest days of Sumerian civilization, much of the temple and palace staff was made up of individuals who, like the two-minded American Indians, were seen as neither male nor female, in short as a third sex. Records from a Sumerian temple from the mid-third millennium BCE mention gala priests (Akkadian: kalû), which were created, according to a Babylonian text, by the god Enki to sing "soothing laments" to the glory of the goddess Inanna. Their homosexual inclinations are clearly evident in this Sumerian proverb: "When the gala washes its butt, it says:" I must not stimulate what belongs to my mistress (Inanna). In fact, the word gala (13a) was written with the signs of the "penis" ( giš3 ) and the "anus" ( hard ), an explicit reference to the homosexuality of these male priests.

A similar figure appears in Sumerian mythology and Sumerian liturgical texts from 2000 BC, that of the kurgarru (13b), which is found in Akkadian texts under the name ofkurgarru . In Babylonian and Assyrian texts, the kurgarru is usually associated with another closely related figure, the assinu (13c). The sexual character of assinu appears clearly in the fact that the noun assinu has the same root as the verb assinutu , "to practice sodomy" (14). The gala are also mentioned in the texts describing the Babylonian and Assyrian ritual, in which they seem to have an even more important part than in the Sumerian ritual. These different homosexual priests played a central role in the cult of the Mesopotamian goddess until Roman times.

The Mesopotamian cult of the goddess finds its origin in Neolithic cults, which themselves derive from Paleolithic cults. The earliest known representations of a deity are figurines and sculptures of a female goddess that have been found in scattered sites throughout the Eurasian landmass, from Western Europe to Siberia and some of which date back to 25,000 BC. our era (15). Evidence of goddess worship in early Neolithic agricultural settlements has been found in Anatolia and the Middle East (16). Excavations under the direction of famous archaeologist James Mellaart at Çatal Hüyük in Turkey, site of a colony dating from 7500 BCE, established the continuity of the cult of the mother goddess from the Sumerian period until the Upper Paleolithic (17) .Once they had embarked on agriculture and breeding, the abundance of their crops and the fertility of their animals became of paramount importance to the peoples of the Neolithic and therefore became the object of religious rituals. In Neolithic agricultural villages, the goddess, symbol of the generative power of nature, was generally associated with the image of a bull, which represented the god of the moon and whose fertilizing power was believed to ensure fertility. herds and abundance of crops. The imagery of the mother cow impregnated by the bull-god reflected the importance of their herds for their livelihood.Numerous statuettes of the goddess accompanied by images of the bull have been unearthed in remains of villages in the region dating from 6500 BC (18).

With the invasions of the Middle East by fierce warriors in the Bronze Age - from Sumer by the Semites of Akkad, under Sargon the Great, from Anatolia and Persia by the Indo-Europeans, from Babylon by the Amorites of Hammurabi and Canaan by the Hebrews - the cult of the mother goddess was relegated to the background by the male patriarchal deities that the invaders brought with them (19). Nonetheless, the Mother Goddess, in her various forms, remained, along with the fertility cults and homosexual priests associated with her, an important element of worship in the ancient world, from the Mediterranean to India, until the beginning. from the Christian period. Called Inanna, or Queen of Heaven, by the Sumerians, the goddess was called Ishtar by the Akkadians and Babylonians. In Egypt, where the goddess was worshiped under the name of Isis,the pharaoh's ceremonial dress was adorned with a bull's tail, which symbolized his function as the goddess' husband. The temple of the Phoenician goddess Astarte was served by homosexual priests calledkelev , the worship of the Anatolian goddess Cybele was carried out by homosexual priests called galli . Few people know that the worship of the goddess was also a feature of the religion of the early Israelites and that, in fact, one of the temples in Jerusalem housed homosexuals, the kadesh , until the seventh century BCE.

In parts of India, the goddess, known as Shakti, is still worshiped by transvestites called hijra, and her temples housed sacred prostitutes of both sexes until the 20th century (20).

An essential part of Mesopotamian worship of the goddess was the sacred marriage ceremony, which was celebrated on New Year's Day and during which the sexual union of the moon bull and the goddess was represented respectively by the king and an attendant. temple. The mating that took place during this ritual was considered necessary for good harvests and the fertility of the cattle. The kind of sympathetic magic employed in this sexual ritual is unique to the rituals of primitive tribal cultures and is indicative of the antiquity of Mesopotamian religion. It is estimated that a similar ritual was performed annually in the Sumerian city of Uruk between a temple attendant, who played the role of Inanna, and the king, who played Dumuzi, the Sumerian moon god.Many sensual songs celebrating the love between Inanna and Dumuzi and illustrations of the ritual have been found on cylindrical seals from the same period. A cylindrical seal from the Sumerian city of Elam from the early second millennium BCE depicts Inanna and Dumuzi as a naked couple on a bed. The sex load of the cult of the Mesopotamian goddess is explicitly indicated by a Babylonian hymn from the beginning of the second millennium BCE which describes Ishtar as a sacred prostitute whom 120 men cannot satisfy. Likewise, the Syrian goddess Qudshu, associated with love and fertility, is called “the prostitute” on a monument erected in her honor in Egypt, where her worship was popular in the second millennium BC (21).

Similar sexual rituals were also performed throughout the year by individuals wishing to obtain protection, or favor, from the deity. One of the main functions of homosexual temple servants was to have sex with ordinary worshipers in place of the goddess. The semen that these deposited in the body of the former constituted an offering to the goddess. The amount of money they paid to the temple in exchange for this service went towards its upkeep. This practice has been called “sacred prostitution,” a somewhat misleading term, since the corresponding rituals were an integral part of worship and did not amount to a sexual trade. Some researchers doubt that temple attendants actually indulged in the sexual desires of worshipers. However,as we have already noted - the hieroglyph of "gala" combines the signs of the penis and anus and the word of "assinu ”derives from the verb“ sodomize ”- the name of some of them and the many textual references both to homosexual relations they had in a ritual setting and to the divine favors, or good fortune, which awaited the men who had sex with them, leave no doubt as to the nature of their function.

Transsexuals and people of the third sex also held an important place in palaces. Court officials were called either sa'ziqni ("bearded"), or sa'res(“Without a beard”), a term which has sometimes been translated as “eunuch” (22a). It is very likely that these men were not eunuchs strictly speaking, but passive homosexuals. An important class of his res were the girsequ ; in Sumerian texts from the end of the third millennium BC, where they appear as servants of palaces or temples, they are often presented as attached to kings, while oniromantic treatises mention them in the same context as the assinu , that is to say, as sexual objects at the entire disposal of men. Bearded figures of this kind are represented in Assyrian bas-reliefs as musicians or royal assistants (22b).

As we have seen above, the sexual rituals in which priests of the third sex, or transvestite priests, participated in Mesopotamian civilization have remarkable similarities to those that were practiced in Mesoamerican cultures with which the conquistadors came into contact. Cieza de Leon describes with disgust the practices of the priests he witnessed in Peru: “In every important temple or place of worship, they have a man or two, or more, dressed as women from childhood, speaking like women and imitating them in manners, clothes and everything. Men, especially leaders, have carnal relationships, impure with them on feasts and holy days, as if it were a rite or a ceremony (23).The homosexual rituals of the cult of the Mesopotamian goddess also bear a striking resemblance to a Hopi ritual, in which the berdache, or two-spirit, endowed with the title of "Maiden of Maize", is sodomized by the brave Hopi, in order to ensure a good maize harvest (24). Likewise, among the Mandan Sioux, the two-spirit was sodomized by the young brave of the tribe, so that the tribe could find bison in abundance (25).

The remarkable similarities between the mythical beliefs of Mesopotamia and those of the indigenous peoples of the Americas do not end there. The Mesopotamians believed that the gala, assinu and kurgarruwere called and literally made into women by the goddess. Likewise, some American tribes believed that the berdaches responded to their vocation on the orders of a soul, or a goddess (26). As the American Indians believed that the berdaches were created by the Great Spirit for the welfare of their tribes, so the Sumerians considered prostitution sacred, like royalty, justice and truth. , as an institution of divine right (27). Many Plains Indians believed that having sex with a berdache before a battle was good luck. Likewise, the Babylonians believed that having sex with an assinu , or kurgarru , brought good luck. Like the berdache, the assinuwas considered to have magical powers: according to a text, "if a man touches the head of an assinu, he will defeat his enemy". To ward off the threat of a lunar eclipse, the king ritually touched the head of an assinu (28). Like berdache, assinu was believed to have the power to cure illnesses and predict the future. Just as the berdache was the guardian of the traditions of ritual dances and song, so the gala , the assinu and the kurgarrusang hymns to the goddess, performed ritual dances and performed the function of musician in temples. In short, the berdache and the transvestite priests of ancient Mesopotamia were considered as institutions of divine right, were supposed to have been called by a goddess who had transformed their sexuality, were the sexual objects of other men, to which they brought luck. , were believed to be endowed with magical powers and, as such, acted as healers and seers and were the main performers of ritual dances and songs.

Linguistic and cultural evidence suggests that it was in prehistoric times that people of the third sex began to fill these specialized roles. In fact, some researchers believe thatkurgarru can date back to 5600 BCE, long before the development of temple civilization, which would indicate that the first to occupy this function were probably the transvestite shamans of the Neolithic tribes (29), whose functions may have been fulfilled by other figures of this type from the Paleolithic, a period during which it is believed that great migrations took place from Asia to America.

Love between male men

The specialized roles of persons of the third sex represent only one aspect of the diverse sexuality of the peoples of ancient Mesopotamia. The many references in religious and astrological texts to love between members of the same sex make it clear that homosexual experiences were a part of the lives of ordinary men and women as well as that of transvestite assistants in temples and palaces. Indeed, the sexual love between two manly heroes is a central theme of the epic of Gilgamesh, an extraordinary literary work which has its origin in Sumerian legends and which was very successful for thousands of years in the ancient Near -East.

Historical times began with the invention of writing, around 3200 BCE. in the Sumerian city-states. The Epic of Gilgamesh, the earliest known literary work, written around the middle of the third millennium BCE and taken from a Sumerian legend that already existed in oral tradition (30), deals largely with the love of the hero, Gilgamesh, for one of his companions, Enkidu.

Gilgamesh, legendary king of the Sumerian city of Uruk, was born from the union of a mortal man with a goddess. Through his mother, a goddess, he was endowed not only with exceptional physical strength, but also with great beauty, a broad chest and, the texts say with approval, a large phallus (31). At the beginning of the story, Gilgamesh is already a mature man, "superior to all other men in beauty and strength, carried by the unsatisfied desires of his semi-divine nature, in the face of which no one can match. love or in war ”(32). Endowed with an extraordinary sexual vigor, Gilgamesh never ceases to pursue with his diligence the sons and daughters of the city of Uruk, which never ceases to worry its inhabitants.They therefore pray to the goddess to protect their sons and daughters from Gilgamesh's lust. The people implore the goddess in these words: "It is you Arourou who created this man, now create for him a rival, that he be with the strength of the heart and the comparable body, that they fight ceaselessly together, thus Uruk will gain peace and quiet. »In response, the goddess« washes her hands, takes a handful of clay, launches it into the plain… »

She thus created the valiant Enkidu. Gilgamesh, fascinated by the tales he had heard of a tall, wild man with a "body covered in hair" who had been seen on the plain, sent a temple prostitute to find him. The courtesan, having found him, said to him: "I will show you Gilgamesh full of life, you will look at him and examine his face bursting with virility and vigor." His body shines with charm and seduction, he is more vigorous than you, does not stop day or night. She added, "The god Shamash (the great god) loves Gilgamesh and protects him." Anou, Enlil and Ea have granted him large ears, even before you leave the plain Gilgamesh in Ourouk will see you in his dreams. "(33). As expected, Gilgamesh dreamed of Enkidu before meeting him. He told his dream to his mother: "I walked proud among the heroes,the sky shone with stars, and a star, like a hero from the sky of Anu, fell towards me. I wanted to carry it, it was too heavy. I wanted to push it, I couldn't move it. Around her, the locals gathered and kissed her feet. I loved her and leaned over her As we lean over a woman I lifted her up and placed her at your feet and you made her equal to me. "

Her mother, the goddess, interpreted her dream as follows: "The star in the sky, your fellow man, the one that fell on you like a hero from the sky of Anu, the one you wanted to carry who was too heavy for you, the one that you wanted to push that you could not move, the one that you loved on which you leaned over like one leans over a woman, the one that you placed at my feet, the one that I returned equal to you, this represents a faithful and strong companion who will come to your aid. He is the strongest in the country and of great vigor his strength and vigor are like those of Anou. That you loved him, that you leaned over him as one leaned over a woman, it means that he will always be with you that he will never abandon you. "

Gilgamesh then dreamed of a big ax and told his dream to his mother: “I saw an ax. Around her people gathered I loved her and leaned over her like a woman, then I put her at your feet and you made her equal to me. In another translation of this passage, by the great scholar Thorkild Jacobsen, the sexual nature of the relationship is even more explicit: "I loved her and I cohabited with her, as if she were a woman. (34) Gilgamesh's mother explained to him that it was not an ax. “The ax you saw is a man. That you loved her, that you leaned over her as you leaned over a woman, and I made her equal to you, it means that a faithful and strong companion will come to your aid. He is the strongest in the country and of great vigor. "

If there was still any doubt about the sexual connotations of these two dreams, several puns in the narrative underscore the sexual nature of the relationship that is predicted to Gilgamesh. In the first dream, kisru , a word for the meteorite that fell from the sky towards which Gilgamesh "leaned down like a woman", resembles the word kezru , prostitute. Likewise, assinu , the word for the ax, resembles the word for " assinu», Homosexual employed in the service of a temple (35). The sexual connotations of puns made on the very objects to which Gilgamesh makes love in a dream and which represent the companion that had been announced to him would not have escaped contemporaries. When Enkidu arrived in Uruk, the men of the city fell under his spell: "The men rejoiced saying:" He is now a hero and a rival like our hero, yes, to Gilgamesh, like a god, he is now like and like ”. When Enkidu met Gilgamesh, he was about to invite himself to a wedding party and deflower the bride, but Enkidu blocked his way. “One holding the other, they struggle. Like wild bulls they roar, they break the doorpost and the wall trembles.Gilgamesh and Enkidou holding each other wrestle like two wild bulls ”. Gilgamesh emerges victorious from the fight. Enkidu said to him: “You are unique among men, you are truly the son of your mother, the goddess Ninsoun, the wild cow. She brought you into the world and the god Enlil raised your head above men, that's how he intended you for royalty. "(36). After which "They kiss sealing their friendship". Delighted with his new companion, Gilgamesh began to behave like a true king, only acting in the interest of his city and his people.She brought you into the world and the god Enlil raised your head above men, that's how he intended you for royalty. "(36). After which "They kiss sealing their friendship". Delighted with his new companion, Gilgamesh began to act like a true king, acting only in the interest of his city and his people.She brought you into the world and the god Enlil raised your head above men, that's how he intended you for royalty. "(36). After which "They kiss sealing their friendship". Delighted with his new companion, Gilgamesh began to behave like a true king, only acting in the interest of his city and his people.

Since it is inconceivable that the central figure of a legend, or of an epic, does not reflect the values ​​and feelings of the audience for which it was written, it follows that homosexual relations between virile men were known and even admired in the Sumerian city-states where the legend of Gilgamesh was born and later in the Akkadian and Babylonian civilizations, where it was written down. As mythology generally metaphorically reflects the values ​​of a people, the story of Gilgamesh and Enkidu can be taken as representative of the tendency of the Sumerian, Babylonian and Akkadian peoples to give excessive sexual energy (Gilgamesh ) a direction (Gilgamesh's friendship with Enkidu) which promotes the well-being of society.

It is evident from the way the relationship is presented that the people hope that it will benefit society. In their prayer to the goddess Arourou, the people clearly express what they want: "It is you Arourou who created this man, now create for him a rival, that he be with the strength of the heart and the comparable body. , that they constantly struggle together, so Uruk will gain peace and tranquility. It should be noted that in the languages ​​of the ancient Near East - and even today in the Arabic language - a phrase commonly used to refer to sexual arousal is "uplifting of the heart." So, by praying for the birth of someone "who is by force of heart ... comparable" to Gilgamesh, the people of Uruk clearly wanted Gilgamesh to have a mate that was sexually matched to him,so that they can "gain peace and quiet". As Thorkild Jacobsen sums it up, “Arourou hears their prayers and creates Enkidu, a being whose sexual vigor is as great as Gilgamesh's, so that, falling in love with each other, they neutralize each other and the inhabitants of Uruk can rediscover "tranquility" (37a).

It is also significant that the people do not pray for Gilgamesh to marry, even though, given Gilgamesh's royal status, he probably already had a wife. The epic makes it clear that in this culture contemporaries did not regard reproduction as the sole purpose of the sexual drive. In a stable and prosperous society with a steadily increasing population, it was not necessary to restrict sexual activity to reproduction, and the Sumerians and Babylonians may have found it desirable to divert the unbridled sexual urges from heterosexual adventures. nature has endowed man (37b).

Indeed, the great place that the amorous friendship between the two men holds in the epic underlines the recognition that one of the primary goals of sexual desire in humans is not sexual satisfaction itself, nor necessarily procreation. , but the camaraderie. In fact, it is through the loss of what Gilgamesh loved most - his beloved companion, Enkidu - that the hero is prompted to set out in search of immortality and the meaning of life, the central theme of epic. This theme of the transient character of life and the nature of existence is one of the most profound questions facing man and which recurs repeatedly in the greatest works of art produced by human culture.That the loss of a beloved companion by this manly hero serves as the basis for the development of the main theme of this epic is an eloquent testimony to the positive judgment that the Mesopotamians had on romantic relationships between manly men.

Evidence of homosexual behavior in ancient Egypt

Around the time when the great civilization of the Sumerian city-states flourished, what would become an even greater civilization was beginning to take shape in Egypt, again in the midst of a verdant and fertile river valley. But, protected from nomadic invasions by the vast deserts that surrounded it, the indigenous Egyptian culture developed into a unique and sophisticated civilization, which, on the whole, remained sheltered from outside influences. And, here, too, scholars found evidence that homosexuality was common and accepted, and that homosexual practices were no different from those that were prevalent in ancient Southwest Asia.

As the Egyptians paid special attention to the funeral rites of pharaohs and other dignitaries and were generally obsessed with the afterlife, our knowledge of Egyptian culture and customs comes mostly from tombs that have come down to us and the various documents that were found near the mummified bodies they contain. Consequently, the testimonies relating to the erotic life of the ancient Egyptians are few. The scarcity of documents relating to their sex life is probably also explained by their modesty.

Although most Egyptologists and historians claim that homosexuality was unknown to the ancient Egyptians, and in fact disapproved of it, there remains enough evidence to show not only that homosexuality was a phenomenon well known to the Egyptians, but that it seems to have been a fact of everyday life. A hieroglyphic inscription in a tomb from the third millennium BC says that King Pepi II Neferkare visited one of his generals every evening, Sisine, a celibate high official, to have a good time (38). Many erotic drawings show tender embraces between pharaohs and young men. A drawing from the 12th dynasty engraved on a pillar of the temple of Amun in Karnak represents the pharaoh Senusret I tenderly kissing his friend Phtah (39).An engraving on a stele shows Akhnaten stroking his son-in-law, Smenkhare. The two men are naked, a very rare thing in royal Egyptian iconography. Smenkhare was given loving titles that had previously been given to Akhnaten's concubines. An Egyptian tomb from the third millennium BC is found to have been built for two courtiers, one of whom was apparently a barber at court. The two men are represented on bas-reliefs of the tomb in suggestive poses (40).An Egyptian tomb from the third millennium BC is found to have been built for two courtiers, one of whom was apparently a barber at court. The two men are represented on bas-reliefs of the tomb in suggestive poses (40).An Egyptian tomb from the third millennium BCE is found to have been built for two courtiers, one of whom was apparently a barber at court. The two men are represented on bas-reliefs of the tomb in suggestive poses (40).

The ancient Egyptians believed that having same-sex relationships with a god was auspicious. A coffin bears these words: "I will swallow Re's phallus". On another coffin we read, with reference to the god Geb: “his phallus is between the buttocks of his son and his heir. Instructions from Vizier Ptahotep (c. 2600 BCE) advise against sodomizing a young boy against his will, indicating 1) that anal intercourse between men was so common that the need arose to fight against abuse and 2) that there was nothing wrong with practicing sodomy on a young boy, if he was willing.

