

Notes

Part I

1. From the time of modern criticism at least, if not at a few moments in the medieval era, one may safely say that nearly all interpretations operate with this assumption. See the two edited collections by Athalya Brenner (1993c; 2000) as well as Diane Bergant (2001), J. Cheryl Exum (2005), Phyllis Tribble (1978, 144–65), Marvin Pope (1977), and Michael V. Fox (1985).
2. See the response by Virginia Burrus and Stephen D. Moore (2003) to which I respond in more detail in Chapter 2.

Chapter 1

1. A bumbling effort at the foreplay for such an allegory may be found in my earlier *Knockin' on Heaven's Door* (Boer 1999a, 53–70).
2. In what would soon become a signature style, Žižek offers a brief story in the vein of Freud's idiosyncratic humor: "There is a well-known story about an anthropological expedition trying to contact a wild tribe in the New Zealand jungle who allegedly dance a terrible war dance in grotesque masks; when they reached this tribe, they begged them to dance it for them, and the dance did in fact match the description; so the explorers obtained the desired material about the strange, terrible customs of the aborigines. However, shortly afterwards, it was shown that this wild dance did not itself exist at all: the aborigines had only tried to meet the wishes of the explorers, in their discussions with them they had discovered what they wanted and had reproduced it for them . . . This is what Lacan means when he says that the subject's desire is the desire of the Other" (Žižek 1991a, 108).
3. Lacan also connects the game with the foundation of language—the child speaks when playing the game—so that language and desire are linked: "The moment when desire becomes human is also the moment when the child is born into language" (1991b, 173).
4. In a characteristically partial fashion, Žižek (1989, 100–114) comments on only the first three of the graphs, thereby enacting the moment of castration in the last.
5. For a preliminary effort at such a reading, see my *Political Myth* (Boer 2009b).

6. Or, as Žižek puts it, “desire in its purity is of course ‘death-drive,’ it occurs when the subject assumes without restraint its ‘being-towards-death’” (1991a, 266). For a fuller treatment of the twisted path of both Lacan’s and Žižek’s interpretations of Romans 7, see my *Criticism of Heaven* (Boer 2007a, 351–59).
7. Except for Luis Stadelmann (1992), a literal—that is, erotic, nontheological and often female perspective if not authorship—reading of some sort or other is pursued by all the commentators I have consulted (Bekkencamp and Van Dijk Hemmes 1993, 79–81; Brenner 1989, 1993b, 1993a; Cotterell 1996; Falk 1993; Fox 1985; Goitein 1993; Goulder 1986; Keel 1994; Munro 1996; Murphy 1981, 1990; Pope 1977; Bergant 2001; Exum 2005). It is an underlying feature of the *Feminist Companion to the Song of Songs* (Brenner 1993c); of Pope’s well-hung commentary (1977), although he also notes the history of allegorical readings in smaller type; and even Exum’s sober commentary (2005), from which she strips all of the more exciting feminist elements of her earlier work. Even fundamentalists like to read the Song as a sex guide, verses like 2:6 justifying clitoral stimulation (Weaver 1989, 73). Only Tribble (1978, 144–65) and Landy (1983a, 1983b) pursue the implications of poetic language although, romantics that they are, they are more concerned with “love.” One of the problems with all these readings is a rampant heterosexual focus, although Tribble’s has a decidedly queer tone.
8. Transliterations follow the General Purpose Style of *The SBL Handbook of Style* (Peabody: Hendrickson, 1999), 28–29. This style has the advantage for non-Hebrew readers of rendering the text in a readable phonetic-like form. Appropriately, confusion reigns over this word for “hole” (*habor*). Murphy (1990) reads it as a door latch, while Robert Gordis (1974, 91) suggests it means that the male withdraws his hand from the gate hole, for “vagina,” of course, is “nonsense” here. Othmar Keel’s flat reading (1994, 189–90) sees here merely the locked-out lover. Pope (1977, 517–18), however, reads “hand” as a euphemism for penis and, sweating over the possibility that he may offend his pious readers, suggests that “the statement ‘my love thrust his “hand” into the hole’ would be suggestive of coital intromission” (Pope 1977, 519). Of course, this is less a literal reading than a renewed allegory.
9. Since versification differs at times between the Hebrew text and the English translation, I indicate the variation by means of square brackets and the English after the Hebrew reference.
10. The locked garden and sealed fountain of 4:12 also begs an opening.
11. In 7:10/9, the reading of “teeth” comes from the LXX (*odousin*), Syriac and Vulgate. The MT reads “one who sleeps” (*yšnm*).
12. An undercurrent of this chapter is the effort to trace the construction of sexuality that the Song produces, an effort continued in the next two chapters (see also Boer 1999a). Apart from gender indeterminacy, one item in such a reconstruction would be the distinct emphasis on penetration, although not with the strongly coded active / passive, social actor / social receptor code that David Halperin finds in ancient Athens (1990), or that Ken Stone (1995) locates in the Hebrew Bible. In the Song, openings and receptivity do imply penetration, but it is not clear who/what penetrates and who/what is penetrated, nor that being penetrated implies social submission as Halperin and Stone might argue. What is clear is a more active role for the receptor. For instance, the images of grasping and holding—most notably the hands and fingers on the “handles of on the bolt” in 5:5—signal such an active role. But reception is also something that happens with breasts, which nestle a lover (1:13). The mouth is a major receptor for all types of food and liquid, often in a distinctively

