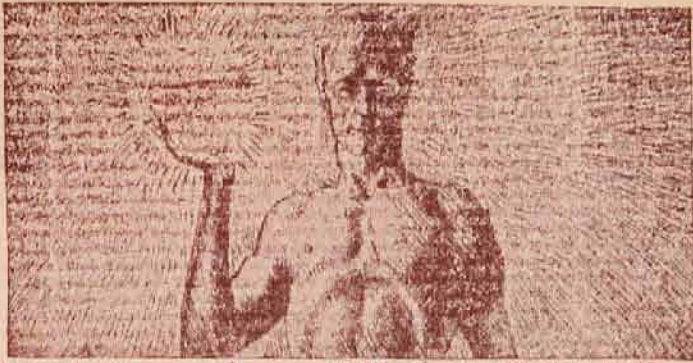




"There is the very widest distinction between writings intended to debauch the mind and incite vice and those intended to produce the opposite results by the dissemination of knowledge and of sound ideas regarding the sexual nature. Classing the two together is a monstrous misjudgment. The



suppression of any sober, candid discussion of questions that concern the well-being of society is not only a mistake as a matter of policy, but it abridges the freedom of speech and of the press which is guaranteed by the constitution of the country."

— Christian Union

The Vital Function of Falstaff Publications

As is already internationally known in cultured circles the Falstaff Press Inc. is dedicated to the Private Publication in De Luxe Limited Editions of Anthropological, Medical, Legal, Criminological and other Scholarly Works on the Sex and Love Relations of All the Races of Mankind: Oriental, Occidental, Savage and Civilized. *Each of these works must be one of abiding worth and by a distinguished authority in the field treated, a scientist and master-physician of international renown.*

These works are fulfilling a vast American need on a root-subject of such infinite importance to mankind: for as Havelock Ellis, foremost English authority, says (in the Preface to Vol. I of his monumental *Studies in the Psychology of Sex*): "*I regard sex as the central problem of life. The question of sex—with the racial questions which rest on it—stands before the coming generations as the chief problem for solution. Sex lies at the root of life and we can never learn to reverence life until we know how to understand sex.*" And from the theologians' point of view the Archbishop of Canterbury declared: "I would rather have all the risks which come from free discussion of sex than the greater risks we run by a conspiracy of silence." The lamentable unenlightenment of the average educated adult concerning the intimate processes of his own genesis is one of the most appalling of the limitations of civilized society. This unenlightenment is due for the most part to the fact that for many years, especially in the lands of the Occident and above all in England, America and Canada, there existed a strange pathologic taboo on the frank scientific studies of the sexual functions which are of such dominant importance to society. This sex taboo, an inheritance from an ignorant, superstitious past, is now carried on by persons who know nothing about sexual psychology and seem to be laboring under delusions of moral grandeur. During the last century they actually suppressed practically all truthful books about sexual subjects, making vital knowledge inaccessible even to the cultured and intelligent! The tail of society, so to speak, directing the head and brains.

But at long last in matters of sexual literature the head and brains are coming into their own both in England and in America; and the tail, in the form of benighted meddlers in scientific books, has been relegated to its proper place in the anatomy of society. Their activities have been curtailed by our Federal and State Judges who have not only upheld works treating scientifically and educationally of the sexual relations but encouraged their dissemination as a crying need to counteract the ills due to superstition and lack of knowledge.

It is the dissemination of this hitherto-censored knowledge that is helping cultured adults in their guidance and instruction of the new generations in how to avoid or cure erotic diseases, how to prevent and solve crimes; how to bring about a happier state of married and unmarried lovers, and so making for unimaginable Race Improvement.

Who are the Falstaff Subscribers?

The Falstaff files of permanent subscribers read like a "Who's Who of the Intellectual Aristocracy of America," and other English-speaking peoples: India, England, Australia, Canada, New Zealand, etc. Among these subscribers are some of the foremost scientific investigators; thousands of the most alert members of the learned professions (lawyers, physicians, ministers, nurses, professors, educators, engineers, dentists, druggists, certified public accountants, etc.); philosophers and psychologists; army and navy officers; judges, criminologists and alienists and other officials who take part in making and administering the law; as well as cultured business men and women, and intelligent parents who take their task of child upbringing seriously.

Who are the Falstaff Authors?

DR. IWAN BLOCH—Late *Master-Physician* of Diseases of Sexual System, Berlin-Charlottenburg; *Lecturer*—German Society for Suppression of Venereal Diseases; *Co-Founder*—Association for Protection of Mothers, etc. *Editor*: *Handbuch der Sexualwissenschaft*, etc., etc.

PROF. PAOLO MANTEGAZZA—*Founder*—Italian Museum of Anthropology; *Editor*—Archives of Anthropology and Ethnology; *Professor* Physiology, Ethnology and Anthropology at University of Pisa, Florence, Milan; *Professor* of Pathology, University of Pavia; *Established* Italy's First Laboratory of Experimental Pathology; *Co-Founder* with Prof. Lombroso of *Laboratorio Antropometrico*.