An episode from Egyptian mythology in which two deities, Horus and Seth, have anal intercourse is further evidence that the Egyptians were aware of homosexuality (41). As reported in a Middle Kingdom papyrus dating from the third millennium BCE and quoted by Vern Bullough, “Then the majesty of Seth said to the majesty of Horus: 'How beautiful is your hindquarters! … Then the majesty of Horus said to his mother Isis; “Seth to get to know me [fleshly]. So she said to him, "Be careful, don't give him your consent to this when he tells you about it once more." You will have to tell him. It's way too painful for me because you're heavier than me. My strength cannot support your strength, you will tell him. When he will have presented his strength to you, you will have to place your fingers between your buttocks ... See,he will find that extremely pleasant […] the seed coming from his phallus without letting Re see it ”. (42) Horus, following the advice of his mother, Isis, collected in the palm of his hand the sperm ejaculated by Seth and, while Seth looked elsewhere, threw it into a river. When Horus told Isis what had happened, she asked him to emit sperm himself and give it to her. She took Horus' sperm, spread it on a lettuce, which she offered to Seth who ate it. When Seth boasted to other gods that he had sexually dominated Horus, Horus denied everything. To settle their dispute, the gods summoned the seed of Horus and that of Seth. The seed of Seth responded to the gods from the bottom of the stream where Horus had thrown it, while the seed of Horus came out from Seth's forehead in the form of a golden disc.The gods therefore gave credence to Horus' version of the incident. Then one of the gods, Thoth, removed the golden disc from Seth's head and placed it on his own head. It was from this moment that, in Egyptian mythology, Thoth was considered the god of the moon. The accession of Thoth to the status of god of the moon following the union between Seth and Horus is mentioned in other sources where Thoth is called "son of the two lords" (43).The accession of Thoth to the status of god of the moon following the union between Seth and Horus is mentioned in other sources where Thoth is called "son of the two lords" (43).The accession of Thoth to the status of god of the moon following the union between Seth and Horus is mentioned in other sources where Thoth is called "son of the two lords" (43).

Although we did not have enough information about ancient Egypt to understand the role that homosexuality played in Egyptian culture, it is certain that homosexual practices were accepted there. The fact that the documents which refer to them do so in a banal tone shows that they must have been common there.

The ancient Israelites

Homosexuality is also attested in the Hebrew Scriptures, which contain numerous references to homosexuality both among the Jewish people and among their neighbors. Many will probably be surprised to find that there is strong evidence that homosexual practices were an integral part of the lives of the early Israelites as well. In fact, the testimonies of the Bible show that the attitudes and sexual habits of the Israelites were hardly different from those of other peoples of the ancient Near East. A number of biblical passages speak of the regular participation of the early Israelites in homosexual worship practices which have been documented among their neighbors (44).

Furthermore, we know that the early Israelites made absolutely no prohibition against homosexuality (45). According to biblical scholar Louis M. Epstein, “Sodomy is not prohibited in parts of Scripture dating from the pre-exilic era. Epstein adds, "Sexuality is singularly absent from preaching among the Hebrews of the pre-exilic period. (46) It is therefore unlikely that the early Israelites were less tolerant of homosexual practices than the Egyptians, or than the peoples of Mesopotamia, from where Abraham would have emigrated and where homosexual practices were common ( 47). The hostility of the Scriptures to homosexuality only dates from the time after the return from Babylonian exile, towards the end of the 6th century BC.

The cult of the mother goddess and homosexual rituals among the early Israelites

The early Israelites belonged to a Semitic warrior culture similar to that of the Semitic warrior tribes who conquered Sumer and founded the Akkadian and Babylonian empires. Originating in the arid and desert regions of the south, the Hebrew tribes, led by a caste of warrior-priests, invaded Canaan in the second millennium BC and then fomented a series of wars of conquest to overcome the resistance of the indigenous Canaanites (48). The violence with which the Israelite invaders subdued the indigenous peoples of Canaan is amply attested by numerous passages in the Bible which describe the massacres of the populations who resisted the Israelites (49). Like other warrior invaders of the Bronze Age,the Hebrews brought with them a fierce and jealous god of war and for several centuries sought to impose their religion and their patriarchal ideology on the Canaanites, who worshiped a goddess (50). However, just as the Indo-European tribes that invaded the Middle East and the Aegean imposed their male deities on the conquered peoples, while assimilating a number of rituals from their cult, the Hebrew tribes absorbed Canaanite cults and rituals. indigenous people in their worship, while continuing to worship Yahweh. Consequently, the cult practices of the Hebrews in the period following the conquest and colonization of Canaan were particularly polytheistic; the worship of the tribal deity of the Israelites, Yahweh, mingled with the orgastic rituals associated with the worship of Asherah,the Canaanite mother goddess and Baal, her son and companion (51a).

Like the Sumerian goddess Inanna and her husband Dumuzi, the two Canaanite deities controlled the fertility of the cattle and the arrival of the rains, essential to good harvests. Baal's animal representation was the bull, a symbol of the fertile role he had with the goddess. As we have seen above, the association of the bull with the goddess as part of fertility rituals was widespread in the region and is believed to date back to 6500 BCE. The bull was also a symbol of the ancient god of the Hebrews (51b). Some biblical scholars believe that the original god of the Israelites was Baal and that the worship of Yahweh was largely an extension of the worship of Baal and that it developed in reaction to the worship of the goddess, which prevailed in the region (51c) .The first description of Yahweh as an all-powerful warrior god takes up almost identically the description given in a Canaanite text of Baal as the god of the storm (52). Due to the presence of goddess worship throughout the ancient Middle East, it is highly likely that the Israelites in the period before their arrival in Canaan heard of the fertility rituals of the goddess and her husband in this region.It is very likely that the Israelites in the period before their arrival in Canaan heard of the fertility rituals of the goddess and her consort in this region.It is very likely that the Israelites in the period before their arrival in Canaan heard of the fertility rituals of the goddess and her consort in this region.

In the period before the Israelites arrived in Canaan, Yahweh was known to the Israelites primarily as an all-powerful warrior god. Yahweh had defeated Pharaoh, had parted the waters of the Red Sea, and had guided the Israelites into the desert of Sinai. Yahweh had brought down the walls of Jericho, thus allowing the Israelites to enter Canaan. He had destroyed the armies of the Philistines and the Canaanites. The Israelites therefore saw in Yahweh a powerful and formidable protector, who struck down their enemies and inflicted terrible punishment on those who offended him. However, Yahweh was not considered a god who intervened in activities of daily living such as agriculture and herding (53).As the conquering Hebrew tribes adopted a way of life of farmers and ranchers from their establishment in Canaan, it would be natural that they also adopted the fertility and fecundity rituals practiced by the Canaanites. Since they did not believe that the abundance of their crops and the fruitfulness of their cattle depended on Yahweh, it would seem logical that the newly established Israelites would have relied on Yahweh for protection in times of national crisis and turned to the goddess. and the fertilizing power of her divine husband to watch over their crops and their flocks. It is undeniable that the early Israelites embraced the fertility rituals associated with goddess worship after their arrival in Canaan.Numerous references in the Hebrew Scriptures show that the participation of the Israelites in the worship of Baal and Ashera, with its homosexual rituals and sacred prostitutes, was extensive and continuous. In fact, the worship of Baal and Ashera persisted among the Israelites for over seven centuries, from the period after the conquest and establishment at Canaan, which most Bible scholars place around 1400 BCE, to the he time of the destruction of Jerusalem by Nebuchadnezzar and the deportation of the Israelites to Babylon in the 6th century BC. The participation of the Israelites in the rituals of worship of Baal and the goddess is mentioned in the Hebrew Scriptures as early as the period of the Judges, which immediately followed the invasion of Canaan by the Israelites (54).The scriptures also contain a number of references to the presence in places of worship of Asherim, images or symbols of Ashera, together with "holy pillars", or "poles of Ashera", which scholars consider them phallic symbols, related to fertility rites that were an element of the worship of the goddess in the region (55). The scriptures frequently describe Baal worship in parallel with rituals in honor of Ashera, which is not surprising, given the interdependence of the two deities in the protection of crops and livestock (56).related to fertility rites that were a part of goddess worship in the region (55). The scriptures frequently describe Baal worship in parallel with rituals in honor of Ashera, which is not surprising, given the interdependence of the two deities in the protection of crops and livestock (56).related to fertility rites that were a part of goddess worship in the region (55). The scriptures frequently describe Baal worship in parallel with rituals in honor of Ashera, which is not surprising, given the interdependence of the two deities in the protection of crops and livestock (56).

The roots of Baal and goddess worship in the life of the early Israelites after their establishment in Canaan is reflected in toponymy (57) and the extent of the Israelites' participation in the rituals of Baal and Ashera worship is indicated by the number of priests who ensured their worship. According to 1 Kings, 18, during the reign of king Ahab, in the ninth century BC, there were 450 priests of Baal and 450 priests of Ashera among the Israelites, a high number which implies that a large part of the population provided for their maintenance. (58). According to a recent study, it appears that the Ark of the Covenant, the most important symbol of the Hebrew religion, did not originally contain the Ten Commandments, but a bronze statue of a serpent, a symbol associated with the goddess throughout the ancient Middle East (59). This statue, according to 2 Kings , 18, was worshiped in the Temple in Jerusalem alongside an image of Ashera and remained there until the time of King Hezekiah, at the beginning of the 7th century BC (60).

There is also significant archaeological evidence of goddess worship among the ancient Israelites. During excavations at Tell Beit Mirsim, near modern Hebron, the most numerous religious artefacts that were uncovered from the layers dating from the period before the invasion of Canaan were ceramic figurines of Ashera. However, they were also very numerous in the layers dating from later eras, that is to say the centuries which followed the invasions and during which the city was rebuilt by the Israelites. According to archaeologist Raphael Patai, "Archaeological evidence leaves no doubt that these figurines were very popular among the Hebrews." From the examination of both archaeological and scriptural data Rabbi Patai concluded that,until "the end of the Hebrew monarchy [ie the time of the Babylonian invasion], the worship of the ancient Canaanite gods was an integral part of the religion of the Hebrews" (61).

As in neighboring Mesopotamia, the rituals of worshiping the goddess and her consort involved the practice of sympathetic magic, deemed necessary to promote the fertility of cattle and the fertility of crops, but they were also orgiastic in nature. Copulation with sacred prostitutes of both sexes, substitutes for the goddess, was intended to impregnate the goddess and thus ensure the health and growth of the flocks, or to cause other favorable events. The Hebrew Scriptures have eight references to the Kadesh (62), the prostitutes of the temple and to the kadeshem , their female counterparts and, as we saw above, in Jerusalem, the kadesh.were housed in a special building, which was not razed until the end of the seventh century BCE, during the reign of King Josiah (640-609 BCE) (63). A ritual of masturbating in front of the idol of Baal was performed to sexually arouse the god and thereby induce him to make rain fall, which would make Mother Earth fertile. There were also rituals for initiating young men into "the sexual and religious exaltation of orgasm" in the temple and ceremonies in which priests had oral and genital contact with the faithful. These ceremonies have survived to our time in some Orthodox circumcision rituals that include ritualistic fellatio of the penis (64).

The majority of Baal and Ashera worshipers appear to have been women. In addition to contributing to the fertility of the fields and the fertility of the cattle, the goddess was the patroness of childbirth. As such, she was a source of comfort for pregnant women facing the trials of childbirth, a process in which they could lose their lives. In Jeremiah 44, when the prophet preaches before a crowd of men and their wives, predicting the destruction that awaits those who worship "the Queen of Heaven", a reference to the goddess, the Scriptures state that his message was addressed "particularly to all women ”(65). Among the female followers of Baal and Ashera there were undoubtedly female farm workers from rural farms, but there were also some high-ranking women. Maacah,the mother of the king of Judea Asa, is denounced in 1Kings , 15:13 for erecting an asherim for Asherah.

Contrary to the popular assumption that the Israelites repeatedly abandoned Yahweh for the worship of Ashera and Baal, an impression favored by statements in the Scriptures, it is evident that the worship of the goddess and her husband and the worship of Yahweh coexisted for many centuries. The coexistence of the worship of the goddess and her husband and the rituals in honor of Yahweh is well illustrated by the aforementioned worship of the bronze serpent in the Temple and by the also aforementioned accommodation of prostitutes in one of the buildings adjoining the Temple. of Jerusalem.

While the goddess and her consort were venerated alongside the performance of the rituals of worshiping Yahweh during much of ancient Israelite history, this does not mean that harmony reigned between the two competing cults. The fierce opposition of the priests of Yahweh to the worship of Ashera and Baal is evident in the Scriptures (66). The main force in opposition to the worship of the goddess was the Aaronic priesthood of the southern kingdom of Judah, which controlled the worship of the Temple of Jerusalem, and the Shiloh, or Mushites, priestly clan of the northern kingdom of Israel, who were the major rivals of the priests of Aaron. Despite their fierce rivalry,they had long held the same contempt for the rituals of the goddess and her consort, and viewed the participation of the majority of the Israelites in these rituals as a continuing threat to their prestige and authority.

The historic animosity of the priesthood against the Canaanite worship of the goddess originated in the long-standing efforts of the Hebrew priestly power to impose its tribal god, Yahweh, and its patriarchal ideology on the unrepentant worshipers of the goddess that were the Canaanites (67). The wrath of the priesthood was certainly stoked by the adoption of the rituals of Baal and Asherah worship by a large part of the Israelite population, to which the Canaanite population was assimilated. Historian Christopher Witcombe has noted that in light of the struggle to make Yahweh the sole god of the Israelites, "much of the Old Testament can be read as a Yahwist propaganda tract" against the indigenous cults of Baal and Ashera. As Witcombe observes,"The tactics adopted by the Yahwists in their efforts to defeat Baal consisted in demonizing the cult and portraying Baal as an evil god, a demon hostile to mankind" (68a). Hence the assimilation of the animal symbols of Baal and Asherah, the bull and the serpent, to the imagery of Satan - the horns and hooves of the bull became hallmarks of Satan - while the devil took the form of a serpent to trick Eve into eating the forbidden fruit (68b).while the devil took the form of a serpent to trick Eve into eating the forbidden fruit (68b).while the devil took the form of a serpent to trick Eve into eating the forbidden fruit (68b).

It should be noted that passages condemning, or denigrating, the rites of Baal and Ashera in the Hebrew Scriptures are found almost exclusively in the books which were written, compiled, edited and amended by the Aaronite priesthood in the period following the return. from the Babylonian exile at the end of the 6th, or at the beginning of the 5th century, before our era. These books are Exodus , Numbers , Deuteronomy , Joshua , Judges , 1 and 2 Samuel and 1 and 2 Kings, all of which consist of texts written or compiled from earlier texts by members of the Aaronite clergy, or priests of Shiloh. According to the documentary hypothesis (69), they were compiled and edited in their final form by an Aaronite priest, or a group of Aaronite priests, in the period following the return from exile. Some biblical scholars believe that their editor was Ezra (70), priest of Aaron and religious leader of the Israelites after their return from Babylon. This hypothesis would be in accordance with rabbinical tradition, which states that Ezra wrote the texts that became the Torah in 440 BCE. Soon after the Torah and the historical books were brought together in one work, the Books of Chronicles, which also contain negative references to Baal and Ashera, were added to thekitveï kodesh by an Aaronite scribe. Most scholars believe they were written by Jeremiah himself, a Shiloh priest.

Few references are made to Baal and Ashera in books that were not written by priests. Five negative mentions of Baal are made in the Book of Hosea, which contains the writings of the little prophet Hosea, a contemporary of Isaiah and Amos. The great prophet Isaiah, who was not a member of the priesthood, protested against the sins of Israel, but only mentioned three times the posts of Ashera (71) and made no reference to Baal. It is interesting to note that Amos who, like his contemporary Isaiah, was not a member of the priesthood, but was a farmer and rancher of humble origin, makes no reference to the worship of Baal or Ashera. Amos emphasizes compassion and social justice, notions that are hardly discussed in books written by members of the priesthood.Their writings focus primarily on obedience to Yahweh and the Law as interpreted by the priesthood and the negative consequences to those who stray from the Law.

Since a large part of the Israelite population had participated for many centuries in the rituals of the worship of Baal and Ashera and did so under the authority of the kings of Israel and Judah, who themselves participated in them, it is difficult to accept the claim that the ancient Israelites as a nation identified only with the worship of Yahweh and repeatedly relapsed into idolatry because of their moral weakness, as an unfaithful woman commits adultery , a recurring theme in the books of the Scriptures written by the priesthood. On the contrary, it is clear that the religious practices of the Israelites were openly polytheistic for a long period of their ancient history,rituals intended to obtain the protection of Yahweh against the enemies of the Israelites alternating with fertility rituals and homosexual rituals in honor of Baal and Ashera.

The well-documented rivalry between the priesthood of Aaron and that of Shiloh also demonstrates that religious piety and devotion to Yahweh were not their only concern and that they consciously sought to eliminate their rivals to secure sovereign authority over them. the Israelites, whether the competitors were priests of Yahweh or of another god. In this context, it seems likely that the priesthood presented the worship of Baal and Ashera in a negative light to better bring out the virtue it claimed to embody by diverting the Israelites from paganism and thus avoiding them from being chastised by Yahweh. .

It should also be noted that in most passages which condemn the worship of Baal and Ashera, it is women who are accused of turning the Hebrews away from Yahweh (72). As we saw in 1 Kings 11: 4, “in the days of Solomon's old age his wives inclined his heart to other gods; and his heart was not wholly with the Lord his God, as the heart of David his father 11-4 "(73). The king "erected an altar to Baal in the house of Baal which he built in Samaria" (74a) "and he made an idol of Astarte" (Ashera) (74b). Because of her marked support for the worship of Baal and Ashera and her opposition to Yahweh's priests, Jezebel was doomed to complaining by the priestly authors. In fact, her name became synonymous with "wicked or shameless woman" (75),or of "bad and manipulative woman" (76). As women played an important role in the worship of the goddess among the Israelites, they came to be regarded by Yahweh's priests as weak beings, inclined to commit sin and to lead men astray.

The continued campaign by the priesthood to purge the Hebrew worship of the rituals of Baal and Ashera may also have been stimulated by nationalism. Several historians have argued that the hostility of the Hebrew power to these cults was less a moral crusade than a nationalist rejection of the indigenous Canaanite religion in favor of a strictly Hebrew national god (77). Historian David F. Greenberg observed that drastic measures to eradicate goddess worship under the Judean rulers were taken at times when they were asserting Jewish nationalism (78).

It is important to note that, in the many passages containing negative references to Baal and Ashera, the priests do not regard those of the rituals in which the kadesh participated as outrages upon mores. The priests indicate their disapproval of these rituals by the Hebrew term “to-ebah” (“idolatry”) (79). Likewise, when the kadesh, a term incorrectly rendered as "sodomites" in some modern Bible translations, were finally banished from the temple, it was, as Epstein writes, "less for moral reasons than because of the idolatry of their worship ”(80). Given the complete lack of condemnation of homosexuality in pre-exilic texts and the massive participation of the Israelites in the worship rituals of Asherah and Baal, which included a large number of homosexual practices, the idea,shared by almost all biblical scholars that the early Israelites consistently and consistently condemned homosexuality is therefore totally unfounded.

The sin of Sodom

One of the oldest and best known stories in the Bible is the account of the destruction by fire of Sodom and Gomorrah. Christians have believed for many centuries that God inflicted punishment on the people of Sodom and that of their sister city, Gomorrah, because they practiced homosexuality, which Aquinas said is one of the sins. the most serious, so serious that the name of the first city is used to designate this practice since medieval times. However, the association of homosexual practices with the sin of Sodom is one of the many myths that have developed around sex and homosexuality since the days of early Christianity. If, as biblical scholars have noted,there is absolutely no preaching about sexual morality and no prohibition of homosexuality in the pre-exilic writings of the Old Testament, homosexuality could not be the sin that caused the destruction of the two cities. In Genesis, Lot's sojourn in Sodom and the subsequent destruction of that city would have taken place during the lifetime of Abraham, who, according to biblical chronology calculations, would have lived about 1500 years before the conquest of Israel by Babylon. and the ensuing exile of the Hebrews. The common view that the sin which caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.homosexuality could not be the sin that caused the destruction of the two cities. In Genesis, Lot's sojourn in Sodom and the subsequent destruction of that city would have taken place during the lifetime of Abraham, who, according to biblical chronology calculations, would have lived about 1500 years before Babylonian conquest of Israel. and the ensuing exile of the Hebrews. The common view that the sin that caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.homosexuality could not be the sin that caused the destruction of the two cities. In Genesis, Lot's sojourn in Sodom and the subsequent destruction of that city would have taken place during the lifetime of Abraham, who, according to biblical chronology calculations, would have lived about 1500 years before the conquest of Israel by Babylon. and the ensuing exile of the Hebrews. The common view that the sin that caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.Lot's sojourn in Sodom and the subsequent destruction of that city would have taken place during the lifetime of Abraham, who, according to biblical chronology calculations, would have lived about 1,500 years before the conquest of Israel by Babylon and exile which followed the Hebrews. The common view that the sin which caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.Lot's sojourn in Sodom and the subsequent destruction of that city would have taken place during the lifetime of Abraham, who, according to biblical chronology calculations, would have lived about 1,500 years before the conquest of Israel by Babylon and exile which followed the Hebrews. The common view that the sin which caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.The common view that the sin that caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.The common view that the sin that caused the destruction of Sodom and Gomorrah was homosexuality is therefore a misconception at odds with the data in the Bible and the traditional interpretation of history in Christian and Jewish teachings.