- active role (2:3; 2:5). Now, the mouth also registers other orifices, especially in the lower body—vagina and anus. Not to be neglected in this cluster is the close association of feeding/eating with sex, and with eating the mouth is the active receptor. This receptivity is echoed by the fruits and flowers mentioned throughout the Song, none of which is phallic (as, say, cucumbers or carrots), but rather open out to receive (flowers like the sensuous lilies), or are round, soft, and opened for their juice or consumption.
13. In my effort at reconstruction of the sexuality of the Song, an important item is the perpetual presence of liquids of all types—wine, honey, milk, pomegranate juice, oils, perfumes, spices, and waters—which signal a marked difference with Western constructions of sexuality. Annie Sprinkle has usefully drawn attention to the absence of body fluids in acceptable sex acts not only through her name but also through her claim to find all bodily fluids erotically charged (Sprinkle 1998; 2005). In much Western sexuality, only semen and female ejaculate seem to be acceptable, as well as saliva either through kissing or as a lubricant, although even these items are now highly suspect in the age of AIDS. Other fluids such as blood, sweat, urine, mucus, and menstrual fluid do not fare so well. Perhaps the Song itself indicates a far more crucial role for liquids in its sexual construction.
 14. The sexual body is, variously, a garden (4:12, 16; 5:1; 6:2; 8:13), a vineyard (1:6; 2:15; 7:13 [ET 12]; 8:11), an orchard (4:13) and a nut orchard (6:11), or an apple or fig or palm tree (2:3, 13; 7:8–9 [ET 7–8]; 8:5). Plants and fruits include a cluster of henna blossoms (1:14; see also 4:13), crocus (2:1, 2), lily (2:1, 16; 4:5; 5:13; 6:2; 7:3 [ET 2]), flowers (2:12), vines (2:13; 7:9 [ET 8], 13 [ET 12]), blossoms (6:11), grape blossoms (7:13 [ET 12]), wheat (7:3 [ET 2]), fruit with a sweet taste (2:3), choicest fruits (4:13), raisins (2:5), apples (2:5; 7:9 [ET 8]), pomegranates (4:3; 6:7, 11; 7:13 [ET 12]), and mandrakes (7:14 [ET 13]).
 15. See further my detailed treatment of bestiality in Chapter 11.
 16. The next two chapters become enamored of that linguistic barrier, seeking to understand its function and call its bluff.
 17. In a moment of domestic nostalgia, if not “domestication” in a rather literal sense, Daniel Grossberg (1994) even suggests that the Song is concerned with home and family.
 18. Erich Bosshard-Nepustil (1996) likes it both ways—two identifiable couples, one a king and queen, the other a woman and a shepherd.
 19. Landy (1983a, 33–58) has a bet both ways.
 20. For example, Fox traces the repetition of kisses in 1:2 and its connections with 8:1; 8:2; 1:4; 4:10; 4:3; 2:3; 5:16; 7:10; 1:3; 7:14 (Fox 1985, 71–74).
 21. See also Linda Williams (1989, 126–28) on the various “sexual numbers” of straight porn films.
 22. Alan Soble (1986, 55–102) attempts a Marxist turn—unfortunately too simplistic and somewhat misdirected—on this argument: pornography consumption (the assumption is heterosexual males) signals defeat by males in their economic, social, and sexual lives. It is not a signal of power, but rather its lack. However, he argues for a distinct place for pornography in communist society, since it will be produced communistically and have sexual value for communist people (1986, 103–49).
 23. This means that peep shows express the reality of sex: the dancers, dressed in fantasy costumes, dance behind a screen (on which the fantasy is projected) that is opened for a few seconds at a time when a coin drops in the slot (see Dudash 1997; Funari 1997).

Chapter 2

1. It matters little whether such heterosexual love is for a married couple (as Kristeva suggests in a dubious moment of “love patriarchalism”; lightly secularized” [Burrus and Moore 2003, 26; see Kristeva 1987, 83–100; Kristeva 1983, 83–98]) or an unmarried couple (as is assumed in the essays collected in both volumes of the *Feminist Companion to the Song of Songs* [Brenner 1993c; 2000]).
2. I will not repeat the panoply of references (many of which may be found in the previous chapter) that Burrus and Moore provide of “an entire ‘school’ of feminist commentary on the Song” (2003, 29) that takes its lead from Tribble’s famous but problematic chapter “Love’s Lyrics Redeemed” in her *God and the Rhetoric of Sexuality* (1978, 144–65).
3. Few feminist critics dissent from the majority, although see Fiona Black’s work (2000; 2001; 2006).
4. They focus on the chapter called “Night Sprinkles” in my *Knockin’ on Heaven’s Door* (Boer 1999a), as well as an earlier version of chapter one of this book (see Boer 2000b).
5. Picking up Alice Bach’s wonderful assessment of an earlier version of my “King Solomon Meets Annie Sprinkle” (Bach 1998, 303; see Chapter 9 and Boer 2000a). Indeed, Bach does not seem to realize that she plays the role of the censor that Burrus, Moore, and I identify as problematic.
6. For an excellent survey, see Simon Estok (2001).

Chapter 3

1. Especially useful for my purposes is the approach of Daniel Grossberg (2005) who admirably highlights the centrality of the natural world in the Song. But then he too is seduced by the metaphoric temptation, arguing that the natural metaphors evoke human love.
2. For instance, see Fox’s nuanced discussion of metaphor, where he distinguishes between presentational and representational metaphor and explores the idea of metaphoric distance (1985, 272–76).
3. For example, Kate Rigby speaks of the “ultimate precedence of nature vis-à-vis culture,” which “extends to a consideration of the ways in which human languages, cultures and textual constructs are themselves conditioned by the natural environment” (2002, 156).
4. A not uncommon assumption, but one that has also bedeviled other forms of political criticism, such as postcolonial criticism, feminism, or gay and lesbian criticism—and the list goes on.
5. In this chapter I am particularly indebted to the masterly, if slightly too careful, commentary of Exum (2005).
6. Unless indicated otherwise, the translations are mine.
7. Although “dove” (*yonah*) is usually understood as a term of endearment for a human being, there is nothing in the text that suggests it is necessary so, especially in light of my argument.
8. On the absence of gender-specific language, and especially the indeterminacy as to who is addressing whom, see further on this my chapter “Night Sprinkles” in *Knockin’ on Heaven’s Door* (Boer 1999a).

9. Grossberg also comments on the way that this pronominal ambiguity “raises several possibilities of affinity between the man and the animal” (2005, 237).
10. This is a world into which the commentators unwittingly immerse themselves with their obsessions over the identity of the plants, flowers, and animals. For an example among many, see Bergant (2001, 23). Early Christian and medieval commentators, in their search for allegorical hints, often give detailed attention to the features of the plants and animals—for instance, the “gazelle is so-called because of its native sharp-sightedness,” writes Theodoret of Cyrus (Norris 2003, 117)—to the extent that they often seem to come to life in these commentaries (see further Norris 2003, 90–133).
11. This fiction of mutual love in the Song is well explicated by Alicia Ostriker (2000), although she is seduced by the fiction at the same time.
12. On the connections with Genesis 2–3, see Landy (1983a: 183–89), who argues that the Song is an inversion of the Genesis narrative—the couple goes back to the garden. See also Grossberg (2005, 234).

Chapter 4

1. A nonexhaustive list includes albondigas, apples, bangers, baubles, beecham’s pills, bean bag, bearings, berries, bijoux de famille, bird’s eggs, bolivers, boobooos, boys down under, bullets, bum balls, buttons, cannon balls, charlies, chestnuts, clangers, clappers, clock weights, coffee stalls, coin purse, couilles, cojones, crystals, cubes, danglers, diamonds, doodads, doohickeys, eggs, family jewels, footballs, frick and frack, globes, gonads, gooseberries, grapes, itchy and scratchy, jingleberries, johnny bench nut cups, knackers, knockers, little boys, love apples, low hangers, male mules, marbles, marshmallows, mountain oysters, mud flaps, nads, niagara falls, nicknacks, nutmegs, nuts, nut sack, orchestra stalls, oysters, pebbles, pee-nuts, pills, ping and pong, plums, potatoes, punching bag, rocks, seeds, skittles, sperm factory, spunk holders, stones, swingers, tallywags, testimonials, the twins, vitals, ye olde creamery, and whirlygigs. In what follows I seek to repeat not one term for testicles. As for the penis, I can only bow to the comprehensive list at <http://www.gregology.net/Entertainment/Dicktionary>. For a more serious study, albeit not without its own attractions, see Martha Cornog (1986).
2. As one example, the Danish word *køre* refers to both driving a car (or truck or bus) and riding a bicycle. Danes will often speak of driving a bicycle, or simply “driving” to somewhere when they mean riding a bicycle. To an English speaker it sounds odd, since for him or her the semantic cluster of “drive” does not include bicycles.
3. During the presentation of an earlier version of this paper to a puzzled and eventually bemused audience at the Society for Asian Biblical Studies conference in Hong Kong (June 14–15, 2010), I discovered during question time that a good number of those present were Bible translators. Needless to say, most of the discussion focused not so much on the viability of my reading (which is to a large extent incontestable), but on the cultural, religious, and historical sensitivities of translating Hebrew words in all their earthy crudity. I can only hope that the many copies I sent out to those interlocutors after the session are now circulating among translators in the Asian region.
4. See the more weighty discussion of this text in Chapter 10.
5. Needless to say, the commentaries shy away from any serious discussion of such a text. William Beuken, for example, lamely offers “*hüften*” (hips) and “*lenden*” (loins, or the lumbar region) for our respective terms, suggesting a military background

