

beings are capable of a homosexual object choice and have already made one in the unconscious. The popularity of **psychoanalysis** caused the intermediate stage idea to be abandoned, even if it continues to figure in the reprints of the English translation of the twelfth edition of Krafft-Ebing and similar works from the first decade of the century.

If, in its original form, the idea of sexual intermediate stages no longer enjoys currency, it reflects a broader conceptual tendency that is found in other realms. Many are dissatisfied with the rigidity that they detect in such binary oppositions as good and bad, kind and cruel, extrovert and introvert, male and female, and would prefer to replace them with a scale admitting gradations between the two poles. In their first *Report* (1948) Alfred Kinsey and his associates proposed to abandon the dichotomy between heterosexual and homosexual, and to replace it with a seven-point scale. More recent gender studies have tended to emphasize states of **androgyny** between the male and female. Although these approaches may raise problems of explanation in terms of underlying biological mechanisms, they reflect an enduring feature of the modern mind: the quest to overcome dualism.

Warren Johansson

INTERTESTAMENTAL LITERATURE

This term designates a body of Jewish religious writings which in the main fall between the last writings of the **Old Testament** (mid-second century B.C.), on the one hand, and the closing of the **New Testament** and the creation of the **Mishnah** (late second century), on the other. Traditionally these texts are distinguished from the Old Testament Apocrypha, a relatively privileged group which, though not part of the Bible proper, is accorded deutero-canonical status by some Christian groups. As cultural documents the intertestamental writings—though rarely

consulted by the general public today—are of incalculable value in helping to trace the multifaceted evolution of **Judaism** in Hellenistic and Roman times.

Among other points these texts bear witness to the continuing Jewish rejection of homosexual behavior. The Testaments of the Twelve Patriarchs contain repeated condemnations of fornication and sexual immorality, and the Testament of Naphtali (3:4–5) notes that the people of **Sodom** changed the order of their **nature**, a key concept that recurs in the Pauline discussion in Romans 1:26–27. The Book of Jubilees asserts that the Sodomites “were polluting themselves and they were fornicating in their flesh and they were causing pollution upon the earth. And thus the Lord will execute judgment like the judgment of Sodom on places where they act according to the pollution of Sodom” (Jubilees 16:5–6). This is the first specific mention of Sodom as an example of sexual depravity whose punishment will be repeated in the future. The passages in the Second Book of Enoch are interpolations found only in a manuscript written in Poltava in 1679, but the Testament of Isaac contains a description of the torments of the Sodomites in Hell. As is well known, the Old Testament itself contains no explicit indication of infernal punishments.

The Sybilline Oracles condemn homosexual activity in numerous passages, such as 3:185: “Male will have intercourse with male and they will set up boys in houses of ill-fame,” while in 3:596–600 the Jews are praised because “they do not engage in impious intercourse with boys, as do” many other nations, “transgressing the holy law of God immortal.” This passage establishes that for the Jews of the Hellenistic diaspora the taboo on male homosexuality had become one of the distinctive mores of their religion that set it apart from all others in its claim to possess a higher morality. For the proto-Christian community it was to be a norm of moral purity as well. Thus the intertes-

tamental texts repeat and amplify the Biblical injunctions against homosexual behavior, even in the neighborhood of host peoples who tolerated such activity and knew no religious taboo against it. While the exclusiveness of the Jews and their disdain for the polytheism of the other peoples of the Hellenistic world precluded general adoption of their laws, Christianity was to retain the sexual provisions of the Mosaic code after it seceded from Judaism in a bid to become the universal religion of the Greco-Roman world.

Warren Johansson

INVENTOR LEGENDS

In some traditions, the introduction of homosexual conduct to human society has been ascribed to a single individual. Some Greek writers held that same-sex relations among men had been devised and spread by **Orpheus**, perhaps as a result of his disappointment over the loss of Eurydice. In this story homosexual behavior is not regarded as a misfortune, but as a gift on a par with Orpheus' celebrated musical accomplishments. **Pederasty** in fact had a divine archetype in Zeus' love for **Ganymede**. Other Greek sources attribute the invention of human homosexuality to King **Laius**, who kidnapped **Chrysippus**, the beautiful son of his host **Pelops**, during his exile from Thebes. It was this outrage that set in motion the tragic fate of his son **Oedipus**, a fact rarely cited by interpreters of Sophocles' trilogy or by those who adhere to the psychoanalytic construct known as the "Oedipus complex." The **Chrysippus** story was the subject of a lost play by **Euripides**. **Apollo** ascribes pederasty to yet another figure, the singer **Thamyris**.

Among the Arabs a curious reversal occurred in that **Lot**, urged by God in the Hebrew Bible to flee **Sodom** because of its devotion to vice (*Genesis 19*), was actually made responsible for the practice itself, so that in Arabic homosexuals may be called *ahl Lūt*, "the people of Lot."

Did homosexuality, as an aspect of human culture, in fact have an inventor, or at least a phase of introduction to human society? Any answer to this question, like that of the appearance of human language, would have to be hypothetical. To the extent that homosexuality is found among animals, it would not seem to be a human discovery at all. Yet historical sequences show that homosexual behavior has undergone changes in social organization—as from the Greeks to the Romans, through the Middle Ages, and down to modern times. Where these changes can be monitored, as in this sequence, they seem to be the result of the gradual shift of ideological, economic, familial, and other factors, which could not readily respond to the suggestion of any single individuals. Thus while the inventor question is useful to raise social elements in the origins of particular forms of homosexual behavior, in its literal sense it seems to be a false quest.

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INVERSION

Since the end of the nineteenth century some medical and other writers have equated homosexuality with inversion. For some, the term meant simply the reversal of the current of attraction from the opposite to one's own sex. Others believed that inversion entails also an adoption of patterns of thinking, feeling, and action that are characteristic of the other sex. In this broader sense it amounts to **effeminacy** in the male, and **viraginousness** in the female, but it would not include the majority of male homosexuals and lesbians who do not show these traits. Studies of **androgyny** have also suggested that there is a continuum rather than a sharp separation between the two poles of male and female, so that inversion in the sense of a complete volte-face does not seem to occur. In any event, the terms *inversion* and *invert* have acquired a negative, clinical aura, and for this reason they are less commonly used today.