The book of Ezekiel defines the sin of Sodom very differently: “This was the crime of Sodom, your sister. She had pride, she lived in abundance and in carefree security, she and her daughters, and she did not support the hand of the poor and the needy. ”(Ezekiel 16:49). A similar interpretation is given in Wisdom: “… It was right that they (the sinners) suffered because of their crimes, for they had truly shown cruel hatred towards strangers. Others, in the past, had not welcomed strangers passing through, but they enslaved strangers who were their benefactors. »(Book of Wisdom, 19, 13-14). Likewise Ecclesiastes 16 says: "God did not spare the city where Lot lived as a stranger,and he hated its inhabitants because of the insolence of their words (81). Jesus clearly expresses his own understanding of the sin of Sodom in many of the Gospels: "But in any city you enter and where you will not be welcomed, go to the squares and say, 'Even the dust of your city, stuck to our feet, we remove it to leave it to you. However, know this: the reign of God has drawn near. ” I tell you: on the last day, Sodom will be treated better than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.Jesus clearly expresses his own understanding of the sin of Sodom in several of the Gospels: "But in any city that you enter and where you will not be welcomed, go to the squares and say, 'Even the dust of your city, stuck to our feet, we remove it to leave it to you. However, know this: the reign of God has drawn near. ” I tell you: on the last day, Sodom will be treated better than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.Jesus clearly expresses his own understanding of the sin of Sodom in several of the Gospels: "But in any city that you enter and where you will not be welcomed, go to the squares and say, 'Even the dust of your city, stuck to our feet, we remove it to leave it to you. However, know this: the reign of God has drawn near. ” I tell you: on the last day, Sodom will be treated better than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.“But in any city you enter and where you will not be welcomed, go to the squares and say, 'Even the dust of your city, stuck to our feet, we remove it to leave it to you. However, know this: the reign of God has drawn near. ” I tell you: on the last day, Sodom will be treated better than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.“But in any city you enter and where you will not be welcomed, go to the squares and say, 'Even the dust of your city, stuck to our feet, we remove it to leave it to you. However, know this: the reign of God has drawn near. ” I tell you: on the last day, Sodom will be treated better than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.on the last day, Sodom will be better treated than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.on the last day, Sodom will be better treated than this city (82). Most scholars, Jews as well as Christians, traditionally consider that the sin which brought about the destruction of Sodom was arrogance and lack of charity, recklessness, inhospitality, or cruelty to strangers, or those who were in need.

Genesis 18 and 19 tell the story of two angels sent by God to Sodom to investigate the wickedness of the inhabitants and to determine "if they have acted entirely according to the report come to" him. The angels, having taken human form, came to the city and Lot lodged them with him for the night. A crowd gathered around Lot's house and asked him to bring them out, so that they could "know" them. The verb "to know" is used in a number of Old Testament passages in the sense of "having sex with a person" (83). Lot refused, saying: “… do not think of committing such great evil. I have two daughters who are still virgins: I will bring them to you: use them as you please, provided you do not harm these men,because they entered my house as a place of safety. "

The crowd rejected Lot's plea and, when they tried to break open the door of his house, the angels blinded them, then asked Lot and his family to flee, after which the city was destroyed.

The passage makes it clear that the destruction of Sodom had less to do with the sexuality of its people than with their inhospitable attitude. Lot makes her two virgin daughters available to the rowdy crowds to do with them as she sees fit, but in return demands that she leave the two men alone, "because they have entered my house. house as in a place of safety ”. The brutal treatment which the men of Sodom were about to inflict on visitors, and which many Bible scholars regard as attempted rape, was a blatant violation of the centuries-old tradition of the Near East, still alive in much of the Arab world, which consisted of offering food,shelter and protection for travelers whose survival in these arid lands literally depended on the kindness of its inhabitants. The association of homosexuality as such with the destruction of Sodom did not come into existence until much later in Jewish history. In fact, several researchers have claimed that the sexual elements of the story were only incorporated into it relatively recently (84).

On the other hand, the reaction of the men of Sodom to the arrival of the two angels, who we can assume to have taken the form of unusually handsome young men, shows that the writers of Genesis were well aware of the homosexual tendencies of the men of Canaan, Sodom and Gomorrah being Canaanite cities. The account in the Book of Judges of a similar episode in the Judean city of Gaba shows that the writers of the Bible were also aware that the Hebrews had homosexual tendencies.

In the story, a traveler and his concubine arrived in Gaba at the end of the day and set up their litter in the town square to spend the night there. An old man approached them and urged them to spend the night with him, an invitation that the travelers accepted. Shortly after they arrived at the old man's house, a crowd of men surrounded the house and asked the host, "Bring out the man who came in to you, so that we may know him." "( Judges, 19:22) The host refused in these terms: “No, my brethren, do not do evil, please; since this man has entered my house, do not commit this infamy. Behold, I have a virgin daughter, and this man has a concubine; I will bring them to you outside; you will dishonor them, and you will do to them as you please. But don't do such a vile deed on this man. "( Judges, 19: 23-24) The men refused the offer and insisted that the traveler come out of the house, which clearly shows that they had homosexual tendencies. If they had been normal heterosexuals, whom scholars believe formed the overwhelming majority of men in biblical times, one would think they would have accepted the man's offer. to deliver to them his virgin daughter and the traveler's concubine. Anyway, once they had rejected the offer, the traveler brought his concubine to them and they “knew her, and they abused her all night until morning; then they sent her away at dawn. "( Judges, 19:25) At dawn, the traveler went out and found his concubine dead. Outraged by the savage treatment that men had inflicted on his concubine, he warned the twelve tribes of Israel of the crime, who came and destroyed the city (85).

As in the case of the attempted rape of the angels by the men of Sodom, the intention of the men of Gaba to rape the traveler was seen by the Hebrews as a flagrant violation of the obligation of kindness and hospitality to strangers. . The old man himself said: "Since this man has entered my house, do not commit this infamy," a statement almost identical to that which Lot made to the men of Sodom. While it seems clear that Gaba's men intended to rape the traveler, it is certain that the most serious of their offenses in the eyes of the Hebrews, apart from the rape and murder of the concubine, was their violent contempt for the tradition of kindness and hospitality towards strangers, or the needy.At no time are Gaba's men denounced for wanting to have homosexual relations with the traveler. The main problem was not the homosexual act they were about to commit, but the violent and coercive manner in which they intended to commit it. Rather than showing that the Hebrews disapproved of homosexuality, the traveller's episode at Gaba provides evidence that the Hebrews of the day were aware of the attraction that can exist between two men and were inclined, when circumstances changed. lent it, to satisfy their homosexual tendencies.Rather than showing that the Hebrews disapproved of homosexuality, the traveller's episode at Gaba provides evidence that the Hebrews of the day were aware of the attraction that can exist between two men and were inclined, when circumstances changed. lent it, to satisfy their homosexual tendencies.Rather than showing that the Hebrews disapproved of homosexuality, the traveller's episode at Gaba provides evidence that the Hebrews of the time were aware of the attraction that can exist between two men and were inclined, when circumstances changed. lent it, to satisfy their homosexual tendencies.

Love between heroes: David and Jonathan

Considering the absence of a ban on homosexual behavior in the Hebrew Scriptures prior to the time of the exile, it is not surprising to find evidence of homosexuality among great figures in the Bible. The most prominent example of a homosexual relationship among the early Israelites is the relationship described in I and II Samuel between the great Israelite hero David and Jonathan, son of Saul, the first king of Israel. The claim that David and Jonathan had sex has been fiercely rejected by mainstream biblical scholars, Jews and Christians. However, a careful reading of the relationship that is described between these two men in the text, which contains a number of references to the sexual nature of their friendship, leaves little room for another interpretation of their relationship.

Saul ascended to the throne in the 11th century BCE, shortly after the Israelites settled in Canaan. At that time, they were frequently attacked by neighboring powers, especially the Philistines, an Indo-European warrior people who had settled in Palestine and had occupied part of the mountainous region of Judea. Saul was a mighty and arrogant warlord, whose fiery disposition earned him the wrath of Yahweh. After defeating a neighboring tribe, he thought he could override the order given him by Yahweh to exterminate the people and the cattle of the vanquished enemy and took his king prisoner and captured the fattest of his sheep. and his goats. Because of this act of defiance, he was “rejected” by Yahweh “and therefore disturbed by fits of worry and melancholy.To ease his pain, his servants set out in search of a good harp player, whose soft music they believed would boost the king's morale. Therefore, David, "a mighty and mighty man, a warrior, well speaking, and of a beautiful face" (1 Samuel 16:18), was brought to the king. David, who is described in the scriptures as exceptionally beautiful, entered the service of the king; “Saul very much pleased, and he was appointed to bear his arms” (1 Samuel 16-21). And whenever the spirit of God troubled Saul, David would take the harp and play (86).who is described in the scriptures as exceptionally beautiful, entered the service of the king; "Saul very much pleased, and he was appointed to bear his arms" (1 Samuel 16-21). And whenever the spirit of God troubled Saul, David would take the harp and play (86).who is described in the scriptures as exceptionally beautiful, entered the service of the king; “Saul very much pleased, and he was appointed to bear his arms” (1 Samuel 16-21). And whenever the spirit of God troubled Saul, David would take the harp and play (86).

Soon after, the Israelites fought against the Philistines. The great hero of the Philistines, Goliath, who by his size and ferocity sowed terror in the ranks of Saul's army, came out of the stronghold daily and mocked the Israelites, challenging one of the between them to measure themselves against him and try to defeat him. David responded to Goliath's challenge and confronted him. He threw a stone at him with his slingshot, and the stone struck the giant's forehead, who fell to the ground. David cut off his head with his sword. At the sight of their defeated champion, the Philistines fled, pursued by the Israelite army, and in the ensuing rout the enemy was driven out of the land (87).

David, still holding Goliath's head in his hands, was brought before Saul in amazement. Saul was accompanied by his son, Jonathan, a warrior hero in his own right, who had previously enabled the Israelite army to achieve a significant victory over the Philistines. After David and Saul had finished speaking, the Scriptures say that Jonathan was struck by the beauty of the young hero, and that “Jonathan's soul was attached to David's soul, and Jonathan loved him as his soul” ( 1 Samuel 18: 1), “… Jonathan made a covenant with David, because he loved him as his soul. He took off the cloak he was wearing to give it to David; and he gave him his clothes, even his sword, his bow and his belt (1 Samuel 18: 3-4) ”(88). Saul then installed David in the royal palace, where his son also resided. Later,Saul said to himself that he would give his daughter, Michal, in marriage to David and "said to David: Today you will become my son-in-law through two [of my daughters]" (89). Saul meant by that that David would be his son-in-law through two of his children, that is, through David's relationship with his son, Jonathan, and by David's marriage to his daughter Michal. This implicit recognition by Saul of his son's sexual relationship with David has been overlooked by most biblical scholars.This implicit recognition by Saul of his son's sexual relationship with David has been overlooked by most biblical scholars.This implicit recognition by Saul of his son's sexual relationship with David has been overlooked by most biblical scholars.

David quickly proved himself to be an exceptional soldier, for “David went and succeeded wherever Saul sent him; he was put by Saul at the head of the warriors, and he pleased all the people, even Saul's servants ”(90). David's popularity with the people made Saul jealous of him, whom he saw as a threat to his kingship. Saul turned on David and told Jonathan and his servants that he wanted to have the young hero killed. Jonathan, by virtue of his love for David, warned him of the plot and made sure he went into hiding. Jonathan told David that he would search his father's heart, to find out if he really wanted to kill him and that he would then arrange to meet him in a secret place, to reveal to him what he had discovered.

One evening, at table, Saul, seeing David's place unoccupied, asked where he was. Jonathan, to protect his friend, replied to his father that David had had to return home to Bethlehem to participate in a family sacrifice. Saul did not believe his son and got angry with him: "Wicked and rebellious son, don't I know that you have the son of Isaiah for a friend, to your shame and to the shame of your mother? For as long as the son of Isaiah is alive on earth, there will be no security for you or your kingdom. And now send for him, and bring him to me, for he is worthy of death. (1 Samuel 20:31) He arose from the table in great anger, and did not partake of the meal on the second day of the new moon; for he was grieved for David's sake, because his father had reproached him. »(1 Samuel 20-34) (91).Jonathan found David in his hiding place and told him he was forced to run away. On the verge of having to go their separate ways, "(t) he two friends hugged and cried together" (92).

David therefore fled from Saul, became an outlaw for a time, and then took refuge in the land of the Philistines, where he heard that Saul and Jonathan had fallen on the battlefield. David mourned the death of his friend and lamented: “Jonathan, my brother, I love you so much! Your friendship was more wonderful to me than the love of women (93). The words David chooses to express his feelings for Jonathan are surprisingly similar to Gilgamesh's description of his love for Enkidu. Before meeting Enkidu, Gilgamesh makes love in a dream with the symbols of Enkidu "(c) ow one leans over a woman". After the death of his friend, Gilgamesh, “like a widower, mourns Enkidu” and “veils his dead friend like a wife” (94).

It has of course been argued that two men may have shared a great friendship without being gay. However, considering what we know about attitudes towards homosexuality in Eastern cultures during this time period, it is clear that the relationship between David and Jonathan as described went beyond the bonds of ordinary friendship. . First, in Mesopotamia and ancient Egypt, as we have seen, it was not unusual for manly men to have sex; therefore, it would have been consistent with the sexual practices prevailing in the region at the time that Jonathan and David had a sexual connection. Second, since homosexuality is not prohibited in the pre-exilic writings of the Bible,no moral barrier existed to a sexual relationship between the two men. Third, the dramatic intensity of the language used in the text to describe the birth of their relationship ("Jonathan's soul was attached to David's soul, and Jonathan loved him as his soul") is an unreliable reference. equivocal to homosexual love. Fourth, the singular nature of the love between the two men is unambiguously displayed by Jonathan, when he ostensibly gives David his own clothes and armor, to say nothing of the eternal covenant they swear to each other. Indeed, the Hebrew word used in the text to express this "covenant" is the same word that is used elsewhere in the Scriptures to designate a marriage agreement (95). Likewise, the qualifier of "brother",that David applies to Jonathan in his famous complaint, is a sweet word that spouses or lovers use to address each other in the Scriptures (96). What also suggests the existence of a relationship of a marital, or "family" nature, between David and Jonathan is the fact that David welcomes Jonathan's son to his home upon his death and says the to have done "for the love of Jonathan" (97). Finally, Saul's sarcastic offer to David to become his son-in-law "by two (of her children)", by marrying Michal, is the explicit recognition of a sexual connection - amounting to marriage, in the eyes. of Saul - between David and Jonathan.What also suggests the existence of a relationship of a conjugal, or "family" nature, between David and Jonathan is the fact that David welcomes Jonathan's son into his home when Jonathan dies and says the to have done "for the love of Jonathan" (97). Finally, Saul's sarcastic offer to David to become his son-in-law "by two (of her children)", by marrying Michal, is the explicit recognition of a sexual connection - amounting to marriage, in the eyes. of Saul - between David and Jonathan.What also suggests the existence of a relationship of a marital, or "family" nature, between David and Jonathan is the fact that David welcomes Jonathan's son into his home when Jonathan dies and says the to have done "for the love of Jonathan" (97). Finally, Saul's sarcastic offer to David to become his son-in-law "by two (of her children)", by marrying Michal, is the explicit recognition of a sexual connection - amounting to marriage, in the eyes. of Saul - between David and Jonathan.Saul's sarcastic proposition to David to become his son-in-law "by two (of his children)", by marrying Michal, is the explicit recognition of a sexual connection - equivalent to marriage, in Saul's eyes - between David and Jonathan.Saul's sarcastic offer to David to become his son-in-law "by two (of his children)", by marrying Michal, is the explicit recognition of a sexual bond - equivalent to marriage, in Saul's eyes - between David and Jonathan.

Saul's outburst of anger (1 Samuel 20:30) is also not without betraying the true nature of the relationship between Jonathan and David, although it is not clear in modern translations of the Bible. In the King James Bible, Saul says, "Don't I know that you chose the son of Isaiah to your shame and to the shame of your mother's nakedness?" "(98) The Hebrew word which is translated there as" chosen "and which is translated by" es in connivance with "in the Jerusalem Bible can also be rendered as" have taken the side of "," you are bound friendship with ”and“ are a comrade of ”. However, the Septuagint, the earliest version, renders the word " metecho"," Partner "or" companion ". The great Oxford biblical scholar Samuel Rolles Driver concluded that only the Septuagint gives a coherent translation of the passage, namely: “Don't I know that you are a close companion of the son of Isaiah? "

Similarly, the Vulgate of St. Jerome translated the term" diligo "," love "or" treasure "and it is this version that has used Ronald Knox to translate the passage thus:" Do you that I haven't noticed how much you love this son of Jesse, for your loss and for hers, the shameful mother who fed you (98 [numbering error (Ed]). "

Saul's accusation of homosexuality is reinforced by the last part of the sentence: "To the shame of your mother's nudity." The words "shame" and "nudity" in the passage are derogatory allusions to sexuality that appear frequently in the Old Testament. The fact that Saul uses them indicates that the intimate camaraderie he refers to between David and Jonathan is sexual in nature. 'Shame' and 'nudity', in Semitic languages, are pejorative euphemisms that refer to the sexuality of a person, or a group of people, without having to refer directly to that person, or to that group (99 ). What is more, in the same passage, David, object of Saul's hatred, is not named, but is referred to indirectly as "the son of Jesse."The passage therefore leaves no doubt that Saul is referring to a sexual relationship between Jonathan and David.

If it had only been a Platonic friendship, it would have been absurd for Saul to allude to it in the presence of his son. But it would have been natural for Saul, in his anger, to draw attention to the bond between the two men, given that this bond would have caused his son to give preference to his friend over his father. And the reason Saul is angry with Jonathan is made clear: Saul accuses his son of helping David escape because of his homosexual ties with David. Jonathan's reaction to Saul's admonition - he leaves the table angry without eating ”- underlines the strength of the emotional bonds that bind him to the young hero.

Historian John Boswell noted that the writers of the Mishnah, compiled during the early centuries of Christianity, cite Jonathan and David as examples (Talmud, Aboth , 5:16), while they present the heterosexual passion between Amnon and Tamar , also narrated in 2 Samuel, as a transient. Boswell argues that the comparison between the two couples appears to involve recognition of a physical relationship between David and Jonathan. Indeed, the word used to describe the love between the members of the two couples is the same throughout the Mishnah (100).

Tom Horner argues for a psychological analysis of the relationship between David and Jonathan which concludes that Jonathan, the royal prince, was the aggressor, and the ambitious young David the willing seducer. The study found that David "responds wholeheartedly" to Jonathan's advances and that, although his homosexuality was only temporary, he took advantage of them by cementing a close alliance between him and the royal family (101). Whatever the circumstances in which she was born and the motives behind her birth, the relationship between David and Jonathan is a type of hero love that was most likely common among members of the military aristocracy of the ancient Middle East. As Rabbi Raphael Patai wrote, “(t) he love affair between Jonathan, son of King Saul, and David, the handsome hero,must have given birth to many loves of the same kind in the royal courts of all regions of the Middle East at all times ”(102).

Sexual connotations in the book of Daniel - the Babylonian captivity

Some scholars have suggested that sexual desire was not unrelated to the "favor and grace" that the prophet Daniel found before the "chief eunuch" of the court of Nebuchadnezzar (103). In the past, men whose titles have often been translated as "king's eunuchs" were usually not castrated, but were more often passive homosexuals who indulged in the sexual desires of manly men. The recruitment of homosexual royal officials and servants dates back to the earliest periods of Mesopotamian civilization. Castration of court officials was first reported among the Assyrians in the fifth century BC by the Greek historian Herodotus (104). Herodotus mentions this custom a little more than a century after the death of Nebuchadnezzar,it is therefore possible that she existed in Babylon during his reign. Castration usually consisted of the removal of the testicles only and was often performed after puberty, so that the individuals concerned, if deprived of their reproductive powers, could have a satisfying sex life. In fact, in the harems of the Islamic world, where they were often employed as guards, eunuchs were valued by women, because, their ejaculations not being profuse, they could have prolonged erections (105). Despite the popularity they continued to enjoy in harems in later eras, eunuchs of the ancient Middle East are generally associated with homosexuality. Whether the chief eunuch has been emasculated or not, his sole function, according to tradition,was to satisfy the sexual needs of virile men. So, given the customs of the day, the fact that a young man finds “favor and grace” in front of a man tends to indicate that he is having sex with him.

The phenomenon of castration of boys and men attached to the service of a king, although little understood by modern Westerners, was a widespread custom towards the end of antiquity. As castrated officials could not have offspring, monarchs had no reason to fear the ambitions of powerful officials, as long as they were eunuchs. According to the Greek writer Xenophon, the Persian king Cyrus the Great, who reigned in the 6th century BCE, preferred his officials to be eunuchs, because he believed that only such type of men could be loyal without fault with him. Xenophon writes that under Cyrus' successor Darius the eunuchs acquired broad political authority and appear to have occupied all major government posts.They were the king's advisers in the palace and his generals on the battlefield (106).

Given the sexual customs of the time, it is not surprising that young eunuchs were often subjected to the sexual desires of the aristocracy. One of the effects of castration is to slow down aging. Indeed, the ablation of the testicles considerably reduces the testosterone level and testosterone is responsible for the development of hair growth and baldness. The tribe paid by Babylon to Darius consisted of a thousand talents of silver and 500 castrated boys (107). The harems of the Persian kings Darius III and Artaxerxes included both concubines and eunuchs. One of Alexander the Great's lovers was Bagoas, a young and handsome Persian eunuch who had previously been Darius' lover (108).