- before swiftly, with a sigh of relief, moving on (2003, 300, 312–13). For Hans Wildberger, such a tight-fitting ball bag is nothing less than a sign of the messiah (1972, 455), while John Watts hints that Yahweh's massive nuts may well be in question here (1985, 172–73).
6. Following LXX *be osplys*.
 7. See the fuller discussion of this scribal spluttering pen(is) in the next chapter.
 8. Once again we do not have to look far for blushing commentators: Gray speaks of the “homely hyperbole” of which the Hebrews were, he opines, quite fond (1970, 306).
 9. We should not be surprised at the frequency of the term in Ezekiel, given the graphic sexual nature of much of his imagery—the source for more than one exploration of the text's or even the reputed author's psychological state (Halperin 1993; Schmitt 2004; Garber 2004; Jobling 2004).
 10. *Dhvq* also has the sense of sticking to something, which is always a risk with a soiled and smelly egg bag.
 11. Once again the commentators are a joy to behold: William McKane finds it a “difficult passage,” daring to suggest that the point of verse 11 is to show “that the constant contact of the loin-cloth with Jeremiah's body is indicative of the indissolubility of the bond between Yahweh and his people” (1986, 290). William Holladay allows himself the observation that a loincloth is “the most intimate garment” but prefers to spend his time discussing geography and theological symbolism (1986, 397).
 12. In a brilliant circumlocution, Hermann Gunkel calls it the “oath by the reproductive member” (1997, 248). For Gerhard von Rad, it is “a very ancient custom” (how does he know?) that “presupposes a special sanctity of this part of the body” (1972, 254). Tempting as it is to call von Rad “Captain Obvious,” he has nothing on Gordon Wenham's observation that swearing on one's nuts is comparable to swearing on the Bible: “In the ancient Orient, solemn oaths could be taken while holding some sacred object in one's hand, as it is still customary to take an oath on the Bible before giving evidence in court” (1994, 141). And in an extraordinary moment that echoes the old British Empire and the very quaintness of biblical scholarship, John Skinner offers an example from none other than the Australian Aborigines, via the explorer George Grey (1841, 341). On Grey, English explorers of Australia, the Bible, and Aborigines, see *Last Stop Before Antarctica* (Boer 2008).
 13. Gunkel (1997, 244) argues that in its initial form—should one assume such layering of sources—the story may have included Abraham's death.
 14. Edwardes (1965, 65; 1967, 59) points out that in Latin one also finds a distinctly legal sense, since the words *testicle* and *testis* are derived from the roots *testiculi* and *testes*, meaning “the (two) witnesses.”
 15. On these matters, I am by and large in agreement with the commentators (Gunkel 1997, 248; Von Rad 1972, 254; Wenham 1994, 141; Skinner 1910, 341).
 16. Eilberg-Schwartz (1993, 152–53), following Smith (1990), argues that *yarekh* does indeed refer to the genitals—Eilberg-Schwartz's obsession is the penis—but only as a euphemism. Obviously, I go a step further.
 17. Gunkel makes the intriguing suggestion that—given the indeterminateness of the pronouns in verse 26—it may well have been Jacob who kneed the god in the divine bum balls (1997, 349–50). By verse 33 we find a later and more “acceptable” interpretation.
 18. Ilona Rashkow (2000b, 133–39) comes closest to my reading, interpreting the story as a dream embodying the castration anxiety. Yet she does not join the dots.

19. Theodore Jennings's effort (2005, 253–59) to read Genesis 32 as a paradigmatic homoerotic story (see also Carden 2006, 50)—full of fury, violence, blessing, and love—would have been enhanced immeasurably had he realized the import of the Hebrew.
20. The retentive Walther Zimmerli unwittingly suggests as much when he speaks of the “best pieces of meat” (1979b, 499). Only G. A. Cooke is up front, simply noting that in this everyday rhyme, “loin” is an obvious ingredient (1985, 266).
21. This sense also applies to *hagerah . . . motneha* in Proverbs 31:17, where “gird her loins” refers to the superwoman of Proverbs 31.
22. In a work concerned with procreation and politics, I find it exceedingly strange that Mark Brett (2000) has completely missed the importance of these phrases. Needless to say, my trusty commentators completely desert me at this point, although Wenham nervously notes the graphic image of descendants coming out of Jacob's loins in Genesis 35:11 (1994, 325).
23. Without even the trace of a fear of the nocturnal emissions that troubled the church fathers so. Concerning those patriarchal anxieties, see Daniel Brakke (2009).

Chapter 5

1. Commentators are spectacular in missing the importance of this verse, perhaps because its claims are unremarkable for the male guild of biblical scholars (Zimmerli 1979b: 248; Eichrodt 1970, 130–31; Cooke 1985, 104; Greenberg 1983, 176). If any comment is made, it involves one of the commentator's favorite moves: repeat a speculative point made by another, but now as a thoroughly verifiable statement. In this case it involves a loose etymological connection with an Egyptian (!) word, *gst(y)*, perhaps a dubious picture, and thereby it is established that scribes would carry their horns somewhere in the nether regions.
2. Thanks to Stefanie Schön for this observation when she responded to an early version of this chapter presented to a seminar at the Centre for Gender Research at the University of Oslo, October 15, 2010.
3. Or, as Greenberg unwittingly and ambiguously puts it, “a scribe's kit” (1983, 176). Cooke's “a writer's inkhorn” (1985, 104) and Zimmerli's “a scribe's instrument” come close to such a scrotal wordplay (1979b, 224). For Zimmerli, the English is far more telling than the German “original,” which has “*Schreibzeug des Schreibers*” (1979a, 188).
4. The King James Version edges closest with its “a writer's inkhorn by his side,” but even here the translators quailed before the direct reference to balls and the scribal penis.
5. To suggest it merely means the “common script” or “with an ordinary pen” (distinguishing *'nosh* from *'ish*) is about as persuasive as the argument that “man” is a neutral term for “humanity” (Childs 2001, 70; Beuken 2003, 213). Misleading as well is Wildberger's “*unheils' griffel*” and Watts's “stylus of disaster” (Wildberger 1972, 311–12; Watts 1985, 148).
6. Robert Carroll (1986) fails to deal with this material, although he does note the tradition of interpretation that sees the possibility of Jeremiah being raped by God—a possibility even the naughty Carroll finds too much. Similarly, other commentators may flirt with the sexual overtones of Jeremiah 20:7; however, they focus on the suggestions of seduction if not rape in the first part of the verse, missing the connection