PROF. BENJAMIN TARNOWSKY—Late *Professor* Dermatology and Syphilology at Imperial Academy of Medicine and Surgery, St. Petersburg, Russia; *Founder* of First Russian Society of Dermatologists and Syphilologists.

PROF. CHARLES S. FÈRE—*Physician* of the Bicetre, Paris; *Co-Experimentalist* of Prof. Charcot.

DR. ERICH WULFFEN—*Director* of Penal Institutes and Minister of Probation in Saxony.

Two Noble, Wise, Epoch-Making American Federal Court Decisions

The following are quoted from the decisions of the

United States Circuit Court of Appeals

BOTH Written by JUDGE AUGUSTUS HAND

I --- The Case of UNITED STATES VS. MARY WARE DENNETT relating to her wonderful Pamphlet "THE SEX SIDE OF LIFE."

"... a publication might be distributed among doctors or nurses or adults in cases where the distribution to small children could not be justified. The fact that the latter might obtain it accidentally or surreptitiously as they might see some medical books which would not be desirable for them to read would hardly be sufficient to bar a publication otherwise proper. Here the pamphlet appears to have been mailed to a married woman. The tract may fairly be said to be calculated to aid parents in the instruction of their children in sex matters . . . There is no reason to suppose that it was to be broadcast among children who would have no capacity to understand its general significance.

"But the important consideration . . . is the meaning and scope of those words of the statute which prohibit the mailing of an 'obscene, lewd or lascivious pamphlet'!

"It may be assumed that any article dealing with the sex side of life and explaining the functions of the sex organs is capable in some circumstances of arousing lust . . . But it can hardly be said that because of the risk of arousing sex impulses there should be no instruction of the young in sex matters and that the risk of imparting instruction outweighs the disadvantages of leaving them to grope about in mystery and morbid curiosity and of requiring them to secure such information, as they may be able to obtain, from ill-informed and often foul-minded companions, rather than from intelligent and high-minded sources . . .

"The old theory that information about sex matters should be left to chance has greatly changed . . . it is commonly thought that much was lacking in the old mystery and reticence. This is evident from the current literature on the subject, particularly such pamphlets as SEX EDUCATION issued by the Treasury Department United States Public Health Service in 1927.

"The statute we have to construe was never meant to bar from the mails everything which MIGHT stimulate sex impulses. If so much chaste poetry and fiction, as well as many useful medical works would be under the ban. Like everything else this law must be construed reasonably with a view to the general objects aimed at . . . It must not be assumed to have been designed to interfere with serious instruction regarding sex matters unless the terms in which the information is conveyed is clearly obscene.

"We have been referred to no decision where a truthful exposition of the sex side of life evidently calculated for instruction and for the explanation of relevant facts has been held to be obscene. In *Dysart vs. United States*, 272 U.S. 655, it was decided that the advertisement of a lying-in retreat to enable unmarried women to conceal their missteps, even though written in a coarse and vulgar style, did not fall within prohibition of the statute and was not 'obscene' within the meaning of the law.

"The defendant's discussion of the phenomena of sex is written with sincerity of feeling and with an idealization of the marriage relation and sex emotion. We think it tends to rationalize and dignify such emotions rather than to arouse lust. While it may be thought by some that the tract goes into unnecessary details that would better have been omitted, it may be fairly answered that the curiosity of many adolescents would not be satisfied without full explanation . . . It also may reasonably be thought that accurate information rather than mystery and curiosity, is better in the long run and is less likely to occasion lascivious thoughts than ignorance and anxiety . . . we hold that an accurate exposition of the relevant facts of the sex side of life in decent language and in manifestly serious and disinterested spirit cannot ordinarily be regarded as obscene. Any accidental tendency to arouse sex impulses which such a pamphlet may perhaps have, is apart from and subordinate to its main effect. The tendency can only exist in so far as it is inherent in any sex instruction and it would seem to be outweighed by the elimination of ignorance, curiosity and morbid fear. The direct aim and the net result is to promote understanding and self-control."

II --- The Case of UNITED STATES VS. ONE BOOK "ULYSSES".

"In numerous places there are found originality, beauty, and distinction. The book as a whole is not pornographic, and, while in not a few spots it is coarse, blasphemous, and obscene, it does not in our opinion tend to promote lust; . . . It is settled so far as this court is concerned, that works of physiology, medicine, science, and sex instruction are not within the statute, though to some extent, and among some persons they may tend to promote lustful thoughts . . ."

Who is

PROFESSOR PAOLO MANTEGAZZA?

Physician-surgeon, Laboratory-experimenter, Author-editor, Traveller-anthropologist, Professor, Sanitarian, Senator

Founder of the Italian Museum of Anthropology; Editor of the *Archives of Anthropology and Ethnology* Professor of Physiology, Ethnology and Anthropology at the Universities of Pisa, Florence, and Milan; Professor of Pathology at University of Pavia; Established Italy's First Laboratory of Experimental Pathology; Co-Founder with Professor Lombroso of the *Laboratoria Antropometrico*.