It is interesting to examine the circumstances in which Daniel appeared at the court of Nebuchadnezzar. After the conquest of Jerusalem by the Babylonians, the king ordered his chief eunuchs "to choose from among the Israelites a certain number of boys of royal or noble descent. They had to be free from physical defects, beautiful… fit for the king's service ”. Thus, Daniel and three other beautiful Israeli captives were attached to the service of the king (109). For thousands of years, conquerors across the region used to take handsome young captives into their service, or sell them into slavery. One of their main functions was to satisfy the sexual needs of their masters.The Odyssey mentions commanders of Phoenician ships buying or kidnapping boys to sell them for these purposes to wealthy buyers (110). Joel's book alludes to the sale of young men as sex slaves (111). Trafficking in handsome boys for sexual purposes was widespread in the ancient Middle East and the Greco-Roman world and continued to be so in the Islamic world in modern times. The fact that the beauty and physical perfection of the young men were the two qualities specified by the king in the selection of Hebrew prisoners to be attached to his service strongly suggests that the beginning of the Book of Daniel gives an overview of this ancient sexual custom. widespread in the region.Joel's book alludes to the sale of young men as sex slaves (111). Trafficking in handsome boys for sexual purposes was widespread in the ancient Middle East and the Greco-Roman world and continued to be so in the Islamic world in modern times. The fact that the beauty and physical perfection of the young men were the two qualities specified by the king in the selection of Hebrew prisoners to be attached to his service strongly suggests that the beginning of the Book of Daniel gives an overview of this ancient sexual custom. very widespread in the region.Joel's book alludes to the sale of young men as sex slaves (111). Trafficking in handsome boys for sexual purposes was widespread in the ancient Middle East and the Greco-Roman world and continued to be so in the Islamic world in modern times. The fact that the beauty and physical perfection of young men were the two qualities specified by the king in the selection of Hebrew prisoners to be attached to his service strongly suggests that the beginning of the Book of Daniel gives an overview of this ancient sexual custom. very widespread in the region.The fact that the beauty and physical perfection of young men were the two qualities specified by the king in the selection of Hebrew prisoners to be attached to his service strongly suggests that the beginning of the Book of Daniel gives an overview of this ancient sexual custom. widespread in the region.The fact that the beauty and physical perfection of young men were the two qualities specified by the king in the selection of Hebrew prisoners to be attached to his service strongly suggests that the beginning of the Book of Daniel gives an overview of this ancient sexual custom. widespread in the region.

It is possible that Daniel and his handsome countrymen became eunuchs to serve at the court of Babylon. Flavius ​​Josephus, a 1st century AD, argued that Daniel had been castrated and sodomized by Nebuchadnezzar. This scenario is certainly possible, given the practices of the time. David Greenberg observed that while Joseph is not always considered a reliable source, his testimony provides evidence that castration of courtiers was common in the empires of the East (112). It has also been argued that the remarkable success of Joseph, Jacob's son, at the court of Pharaoh was due to his being a eunuch and providing sexual services, first to Potiphar and then to Pharaoh ( 113).

Jewish hostility to homosexuality after the Babylonian exile

The exile of the Hebrews to Babylon began in 587 BCE, when the Babylonian Nebuchadnezzar conquered and destroyed the city of Jerusalem, razed the Temple, enslaved the Jewish people, and brought large numbers of Israelites to Babylon. After the Persian monarch Cyrus the Great overthrew the Babylonians in 539 BCE, he allowed a large contingent of Israelites to return to their homeland and helped them rebuild the Temple in Jerusalem. The zeal with which the Israelites continued to observe their rites and religious practices had naturally diminished over the five decades they had spent in Babylon. The Babylonian rulers had granted the Israelites a number of rights and allowed them to take part in Babylonian society,so much so that some Israelites even came to occupy important positions in government. Many Israelites participated in non-Hebrew rituals and marriages between the Hebrews and Babylonians were common. When Cyrus defeated the Babylonians and invited the Hebrews to return to their homeland, the process of assimilation that had begun in Babylon did not cease upon their return to Canaan.

Upon returning to Israel, the Israelites found themselves in a land without secure borders and devoid of the religious and tribal institutions that had united them as a people since their conquest of Canaan. In fact, the only thing that still made them a distinct nationality was the worship of their tribal god, Yahweh, although, as we have seen, this bond had seriously loosened over the years they had. spent in Babylon. Many Israelites returned home married to Babylonians and continued to participate in the Babylonian worship of the goddess. Due to the weakening of traditional Jewish religious practices,the priesthood must certainly have recognized the need to reestablish a Jewish religious order for all Israelites as an indispensable step in the reaffirmation of national identity. A fundamental step in achieving this goal was the convergence of competing currents of the Hebrew religion into a unified Scripture for a unified Jewish people.

The Persian king Artaxerxes, at the beginning of the fifth century BC, appointed one of Aaron's priests still in Babylon, Ezra, religious leader of the Israelites in Judah and Jerusalem. This momentous decision was to strongly influence the development of the Jewish religion. Artaxerxes ordered Ezra to "inspect Judah and Jerusalem according to the law of your God, which is in your hands" (Ezra 7; 14). The king authorized Ezra to draw from the provincial treasury the funds which he judged necessary for the direction of worship and the teaching of the Law to the people, Law which, declared Artaxerxes, was "the law of the king". Artaxerxes decreed that "(a) whoever does not observe punctually the law of your God and the law of the king will be condemned to death, banishment, a fine, or imprisonment" (114). Aaronic priesthood, supported by the Persian monarch,thus had the free field to revise the numerous Hebrew religious texts and to regroup them in the work which was then known under the name of the Old Testament (115).

The compilation and editing of religious texts by the Aaronites took place at a crucial time in the history of the Jewish people. The trauma of their captivity in Babylon, during which the identity of the Hebrews as a people almost dissolved, had a profound effect on the religious concerns and attitudes of the Israelites as they set out to rebuild their society in Israel. The religious precepts compiled during and after the Babylonian captivity under the direction of the Aaronic priesthood and the resulting social organization made it possible to reconcile the main elements of the Judaic religion as it has been known since and to integrate the Twelve Tribes of Israel into one Jewish people.

The Israelites were no longer the same people when they returned to their homeland. Long accustomed to an almost insular way of life of farmers and herders, many of them had been uprooted by the disastrous upheavals caused by the Assyrian invasion of the Northern Kingdom. The subsequent cataclysm of the Babylonian invasion and Babylonian exile turned the great majority of the Israelites away from agriculture and herding. Out of necessity, They became a nation of artisans and merchants dependent on trade with foreign nations. The Jews were no longer the confident heirs of Abraham, some of their rights to the Promised Land, but saw themselves as a small part of a much larger world of more powerful nations,subject to wars of invasion and living under the ever-present threat of subjugation.

The constraints and uncertainties of their new situation led them to adopt a pessimistic view of the world and of material things, in which “man was conceived as a weak, powerless creature, heir to the innate evil tendencies of his original father, Adam, constantly tempted and irresistibly attracted to evil, personified by Satan ”(116). Among man's weaknesses, the greatest, according to the priesthood, was the attraction of sex, a view that began to express itself frequently in the Jewish writings of the post-exilic period. This negative view of sex is visible, for example, in the Testament of Patriarch Reuben, which states that sex "leads the young man like a blind man to a pit and like a beast to a precipice" (117a). The women,already suspect in the eyes of the priesthood because of their association with the cult of the goddess in the pre-exilic period, were presented by the post-exilic priesthood as runt-offs and, in their capacity as temptresses, as the cause of moral weakness men (117b). Hence the very negative views which are expressed on women in the post-exilic writings and the severity of the rules of sexual conduct which found their place in the codes of the law which were developed in the period following the Assyrian and Babylonian invasions.Hence the very negative views which are expressed on women in the post-exilic writings and the severity of the rules of sexual conduct which found their place in the codes of the law which were developed in the period following the Assyrian and Babylonian invasions.Hence the very negative views which are expressed on women in the post-exilic writings and the severity of the rules of sexual conduct which found their place in the codes of the law which were developed in the period following the Assyrian and Babylonian invasions.

The devastation of the kingdom of Israel by the Assyrians, then the catastrophe of the captivity in Babylon, were interpreted by the priesthood as the punishment with which Yahweh had struck the Israelites for not having observed his Law. This was not surprising, since the priestly prophets had repeatedly predicted that lack of devotion to Yahweh and participation in the worship of Baal and Ashera would lead to disasters and the destruction of their nation. Because of the pessimistic views it had on the moral frailty of man - vulnerable to the ever-present temptations of Satan - and on the dangers represented by the lures of sexuality, the priesthood persuaded itself that only adherence to a code strict moral and asceticism could assure Israel the protection of God (118).The most obvious affront to the Law in the eyes of the priesthood was, of course, the continued participation of many Jews in the worship of Baal and Ashera, in which homosexual rituals featured prominently.

The vulnerability of the Israelites as a people, the urgency to control the sinful nature of man to ensure the protection of Yahweh, the disaffection of the Hebrews towards their traditional religious practices and the persistence of the worship of the goddess among the people were factors of which the priesthood must have been fully aware when it began to compile and edit various original documents into one text. The main task that the Aaronite editors gave themselves was to purify the Hebrew religious practices, first by defining the ritual and behavioral norms which distinguished the Hebrews from other peoples by their quality as people chosen by Yahweh,then by prohibiting once and for all the rituals of the worship of the goddess and the religious practices of the neighboring peoples to which many Israelites still engaged.

The code of religious and behavioral norms they wrote is found primarily in the book of Leviticus , named after the priestly tribe of Aaronites, the Levites, and which is the only book of the Torah fully composed after the exile. A number of historians have concluded that the strict rules on dress, diet, and behavior contained in the Book of Leviticusrepresented the attempt to restore a Hebrew religion and national identity by distinguishing the religion and practices of the Hebrews from those of their neighbors (119). Among the restrictions it sets out are two provisions banning male homosexuality. The first is translated in modern versions of the Bible as follows: "You shall not sleep with a man as one sleeps with a woman." It is an abomination. ”( Leviticus , 18:22,). Leviticus 20:13 reiterates this prohibition and specifies the punishment incurred by those who transgress it: “they will be punished with death: their blood will be on them. "

Many consider the condemnation of male homosexuality in Leviticusas pure and simple, like the commandments of Moses. However, the origin and context of the provisions as well as the choice of words used make it clear that their original intention had more to do with religious and ethnic purity than with sexual behavior and that the primary objective was to purge Jewish worship. of its foreign elements, mainly the rituals of Baal and Ashera. Indeed, Leviticus , 18 begins and ends with exhortations against the practices of the Egyptians and Canaanites, which implies that the prohibited practices listed in the chapter, which include the injunction against male homosexuality, constitute those of these peoples. neighbors.

The religious practices of their neighbors which the Israelites disapproved of and which preoccupied Yahweh's priests evidently included the worship of the goddess, which at that time consisted in particular of sacrificing pigs and performing homosexual rituals. Consequently, the writers of Leviticus pronounced prohibitions against the consumption of pork and against homosexuality, a common practice among the neighbors of the Israelites and, in general, an essential part of the worship of the goddess (120).

Although Christians and Jews today read Leviticus, 18:22 as such a clear and crisp injunction as "Thou shalt not kill," the Hebrew text has a very different meaning. The word "abomination" in modern Christian and Jewish translations is " to-ebah"," Unclean "," ritually unclean "or" idolatrous ". This expression finds its origin in the Egyptian word translated as "holy" or "sacred", which the priests of Yahweh appropriated and to which he then gave a negative meaning in their condemnation of the rites and practices which were holy or sacred for them. non-Hebrews and whom Yahweh's priests regarded as idolaters (121). The meaning of the word is clear in the expression "to-ebah ha goyem", "the impurity of the Gentiles". The term is used one hundred and sixteen times in the Old Testament, almost always in reference to idolatry. For example, when the people of Judah are denounced as idolaters in I Kings 14, to-ebahis used in verse 24 in reference to the homosexual rites of the kadesh, the sacred prostitutes associated with the worship of the goddess alluded to in verse 23. On the other hand, in his condemnation of classical prostitution, an offense of nature strictly sexual, Leviticus 19:29 uses a different term, " zimah " (122).

A second flaw in modern translations of the Bible is their inability to accurately capture the meaning of the Hebrew words used to refer to such and such frowned upon sexual acts. The modern translation of the term for sexual intercourse in the verse "You shall not sleep with a man as one sleeps with a woman" is imprecise and misleading. The prohibited act is indicated by the words " miskebe issa», A very unusual and even unique construction in the Hebrew Scriptures. However, a similar expression - " miskab zakar " (literally, "to sleep with a man") - appears in a number of passages to denote the introduction of the penis into the vagina ( Genesis , 20: 15-16; Exodus , 22 : 15; Numbers , 31:17, 18, 35; Judges , 21:12). Because the word " issa"Means" woman ", a number of researchers have concluded that the expression" miskebe issa "could be translated as" to sleep with a woman "(123), or" to take the role of the woman or the receptacle in the sexual intercourse. ". If the intention of the writers of the Scriptures had been to forbid a man from sodomizing another man, they could have used the common phrase "to sleep with a man" instead of a very unusual expression which is not found anywhere. elsewhere in the Hebrew Scriptures (124). The stigmatization of passive homosexuality by the Aaronite authors of Leviticus can be explained by their animosity towards the sacred prostitutes, the kadesh, who performed this sexual act as part of the rituals of the worship of the goddess (125). The impression that the provision is directed against sacred prostitutes is reinforced by the fact that the term for the man with whom the act is performed is " zakar ", instead of " ish ", the term most commonly used for designate a man. While the term " zakar " may refer to a man, it is primarily used to refer to men exercising sacred functions, such as priests, or men consecrated to Yahweh in one way or another. It is used in Deuteronomy, 20:13 to refer to the Canaanites who cause Israelite priests or religious officials to fall into idolatry and is even used twice ( Deuteronomy , 4:16 and Ezekiel 16:17) to refer to pagan male idols. The word " ish ", which refers to men in ordinary, non-religious contexts, occurs over two thousand hundred times in the scriptures, while " zakar " is only found there eighty-six times. time. When we consider 1) the religious or sacred connotations of the term " zakar», The man with whom the act is performed, 2) the fact that what is forbidden for a man is to take the role of the woman in the sexual relations, 3) the historical animosity of the priesthood towards the worship of the goddess and towards her homosexual servants and 4) the religious connotations of the word " to-ebah " and its use in other passages of Scripture to condemn idolatry, it is difficult not to conclude that in this verse , the drafters were targeting the kadesh (126).

The warnings against the idolatrous practices of the Canaanites and Egyptians in the preamble and conclusion of Leviticus, 18 and the use of religious vocabulary to pronounce the prohibition on a man taking the passive role in sexual intercourse makes it clear that compliance with religious and ethnic norms and not the regulation of sexual behavior was the main objective of the provision (127). Jewish biblical scholar Louis Epstein has shown that the expulsion from the temple of the kadesh , whose activities are also described as " to-ebah, " "was due less to considerations of sexual morality than to the idolatry to which they were engaged ”(128). Jewish moral treatises from the post-exile period repeatedly establish a link between homosexual relations and the practice of idolatry (129).

The derivation of the word from "to-ebah ”of the Egyptian term meaning“ sacred ”or“ holy ”, which emphasizes the religious connotation of the expression, calls into question, in fact, the translation of“ to-ebah ”by the word of“ abomination ”. The 2006 edition of the Random House Unabridged Dictionarydefines “abomination” as “1. abominable thing. something deeply hated or abhorred; 2. intense dislike or disgust; 3. condition, habit, etc. vile, shameful, or detestable: spitting in public is an abomination ”. The word therefore has nothing to do with idolatry, or the practices of a foreign cult. Rather, it is a practice that elicits an intense reaction in a person, a reaction of horror, aversion or disgust. It is therefore clear that it is improper to render by the word "abomination", which refers to a visceral reaction of aversion or disgust, the Hebrew religious term of " to-ebah ", used in many passages. of the Hebrew Scriptures to designate the worship of foreign gods or idolatry.

The proscription of homosexuality in Leviticusis only one part of a code which also prohibited men from cutting their hair and beards, from wearing clothes made of two kinds of cloth, from eating shellfish, etc. These restrictions were unique to the Hebrew culture of the time and were clearly intended to distinguish Jewish ethnic rituals and practices from those of other peoples in the region. It is doubtful whether the provisions banning homosexuality were applied to the letter. Although in the code the death penalty was prescribed for those who violated the ban on homosexuality, it is telling that there is absolutely no evidence that a man was ever executed because of his homosexuality (130).

After the conquests of Alexander the Great in the 4th century BC and the spread of Greek culture throughout the Near East, the Israelites were again influenced by foreign religious and social customs, including those of the Greeks, among whom homosexuality was widespread. Just as many Israelites had adopted Babylonian customs during the exile, so during Hellenistic times many Jews began to ignore the sexual and ritual prohibitions of the Torah and offered sacrifices to the Greek gods. According to 1 Maccabees 15, a gymnasium, "according to the customs of the nations" - that is to say according to the customs of the Greeks and therefore frequented by naked athletes - uses which were condemned by the pious Jews, was even built in Jerusalem.The Jews "removed the marks of their circumcision and thus, separating themselves from the holy covenant, they joined with the nations and sold themselves to do sin" (ibid ., 16) and defiled themselves "with all kinds of impurities and desecration" (131), which implies a general contempt for the injunctions of Leviticus in matters of sexuality. This, of course, elicited a severe reaction from the priesthood and, indeed, the Jewish writers of that time particularly vehemently denounced the sexual idolatry of the Greek conquerors. As the homosexual customs of the Greeks became the target of priestly condemnations in place of the passive homosexuality of prostitutes in the service of the goddess, the Levitical injunction prohibiting men from playing a passive role in homosexual relations began to appear. 'apply to all homosexual acts.

James W. Neill, The Origins and Role of Same-Sex Relations in Human Societies , McFarland & Company, Inc., Publishers, Jefferson, NC - London, 2009, chap. IV: "Same-Sex Behavior at the Dawn of Civilization", translated and pruned (\*) from the American by BK

(\*) The work is so badly written, is so saturated with repetitions and confused developments, that, for the intelligence of the text - including, even if we know that the criteria of publishing houses have become loose, one wonders how it came to be published as is - it had to be edited.

(i) It would seem that homosexuality in animals is caused, at least in part, by "a numerical imbalance between males and women", which causes "individuals of the majority sex to get excited among themselves in the sufficient absence partners of the opposite sex ”(Pascal Picq and Philippe Brenot, Le Sexe, l'Homme et l'Évolution , Odile Jacob, Paris, 2009, p. 201) <http://www.bbc.com/news/science-environment-26172174> . (iii) Nicholas Wade, “Ancient Man in Greenland Has Genome Decoded,” February 10, 2010, <http://www.nytimes.com/2010/02/11/science/11genome.html> .

(ii) See “Ancient American's genome mapped, bbc.com ”, February 13, 2014,

(iv) It is not correct that “the prehistoric figurines of Siberia are not Venus…” ( <http://www.hominides.com/html/actualites/statuette-siberie-pas-vraiment-roits-prehistoriques>- 1012.php ), because, as shown by a much more complete sample of photos of the statuettes unearthed on the site of Mal'ta and on that of Buret (to download the PDF file in question, do the following search: "Venus Russia and Siberia = MVRS - paleoscope ”), some of them present the same anatomical characteristics as those of the“ Venus ”of the Paleolithic period found on other sites, namely, in particular, steatopygia and an exaggerated development of the abdomen , hips, breasts and vulva.

(iv bis) Certainly, "... it would be simplistic to suppose that the preeminent place held by goddesses in a given society reflects the status of women in that society" (Hennie J. Marsman, Women in Ugarit and Israel, Brill, Leiden, 2003, p. 44). But it is even more simplistic to assume that a woman's status in a given society reflects exactly the power that she actually wields there, a power which, as Chinweizu brilliantly highlighted, is not of the same nature. than male power and which, for this reason, goes unnoticed by men. On the other hand, whatever the status of the woman in a society whose members venerate a mother goddess, the political power there may be held by the man, the fact remains that he exercises it. on the basis of the chthonic forces and feminine values ​​which are the foundation of the worship of the mother goddess.

(v) Ida Magli and Ginevra Conti Odorisio, Matriarchy and / or the power of women? , Women, 1983; Glimpses of Micronesia, flight. 24: “Glimpses of Guam”, Incorporated, 1984.

(vi) Jan Herman Ronhaar, Woman in Primitive Motherright Societies , JB Wolters, 1931, p. 54.