- with Jeremiah the Bejerked (McKane 1986, 469–70; Holladay 1986, 552–53; Lundblom 1999, 854–55).
7. Edwardes also sees the semantic cluster spill over into *tzhq*, especially in the story of Ishmael and Isaac. Here Ishmael “mocks” (*mtzmq*), or rather “rubs” with Isaac (as the Greek and Latin would have it). So Isaac’s name refers not so much to the fact that Sarah laughed at the suggestion she would bear a son in her old age (Gen 18:10–15 and 21:1–7) but because of Ishmael’s rubbing of Isaac, whose name actually means “Phallus-Beater” or “Phallus-Beaten” (Edwardes 1967, 94–95).
 8. See the fuller discussion of this text in Chapter 11, although I must already thank N. T. Wrong for alerting me to this verse and offering the translation, which is much closer to the Hebrew.
 9. Of the commentators I have consulted, only David Halperin sees the full possibilities of oral sex in Ezekiel 2–3. The remainder simply misses it entirely (Zimmerli 1979b: 91–93, 106–7; Eichrodt 1970, 59–65; Cooke 1985, 30–38; Greenberg 1983, 60–81).

Chapter 6

1. Needless to say, the reading offered here differs from anything the reader will find in the standard commentaries on Chronicles. See, for example, Edward L. Curtis (1910), Peter R. Ackroyd (1973), Sara Japhet (1993), Steven L. McKenzie (2004), and Gary N. Knoppers (2004a; 2004b). Even John Jarick’s mildly different commentary (2007a; 2007b) does not come close.
2. I am actually falling in line here with the standard scholarly position on Chronicles and the cult, but see Schweitzer (2007a), who argues that in a text like 2 Chronicles 30, with its repentance and unworthiness for keeping the cult the way they have, the people seek forgiveness.
3. “Ideology” Althusser famously defines as the representation of the imaginary relationship of individuals to their real conditions of existence, thereby revolutionizing Marxist approaches to ideology (it is not simply false consciousness). It is not the *imaginary relationship* itself that is ideology—for instance, an illusion such as belief in justice, or God, or the honesty of one’s rulers. It is not, in other words, a deliberate concealment of the truth by a conspiracy of priests and the powerful. Rather, ideology is the way this imaginary relation is *represented*. It operates at a second remove from reality.
4. This position runs through Negri’s works (1991b, 1991a, 2003, 2004, 2006, 2008b; Negri and Casarino 2008; Negri and Defourmantelle 2004; Negri and Scelsi 2008) but has made its largest impact through *Empire* (Hardt and Negri 2000; Negri 2008a), *Multitude* (Hardt and Negri 2004), and *Commonwealth* (Hardt and Negri 2009). See also Boer (2011a).
5. In contrast to ancient Greece and Rome, there is still relatively little on this subject in biblical studies. See especially the work of Stephen Moore (1996; 2003), David Clines (1995), and Howard Eilberg-Schwartz (1993), who make far greater use of deconstructive strategies, which soon run into their limits.
6. See note 1 of this chapter.
7. In traditional historical critical scholarship, such a perspective has been described as eschatology or messianism (Braun 1979, 59–61; Williamson 1977, 135; 1982, 24–26).

8. The desperate effort by Gary N. Knoppers (2001) and Antje Labahn and Ehud Ben Zvi (2003) to salvage some role for women in Chronicles only reinforces this point.
9. See Julie Kelso (2007), but see the argument by Steven Schweitzer (2003; 2007b) that the disenfranchising of priests, Zadokites, and the high priest has an implicit democratizing tendency, since it breaks the stranglehold on power by the traditional priesthood as well as moving the focus away from the monarchy. I must admit to being rather skeptical of such an argument.
10. For a comparable assessment of the role of the temple in Ben Sira, see Claudia V. Camp (2002). See, however, Kelso's study (2007), where she argues that the temple also contains within itself a womb, appropriating the productive capacity of women into a male-only world.
11. On what follows, see especially Kelso (2007), whom I follow quite closely here.
12. In fact, when the mother's name does appear in the formula, the syntax breaks down. It seems as though that masculine world cannot handle the presence of women even in the structure of its sentences. For example, in 1 Chronicles 2:18 there is the strange sentence: "Caleb the son of Hezron begat (*holidh*) Azubah, his wife, and Jerioth." Or is that "Caleb the son of Hezron begat by means of (*'et*) his wife, Azubah and with Jerioth?" It is unclear here whether the *'et* is a marker of the direct object—in which case Caleb begets his wives—or the preposition "with."
13. The estrangement effect, or *Verfremdungseffekt*, owes itself famously to both Bertholt Brecht and the Russian Formalists (*Ostrenanie*).
14. On camp, see Susan Sontag (1994, 275–92), Pamela Robertson (1996), Al LaValley (1995), Moe Meyer (1994), Kim Michasiw (1994), Jack Babuscio (1977), Fabio Cleto (1999), and Matthew Tinkom (2002).
15. This is the well-known "immediate divine retribution" first identified by Julius Wellhausen (1994, 203–10). To spell it out, the divine response to obedience or disobedience is immediate blessing or punishment, particularly by the kings and often exhibited in terms of cultic correctness (see, for example, 2 Chronicles 29–31). The inevitable punishment that follows disobedience may be averted by repentance after a warning. However, this immediate retribution may not be as smooth or as immediate as many have assumed. See especially Raymond Dillard (1993) and Brian Kelly (2003).

Chapter 7

1. "He had achieved the look gained only by the most advanced builders. While my body was a mess of straight edges and right angles, his, so preposterously muscled, was a mass of curves, fleshy ellipses and ovals" (Fussell 1991, 50).
2. In earlier versions of this paper presented at different conferences, my oral delivery was part of a larger performance piece in which I stripped down to gym jocks or G-string, threw a set of classic poses, and juxtaposed those poses with slides of vast bodybuilders in the same poses. The audience was then asked to judge which bodies they preferred. Apart from the sheer narcissism of such acts, there is an immense pleasure in being watched and ogled.
3. See also the discussion of fort-da in Chapter 1. On the matter of *objet petit a*, the inquisitive reader might also want to consult further Lacan's *The Four Fundamental Concepts of Psycho-Analysis* (1994), especially pages 263–76. He also discusses it in the almost impenetrable Seminar XX, *On Feminine Sexuality* (1998).