(vii) The myth of one of them, known under the name of Mimia-Abere, is worth mentioning: “She seduced many men. She seduced Badabada into a boat, dropped her nasal stick in the water, dived him and tried to kill him with the paddle, when he resurfaced. Still alive, he set off in pursuit, but she grew around her a grass (mania) so dense that no one could find it. She is usually depicted with her adopted daughters, with whom she catches crabs. She is the mother of the northwest wind (the monsoon). She killed everyone who lived on her island except her adopted daughters. She took off her grass skirt, threw it away, and a banana tree grew where the skirt fell. His daughters were then turned into ants.The headless body of one of the girls became a drum. One day, Abere had sex in a boat, the pitch of which made the sea rough. The man later washed his penis in the sea, which has remained muddy since that day near Kiwai. Abere and his daughters shared a lover named Mesede, who killed the crocodile that had killed Abere's son. Abere and his daughters made braids in Mesede using mud; then they all had secret sex in the men's place of worship ”(see Gilbert H. Herdt (ed.),who killed the crocodile that killed Abere's son. Abere and his daughters made braids in Mesede using mud; then they all had secret sex in the men's place of worship ”(see Gilbert H. Herdt (ed.),who killed the crocodile that killed Abere's son. Abere and his daughters made plaits in Mesede using mud; then they all had secret sex in the men's place of worship ”(see Gilbert H. Herdt (ed.),Ritualized Homosexuality in Melanesia, University of California Press , Berkeley - Los Angeles - London, 1993).

(viii) James W. Neil, p. 81-114.

(ix) “A growing number of scholars, argues James W. Neill (p. 117), now think that among the first Indo-European tribes, the training of a young man in hunting and war, which part of an initiation process, took place in the context of a homosexual relationship between the young person and a warrior and that this tradition dates from the Neolithic ”, the references he provides in this regard (see p. 444, note 9), however, do not concern the first Indo-European peoples, but some of their branches, such as the Celts, Germans, Scandinavians and, of course, Greeks and Romans.

Let's see what it is.

With regard to the Germanic peoples, the author does not hesitate to declare that "homosexuality in the form of institutionalized pederasty ... is considered to have been the rule in (their) societies of warriors" (p. 121 ). Indeed, “Historians have evidence also attesting to homosexual practices among the Heruli… Germanic people. These proofs are due to the Byzantine author Procopius, a great historian of the reign of Justinian born at the end of the fifth century in Caesarea, in Palestine. Secretary of the Byzantine General Bélisaire, he follows him in his campaigns and witnesses the facts he recounts in his Histories. In the text relating the war against the Goths in Italy, he shows that there was a distinction between the masters and the young, which he calls doüloi, literally "slaves". In his story, he explains that young people have to show their courage to be considered as men. Specialists have shown that the use of the term "slave" is not trivial, and is characteristic of the development of human societies. As the Heruli practicing, as we have seen, a form of initiation, anthropologists consider as plausible the hypothesis according to which pederasty is a part of the rites. By extension, after having proved that the Heruli refer, in many stages of their life, to the old background of Indo-European traditions, specialists believe that it is credible to think that the same applies to the period, for the other Germanic peoples who came from Sweden such as the Ruges, the Gepids, the Vandals or the Burgundians ”.And the “proofs” are piling up, because “the most interesting in the study of ancient homosexual practices in Germanic societies is the treatment of the latter according to whether one is passive or active there. The passive homosexual is indeed very frowned upon in these societies: the eromene is despised, his social status is considered inferior until he becomes an adult. If he has the misfortune to remain passive after this passage into the adult world, his fate is sealed. Tacitus provides proof of this in a first century text retracing the customs of the Germans: The traitors and the defectors are hanged from the trees; cowards, cowards, people of infamous morals [it is the treatment of the latter depending on whether one is passive or active. The passive homosexual is indeed very frowned upon in these societies: the eromene is despised, his social status is considered inferior until he becomes an adult. If he has the misfortune to remain passive after this passage into the adult world, his fate is sealed. Tacitus provides proof of this in a first century text retracing the customs of the Germans: The traitors and the defectors are hanged from the trees; cowards, cowards, people of infamous morals [it is the treatment of the latter depending on whether one is passive or active. The passive homosexual is indeed very frowned upon in these societies: the eromene is despised, his social status is considered inferior until he becomes an adult. If he has the misfortune to remain passive after this passage into the adult world, his fate is sealed. Tacitus provides proof of this in a first century text retracing the customs of the Germans: The traitors and the defectors are hanged from the trees; cowards, cowards, people of infamous morals [Tacitus provides proof of this in a first century text retracing the customs of the Germans: The traitors and the defectors are hanged from the trees; cowards, cowards, people of infamous morals [Tacitus provides proof of this in a first century text retracing the customs of the Germans: The traitors and the defectors are hanged from the trees; cowards, cowards, people of infamous morals [corpore infamis ] are driven into the mud of a swamp with a hurdle thrown over their bodies. What anthropologists explain is that “people of infamous morals” are certainly homosexuals, but more precisely people “infamous by their bodies”, those whose bodies are soiled, that is to say the passive homosexuals. »(Thomas Rozec, Le IIIe Reich et les homosexuels , 2011, p. 15-16). On the basis of these “proofs”, Bernard Sergent speaks of a “generalized homosexuality in the old Germanic society…” We will leave the last word to David F. Greenberg ( op. Cit ., P. 246) who, in a note which is on the same page as the one where he asserts "that it is in these societies of warriors ( Männerbünde) that pederasty was practiced. It is reasonable to infer from this that she had an antecedent in the ritualized pederasty of archaic Greece ”, concludes:“ The sources do not speak of homosexuality in the Männerbünde , only of sexual license, hunting, fighting and plunder… ”(\*)

There remains, it will be said, the testimony of Ammien Marcellin (31, 9) on the subject of "the unworthy race of the Taifales", among whom, "it is said (the testimony is indirect), the use constrains adolescents to prostitute to the pleasures of men made the flower of their youth, and that no one of them can redeem himself from this filthy servitude, before having taken, without help, a wild boar in the hunt, or struck down, of its own hands, a large bear ”. However, "(the) constantly repeated assertion that the Taifali were a Germanic people is completely unfounded" (Otto J. Maenchen-Helfen, The World of the Huns: Studies in Their History and Culture, University of California Press, berkeley, 1973, p. 26). It should be noted that the Taifali, when, after having accompanied the Huns in Thrace and later fought, then served the Roman armies and then the Merovingian armies, they established themselves in Aquitaine (Europe heir to Visigothic Spain, CNRS international colloquium held at the Singer-Polignac Foundation [Paris, 14-16 May 1990], proceedings compiled and prepared by Jacques Fontaine and Christine Pellistrandi, published with the support of the Singer-Polignac Foundation, Madrid, Casa de Velazquez, Collection de la Casa de Velazquez, 1992, p. 110) and in Poitou (Charles Athanase Walckenaer, Ancient historical and comparative geography of the Cisalpine and transalpine Gauls, flight. 2, Paris, 1839, p. 454), from the end of the fourth century onwards, they did so in the neighborhood of the Sarmatians, to whom they were related and whose ancient observers were struck by the eminent status that women had in their society (Yaroslav Lebedynsky, Les Sarmates : amazons and battleship lancers between Urals and Danube, 7th century BC-6th century AD , Ed. Errance, DL, 2002) The Sarmatians were in turn a branch of the Scythians, the Mongoloid features of some of them attest to crossbreeding (Ellis Hovell Minns, Scythians and Greeks , Cambridge University Press, 2011, p. 47).

From Anne Ross ("Celtic and Northern Art" [p. 77–106]. In Philip Rawson (ed.), Primitive Erotic Art, GP Putnam's Sons, New York, 1973), one of the cave paintings dating back to 1000 BCE unearthed at Tanum, in northern Böhuslän on the west coast of Sweden, depicts two men having intercourse anal. Our handful of "historians" did not need more to find "proof" of the institutionalization of male homosexuality in Scandinavia at the time. Others, more cautious, indicate that "these rock carvings may have homosexual content" (Timothy L. Taylor, The Prehistory of Sex: Four Million Years of Human Sexual Culture, Bantam, re-ed., 1997, p. 173). In fact, there is nothing to establish that the petroglyphs in question are the work of Nordic peoples and the question of what culture they belong to does not seem to be of concern to specialists. In addition, the figures some identify with men are so androgynous that they could just as easily represent two women (see Riina Hämäläinen, "Bodies on the Rocks: A Gender Archaeological Approach to the Bronze Age Rock Art of Bohuslän, Sweden" , available at the following address: [https://www.academia.edu/28175696/BODIES\_ON\_THE\_ROCKS\_A\_Gender\_Archaeological\_Approach\_to\_the\_Bronze\_Age\_Rock\_Art\_of\_Bohuslän\_Sweden](https://www.academia.edu/28175696/BODIES_ON_THE_ROCKS_A_Gender_Archaeological_Approach_to_the_Bronze_Age_Rock_Art_of_Bohusl%E4n_Sweden) , accessed December 16, 2016)

To be exhaustive, it is advisable to quote the following extract from the Book of the Laws of the Countries, a dialogue which, written in Syriac by a disciple of Bardesane of Edessa (154 - 222 AD) by the name of Philip, was long attributed to this Christian heretical philosopher whose first copy dates from the 7th century ( <http://www.uranos.fr/PDF/ETUDES_01B_ND.pdf>): "In the north on the contrary, among the Germans and their neighbors, well-made young boys are married by the men who even have feasts on this occasion and this act does not involve for them either shame or opprobrium because of their law. - It is however impossible that the horoscope of all those who fall in Gaul in this opprobrium include Mercury with Venus in the house of Saturn, in the confines of Mars and in the signs of the zodiac located (then) in the West, because it is written that men who are born under these conditions will prostitute themselves like women. »(F. Nau, Bardesanes. The Book of the Laws of the, Leroux, 1899). This extract calls for two comments, the first of a linguistic nature, the second of a socio-cultural nature. First, Philippe's characterization of the attitude of the Orientals of the time towards homosexuality (“In all the Orient, those who defile themselves and are known [as such] are killed by their fathers and their brothers, very often also the laws of the Orientals do not grant them tombs ") is so contrary to reality (" Homosexuality was very widespread at the time of the Bible and remained so in the Middle East until today… it was absolutely not frowned upon by custom ”(Raphael Patai, Sex and the Family in the Bible and the Middle East , Doubleday & Co., Garden City, NY, 1959, cited in Wayne R . Dynes (ed.),Encyclopedia of Homosexuality , vol. 2, Routledge Revivals, 2016, p. 916) that one can doubt that an observer so little acquainted with the customs of the Orientals knew more about the customs of the "Westerners".

Then this excerpt, among others, was translated into Greek by Eusebius of Caesarea in his Evangelical Preparation (VI, 10) (Alexander Roberts and Sir James Donaldson, A nte-Nicene Christian Library , vol. 22, T / & T. Clark, Edinburgh, 1871, p. 105) and the first sentence is rendered there by: "In the north on the contrary, in the land of the Gauls and among their neighbors ..."; it is also in these terms in the English translation (Alexander Roberts, James Donaldson and A. Cleveland Coxe, Ante-Nicene Fathers, flight. 8, Christian Literature Publishing Co., Buffalo, NY, 1886) and in Kevin Knight's review, published at <http://www.newadvent.org/fathers/0862.htm> . Nau curiously indicates in the corresponding note: “MM. Merx and Hilgenfeld (authors of the two German translations of Philippe's work; respectively, Bardesanes von Edessa; nebst einer Uniersuchung iiber das Verhaeltniss der Clementinischen Recognitionem zu dem Buche der Gesetze der Laender , Halle, 1863 and Bardesanes der letzte Gnostiker, Leipzig, 1864 [Ed]) wondered if we could not delete the Teutons in this passage. - We believe that they appear there in the same way as the Gauls. " " We believe " ? Obviously, the translation of the corresponding Syriac word is problematic.

To come precisely to the Gauls, two testimonies of the 1st century before our era confirm the existence of homosexuality among them. The first is from Diodorus Siculus ( Universal History, V, 21): “Although women are perfectly beautiful, they rarely live with them, but they are extremely addicted to the criminal love of the other sex and lying on the ground on the skins of wild beasts, often they are not ashamed to have two young boys by their side. But what is stranger is that regardless of the laws of modesty, they prostitute themselves with incredible ease. Far from finding any vicious in this infamous trade, they believe themselves dishonored if the favors they present are refused. "The second, second-hand, is from Strabo, (III, 4,6):" If we are to believe a very widespread rumor, all the Gauls would be in a quarrelsome mood; it is likewise assured that they attach no idea of ​​shame to boys prostituting the flower of their youth. "

As far as the "Celts" are concerned, things look different. In the 4th century BC, Aristotle ( Politic, II, VI, 7) explains that, "with some other nations, the Celts", "it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. But let us quote the entire Politics paragraph: "The relaxation of Lacedaemonian laws against women is contrary to both the spirit of the constitution and the good order of the state." Man and woman, both elements of the family, also form, one might say, the two parts of the state: here the men, there the women; so that wherever the constitution has badly regulated the position of women, it must be said that half of the state is without laws. We can see it in Sparta: the legislator,by asking all members of his republic temperance and firmness, has gloriously succeeded with regard to men; but it has completely failed for women, whose life is spent in all the disturbances and excesses of luxury. The necessary consequence is that, under such a regime, money should be in great honor, especially when men are inclined to allow themselves to be dominated by women, the usual disposition of energetic and warlike races. I except, however, the Celts and a few other nations who, it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (Nau (Nau (but it has completely failed for women, whose life is spent in all the disturbances and excesses of luxury. The necessary consequence is that, under such a regime, money should be in great honor, especially when men are inclined to allow themselves to be dominated by women, the usual disposition of energetic and warlike races. I except, however, the Celts and some other nations which, it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (but it has completely failed for women, whose life is spent in all the disturbances and excesses of luxury. The necessary consequence is that, under such a regime, money should be in great honor, especially when men are inclined to allow themselves to be dominated by women, the usual disposition of energetic and warlike races. I except, however, the Celts and a few other nations who, it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (under such a regime, money should be in great honor, especially when men are inclined to allow themselves to be dominated by women, which is the habit of energetic and warlike races. I except, however, the Celts and a few other nations who, it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (under such a regime, money should be in great honor, especially when men are inclined to allow themselves to be dominated by women, which is the habit of energetic and warlike races. I except, however, the Celts and a few other nations who, it is said, openly honor manly love. It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (It is a very true idea that of the mythologist who was the first to imagine the union of Mars and Venus; for all warriors are naturally inclined to love one or the other sex. As F. Nau has rightly observed (op. cit ., p. 49), Aristotle attributes pederasty "to the Celts, by virtue of a rigorous syllogism: The warriors, he says, are brought to the trade of women and men, but the Celts are warriors, therefore ..." There is certainly some truth in this remark.

At the end of the 2nd century AD, Athénée de Naucratis ( Deipnosophistes, XIII, 79) presents homosexuality as a general practice among the “Celts” and a fact of public notoriety: “We know that, among the barbarians, the Celts, who nevertheless have magnificent women, have a preference for boys. , so that we see many of them sleeping with two cute at the same time on their animal skin beds ”. At least that's how the translator presents it. “The first translator of the work into French already generalized it less:“ Among the barbarians, the Celts, although they had very beautiful women, nevertheless liked the love of boys more; & so that some of them often slept on furry skins which served as beds, with two innocent young people ”( The fifteen books of the Deipnosophists, 1680, p. 896). The English translation (in Peter Berresford Ellis, Celtic Women: Women in Celtic Society and Literature , William B. Eerdmans Pub. Co., 1996, p. 125) also says "some" (" some") (Is Naucratis worthy of faith? It is certain that at least one of the other anecdotes he tells about the sex life of great characters is questionable:" King Alexander, he writes, was also a a great lover of handsome boys. In his book on the sacrifice to Ilion, Dicearchos even admits that he was so enamored with the eunuch Bagoas that, in the midst of a theatrical performance, he leaned towards him and kissed him tenderly: Immediately, the spectators applauded with warm hands, as a sign of approval, which prompted the king to embrace Bogoas again. ”(XIII, 80) Indeed, the following testimony from Plutarch (On the Fortune of Alexander, I, 12) goes against the portrait that Naucratis paints of the king of Macedonia: “… one day that Philoxène, leader of the coastal troops,had written to him that he was in Ionia a charming and handsome young boy like no other, and had asked him if it was necessary to bring it to him, Alexander ... answered sternly: "O most corrupt of men, what an abominable action Do you know that I am guilty, you who want to seduce me by offering such pleasures? "")

Who were the "Celts" referred to by the Greek scholar and grammarian? Quite simply, who were the “Celts”? The question has never ceased to be asked since Celtic studies took off in the last quarter of the 19th century and has still not been answered. It is inextricable. For our purposes, it will suffice to recall a few essential points (in order not to complicate matters even further, we have left aside the terminological aspect of the question, which has given rise to an abundant literature on the respective uses of the words " Κελτοί "," Γαλάται "and" Celtae "). First, with the exception of the 1st century BC, where Latin authors restricted it, the use of the term keltoihas continued to expand. The first occurrence of this term is found in the Greek author Hecataeus de Millet (549 - 475 BC), in whom it designates exclusively peoples established in the south-east of Gaul, more precisely in the periphery of the colony. from Massalia (Marseilles). In the fifth century, Herodotus ( Stories, II, 33) brings them both from the region where the Danube has its source ("The Ister indeed begins in the land of the Celts, near the city of Pyrene, and crosses Europe through the middle" ) and the coast of southern Spain ("The Celts are beyond the pillars of Hercules, and touch the Cnesians, who are the last peoples of Europe on the west side. The Ister flows into the Bridge -Euxin at the place where the Istrians are, colony of Miletus "), a contradiction which can be resolved without it being necessary to postulate that the Greek author has confused the name of" Pyrene "with that of" Pyrenees ", since , as Camille Jullian points out (“Les Celtes chez Hérodote”. Revue des Études Anciennes, vol. 7, n ° 4, 1905, p. 375-392), the Cnesians would also have populated the Atlantic and Mediterranean coast of Gaul ( CJVDarttey,Research on the origin of the peoples of northern and western Europe , H. Cousin, Paris, 1839, p. 4). From the 4th century BC, the Greeks, perhaps under the influence of Ephorus of Cumae (400-330 BC) (Jean-Louis Brunaux, Les Celtes: Histoire d'un mythe, Belin, 2014 , p. 284), for whom the Keltoi are, along with the Persians, Scythians and Libyans (TGE Powell, The Celts , Thames and Hudson, 1958, p. 17), one of the four great barbarian peoples of the known world of the Greeks, took the habit of designating under the generic name of Keltoi all the peoples of the west and the center of the European continent (Sarunas Milisauskas, European Prehistory: A Survey, Springer, 2012, p. 363). In the geographer Eratosthenes (276 - 194 before our era) (ibid.), Keltoi characterizes all the peoples west of the Alps. The astronomer and geographer Hipparchus of Nicaea (c. 190 - c. 120 BCE) seems to have conceived the Keltike as extending to the Arctic Circle (Sharon Turner, The History of the Anglo-Saxons , vol. 1 and 2, Longman, Hurst, Rees, Orme, and Brown., 1823, p. 43), while, according to Plutarch, the land of the Keltoi extended as far as the Sea of ​​Azov ( ibid. , P. 38; see, for an in-depth and synthetic examination of all the ancient sources relating to the question of the location of the Celts, Simon Pelloutier and Chiniac de La Bastide, Histoire des Celtes, new ed., t. 2, Paris, 1771).

A halt to this tendency to celtize everything that was neither Roman nor Greek was given from the 1st century BC. "All of Gaul is divided into three parts, one of which is inhabited by the Belgians, the other by the Aquitains, the third by those who, in their language, call themselves Celts, and in ours, Gauls" (" Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, aliam Aquitani, tertiam qui ipsorum lingua Celtae, nostra Galli appellantur ”), writes César (La Guerre des Gaules, I, 1)“ which teaches us that in Gallic Celta designates , not all the continental Celts, but the branch of the Celtic race established between the Garonne, the Seine and the Marne at the time when the conquest of transalpine Gaul began, the year 58 before our era ”(Hubert d'Arbois de Jubainville,Introduction to the study of Celtic literature , 1882, Librairie Thorin, Paris, p. 10-11, available at the following address: <http://www.arbredor.com/ebooks/LitteratureCeltique.pdf> , consulted on December 10, 2016. In the 2nd century AD, Pausanias IV, 1, 4 will indicate that “Celts is the name that these peoples formerly gave to themselves and that others also gave them ", specifying that these peoples are limited to those who" live at the ends of Europe, near a vast sea whose ships do not can reach the limits ”. Also in the 1st century BC, Strabo and Diodorus of Sicily will locate the Keltoiroughly in the same region as that where Hecateus de Millet had indicated that they resided (\*\*). Likewise, Posidonios (135 - 51 BC), some of whose studies on Gaul were summarized by Strabo and Diodorus, saw in the Narbonnaise the heart of the Keltike , whose ethnic situation was, this is a very important point, " quite complex ”, given that“ various Mediterranean influences (Iberian, Ligurian, Greek, Carthaginian, Roman) were found there ”(Wenceslas Kruta, Les Celtes , coll . “ Que sais-je? ”, PUF, Paris, 2012) and that all these populations had long been influenced by the “Greeks” of Asia Minor, the Phocaeans (Napoleon III, Histoire de Jules César, t. 2, Henri Plon, Paris, 1866, p. 20), who founded Massalia in 600 BCE.

No less diverse from the point of view of ethnicity were the peoples, scattered over a triangular geographical area, the tip of which was formed by Bohemia and the base by a line running from Ireland to central Spain, which today are 'hui included under the name of "Celts". The Germans, tall and blond, dolichocephalic, rubbed shoulders with peoples of small or medium size, brown, hairy, brachycephalic, such as the Gaels, the Aquitans, the Wallachians, Ligurians, the Welsh, etc ... Regarding Gaul, the differences which existed between the three peoples which, according to Caesar, resided there were not only of a physical order: “These nations differ from each other in language, institutions and laws. "(See, regarding this extract from the Gallic Wars," Histoire des Gaulois,from the most remote times until the entire submission of Gaul to Roman domination, by Mr. Amédée Thierry, member of the Institute. 3rd edition, revised and enlarged. - Paris, Jules Labitte, 1844 ”. In Joseph Adolphe Aubenas and Emmanuel Miller (ed.), Revue de bibliographie analytique, t. 6, May 1845, p. 432-445; Christian Koch, “What are Gaul and the Gauls in César's work 'De Bello Gallico'”? GRIN Verlag, 2008, available at the following address:"What are Gaul and the Gauls in Caesar's work 'De Bello Gallico'"? GRIN Verlag, 2008, available at the following address:"What are Gaul and the Gauls in Caesar's work 'De Bello Gallico'"? GRIN Verlag, 2008, available at the following address:http://www.hausarbeiten.de/faecher/vorschau/110987.html , accessed December 16, 2016; see, on the subject of infidelities to Caesar's text in the observations of the geographer of Pont sur la Gaul (IV, 4), whom he knew mainly through the Gallic Wars, the fine remarks of Claude Charles Fauriel, Dante and the Origins of Italian Language and Literature, vol. 2, Auguste Durand, Paris, 1854, p. 158 and sqq). Regarding the British Isles, recent genetic research has shown that the "Celts" are not a homogeneous genetic group (Pallab Ghosh, DNA study shows Celts are not a unique genetic group, BBC News, [http://www.bbc](http://www.bbc/) .com / news / science-environment-31905764 )

In the light of this necessary overview of the "Celtic" question, "a name which (seems) ... to have only a vague, indeterminate meaning, not applying to any particular people, to any distinct race" (G. Lagneau, Ethnic distinction of the Celts and Gaels and their migration south of the Alps, Bulletins de la Société d 'Anthropologie de Paris, vol. 11, n ° 1, 1876 [p. 128-145], p. 32), while applying to a mosaic of peoples, even races, the assertion that “… among the barbarians, the Celts, who nevertheless have magnificent women, have a preference for boys, so that we see a lot of between them sleeping with two cute at the same time on their animal skin beds ”does it always have the same value and the same meaning?

(ix bis) Contrary to a universally accepted opinion, "there is absolutely no evidence, literary or otherwise, of any pederasty in Sparta before the end of the fifth century BCE" (Paul Cartledge, Spartan Reflections , University of California Press, Berkeley - Los Angeles, 2003, p. 102). From an author who had titled one of his lectures “Sodom in Sparta” twenty years earlier, this admission carries considerable weight. A fortiori, pederasty was never "institutionalized" in Sparta, as William A. Percy III asserts without any proof in Pederasty and Pedagogy in Archaic Greece (University of Illinois Press, Urbana - Chicago, 1998), one of the works that , with those of Foucault and adolescent Eros: pederasty in ancient Greece(Les Belles Lettres, Paris, 1980) by Father Félix Buffière, contributed greatly to the spread among the general public of the myth of a homosexual Sparta, ignoring the Republic of Lacedaemonians (II, 12): “I believe also having to talk about the loves of boys, a point that goes into children's education. Among some peoples of Greece, as among the Boeotians, an established man binds himself to an intimate trade with a boy, or else, as among the Eleans, it is by presents that one obtains the favors of youth; elsewhere, suitors are not even allowed to speak to boys. Lycurgus still had opposite principles on this subject. When a good man, enamored with the soul of a boy, aspired to make a friend without reproach and to live near him,he encouraged her and esteemed this beautiful society above all else. But whoever seemed enamored only with the body, he declared it infamous; and so he did in Lacedaemon that lovers refrained from amorous intercourse with boys no less than parents with their children, brothers with their brothers. »It is revealing in this regard that no work of art dealing with homosexual eroticism has been found in Sparta, while excavations have brought it to light in other Greek cities (Helena P. Schrader,»It is revealing in this regard that no work of art dealing with homosexual eroticism has been found in Sparta, while excavations have brought it to light in other Greek cities (Helena P. Schrader,»It is revealing in this regard that no work of art dealing with homosexual eroticism has been found in Sparta, while excavations have brought it to light in other Greek cities (Helena P. Schrader,Leonidas of Sparta: A Boy of the Agoge , Wheatmark, Tucson, AZ, 2010, p. 24; Abbé Buffière had a hard time producing a handful of illustrations of it in chapter 7 of “Adolescent Eros: pederasty in ancient Greece”: “Mirror of Athenian pederasty”. Of the 80,000 vases unearthed so far in Attica, around thirty allusively represent homosexual practices, which, moreover, are carried out only by satyrs. "Mirror of Athenian pederasty" or mirror of the abbot's own fantasies? See Adonis Georgiades, Homosexuality in Ancient Greece. The Myth is Collapsing , Georgiades, Athens, 2004, p. 127, available at the following address:https://ia601908.us.archive.org/35/items/AdonisGeorgiadesHomosexualityInAncientGreeceTheMythIsCollapsing/Adonis%20Georgiades%20Homosexuality%20in%20Ancient%20Greece%20-%20Theaps%20Myth%20ing.df%20Coll , accessed December 12, 2016; the book was the subject of a video which summarizes it: <https://www.youtube.com/watch?v=J-g53NYkcCU> ). Herodotus, the first author to have mentioned the agōgē , a Spartan institution of which it is suggested that Xenophon would have asserted that it was founded on pederasty, makes no allusion to homosexuality, "educational" or otherwise, which, we say- one, the Attic comic authors would then have imputed to the Spartans: which comic authors are they? How can we support on the basis ofRepublic of the Lacedaemonians (II, 12) that pederasty was practiced in the agōgē , while Xenophon says precisely the opposite? How can Plutarch be decently presented as a source attesting to the institutional character of homosexuality in Sparta, when he declares: “It was permissible among them to become attached to young people of a happy nature, but they considered it an infamy to conceive for them a criminal love ”( Apophtegmes des Lacédémoniens, 237c) (see, concerning the French authors of the Enlightenment who made“ the ancient authors say the very opposite of what they said ”, between others on homosexuality in the Greco-Roman world, Jeremy Bentham, Essay on pederasty, GKC, Paris, 2002, the first scholarly essay ever written in English on homosexuality: edifying; see, regarding the falsification of quotes to demonstrate the existence of institutionalized homosexuality in ancient Greece, <http://freedomoutpost.com/examples-distortion-history-homosexuality-sexual-perverts-wikipedia/> )

With regard to the question of homosexuality in ancient Greece in general, it has been observed that "(t) o most of the sources written on Sparta come from other Greek cities, where pederasty was de rigueur in the elite" (Paul Chrystal, In Bed with the Ancient Greeks, Amberley Publishing, 2016) and that in classical Greece homosexuality and pederasty were seen as part of the sophisticated upper-class lifestyle (Earl. E. Shelp (ed.), Sexuality and Medicine : Volume II: Ethical Viewpoints in Transition , D. Reidel Publishing Company, Dordrecht - Boston - Lancaster - Tokyo, 2012) by the Middle Greeks, who condemned these two practices (Plinio Prioreschi, A History of Medicine: Greek medicine , Horatius Press, 1996, p. 48). Robert Flacelière ( Love in Greece, Hachette, 1971), the first to have introduced this distinction, was appreciably less affirmative: “It seems highly probable that homosexuality was confined to the aristocratic and prosperous layers of the old society” (translated from Love in Ancient Greece , ”translated by James Cleugh, Frederick Muller Ltd., London 1962). He recalls that homosexuality was illegal in most Greek cities and observes that the theme of Aristophanes Lysistrata's playshows, just like the great popularity of the hetaïres, that homosexuality could hardly be endemic among the people. Homosexuality and pederasty are absent from Homeric literature. According to experts on the question of homosexuality in ancient Greece, they would be "implicit". It must be said that almost all of these "experts" are homosexuals. According to the scholiaste of Aeschylus ( Sept. Theb. , 81), Laios, father of Oedipus, was the first among the Greeks to engage in pederasty (Louis Ferdinand Alfred Maury, Histoire des religions de la Greece antique, flight. 3, Ladrange, 1859, Paris, p. 38), "when he was invited by Pelops", a hairless young man whom the vases often show wearing an oriental dress (spotted tunic and Phrygian cap) "(Pierre Cuvelier, Le mythe de Pélops et d'Hippodamie en Greece ancien : cults, images, speeches , doctoral thesis, University of Poitiers, 2012, p. 4). Pelops was originally from Phrygia (Herodotus, VII, 8), land of the mother goddess Cybele. The exotic origin of homosexuality is thus clearly suggested by the myth.

(\*) The word and concept of Männerbundhave given rise to a large number of misunderstandings, which should be resolved by demystifying their origin. In Germany at the end of the 19th century and the beginning of the 20th century, “societies of men” were formed. Stefan Georg was idolized by a circle of openly gay poets and critics. In 1903, the Jewish sexologist, sociologist, economist and volcanologist Benedict Friedländer (1866–1908) founded, with the anarchist writer Adolf Brand (1874–1945) - he then campaigned for the recognition of bisexuality and male homosexuality - and a dozen other homosexuals, the homosexual organization Gemeinschaft der Eigenen(GdE) ("The community of Specials"), named after the notion of independence of the "Unique" (the person) of the libertarian philosopher Max Stirner. As opposed to Magnus Hirschfeld, for whom the homosexual was a female man, the GoE emphasized the masculinity of the homosexual, as Gide will do in Corydon in 1924. Some of its members, referring to an ancient Greece straight out of their imaginations, dreamed of institutionalizing pederasty, while others aspired to recreate the "literary friendships" maintained by writers of German Romanticism at the end of the 18th century (see Harry Oosterhuis and Hubert Kennedy ( eds.), Homosexuality and Male Bonding in Pre-Nazi Germany, chap IV: “Eros and Male Bonding in Society”, Routledge, New York - London, 2013). Friedländer, a member of the Wissenschaftlich-humanitäres Komitee , an organization defending the rights of homosexuals, bisexuals and transgender people created in 1897 by the Jewish doctor Magnus Hirschfeld, disagreed with him on the nature of the male homosexuality as on the strategy to adopt to advance their cause and he refused to join the efforts of Hirschfeld to seal an alliance with the Social Democrats and the feminist movement. In this last respect, their disagreement was not only of a strategic nature, for his conception of society coincided with that which had been set out by Heinrich Schurtz (1863–1903) inAlter Klassen und Mannerbünde. Eine Darstellung der Grundformen der Gesellschaft (Berlin, Georg Reimer, 1902; it is this ethnographer who coined the expression of " Mannerbünde "): the woman, moved exclusively by the instinct of procreation, could have a formative force only on family. Only man, governed by two primary instincts, namely the sexual instinct and the social instinct, was capable of creating and maintaining political institutions (Harry Oosterhuis and Hubert Kennedy [eds.], Op. Cit..). While the "instinctive sympathy" between men that Schurtz placed at the origin of all civilization had in his eyes no erotic character, Friedländer asserted that social organizations superior to the family could not exist, if men did not. had romantic and erotic relationships only with women ( ibid. ). Friedländer's interpretation of the Schurtzian concept of Männerbund was biased, but in retrospect, it must be admitted that it lent itself to being distorted, for it was based on ethnographic studies of primitive populations originating in North America, from West Africa and Melanesia (NW Thomas, " Rapport d ' Altersklassen und Männerbünde, Eine Darstellung der Grundformen der Gesellschaftby Heinrich Schurtz ”, Folklore, vol. 15, No.1, March 1904, p. 108-113) and, as we know today, homosexual behavior has always been very prevalent among these populations. The concept of homosexual Männerbund was popularized by Hans Blüher in Die deutsche Wandervogelbewegung als erostisches Phänomen (1912), a work which immediately had a great impact and in which he argued that homosexual eroticism was essential to the cohesion and popularity of the Wandervogel movement. , of which he himself had been one of the first members and from which he had been excluded - temporarily - for homosexuality (Robert Beachy, “Rapport de Claudia Bruns, Politik des Eros: Der Männerbund in Wissenschaft, Politik und Jugendkultur (1880–1934 )“, Böhlau Verlag. Cologne - Weimar - Vienna, 2008, p. 331). It was not until the end of the 1910s that the section heads of the Wandervogel dared to openly plead the cause of pederasty (Joachim Münster, Sur le chemin des enfants. Eros blühérien in the German youth movement, Gaie France, no. ° 8 (December 1987 - January 1988, p. 25-29) Die deutsche Wandervogelbewegung als erostisches Phänomen , based on the experiences of Blüher's youth in the Wandervogel movement, was influenced, as far as the theoretical pageantry is concerned, by the writings of Sigmund Freud (he described his meeting with them as a "true enlightenment", see Jay Geller, "Freud, Blüher, and the Secessio Inversa: Männerbünde, Homosexuality , and Freud's Theory of Cultural Formation ”. In Daniel Boyarin, Daniel Itzkovitz and Ann Pellegrini (eds.), Queer Theory and the Jewish Question , Columbia University Press, New York - Chichester, West Sussex, 2003, p. 96) and Friedländer (see Harry Oosterhuis and Hubert Kennedy [eds.], op. cit.). Paradoxically, Blüher claimed to be an anti-Semite; less strangely, his anti-Semitism grew when the conservatives publicly expressed doubts about his status as a pure German. “In response, Blüher adopted a self-defense strategy based on the notion of racial purity and, despite his initial support for Jewish psychiatrists and sexologists, he became increasingly anti-Semitic after 1912. … Blüher perfected his theory of the Männerbund during World War I and responded to Conservative hostility to homosexuality with ever more virulent anti-Semitism and misogyny. In his Die Erotik der männlichen Gesellschaft in two volumes published in 1917 and 1919, Blüher "germanized" the Männerbund, by explaining that virile homosexuality was a typically German phenomenon and by denouncing the Jews as a foreign body incapable of contributing to the German state. Blüher's writings of the 1920s… made him one of the best-known anti-Semites of the Weimar period. His Männerbund theory inspired the Bündisch movement and anti-democratic opponents of the Weimar Republic… Blüher was among the first to use the expression “konservative Revolution” in 1918… ”(Robert Beachy, op. Cit., P. 332). not only was he "among the first to use the expression" konservative Revolution "in 1918 ...", but he was considered one of the main thinkers of the konservative Revolution.by Armin Mohler, historian of this movement ( Die Konservative Revolution in Deutschland 1918–1932. Ein Handbuch ) and private secretary to Ernst Jünger. It is no coincidence that Blüher was the only gay activist of the time to be cited by Himmler in his Speech to the Gruppenführer on Homosexuality ( [https://elementsdeducationraciale.wordpress.com/2014/12/31/discours -au-gruppenfuhrer-sur-lhomosexualite /](https://elementsdeducationraciale.wordpress.com/2014/12/31/discours%20-au-gruppenfuhrer-sur-lhomosexualite%20/) ). Hunting homosexuals was such a priority for the National Socialist leaders who were not homosexual that, in July 1944, when nearly seven thousand Germans had already been convicted of homosexuality, homosexuals were still being brought to justice in Germany (Jeremy Noakes, Nazism, 1919-1945, flight. 4, University of Exeter Press, Exeter, 1998, p. 392; three years earlier, on August 21, 1941, Hitler had castigated, demanding that he be fought "with ruthless rigor" [" rücksichtslose Strenge "], the "scourge of 'homosexuality" [" die Pest der Homosexualität "] in the Wehrmacht and the NSDAP during a consultation meeting at its headquarters, the memorandum of which does not seem to have reached us; Günter Grau, Claudia Schoppman, Homosexualität in der NS-Zeit: Dokumente einer Diskriminierung und Verfolgung, Fischer Taschenbuch Verlag, 1993, p. 211); well informed, he was aware of the influence of Blüher's conceptions on a whole section of intellectuals and on youth; when he noted "this state of men is on the verge of being destroyed because of homosexuality", he was aiming as much at the channels of propagation of homosexual ideology as at the practice itself and at those which are indulged in it.

React against the hold of women and Jewish values ​​on the German family and against the resulting feminization of social life, by theorizing the Männerbund as the basis of politics, as Blüher did (Jay Geller, op. Cit.., p. 94) was going in the right direction; to do so in the name of a homosexual view of man, which was being propagated simultaneously by Jewish doctors and sexologists, was an aberration. The thesis, which its propagators, like Neill, present as an established fact, that an initiation based on homosexual practices was the necessary condition for the admission of young boys into the brotherhoods of Aryan warriors is largely based on the work. by Stig Wikander entitled Der arische Männerbund. Studien zur indo-Iranischen Sprach- und Religionsgeschichte (Lund, Håkan Ohlssons Buchdruckerei, 1938) and more precisely on the association, which he was the first to dare - between the term " arische " and that of " Männerbund"- the description that the Indianist, Iranologist and Swedish historian of religions gives of these brotherhoods is partly fanciful, since, without going so far as to speak of ritual homosexuality about them, he attributes to their cult some of the characteristics of cults native pre-Indo-European peoples (“orgiastic ritual sacrifices,” “a positive attitude to the dark and demonic forces of life”; see Michael Cooperson, “Bandits”. In Robert Gleave and István Kristo-Nagy , Violence in Islamic Thought from the Qur'an to the Mongols , Edimburgh University Press, Edinburgh, 2015, p. 197. The Maruts, of whom he made bands of young Aryan warriors, were in reality an indigenous people (Padmacandra Kāśyapa,Living Pre-Rigvedic and Early Rigvedic Traditions of Himalayas , Pratibha Prakashan, 2000, p. 184; as for the Maryannu (from Sanskrit "marya": "young hero"), elite of warriors with chariot who founded the kingdom of Mitanni between the loop of the Euphrates and the upper reaches of the Tigris in the 15th century BC and whose members bore Indo-Iranian names (William H. Stiebing Jr, Ancient Near Eastern History and Culture . 2nd ed., Routledge, London - New York, p. 112), they in no way constituted a Männerbund (Armin Lange, Light Against Darkness: Dualism in Ancient Mediterranean Religion and the Contemporary World , Vandenhoeck & Ruprecht, Göttingen, 2011, p. 88).

(\*\*) Dion Cassius (v. 155 - ap. 235 of our era) (Roman history, XXXIX, 49) gave the name of Celts to the Germans only. The inconsistency with which this author identifies the different peoples who then populated Western Europe (see John Eadie, A Commentary on the Greek Text of the Epistle of Paul to the Philippians , Edinburgh - London - Dublin, T. & T. Clark - Hamilton & Co - John Robertson and Co, 1869, p. Xxi) does not allow giving any credit to his testimony.

(1) Jaquetta Hawkes and Sir Leonard Woolley, Prehistory and the Beginnings of Civilization , Harper & Row, New York, 1963, p. 218.

(2) Joseph Campbell, The Masks of God: Primitive Mythology , Penguin Books, New York, 1969, p. vii.

(3) Jaquetta Hawkes and Sir Leonard Woolley, op. cit ., p. 242.

(4) Ibid ., P. 371.

(5) Vern L. Bullough, Sexual Variance in Society and History , John Wiley & Sons, New York, 1976, p. 55; David F. Greenberg, The Construction of Homosexuality, University of Chicago Press, Chicago, 1988, p. 126.

(6) Vern L. Bullough, op. cit ., p. 54–55.

(7) David F. Greenberg, op. cit., p. 124–126.

(8) Ibid ., P. 126.

(9) Vern L. Bullough, op. cit ., p. 56.

(10) Ibid .

(11) David F. Greenberg, op. cit ., p. 127 note.

(12) Ibid. , p. 126–127.

(13a) In addition, the term “ gala ” is a homophone of “ gal-la ”, “vulva”.

(13b) The upcoming commercialization of sex robots ( <http://www.mirror.co.uk/news/world-news/sex-robots-warm-skin-intimate-8985045>) who, it goes without saying, “could even have positive effects on relationships” -… human? - must be understood in the light of the following remarks on the etymology of the word " kurgarru"And related terms:" There are many creatures in the Sumerian texts that are clearly not human. They are described as being "neither masculine nor feminine", that is, as androgynous. Most translations work around the problem, translating their names as “eunuchs”. But this term is not satisfactory, because the texts clearly say that they do not drink and do not eat, that they have no emotions and have no family life. It is obvious that these creatures have no human quality, that they have on the contrary the passivity and the characteristics of the machines… Five of them are mentioned in the list of "me" (the term of "me" means " energy, "power", "power" in Sumerian [Ed]) that Ishtar received from Enki. These robots are respectively calledKurgarru , Galatur , Sagursag , Girbadara and Galla . None of these Sumerian words have an English equivalent. They are usually not translated for the simple reason that no one knows their exact meaning and how to render them in modern languages. Other terms which are equally difficult to translate seem to refer to artificial creatures - the Lilis, Ub, Mesi and Ala have been called "demons". These demons were apparently very numerous and annoyed and oppressed the Mesopotamians. Kurgarruwas one of the creatures that Enki had produced to enter the realm of the dead and save Ishtar. "Creature neither masculine nor feminine", it had been conceived to enter the realm of the dead "by the cracks of (s) a door", in other words by roundabout means. Being neither human nor divine, he was not subject to the draconian rules imposed by the "me" for entering and leaving the realm of the dead and could move as he pleased. Kurgarru , or Kurgurru , is one of the “me” Ishtar received from Enki. A study of the elements that form the term " kurgarru ", or " kurgurru“, Indicates that it can be translated as“ shiny metallic robot ”. "Kur" often has the meaning of "powerful" and, in its secondary meaning, it refers to the monsters of the realm of the dead. "Gur" means "to be mobile", or "to move"; "Ma-gur" designates the means of transport that Enki uses to cross the canals of the rivers of Mesopotamia. "Ra" means "shiny", being a metal. It is possible that "garra" is a form, or a corruption, of " galla ", which means, from what we have just said, "mechanical man". »(RA Boulay, Flying Serpents and Dragons: The Story of Mankind's Reptilian Past, ed. Revue et augmentée, 1999, The Book Tree, Escondido, p. 253). It should be noted that the Sumerians attributed “me”, or “powers”, to “stones”, a term which, in Semitic languages, designates gems and in particular quartz crystals. According to the Haggadah , or ceremonial of the first two evenings of Passover, a Jewish text compiled at the same time as the Mishnah and the Talmud , the five stones that David chose to face Goliath ( ibid ., P. 237) were endowed with magical powers.