4. I worry too about another of my great loves—long distance cycling—where “bicyclist’s penis” is a risk. In that crucial zone of the perineum, compression and damage to the nerves may lead to impotence (Andersen and Bovim 1997; York 1990).
5. “They swept their arms out to the side, as if the sheer massivity of their lat wings necessitated it. They burrowed their heads slightly into their shoulders to make their necks appear larger. They looked bowlegged, absurdly stiff, and infinitely menacing” (Fussell 1991, 55).
6. Elsewhere Freud speaks of circumcision as a symbol of castration (Freud 2001, 23:91). It is an act with other parallels such as knocking out a front tooth (Freud 2001, 15:165) or blinding (Freud 2001, 23:190). Alternatively, it is a “recognizable relic” of the primeval castration visited by a jealous father on growing boys (Freud 2001, 22:86–87). He interprets it as a sign of submission to the father’s will—the one who carries out the symbolic castration. This is reinforced by the observation that in many primal societies circumcision takes place at puberty as a rite of initiation (Freud 2001, 13:153).
7. This is also a distinctly masculine holiness. Rashkow, for instance, argues that circumcision, as that which asserts the possible threat of castration and its denial, allows the son to emulate the father while being dependent on the deity’s power. Circumcision ensures the chain of male connection, yet it also is a feminizing process, threatening to make the Israelite male female through bleeding and castration (Rashkow 1993, 91–95).

Chapter 8

1. Even in Denmark, where porn on regular television may be watched after midnight, the comment was made, “he’s a bit extreme, isn’t he?” (Comment passed on by word of mouth.) Apart from expressions of disgust, anger, dismissals as “self-serving and icky,” bans on teaching, and vows to ensure that I never get anywhere, another response is that of Virginia Burrus and Stephen Moore, who observe that I was the only one to “disrupt the sexual orthodoxy (which is the orthodoxy of ‘sexuality’ itself) that has dominated feminist scholarship” of the Song of Songs and other biblical texts (Burrus and Moore 2003, 34).
2. At this point, a curious slippage emerges, for Avaren’s concern with 1 Kings 3:16–28 is different from the text I interpreted in “King Solomon Meets Annie Sprinkle,” where I analyzed 1 Kings 10:1–13. But a slip is never merely a slip (so Freud): was my reading of Sheba in light of Sprinkle, a one-time porn star and sex worker, one that then brought Sheba into the realm of prostitute texts like that of 1 Kings 3?
3. Shelly Resnick has since died in a police cell.
4. This text numbers among the most influential statements from the Vatican. Others were to follow, refining and extending this initial document—*Quadragesimo Anno* (1931), *Mater et Magistra* (1961), *Pacem in Terris* (1963), *Dignitatis Humanae*, and *Gaudium et Spes* (1965—conciliar documents from the Second Vatican Council), *Populorum Progressio* (1967), *Octogesima Adveniens* (1971), *Laborem Exercens* (1981), *Solicitudo Rei Socialis* (1987), *Centesimus Annus* (1991), *Evangelium Vitae* (1995), and *Deus Caritas Est* (2005). A brief look at the dates already tells us much, for these documents appeared at times of economic and social unrest, often with connected labor crises. So the initial *Rerum Novarum* (1891) came as a response to social instability, class conflict, worker agitation, and the rising influence of socialism. Forty

years later, as the title *Quadragesimo Anno* (1931) indicates, finds us in the midst of the Great Depression. Then no less than six statements appeared out of the turmoil of the 1960s. Finally, the last four bar one were part of the aggressive agenda of John Paul II, weaving in and out of the impact of liberation theology, the dramatic rolling back of communism in Eastern Europe and the triumphalism of neoliberal capitalism. The last of these, promulgated by Benedict XVI, comes in the wake of the “War on Terror,” asserting nervously that Christianity is a religion of love, not hatred and war.

5. In other words, it is the well-tried formula of defining what is “catholic” or universal by excluding what does not fit the model.

Chapter 9

1. The possible texts are endless, as some of the corners of this book attest, but the precursor must be Annie Sprinkle’s erotic reading of Genesis 1, performed with Mike Anderson at Jennifer Blowdryer’s Smutfest (Sprinkle 1998, 98)
2. My argument comes close to, but is not identical with, those of Kendrick (1996) and Ellis (1988), for whom the auratic quality (following Walter Benjamin) of pornography is generated by its censored status. For a full survey of the “porn wars” of the 1980s, debates over the problematic cause-and-effect position (that porn incites the mistreatment of women); the troubled distinction between erotica and pornography and between obscenity and art; the complete neglect of gay, lesbian, bisexual, transvestite, S-M, genderfuck, and other healthy, nonsexist queer practices; the inadequate debate in biblical studies on pornography and pornoprophetics; and the close connections between prostitution and pornography on the one hand and political radicalism on the other, see the survey (with voluminous references) in Boer (1999a).
3. “Thereupon it [the instinctual impulse] renews its demand, and, since the path to normal satisfaction remains closed to it by what we may call the scar of repression, somewhere, at a weak spot, it opens another path for itself to what is known as a substitutive satisfaction, which comes to light as a symptom, without the acquiescence of the ego, but also without its understanding. All the phenomena of the formation of symptoms may justly be described as the ‘return of the repressed.’ Their distinguishing characteristic, however, is the far-reaching distortion to which the returning material has been subjected as compared with the original” (Freud 2001, 23:127).
4. In characteristic fashion, Lacan gives this another dialectical turn by arguing that repression and the return of the repressed are the same thing (1991a, 191–92).
5. I am far less interested in the inordinate and often fruitless scholarly attention given to matters such as source and redaction with these chapters, particularly in the light of the Septuagint, which has some notable additions to the text (although it may of course be that the Hebrew text was later trimmed down), as well as their possible use for historical reconstruction.
6. 1 Kings 11:1–13 oscillates between libido and religion: 11:1, 3, 5, and 7–8 talk about the foreign women Solomon marries, while 11:2, 4, and 6 give theological commentary, ending with the oracle delivered to Solomon in 11:9–13.
7. “In fact, women’s performance art is mostly about personal experience: ‘real life’ presence of the artist, actor, author” (Bell 1994, 137).
8. See also her official websites: <http://anniesprinkle.org> and <http://www.loveartlab.org>.