(13c) Will Roscoe, “Precursors of Islamic Homosexualities”. In Stephen O. Murray (ed.), Islamic Homosexualities, Garland Publishing, New York, p. 65.

(14) David F. Greenberg, op. cit., p. 97 [In Sumer, priestesses were called assinutum, ”a feminine form of“ assinu, ”due to the fact that, in order not to get pregnant, they were limited to anal intercourse. Ibid. , p. 97 [Ed])

(15) Jaquetta Hawkes and Sir Leonard Woolley, op. cit ., p. 334–44; see also Marijas Gimbutas, The Goddesses and Gods of Old Europe: Myths and Cult Images , University of Califormia Press, Berkeley, 1982, p. 112–215.

(16) Joseph Campbell, op. cit ., p. 36–37.

(17) James Mellaart, Catal Huyuk , McGraw-Hill, New York, 1967, p. 23–24; see also Jaquetta Hawkes and Sir Leonard Woolley, op. cit ., p. 218–227.

(18) Jaquetta Hawkes and Sir Leonard Woolley, op. cit. , p. 218–227; Joseph Campbell, op. cit. , p. 36–45.

(19) Riane Eisler, The Chalice and the Blade: Our History, Our Future, Harper Collins, San Francisco, 1988, p. 56–58 (It is necessary to recall here, the clumsy formulation of the author which can lead to confusion, that there is, in the Indo-European vocabulary, no name designating the mother goddess or the earth goddess. In historical times, there have been peoples whose language, of Indo-European origin, contained terms to designate the goddess and who, in fact, worshiped one, whether these peoples were of Indo-European origin, such as the Achaeans, the Dorians, the Germanic tribes, or not, like the Minoans (Charles Barber, Joan Beal and Philip Shaw, The English Language, 2nd ed., Cambridge University Press, 2012, p. 82) It seems highly probable that the adoption of cults of the mother goddess by the tribes of Indo-European origin who migrated to what is today known as Europe dates from the time when they entered contact with the Semitic peoples, who, conversely, if it is allowed to make this working hypothesis, would have been driven, by imitation and perhaps by desire to damn the pawn, to put forward, or their own male deities and even only one of them, as in the case of Semitic monotheisms, knowing that these deities were more hybrids than masculine, or masculinized forms of their feminine deities [NDE])

(20) Gordon Rattray Taylor, “Historical and Mythological Aspects of Homosexuality ”. In Judd Marmor (ed.),Sexual Inversion: The Multiple Roots of Homosexuality , Basic Books, New York, 1965, p. 148–149; David F. Greenberg, op. cit., p. 94–100.

(21) Edwin M. Yamauchi, “Cultic Prostitution: A Case in Cultural Diffusion”. In Harry A. Hoffner, Jr. (ed.), Orient and Occident , Verlag Butzon & Bercker Kevelaer, Neukirchen-Vluyn, 1973, p. 214-217.

(22a) See, regarding sa ziqni and sa res , Will Roscoe, op. cit.

(22b) Will Roscoe, op. cit ., p. 66–67.

(23) Francisco Guerra, The Pre-Columbian Mind , Seminar Press, New York, 1971, p. 91 (see, for the French translation, which we resume here, Didier Godard,The Other Faust: Male Homosexuality During the Renaissance , 2001, p. 19. [Ed])

(24) Raymond de Becker, The Other Face of Love , Grove Press, New York, 1969, p. 8, in Don C. Talayessva, Sun Chief: Autobiography of a Hopi Indian, Leo W. Summons (ed.), Yale College, New Haven, Institute of Human Relations, 1942.

(25) Raymond DeBecker, The Other Face of Love , trad. by Margaret Crosland and Alan Daventry. Grove Press, New York, 1969 p. 7.

(26) David F. Greenberg, op. cit ., p. 101.

(27) Edwin M. Yamauchi, “Cultic Prostitution: A Case in Cultural Diffusion”. In Harry A. Hoffner, Jr. (ed.), Op. cit. , p. 214.

(28) David F. Greenberg, op. cit., p. 96.

(29) Will Roscoe, “Precursors of Islamic Homosexualities”. In Stephen O. Murray (ed.), Islamic Homosexualities , Garland Publishing, New York, 1997, p. 67.

(30) NK Sandars, The Epic of Gilgamesh , Penguin Books, London, 1972, p. 8, 13.

(31) Anne Draffkorn Kilmer, “A Note on an Overlooked Word-Play in the Akkadian Gilgamesh”. In G. Van Driel, TJH Krispijn, M. Stol and KR Veenhof (eds.), Zikir Sumim: Assyriological Studies Presented to FR Kraus on the Occasion of his Seventieth Birthday , EJ Brill, Leiden 1982, p. 129.

(32) NK Sandars, op. cit ., p. 30.

(33) Translations, unless otherwise indicated, by Alexander Heidel,The Gilgamesh Epic and Old Testament Parallels , University of Chicago Press, 1971, Chicago, p. 18–33.

(34) Thorkild Jacobsen, “How Did Gilgamesh Oppress Uruk?”, Acta Orientalia, vol. 8, 1929, p. 70.

(35) Anne Draffkorn Kilmer, , p. 128–129. (36) NK Sandars, op. cit. , p. 68–69. (37a). Thorkild Jacobsen, “How Did Gilgamesh Oppress Uruk?” Acta Orientalia, vol. 8, 1929, p. 72. (37b) What the author clearly suggests here is that the supernaturality would favor homosexual behavior. (38) David F. Greenberg, op. cit ., p. 129. (39) Raymond De Becker, op. cit ., p. 14. (40) David F. Greenberg,op.cit .

op. cit. , p. 130–134.

(41) Raymond De Becker, op. cit. , p. 14–15.

(42) Vern L. Bullough, op. cit ., pages 64–65 (see, for the French translation of this incomplete text, Pascal Vernus, Dictionary of love for Pharaonic Egypt , Plon, 2009 [NDE])

(43) Ibid. , p. 65.

(44) See, for example, Judges , 19: 22–30; I Samuel , 18: 1–3; I Samuel , 8:30 p.m .; II Samuel , 1:26; Deuteronomy , 23:17 ; I Kings , 14:24; II Kings , 23: 7.

(45) As noted previously, the earliest text of the epic dates from the middle of the third millennium BC. The sexual nature of the relationship between Gilgamesh and Enkidu appears in the Akkadian version, which dates from 2400-2200 BCE (see Kilmer, op cit.). The prohibition of homosexuality in the Hebrew Scriptures, which is discussed in this chapter and was the first such prohibition in the ancient world, is found in the book of Leviticus, which was written after the return of the Israelites from captivity to the end of the sixth or fifth century BCE. Some historians have highlighted that there is a ban on homosexuality in the teachings of the Iranian prophet Zoroaster, who is said to have lived around 1200 BCE. However,the texts in which this prohibition appears date from the third century BC, at the time of the domination of the Parthians over Persia. The Vendidad, a Zoroastrian text written around 250 BC in Persia, contains provisions prohibiting homosexuality within the framework of a sexual code promoting reproductive sexuality. However, a homosexual tradition in Persia is attested by Greek historians from the fifth century BC, so that it appears that the prohibition must have had little effect on the sexual behavior of the Persians, if not is on that of the devout Zoroastrians who lived in rural eastern Persia (see David F. Greenberg,contains provisions prohibiting homosexuality within the framework of a sexual code promoting reproductive sexuality. However, a homosexual tradition in Persia is attested by Greek historians from the fifth century BC, so that it appears that the prohibition must have had little effect on the sexual behavior of the Persians, if not is on that of the devout Zoroastrians who lived in rural eastern Persia (see David F. Greenberg,contains provisions prohibiting homosexuality within the framework of a sexual code promoting reproductive sexuality. However, a homosexual tradition in Persia is attested by Greek historians from the fifth century BC, so that it appears that the prohibition must have had little effect on the sexual behavior of the Persians, if not is on that of the devout Zoroastrians who lived in rural eastern Persia (see David F. Greenberg,except that of the devout Zoroastrians who lived in rural Eastern Persia (see David F. Greenberg,except that of the devout Zoroastrians who lived in rural Eastern Persia (see David F. Greenberg,op. cit. p. 186-189). Although the concept of sexual asceticism developed in the 3rd century BCE in Greek Stoicism, about two thousand years after the writing of Gilgamesh's epic, the Stoics did not disapprove of either sexual pleasure or homosexuality, since the founder of the school, Zeno, had a lover, Parmenides. They simply advocated moderation and self-control. However, the Stoic concepts, introduced into the precepts of Mosaic law by the Hellenist writer Philo Judaeus and combined with the attitude of rejection of the world of dualistic cults and the anti-sexual teachings of classical Neo-Platonism, formed the basis of the vehement anti-sexual asceticism that developed in the Christian church as early as the third and fourth centuries AD.Sexual asceticism as an ideal of Christian morality - an attitude totally foreign to the teachings of the Gospels - is examined in chapter 9.

(46) Louis M. Epstein, Sex Laws and Customs in Judaism , Bloch, New York, 1948, p. 3–4. Oddly enough, Epstein argues that while there is no evidence that the Hebrews disapproved of homosexual practices before the period of exile, the fact remains that they always disapproved of it. It is based on the account of the destruction of Sodom in Genesis and on the account in the book of Judgesthe destruction of the town of Gaba following the attempted rape of a man to whom one of its inhabitants had offered hospitality. In both cases, Jewish tradition asserts that what brought about the punishment was not homosexuality per se, but the brutal behavior of its inhabitants towards visitors (“since this man entered my house, do not commit this infamy. »- Judges , 19:23).

(47) Tom Horner, Jonathan Loved David: Homosexuality in Biblical Times , Westminster Press, Philadelphia, 1978, p. 15–25.

(48) Judges , 3: 2; Joshua , 23:13; Exodus, 23:29. See also Riane Eisler, op. cit ., p. 58, 94–95.

(49) See, for example,Joshua , 6:21; 6:26; 7: 24–26; 8: 22–29; 11: 6–17; 10: 10–11; 10: 24–32; Judges , 1: 2–6; 1:17, 19; 1:25; 3: 28–29; 4: 15–16; 8: 7, 16: 9: 5; 12: 6; 18:27; 20: 35–48; 1 Samuel , 11:11; 15: 2–3; 15: 7–8, 20; 22: 18–19; 27: 8–11; 30:17; 2 Samuel , 8: 2–4; 12:31.

(50) Riane Eisler, op. cit. , p. 43–45, 94–95.

(51a) Ibid. , p. 93.

(51b) The bull was indeed both a symbol of Baal and a symbol of Yahweh ( Judges , 6-24-29) (James S. Anderson, Monotheism and Yahweh's Appropriation of Baal , Bloomsbury Academic, 2015, p . 65). In almost all translations of the Bible into English (Deuteronomy , 33-17, Numbers , 23:22) Yahweh is described as having horns which resemble "the horns of the bull". Among other parallels between Yahweh and Baal, it should also be noted that the two gods bore the title of " ly ", "very high" (Mark S. Smith, The Early History of God: Yahweh and the Other Deities in Ancient Israel, 2nd ed., William B. Eerdrmans Publishing Company, Grand Rapids, MI - Cambridge, 2002, p. 65 et sqq). On the other hand, the bull is also the symbol of El, a divinity which was supplanted by Baal in Ugaritic mythology. Yahweh is explicitly associated with El and Baal on several inscriptions found on the site of Kuntillet Ajrud, located in the northeast of the Sinai peninsula (Watson E. Mills (gen.), Mercer Dictionary of the Bible , Mercer University Press, p. 494) and it is perhaps no coincidence that the oldest Hebrew name for god is Baal (as there is no taurine deity who is not associated with a mother goddess, to whom he is subordinate , the question therefore arises as to which mother goddess the first god of the Israelites was subordinate to: to the mother goddess Asherath? See Tilde Binger,Asherah: Goddesses in Ugarit, Israel and the Old Testament ; John Day, Yahweh and the Gods and Goddesses of Canaan , Sheffield Academic Press, Sheffield, 1997; Saul M. Ollyan, Asherah and the cult of Yahweh in Israel , Scholars Press, 1988 [NDE])

It will be useful to recall here what we have already said elsewhere about the symbolism of the horn, while broadening our remarks. First, bovine horns, by their crescent shape, are lunar in character and as such are the emblem of the mother goddess. If it is correct that "(e) lles can become a symbolic vector of solar and male power", it is only in the relative sense that the sun which they represent is the one who dies and is reborn every day. , like the great divinities of the Semitic pantheons and not the immutable and perfect essence that the gods who are associated with this star symbolized for the Aryan peoples; it is only in the relative sense that the masculine principle that they evoke is, in accordance with the manifestation of virility in the Semitic peoples,either grossly material and sensualist, or brutal and fiercely warrior (see Julius Evola,Tre aspetti dello problema ebraico , Ar, Padua, 1978, p. 7). As the horns “evoke the prestige of vital force, of periodic creation, of inexhaustible life, of fertility”, “they came to symbolize the majesty of the benefits of royal power” (Jean Chevalier, Alain Gheerbrant, Marian Berlewi and Bernard Gandet, Dictionaries of symbols , ed. Revue et augmentée, Robert Laffont, p 1982, p. 389), to be more precise of a priestly-royal power in a way delegated by the goddess (in the catacombs, the bull will be the priest's emblem <https://ia601403.us.archive.org/11/items/lartchretien00corbgoog/lartchretien00corbgoog.pdf>). Throughout the Old Testament, the horn speaks precisely of the power of the king: "The LORD will judge the ends of the earth, and he will give strength to his king, and will lift up the horn of his anointed" (1 Samuel 2:10 . the term “horn” has been replaced by that of “strength” in the Segond bible); “Yahweh my rock, my fortress, my deliverer, my God, my rock where I find refuge, my shield, the horn of my salvation, my citadel! (Psalm 18: 2. Again, the term "horn" has been redacted from some French translations of the Bible); God "will cause a horn of salvation to sprout for David" ( Psalm , 132, 17) (see, for other biblical references to the horn, SJ Leopold Sabourin, The Gospel of Luke: introduction and commentary, Editrice Pontificia Università Gregoriana, Rome, 1992; for a review, unfortunately not exhaustive, of the occurrences of the term "horn" in Ugaritic texts and the Old Testament , AHW Curtis, "Some observations on" Bull "Terminology in the Ugaritic Texts and the Old Testament". In AS Van Der Woude (ed.), Quest of the Past: Studies on Israelite Religion , Literature and prophetism, Brill, leiden - New York - Coenhague - Cologne, 1990). This metaphor is taken up in the New Testament : the Lord “… raised up for us a horn of salvation in the house of David his servant” ( Luke , 1, 69).

The hundreds of thousands of websites, masters in the art of copy and paste where the horns are denounced as a satanic emblem would almost succeed in making people forget that the horns are a common metaphor for power and power in Judeo-Christianity. .

(51c) As the bull and the mother goddess form a divine couple in Semitic mythologies, it is contradictory to assume that the original god of the Israelites was Baal (the bull), while asserting that the worship of Yahweh developed in reaction to the worship of the mother goddess.

(52) Christopher LCE Witcombe, “Eve and the Identity of Women: Part 6, the Old Testament, Women & Evil”. Images of Women in Ancient Art, Sweetbriar College, available at:http://witcombe.sbc.edu/eve-women/6womenevil.html , accessed December 22, 2016.

(53) Dennis Bratcher, “Speaking the Language of Canaan: The Old Testament and the Israelite Perception of the Physical World”. Consultation on the Relationship between the Wesleyan Tradition and the Natural Sciences, Kansas City, MO, October 19, 1991.

(54) Judges , 2: 11–13; 3: 7; 6:25 and sqq. ; 10: 6; I Samuel , 8: 4; 12:10.

(55) Tom Horner, op. cit ., p. 64; David F. Greenberg, op. cit ., p. 137–138.

(56) Judges , 2:13; 3: 7; 6:25; 10: 6; I Samuel , 7: 4; 12:10.

(57) For example, Baal-Gad ( Joshua, 11:17; 12: 7; 13: 5); Baal-Hermon ( Judges , 3: 3; I Chronicles , 5:23; Baal-Meon ( Numbers , 32:38; Ezekiel , 25: 9; I Chronicles , 5: 8).

(58) I Kings 18:19.

(59) Riane Eisler, op. Cit ., Pp. 87–88.

(60) 2 Kings , 18: 4.

(61) Raphael Patai, The Hebrew Goddess , Avon, New York, 1978, pp. 12–3, pp. 48–50, cited in Riane Eisler, op. cit., p. 93.

(62) Tom Horner, Jonathan Loved David: Homosexuality in Biblical Times , Westminster Press, Philadelphia, 1978, p. 64; David F. Greenberg , pp. 137–138; concerning the kadeshand their female counterparts, see I Kings , 14.22–24, 15.12, 22.46; II Kings , 23: 7; Deuteronomy , 23.17–18; Leviticus , 18: 3, 24:30, 20:23 (the stem qdš generally refers to the notion of holiness in Semitic languages ​​[Melissa Hope Ditmore (ed.), Encyclopedia of Prostitution and Sex Work , vol. 2, p. 418]. It is found in Akkadian " qadishtum " ("consecrated woman") and Canaanite " qedešah " ("consecrated woman"). Some documents attest that the qadishtum had the same functions as the kadesh . The qadishtumcould marry and have children, but had to come out veiled [New Orient, vol. 3, Czechoslovak Society for Eastern Studies, 1962, p. 73]. In the code of Hammurabi, however, the term has the meaning of "consecrated woman", without having the connotation of "prostitute"; in ancient Babylonian texts, it means "midwife"; in classical Babylonian literature, the qadishtu are identified with witches [Youn Ho Chung, The Sin of the Calf, 2010, t & t clark, New York - London, 2010, p. 159]. The staff of the temples of Ugarit included a qdshm. who indulged in "sacred prostitution" to promote fertility [David M. Clemens,Sources for Ugaritic Ritual and Sacrifice: AOAT: Veröffentlichungen Zur Kultur und Geschichte Des Alten Orients und Des Alten Testaments. Ugaritic and Ugarit Akkadian texts , Ugaritic-Verlag, 2001]. Finally, as indicated by the author, in Memphis, on a monument dedicated to Qudsu, this Syrian goddess associated with love and fertility is called "the prostitute" (David F. Greenberg, op. Cit ., P. 95 [NDE]).

(63) 2 Kings , 23, 7.

(64) CA Tripp, The Homosexual Matrix , McGraw-Hill, New York, 1975, p. 6.

(65) Jeremiah , 44: 24–48.

(66) 1 Kings , 14:24; 15:12; 22:46; Deuteronomy , 23: 17–18; Leviticus, 19: 4.

(67) Riane Eisler, op. cit ., p. 44–45, 94–95.

(68a) Christopher LCE Witcombe. op. cit .