9. From this perspective, she has moments of despair about the porn industry, but sees the utopian possibilities of sex in these newer directions (see Sprinkle 1996).
10. In these chapters, David is the passive receptor of a host of phallic items—that is, foreskins, spears, arrows, and the attentions of Saul and Jonathan (see further Boer 1999a).
11. Yahweh addresses Solomon in a dream, “Ask what I should give you.” This Althusserian interpellation is comparable to Annie Sprinkle’s realization that she was a prostitute. In order to settle down after an itinerant hippie life, she began working in a massage parlor, feeling horny after the massages, and fucking the guys as a bonus. “But finally,” as she relates, “after about 3 months one woman used the word ‘trick’ and I realized, ‘Ohmigod—they’re *tricks!* Oh shit—I’m a *hooker!*’” (Sprinkle qtd. in Juno 1991).
12. I am now the proud possessor of an autographed copy of this video, through the good graces and excellent connections of Avaren Ipsen—she knows Sprinkle.
13. The same riddle is told again and again in the tradition, as in the Midrash ha-Hefez and the Yemenite tale of Saadia ben Joseph. See Lassner (1993, 163, 174).
14. A similar method is used in the story from the Muslim *al-Kisāʾi* (Lassner 1993, 211).
15. Bilqis or Balqis is the name of the queen in some of the traditions. In the Ethiopian *Kebra Negast* (Glory of Kings, a manuscript from the late thirteenth or early fourteenth century CE), the queen’s name is Makeda, and the offspring from her and Solomon, Menelik, establishes the Ethiopian dynasty, bearing forever the title “Lion of Judah.” *Kebra Negast* also relates how the ark came to Ethiopia through subterfuge (Isaac 1993).
16. As I indicate in the next chapter, the feet or legs are a common euphemism in the Bible for the genitals.
17. The experimental video *Caninelingus* (Carlson 1992) has Sprinkle being licked by a famous dog, whose name will not be released for privacy reasons. The video is somewhat difficult to obtain.
18. “I still like to keep my finger in the pie; it’s like I have to remember my roots or something. So I still turn an occasional trick with my friend, Karen, who lives downstairs Ninety percent of what I do with Karen is just fuck her clients in the ass. They come to Karen because she’s a transsexual, and most guys that go to transsexuals want to get fucked in the ass. So I fuck them, and I spank them and I call them a few names. And I feel great afterwards. I’ll feel totally rebalanced, like I can find myself again” (Sprinkle qtd. in Chapkis 1997, 90–91).
19. “I could squirt because I could pee and hit the ceiling in a shoulder stand position if I drink [*sic*] tons of water. It’s just like this huge fountain. Everyone loved it because people are amazed that you can pee upside down” (Sprinkle on the “DuPont Circle Fountain,” performed at the Gay and Lesbian March in Washington in 1993, qtd. in Kapsalis 1997, 130).

Chapter 10

1. To open them and turn their thick pages reminds me above all of the experience of opening books in the 1980s in the Gillespie library at the University of Sydney. Now dispersed, it was then the library for students studying divinity at the university, with many thick-paged, luxuriantly printed, exotic works from the nineteenth and

- twentieth centuries. At times I was the first to read these books, for some still had the pages attached to one another in the fashion of the four-folded sheets common in an earlier period of publication.
2. “Finding a fatalistic and philosophic justification for free will and strong sensual inclinations, the Oriental, prodded by climate, spicy food, and custom, plunged headlong into the sea of diverse sexual pleasure” (Edwardes 1965, 200–201).
 3. Among the ever expanding literature on orientalism and sex, see especially the complex and informed studies of McClintock (1995) and Massad (2007).
 4. For the debate over Sontag’s essay, see Moe Meyer (1994), D. A. Miller (1989), Michael Moon (1989), Kim Michasiw (1994), Jack Babuscio (1977), and Chuck Kleinhans (1994).
 5. By the late 1970s and 1980s, the Julian Press went into orbit, publishing works on reincarnation, goddesses, and cracks in the cosmic egg, although as true child of the sixties, there was always a tendency of the press to deal with alternative spiritualities and psychologies.
 6. Needless to say, the droll biblical commentators make not even the slightest gesture at this rabbinic gem (so Allen 1983, 44–56; Kraus 1978, 903; Dahood 1970, 71; Weiser 1962, 682; Briggs and Briggs 1909, 356).
 7. Compare Eilberg-Schwartz’s tentative suggestion that the scene restores the sensuality of El into Yahweh and is therefore erotic (Eilberg-Schwartz 1993, 108–9). I hardly need to point out that other commentators simply lack Edwardes’s exegetical depth, hampered by a good dose of religious prudery (so Childs 1974, 565–56; Propp 2006, 553).
 8. Edwardes has the ability to depict the most vivid of images with a few words. One of my favorites: “Thus in Persia it was not uncommon for a lecherous physician to order his constipated patient to bend over and then insert either his own fleshly one or an artificial phallus smeared with olive oil” (Edwardes 1965, 219).
 9. “If there were only three, she was capable of gratifying each simultaneously by lying on her side and offering fellatio . . . and vulvar and anal coition. Hence, the popular feeling that woman is insatiable” (Edwardes 1965, 32).
 10. In *The Jewel of the Lotus*, Edwardes shows another dimension of this pattern, moving from sexological concerns with lists—of traditional characterizations of women, names for the sex organs, terminology for masturbation, history of the condom, and the terminology of the sexual skills of prostitutes (Edwardes 1965, 59–61, 68–69, 112–15, 123–24, 154–62)—to explicit discussions of excessive sexual practices.
 11. The first edition of John Bright’s *A History of Israel* appeared in 1959.
 12. My lagging commentators are not up to the task of helping me either (Propp 1999, 204–5; Childs 1974, 60–64).
 13. Mieke Bal is, strangely, far more prudish, venturing the possibility that Jael “probably lures him into love” and then, with a sigh of relief, moving on (1988, 24). Fokkelen van Dijk-Hemmes also makes the briefest of mentions (2004, 96), not least because a comprehensive fuck with the enemy does not become a female hero. In Bal’s book-length study of this episode, *Murder and Difference*, she devotes a scant couple of pages (Bal 1992, 102–4) to the possible sexual connotation of some of the verbs, but our helpful R. Johanan does not even make an appearance. Indeed, Bal prefers to discuss the matter with Yair Zakovitch (1981), and Cheryl Exum (2007, 72) in her turn relies on Bal. David Gunn (2005, 56–57) at least does acknowledge Johanan, but in a commentary dealing with the reception of a text, it would have

- been remiss of him not to do so. Robert G. Boling (1975, 115–20), Robert Polzin (1980, 167), George Moore (1918, 164, 166), and Trent Butler (2009, 155–56) hardly dare breathe a mention of such possibilities.
14. Edwardes's text goes on to cite the rabbinic fantasies concerning the sex of Zimri and Cozbi, before Phinehas spears them in a lethal threesome: "424 times; no 60 will do, for her vagina was like a silo, its opening a cubit, and thereby Zimri's member was fearsome" (1967, 17).
 15. And an example that makes me feel that I have encountered my double, for I too am interested in such etymologies (see Chapter 4 and Boer 1999a: 30–31).
 16. The first sentence comes from Proverbs 31:10, the second from Proverbs 30:15–16.
 17. Edwardes also sees the semantic cluster spill over into *tzhq*, especially in the story of Ishmael and Isaac. See further note 7 for Chapter 5. Note also that Gen 26:8 has Isaac *shq*-ing Rebecca and in Gen 39:17, Potiphar's wife accuses Joseph of doing the same to her.
 18. So much so that some porn films promote themselves by promising "pure sex" from the beginning, without all the narrative filling.

Chapter 11

1. Even in the calculated edginess of porn studies, bestiality is notable for its absence from mainstream analyses (see, for example, Williams 2004; Goulemot 1994 [1991]; Kaite 1995). Initially, the excellent study by Bernard Arcand (1993) seems to be an exception, but here too we are disappointed, for the myth of the anteater and the jaguar from Brazil becomes a parable of human sexuality, and his discussion of death merely deals with our changing attitudes to sex and death.
2. I could find only two occurrences: the pompous and pious J. Harold Ellens speaks briefly of bestiality as "bad sex," as a topic usually encountered only by therapists and those "dark-side persons who make a commercial entertainment out of it under the shadow side of society" (2006, 144). For some strange reason, Ellens the psychologist misses the perverse appeal of the "shadow side of society." The other occurrence is the extremely unhelpful survey of biblical texts by Anil Aggrawal (2009), which deals with sexual paraphilias in the Bible and is published in, of all places, the *Journal of Forensic and Legal Medicine*. This skirting of zoophilia is even more noticeable at precisely those moments where one would expect a treatment of the topic, as in the studies of "The Bawdy Bible" (Ullendorf 1979) in relation to the incest laws of Leviticus 18:23, 20:15–16, and Deuteronomy 27:21 (Brenner 1994); psychoanalytic treatments of incest (Rashkow 2000b); landmark queer readings of the Bible (Guest et al. 2006); edited collections on Jewish sexuality, barring the briefest of mentions (Magonet 1995); discussions of Israelite households or the domestic mode of production (Meyers 1988, 1997, 2005; Jobling 1991, 1998; Simkins 2004; Yee 2003); sacred marriages (Nissinen and Uro 2008); and in treatments of agriculture in ancient Israel, where encounters with animals must have been frequent enough to produce laws (Borowski 1987; Stępień 1996). Only Hugh Pyper has played with such themes, allusively exploring the dangerous liaisons of wolves and lambs (2005, 156–68), although he does have a study of donkeys and Balaam on its way. I was able to find but one very brief reference to Hittites and bestiality in Brevard Childs's commentary on Exodus, where he notes "Hittite law only forbade the practice with certain animals" (1974, 478)—and then hurriedly moves on.

3. Among many of Alfred Kinsey et al.'s controversial findings, the one on bestiality has become (in)famous: in the United States in the 1950s, about 8 percent of males (mostly of rural background) had sexual contact with animals and 3.6 percent of females. Males tended to prefer farm animals while females preferred pet dogs and cats. The reports found that vaginal or anal sex was the most common form for males, followed by masturbating male or female animals, as well as fellatio by the animal of the male and masturbation by friction against the animal's body. Females followed a different pattern, usually by means of general body contact or masturbation of the animal.
4. To this collection *mixoscopic zoophilia*—namely, sexual pleasure experienced while watching copulating animals—should be added. Unfortunately—and adding to confusion—sodomy and buggery have also been used, especially in legal texts, to denote bestiality, albeit as a catch-all term that included male-on-male sex (and not so often female-on-female sex), sex with Jews and Muslims, and at times sex with Africans (see Dekkers 2000, 118–19; 1992, 133–34).
5. In her introduction to the translation of the Hittite laws, Martha Roth (1997, 215) opines that someone has tried to give the laws some organization, implying of course that the ancient dolts in question did not do such a good job. She suggests that the two hundred laws fall into the categories of homicide (1–6, 42–44); assault (7–18); stolen and runaway slaves (19–24); marriage (26–36); land tenure (39–41, 46–56); lost property (45); theft of or injury to animals (57–92); unlawful entry (93–97); arson (98–100); theft of or damage to plants (101–120); theft of or damage to implements (121–44); wages, hire, and fees (150–61); prices (176–86); and, of greatest interest to us, sexual offenses (187–200) (see also Collins 2007, 118). I am not sure that this helps matters at all. Apart from the haphazard nature of these categories, we also find odd individual laws appearing in between the ones listed above. For some strange reason, Roth bypasses the organizing category of the Hittite scribes: the first hundred were known as “if a man” and the second hundred as “if a vine” simply because these are the first words of each section. Any serious consideration of the economic nature of Hittite society would pay much closer attention to such terms since they indicate the primary role of agriculture in that socioeconomic system.
6. Unless one is the sun god, since in that case sex with a cow leads to the production of a human being (see Collins 2007, 149).
7. The terminology is actually quite vague, so it does leave open the possibility for smooching, fellatio, cunnilingus, and so on.
8. As Midas Dekkers puts it, “A bull mounts anything globe-shaped—hence the danger to farm workers bending over” (Dekkers 2000, 66; 1992, 75).
9. Perhaps the Hittites were merely the first to engage in such hippophilia: “In order to understand something of the love of a man for his horse all one need do is look around a historic city. Everywhere one sees statues of men with horses, seldom if ever of men with their wives. With such an intimate bond between horse and rider it is understandable that men should sometimes wish to mount their steed. In the army especially, with many horses and few women available, it must have happened often” (Dekkers 2000, 18; 1992, 24).
10. A method that has been revived and fruitfully deployed by a former colleague of mine, the hippophiliac and passionate Anne Nyland. See <http://www.kikkuli.method.com> and the translation of this early work of equine passion (Kikkuli 2009 [c. 1345 BCE]).

11. Unless the text refers to a man or a woman having sex with a corpse: in that case, given the physical arrangements of body parts on male and female mammals, one can only assume that a woman might avail herself of that brief period of rigor mortis, unless of course we imagine the very real possibilities of penetrative necrophilia by women as well.
12. That stretching will need to go beyond Sigmund Freud, Jacques Lacan, Slavoj Žižek, and others in the psychoanalytic tradition; despite the great attention to incest via the Oedipus complex, it is difficult to find any references to bestiality or zoophilia in their work.
13. In other words, they appear as part of Canaanite culture, a feature that always makes an unimaginative historical critic sweat and squirm, for they seem to be somewhat distant from the so-called historical Hittites of Anatolia. But that is to succumb to the flat type of interpretation one comes to expect from such critics, who miss entirely the literary features of a text that operates in terms of a mythical landscape. Gerhard von Rad (1972, 247) attempts to overcome this pseudoproblem by arguing that the Hittites had spread south by this time and the Israelites used “Hittite” as a generic term for any Canaanite.
14. All the commentators I have consulted puzzle over the absence of haggling, or rather its strange pattern. For example, Gordon J. Wenham (1994, 128) cannot understand why Abraham does not try to bring the excessive price down. Lawrence A. Turner (2000, 101) is also bothered by the price but can’t quite make sense of the absence of haggling, especially when Abraham is exceedingly good at it, as Genesis 18:22–33 suggests. E. A. Speiser (1964, 172) is a little more ingenious, arguing that Ephron is shifty, pretending to offer the land as a gift, and then extracting an exorbitant price from Abraham. John Skinner (1910, 334), however, offers the most nonsensical answer, arguing that Abraham outsmarts the deceitful Hittites and manages to get the land despite their efforts to avoid it. And in a moment that one might add to the list of orientalisms in Edward Said’s study of the same name, Von Rad bends over backward to show that this is “a delightful miniature of adroit Oriental conversation” (1972, 247). Just in case we harbored the suspicion that this is an extremely astute and counterintuitive way to haggle, then all we need do is turn to Genesis 18:22–33, for there Abraham can haggle with the best of them.
15. In a forthcoming project called *The Sacred Economy*, I challenge, among other matters, the deeply held assumptions concerning private property in this text: Abraham “buys” some land that becomes his “private property.”
16. *Mivekhar*—the most select or choicest item—is part of the semantic cluster of *bkhr*, the key term for God’s choosing of Israel to be his people. We are now in a major theological zone.
17. Studies of 2 Samuel 11 typically concern David and, especially in the case of feminist studies, Bathsheba, while Uriah receives short shrift; critics simply follow the text and kill him off (e.g., see Valler 1994; Klein 2000).
18. *Rekhats ragleka* is a well-known euphemism for having sex, for another sense of *rekhats* is to “tremble” or “hover” and *regel* is a metonym for genitals. “Wash your feet” may also be translated as “pump your cock.”
19. I feel impelled, in a type of scholarly hangover, to check once again my straight and faithful commentators. Once again, they are unhelpful to the point of being obstructionist, for none of them offer the merest comment here (Speiser 1964, 202; Von Rad 1972, 273; Skinner 1910, 368).