(68b) The author commits an anachronism. For Origen and Gregory of Nyssa, following to the letter Job, 41 ("Corpus illius (Behemot) quasi scuta fusilla, compactum squamis se prementibus"), the body of the demon is covered with brass scales, "figures of the universality of sins and fishermen ”(M. Le Chanoine J. Corblet (ed.), Revue de l'art chretien, 2e série, t. 12, Paris - Arras, 1880, p. 18)“ The paintings and the statues demon, by breaking into art, appeared there, no longer completely covered with scales, but entirely formed from the assembly of the members of several different animals composing the same subject or rather the same monster, and it is what we can see in all the written, painted or sculpted works of art that have remained with us from this time. We see,grafted on a trunk almost always or at least very often human ", various parts of animals without reciprocal analogy, such as the legs of the monkey adapted to the bodies of a hen or a palmiped, or the hooked beak of the falcon to the head of a mammal . It is for this reason that the figures of the demons are so ugly, because the assembly in the same individual of these so disparate members can only be monstrous. The first known precise description of the devil is due to the monk Raoul Glauber (985-1045) who, infor the assembly in the same individual of such disparate members can only be monstrous. The first known precise description of the devil is due to the monk Raoul Glauber (985-1045) who, infor the assembly in the same individual of such disparate members can only be monstrous. The first known precise description of the devil is due to the monk Raoul Glauber (985-1045) who, inThe Histories thus relates the vision that he had of him in a dream: "He was short, with a slender neck, an emaciated face, very black eyes, a rough and twisted forehead, pinched nostrils, prominent, thick lips, elusive and very narrow chin, a goatee beard, hairy and tapered ears, spiky hair in brush, dog teeth, pointed skull, swollen chest, a hunchback on the back, quivering buttocks, sordid clothes ”( Les Histoires , V, 1, Cité in Bernard Teyssedre, Le Diable et l'Enfer au temps de Jésus , Albin Michel, 2014, p. 249). In Hildegard von Bingen's Scivias (c. 1150), a work decorated with illuminations representing twenty-six of his mystical visions, Satan is not horned (<https://s-media-cache-ak0.pinimg.com/originals/30/93/93/309393074ba71365a4999abf14e4c234.jpg> ). In Ordo virtutum , a liturgical drama of its composition, the character of Satan "a reddish-brown animal skin similar to that of dragons" (Morgan A. Matos, "The Satanic Phenomenon: Medieval Representations of Satan", Doctoral Thesis, 2011, available at the following address: <http://scholarship.rollins.edu/cgi/viewcontent.cgi?article=1027&context=mls> , consulted December 23, 2016, p. 35) in the pictorial representations of the time. From the 12th century, Satan begins to be represented in the form of a fantastic animal with bull's horns in the bestiaries, in the psalters <http://ica.themorgan.org/manuscript/page/28/76977>; England, Oxford v. 1215), in the breviaries and in the Bibles. According to M. Le Chanoine J. Corblet ( op. Cit., p. 18), it is because of the need to illustrate vice and evil with monstrous forms that "the horns of the bull, attribute of its vigor and its physical power, are often attributed to the demon in hieratic painting ... "From the" Middle Ages ". How would bull horns be monstrous? In fact, Satan, for the Church of the day, himself represented the Jew, whom Christians associated with the horns by virtue of a so-called translation error of a word of Exodus, 34.29 (“Or it came to pass that when Moses came down from mount Sinai, holding in his hand the two Tablets of the Testimony, when, [I said], he came down from the mountain, he only saw the skin of his face had become resplendent as he spoke with God ”) in the vulgate (according to Charles Szlakmann,“The Hebrew verses mention three times the expression ' karan or panaʋ "," the skin on her face was radiant ". But Saint Jerome translated “ cornuta esset facies sua ” “his face was horn”. He fell victim to the phonetic proximity between the Hebrew words " karan ", to radiate, and keren , horn. "( Moïse , Paris, Gallimard, coll." Folio Biographies ", 2009, p. 189-190; according to The Brown-Driver-Briggs Hebrew and English Lexicon, Jérôme was not the victim of anything at all, because" qaran " can be translated as "horns", more exactly, this detail is important, "goat horns": ( <http://www.lehrhaus.org/wp-content/uploads/2010/01/Exodus-30-1>- 10.pdf, p. 1). The Church strengthened the Jew's association with the image of a horned devil by issuing a decree which required Jews to wear a "horned" hat (" pileum cornutum ", which, this detail also has its importance, resembles more à un bonnet Phrygien) (Mariko Mizayaki, Misericord Owls and Medieval Anti-Semitism. In Debra Hassig (ed.), The Mark of the Beast: The Medieval Bestiary in Art, Life, and Literature , Garland Publishing Inc, New York - London, 1999, p. 29). From the “Middle Ages” to the “Renaissance”, the horns were not the only growths that painters made grow by their brush on the head of the devil: Michael Pacher (Saint Augustine and the devil, 1471) gave them the form of insect antennae (<http://www.crisismagazine.com/wp-content/uploads/2013/11/Michael-Pacher.jpg> ); next to a horned devil is a devil with feline ears on a painting by Hieronymus Bosch ( <https://img.buzzfeed.com/buzzfeed-static/static/2015-10/23/10/enhanced/webdr13/enhanced> -24351-1445610547-12.jpg ); the shape of the devil's horned crown depicted riding a mount on an undated painting, but which, given its craftsmanship, must be from the 15th century ( [https://img.buzzfeed.com/buzzfeed-static/static/2015-10 /23/10/enhanced/webdr03/enhanced-27502-1445610695-1.jpg](https://img.buzzfeed.com/buzzfeed-static/static/2015-10%20/23/10/enhanced/webdr03/enhanced-27502-1445610695-1.jpg) ) is reminiscent of the fleur-de-lys; on the other hand, Fra Angelico put on his own superb bull horns ( <http://www.romantisme-noir.net/wp-content/uploads/2012/12/fra-angelico-hell-1435-1440.jpg>, whose purity of execution in no way concedes those of the drawing of Satan which illustrates the Codex Griga (13th century) ( <http://www.newworldencyclopedia.org/entry/File:Codex_Gigas_devil.jpg> ). (Huguette Legros, The Devil and Hell: Representation in Romanesque Sculpture , OpenEdition Books Presses Universitaires de Provence, available at the following address: <http://books.openedition.org/pup/2668?lang=fr> ;; en, consulted on December 20, 2016)

As for the Satan wearing goat horns who is today part of the “popular” imagination; it derives from and is hardly prior to the drawing of the “goat of Mendes” with which Eliphas Levi adorned his “Dogma and ritual of high magic” (<https://en.wikipedia.org/wiki/Horned_God#/media/File:Baphomet.png> ).

(69) On the basis of a detailed textual analysis, biblical scholars have come to the conclusion that most of the Old Testament books were compiled from a number of different texts written by various priests over a period of time. of several hundred years which began around the beginning of the 8th century BC. The first of the texts, called Text J, was written by a member or members of the Aaronite priesthood in Jerusalem and contained an account of the events which followed one another from Creation to the arrival of the Israelites at Canaan. The account, written from an Aaronite perspective, emphasized the importance of Aaron and the priests who descended from him, and relativized the role of Moses, from whom their rivals, the Shiloh, claimed to be descended. The text,which closely resembles what became the first four books of the Torah, also included the first code of Hebrew law, including a long list of rules relating to areas ranging from clothing to food, which enabled the priesthood Aaronite to establish his authority on the Hebrew worship. The second text, Text E, written in reaction to Text J by the Shiloh priests in the Northern Kingdom, provides a similar historical account, but contains a different code of laws and emphasizes the role of Moses, while downplaying that of Aaron. In the period following the destruction of the Northern Kingdom by the Assyrians in 720 BCE, when Jerusalem was flooded with refugees from the North, the two texts were brought together, primarily in an effort to facilitate the assimilation of the refugees with the people. of Judah.At the end of the 7th century BC, King Josiah initiated religious reforms aimed at standardizing Hebrew worship according to the rituals of the Temple in Jerusalem, controlled by the Aaronite priesthood. As a result, the Aaronites wrote a new version of the JE text, called the P text, in which they reaffirmed their point of view, stripping it of texts that were in the direction of the priests of Shiloh. In response, a member of the Shiloh priesthood, believed by many scholars to be Jeremiah, wrote a long historical account that spanned the arrival of the Israelites in Canaan to the invasion of Nebuchadnezzar, to the destruction of Jerusalem and the Temple and the exile of the Israelites to Babylon. 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After the Persians conquered Babylon and the Israelites were freed from captivity, the Persian monarch, Artaxerxes, appointed Ezra, a member of the Aaronic priesthood, religious leader of the Israelites, an act which gave the priests of Aaron definitive control. Hebrew worship practices. In the following years, a writer whom scholars call R, or the editor, perhaps Ezra himself and certainly a member of Aaronic's priesthood, made a new compilation of the texts, modified them, edited them and put them together in the first four books of the Torah. He added at the same time eleven chapters to Genesis, made the book of Exodus twice as long, composed most of the Book of Numbers.and wrote the entire Leviticus. He then integrated the books of Deuteronomist history with other texts and organized everything in the books of the Bible as we know them today. Around the same time, an Aaronite scribe added Chronicles I and II, which offers an Aaronite response to the Deuteronomic texts and thus places the historical Bible account in an entirely Aaronite perspective. The books of Ezra and Nehemiah take up the historical account, with the return of the Israelites from exile, the reconstruction of the Temple and the reconstitution of the nation of Israel, from an Aaronite perspective. The other books of the Bible, the books of the prophets and the books of wisdom, were compiled from many other sources, including the writings of the prophets themselves and other texts passed down through generations.

(70) RE Friedman, Who Wrote the Bible? , Harper Collins, 1997.

(71) Isaiah , 6:13, 17: 8, 27: 9.

(72) Christopher LCE Witcombe, op. cit .

(73) 1 Kings , 21:25.

(74) 1 Kings , 16: 31–33.

(75) Oxford English Dictionary .

(76) American Heritage Dictionary .

(77) Rictor Norton, A History of Homophobia , 1: The Ancient Hebrews, <http://www.infopt.demon.co.uk/homopho1.htm> , p. 71; David F. Greenberg, op. cit ., p. 139–141.

(78) David F. Greenberg, op. cit., p. 139–140.

(79) For example, 1 Kings , 14: 23–24, in the original Hebrew of which the term “to-ebah”, “idolatrous” or “ritually unclean” is used in reference to the activities of the kadesh .

(80) Louis M. Epstein, op. cit ., p. 4.

(81) In addition to the scriptures cited here, see David F. Greenberg, op. cit., p. 136 note 49, which enumerates others relating to the sin of Sodom understood as an inhospitable or cruel attitude towards guests or travelers: Deuteronomy , 29:23, 32:32; Isaiah , 1: 9–10, 3: 9, 13:19; Jeremiah , 23:14, 49:18, 50:40; Lamentations , 4: 6; Amos , 4:11.

(82) Luke , 10: 10–12.

(83) Many biblical exegetes reject the hypothesis according to which, in this passage, "to know" means "to have sexual relations" and therefore, taking into account the parties involved, "to have homosexual relations". According to these specialists, the incident is explained by the fact that Lot, who was not a citizen of the city, but a foreigner who resided there and had no rights to it, had brought two foreigners there without permission. The men, according to this interpretation, were simply trying to find out who these foreigners were. It seems to be fully confirmed by the fact that, in the Bible, " yadha", The verb" to know "used in the verse in question, is used in more than nine hundred other biblical passages in the sense of" to know "and only ten times in the sense of" to have sex ". However, Lot's offer to give them his two virgin daughters instead of the two angels implies that Lot understood that they were going to have sex with them (Rictor Norton, op. Cit .) (Our two homosexual authors , Norton and Neill, did not consider the possibility that Lot, knowing their attraction to women, made this offer to them in the hopes that it would make them lose sight of the fact that they had asked him to take him out of the house. him the two angels to "know" them in the sense of "knowing their identity" [Ed])

(84) Vern L. Bullough, op. cit. , p. 83; Derrick Sherwin Bailey, Homosexuality and the Western Christian Tradition , Longmans, Green, London, 1955.

and Co., 1955 p. 8–27; Robin Scroggs, The New Testament and Homosexuality , Fortress Press, Philadelphia, 1983, p. 85–98.

(85) Judges , 19: 22–30.

(86) 1 Samuel , 16: 12–23.

(87) Ibid.

(88) 1 Samuel , 18: 1–4.

(89) 1 Samuel , 18:21 (literally: "by two", as The Inclusive Hebrew Scriptures indicates, vol. 2: The Prophets, Altamira Press, p. 115. The Segond Bible is therefore wrong to translate this passage as “… said to David for the second time: Today you will become my son-in-law” [Ed])

(90) 1 Samuel , 18: 5.

(91) 1 Samuel , 20: 30–34.

(92) 1 Samuel , 20:41.

(93) 2 Samuel, 1:26 (again it is a translation "chaste of the sadness of David. Other translations, closer to the Hebrew text, in particular that of André Chouraqui, are less watered down:" Jonathan, my brother , you were full of charms for me! Your love was more wonderful to me than the love of women. "Finally, an ambiguity in the Hebrew vocabulary also allows us to translate:" Jonathan, my brother, you were full of charms for me! Your love was very different to me from the love of women ”” (Odon Vallet, Jesus and Buddha: Crossed destinies of Christianity and Buddhism , Albin Michel, 1999 [NDE])

(94) Anne Draffkorn Kilmer, op. Cit. , p. 130. (See also Gilgamesh: A Reader, John R. Maier, p. 85 [Ed])

(95) John Boswell,Same-Sex Unions in Premodern Europe , Villard Books, New York, 1994, p. 135.

(96) Ibid .

(97) 2 Samuel , 9: 1–13.

(98) Tom Horner, op. cit. , p. 31–32. For a detailed examination, supported by quotations, of the translation of the passage in the Septuagint and in the Masoretic text by some twenty biblical scholars, see Bruce L. Gerig, “Saul's Sexual Insult and David's Losing it: Homosexuality and the Bible , Supplement ”, The Epistle: a Web Magazine for Christian Gay, Lesbian, Bisexual and Transgenderal People, <http://epistle.us/hbarticles/saulinsultdaveloseit1.html> .

(99) Ibid.

(100) John Boswell, op. cit. , p. 136–137.

(101) Tom Horner, op. cit ., p. 28. (103) Daniel , 1: 9. (104) David F. Greenberg, op. cit. , p. 121. (105) Allen Edwardes, The Jewel in the Lotus, A Historical Survey of the Sexual Culture of the East , Julian Press, New York, 1959, p. 189. (106) David F. Greenberg, op. cit ., p. 122 (see Vincent Azoulay. “Xenophon, the king and the eunuchs: Genealogy of a monster?” Revue Française d'Histoire des Idées Politiques, L'Harmattan, 2000, 11, p. 3-26; available at the address next: <https://halshs.archives-ouvertes.fr/halshs-00268761/document>

(102) Quoted in Tom Horner, op.cit . p. 39. op.cit

, accessed December 20, 2016; Dominique Lenfant, “Contempt for the eunuchs in classical Greece: orientalism or anachronism? »In A. Queyrel Bottineau (ed.), The negative representation of the other in antiquity. Hostility, reprobation, depreciation , Editions Universitaires de Dijon, Dijon, 2014, available at the following address: <http://dominiquelenfant.free.fr/pdf/2014.Lenfant.Mepris%20des%20eunuques.pdf> , consulted on December 20 2016 [NDE])

(107) Ibid .

(108) John Maxwell O'Brien, Alexander the Great: The Invisible Enemy , Routledge, New York, 1994, p. 112.

(109) Daniel , 1: 3.

(110) Odyssey , 14: 297, 15: 449.

(111) Joel , 4: 3. See, for an analysis of the translation problems of this passage, Tom Horner, op. cit., p. 68.

(112) David F. Greenberg, op. cit ., p. 122 note.

(113) Ibid. , p. 121 note.

(114) Ezra , 7:26.

(115) By appointing Ezra as the religious leader of the Jews and sending him back to Jerusalem with enough funds to exercise his authority, Artaxerxes was not only showing himself magnanimous towards the Jews, he had specific political goals in mind. By 460 BCE, a Greek confederation led by Athens defeated the Persians at Memphis and captured much of the coasts of Palestine and Phenicia, posing a serious military threat to the Persian Empire. The establishment of strong pro-Persian religious and civil power in Judea was to serve as a bulwark against Greek incursions from the Palestinian coast.

(116) Louis M. Epstein, op. cit ., p. 7.

(117a) The Testament of Patriarch Reuben, 1:21.

(117b) If, in the post-exilic writings, it appears that the woman begins to be effectively presented as the personification of evil, of Israel in the state of sin, for reasons which are not, moreover, solely due to the participation of the Jews in the orgiastic rituals of the Canaanite religion, radically different is the image given of her in the pre-exilic writings, in which she generally appears, not as a temptress, but as a victim of the "sexual transgressions" of man (Alice A. Keefe, Woman's Body and the Social Body in Hosea 1-2 , Sheffield Academic Press, London - New York, 2002, p. 167). In Genesis , 34, Judges , 19 and 2 Samuel, 13, it is not the woman, but the rape of the woman, which is the cause of the social chaos. Moreover, the female body symbolizes the social body in Judges , 19 (see ibid ., P. 175).

(118) Louis M. Epstein, op. cit ., p. 7.

(119) John Boswell, Christianity, Social Tolerance and Homosexuality , University of Chicago Press, Chicago, 1980, p. 100–102; Tom Horner, op. cit. ; David F. Greenberg, op. cit. , p. 135–141; Rictor Norton, “Homophobia and the Ancient Hebrews”. In Winston Leyland (ed.), Gay Roots: An Anthology of Gay History, Sex, Politics and Culture , Gay Sunshine Press, San Francisco, 1993, p. 70–71.

(120) Some scholars believe that it is possible that the ancient Hebrews were also influenced by the strict religious precepts of the Zoroastrian religion of their Persian benefactors, which placed great importance on reproduction and condemned all non-sexuality oriented. procreation, including homosexual practices. Given the weakening of the Israelites as a nation, such a prohibition might have been considered desirable. However, as previously noted, the Zoroastrian prohibition on homosexuality was formulated in the Vendidad , which was not drafted until the third century BCE, two centuries, it seems, after an identical ban was inserted. in Leviticus .

(121) Rictor Norton, op. cit. , p. 71; other examples of the use of to-ebah in reference to non-Jewish idols or cults can be found in Deuteronomy , 7: 25–26; 17: 2–5; 13: 12–15; 12:31; 18: 9–12.

(122) John Boswell, op. cit ., p. 100.

(123) Victor Paul Furnish, “The Bible and Homosexuality: Reading the Texts in Context”. In Jeffrey S. Siker (ed.), Homosexuality in the Church: Both Sides of the Debate , Westminster John Knox Press, Louisville, KY, 1994, p. 20.

(124) The various attempts to clarify the meaning of " miskebe issaHave succeeded, starting with Neill's, only to confuse the problem even more. We will try to put it clearly: if the editors of Leviticus had intended to condemn male homosexuality purely and simply, they would have said: "You shall not sleep with a man", but they wrote: "You shall not sleep with a man. like sleeping with a woman ”, that is to say“ you will not have sex with a man like you have sex with a woman ”. So what would be condemned here, would not be the fact of a man having sex with another man, it would be the fact of a man having sex with another man, behaving like a man vis-à-vis a woman, in other words by playing an active role in relation to his male partner.This syntactically logical reading turns out to be culturally absurd, insofar as, in all the societies where male homosexuality was widespread from antiquity to the “Middle Ages”, active homosexuality was valued in relation to homosexuality. passive. However, “miskebe issa ”admits a meaning which may make it possible to resolve the difficulty posed by the literal translation of the verse:“ state of a woman being penetrated ”, or more simply“ vaginal receptivity ”(Saul M. Olyan, Social Inequality in the World of the Text , Vandenhoeck & Ruprecht, Göttingen, 2011, p. 62). Leviticus , 18-22 could thus be rendered by "You shall not sleep with a man in the state of a woman being penetrated" and would therefore constitute a condemnation of passive homosexuality alone.

By the way, it has been argued ( ibid. , P. 63) that the homosexual practice to which this passage refers is not necessarily that of anal coitus [NDE]

(125) Jewish scholars of later eras still interpreted " kadesh " to mean "homosexual," as shown in Sanhedrin , a treatise in the Babylonian Talmud containing laws relating to civil and criminal rights. Rabbi ben Elsiha who taught in the first half of the 2nd century CE interpreted the ban on kadesh in Deuteronomy as a general condemnation of passive sodomy. Rashi's commentary (1040 - 1105) also gives " kadesh " the meaning "homosexual" (Louis Crompton, op. Cit. , P. 43 [Ed])

(126) Robert A. Di Vito, “Questions on the Construction of (Homo) sexuality: Same-Sex Relations in the Hebrew Bible”. In Beattie Jung, Joseph Andrew Coray (eds.), S exual Diversity and Catholicism: Toward the Development of Moral Theology , the Liturgical Press, Collegeville, MN, 2001, p. 114–116; Victor Paul Furnish, “The Bible and Homosexuality: Reading the Texts in Context”. In Jeffrey S. Siker (ed.), Homosexuality in the Church: Both Sides of the Debate , Westminster John Knox Press, Louisville, KY, 1994, p. 20. On the religious connotations of " zakarSee Bruce L. Gerig's detailed analysis, supported by numerous quotes from Scripture, “Homosexuality and the Bible: the Levitical Ban: A Mysterious Puzzle”. In The Epistle: a Web Magazine for Christian Gay, Lesbian, Bisexual and Transgenderal People, available at <http://epistle.us/homobible.html> and <http://epistle.us/hbarticles/zakhar2.html> .

(127) Louis M. Epstein, op. cit ., p. 3–4.

(128) Robin Scroggs, The New Testament and Homosexuality , Fortress Press, Philadelphia, 1983, p. 92–94. Among the texts cited by Scroggs which condemn homosexual practices as idolatrous are the Letter of Aristeus , The Wisdom of Solomon , theSibylline Oracles and The Testaments of the Twelve Patriarchs .

(129) Rictor Norton, op. cit. , p. 71.

(130) Bernard Bamberger, “Leviticus”. In W. Gunther Plaut (ed.) The Torah: A Modern Commentary , Union of American Hebrew Congregations, New York, 1981, p. 881; Rictor Norton, ., P. 71. (131) 1 Maccabees , 14–15; 49.