20. It could be argued that Esau's goat-like appearance fills in a lacuna in the Hittite laws. The only domesticated animal not covered by those laws is the goat. But if it is the case that Hittite women loved goats and that the laws deal exclusively with men, then it could well be the case that the Hittite women had a passion for goats; hence Esau's harem of Hittite women.
21. As intimated in Chapter 5, I must thank N. T. Wrong for alerting me to this verse and offering the translation, which is much close to the Hebrew. While Edwardes has "whose meat was like the meat of asses, and whose jitting was like the jitting of stallions" (1967, 90), the RSV has, lamely, "and doted upon her paramours there, whose members were like those of asses, and whose issue was like that of horses." Fokkelen van Dijk-Hemmes offers a slightly better but still very tame translation: "She lusted after the paramours there, whose organs are like the organs of asses and whose ejaculation is like the ejaculation of stallions" (1995, 252). Erin Runions (2001, 166n27) and David J. Halperin (1993, 117, 146) also note the fascination with megacocks. More straightlaced commentators are quick to skip by such a verse, whose meaning can only with great difficulty be avoided (Allen 1990, 41, 43, 49; Cooke 1985, 252, 261).
22. One soon becomes accustomed to an image of polite translators squirming over such passages and thereby producing limp offerings such as "well-fed lusty stallions" or "sleek and lusty" (Bright 1965, 36). Not unexpectedly, Robert Carroll has some fun with the difficulties of commentators, suggesting "well hung" for *masbkim* (1986, 178). To his credit, William McKane gives the verse some space, even if he ends up offering the flat and properly scientific translation "with big testicles" (1986, 119). Edwardes, of course, goes the whole hog, suggesting "they were big-ball'd horses, well-hung stallions" (1967, 95). The word *meyuzanim* offers us an insight into perceptions of Yahweh. *Meyuzanim* is pual participle for *yzn*, which means to be on heat, horny, dying for a hump. That would suggest that the name Jezaniah, or *Jezeanyahu* (Jeremiah 40:8 and 42:1), means not, as some as have argued, "Yahweh hears" but "Yahweh is raging for a hump." I should note William L. Holladay's effort (Holladay 1986, 180–81) to deny, after a lengthy discussion, any sexual or testicular meaning at all!
23. *Bukkake* is a far more appropriate translation of *zirmah* than it at first seems to be. *Bukkake* is the noun form of the Japanese verb *bukkakeru* (ぶっ掛ける), and it means "to dash," "splash" or "heavy splash." The word *bukkake* is often used in Japanese to describe pouring out water with sufficient momentum to cause splashing or spilling. Indeed, *bukkake* designates a type of dish where the broth is poured on top of noodles, as in *bukkake-udon* and *bukkake-soba*. In pornography it describes a scene where a number of men ejaculate on a woman. It is a form of hygrophilia, sexual arousal from contact with bodily secretions. So I would suggest a formula: zoological *zirmah* :: bestial *bukkake*.
24. Following the impetus of Halperin, many are keen to see these and other texts as signs of Ezekiel's—even if he is understood to be a literary construct—psychological problems (Halperin 1993; Schmitt 2004; Garber 2004). I am not so sure, since Ezekiel seems spot on to me, but see Jobling's excellent essay (Jobling 2004).
25. Even city names have this undertow of perverse associations. Judges 1:26 reads, "And the man went to the land of the Hittites and built a city, and called its name Luz; that is its name to this day." This man has the dubious honor of having betrayed his own city, but having done so he is allowed to escape . . . to the land of the Hittites

- to build a city. But the name of the city is intriguing, for *Luz* is part of the semantic cluster of the verb *luz*, which means to be perverse.
26. The basic sense of *shkhu* is to lie (down), but it includes within its semantic cluster sex and—with linguistic hints of a Hittite connection—dying.
 27. Very euphemistically translated as “lie with” in RSV and other translations, *titten shekhovtekhā* means to literally give a load of semen; hence, “ejaculate.”
 28. As is so often the case, the translations try to “civilize” the explicit earthiness of the Hebrew text. The RSV has “give herself to,” while the Hebrew literally reads stand or “take a position before”; and what position does a woman take before an animal? She turns her ass toward it and bends over.
 29. See Chapter 11, note 2.
 30. These laws played a pervasive role in the Middle Ages in which the animal in question was put to death along with the human being, especially during the waves of mass hysteria from the sixteenth to the eighteenth centuries (when witches too were hunted down with extraordinary zeal). However, in earlier centuries, animals were put on trial, judged, sentenced, and (sometimes) acquitted for biting, goring, trampling; for plagues and swarms; and even for sins of omission (not preventing a rape in the house, for instance). All of which came to an abrupt end with the separation of church and state after the French Revolution—or at least in those regions where French law (the Code Napoléon) was established. Now it was no longer the role of the state to appease God and enforce his law (see further Dekkers 2000, 116–25; 1992, 130–40; Evans 1998).
 31. However, it seems that relatively large, domestic animals are in mind here, and that practices such as formicophilia are simply off the radar. Formicophilia is, strictly speaking, sex with ants, but includes any small creatures, such as snails, slugs, and frogs. Penetration in these cases would be a little tricky, but it is said that to have them crawling—enticed perhaps by some honey or other tidbit—over one’s cock or cunt produces the most exquisite orgasm.
 32. The text in Leviticus 20:15–26, the liturgical recitation on Mount Gerizim, becomes even more intriguing, since the four incest laws appear in the midst of twelve laws than can only be called a variation on the Ten Commandments. Now, of course, they are the Twelve Commandments.
 33. At this point, the studies of incest by Athalya Brenner (1994) and Ilona Rashkow (2000b) simply fail to see that incest applies beyond human beings. So also Calum Carmichael (2010, 135–57).
 34. So different, in fact, that Frymer-Kensky’s careful study (1995) concludes that she cannot discern any coherent system for dealing with sex in the Bible.

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