Author of:—*Fisiologia del Placere* (Physiology of Pleasure)—Political Memoirs—Thoughts on Universal Federation, Poverty and Infectious Diseases—Physiology of Hate—Physiology of Pain—Monumental Scientific Treatises on Flowers—Several Travel Books—Studies in Craniology—Physiognomy and Expression—Human Ecstasy—*Un Giorno â Madera*—Almanacs, General Publications and Dictionaries on Sanitation—Study of Thrombosis—Testicular Transplantation—Errors in Determination of the Sphenoidal Angle—*Trilogia dell' amore* (Trilogy of Love) consisting of three works as follows: *Igiene dell' amore* (Hygiene of Love); *Fisiologia dell' amore* (Physiology of Love); *Gli amori uomini* (Anthropological Studies in the Sexual Relations of Mankind); etc., etc.

His *Anthropological Travels and Expeditions*:—From Italy and Europe to Lapland and India and the New World, Through the forests of Paraguay and amid the aborigines of the Argentine and all through the wilds of South America exploring the secrets, rites and customs of the primitives while practising medicine amongst them.

References to Mantegazza are found in the works of prominent scientific investigators in many fields:—Darwin frequently quotes Mantegazza: one of many instances: (*Descent of Man*, 1871, ch 19): "A full and excellent account of the manner in which savages in all parts of the world ornament themselves is given by the Italian traveller, Professor Paolo Mantegazza . . . the following statements when other references are not given, are taken from his works." Darwin points out that his theory of Pangenesis was clearly anticipated in Professor Mantegazza's *Elements of Hygiene*.

A few other of the sources of scientists and their works that have copious references to Mantegazza are:—Dr. Cesare Lombroso, the celebrated criminologist; Dr. R. von Krafft-Ebing, the great psychiatrist and professor of diseases of the nervous system; Patrick Geddes, the noted biologist; Dr. Heinrich Ploss and Drs. Max and Paul Bartels, the anthropologists; W. Golden Mortimer in his studies in pharmacology; William Henry Welch in pathology; Dr. Robert Latou Dickinson, the world-famous anatomist; Dr. Max Thoreck in his surgical treatises; The Creators of Modern Sexual Science, Dr. Iwan Bloch, Dr. Havelock Ellis and Dr. Magnus Hirschfeld, *Sanitätsrat und leitender Arzt des Instituts für Sexualwissenschaft* in Berlin ** and INNUMERABLE other SCIENTISTS who occupy pride of place in their

various branches of investigation QUOTE and ACKNOWLEDGE THEIR INDEBTEDNESS to Professor MANTEGAZZA'S Brilliant INVESTIGATIONS.

Dr. Victor Robinson, Editor-in-chief of Medical Review of Reviews, Medical Life, Historia Medicinea, The Modern Home Physician, Editor Encyclopedia Sexualis, The Story of Medicine, Pathfinders in Medicine, etc., etc., etc., on Professor Mantegazza's Scientific Works on Sex and Love:—"When Mantegazza wrote about love he could not be calm, for everywhere he saw sex, the source of the profoundest of human emotions, bringing tragedy instead of happiness to mankind. In primitive communities and in centers of civilization he saw the death mask on the smiling countenance of dawning love. Before his eyes, in the name of Code of Conventional Morality, there passed multitudes of wrecked careers and frustrated hopes; puberty in despair, the lonely middle years, and hopeless old age. It was to stem the world-tide of blood and tears that Mantegazza wrote his Trilogy . . . As a delineator of love, Mantegazza has never been surpassed and rarely equalled."

ANTHROPOLOGICAL STUDIES IN THE SEXUAL RELATIONS OF MANKIND

Amori degli Uomini

by

Professor Paolo Mantegazza

From Prof. Mantegazza's Preface to the Latest Italian Edition:—

"This work completes the Trilogy of Love (*Trilogia dell' Amore*), consisting of this present study *Amori degli Uomini*, and my two previous works, the Physiology of Love (*Fisiologia dell' Amore*) and the Hygiene of Love (*Igiene dell' Amore*). My friend, the reader, you who have listened courteously to my course of studies on the love relations of mankind, you should take in the spirit in which it was written this present volume which represents one of the most important phases of human psychology. If you were merely to judge it by its title, or to scan through but a few pages of it, it is conceivable that you will think erroneously of it; but when you shall have read it completely, I am certain that you will be brought to tears as I have been in writing of it. The covering of the human emotions in the name of modesty may be spoken of by some as a virtue; but truthfully looked upon it is really only fear and hypocrisy. Modern science, which is evolving a morality based more on natural facts, on hygiene and frankness, must take into account the entire underlying consciousness of man. That is why, looking forward to a better humanity in the future, I have presented man as he has been in past ages and man as he is today. Lay aside prejudice, therefore, and read my book in the spirit of honesty with which I conceived and wrote it."

From Prof. Mantegazza's Preface to the Eleventh Italian Edition:—

"When I first published the Hygiene of Love, I was taken by surprise at an attitude of some persons — fortunately very few in number — who looked upon this work as an offense to modesty, one to be dealt with in accordance with certain laws governing the press, and relating to 'public welfare'

"The notoriety which was stirred up by my book surprised me but did not concern me much; I rather consoled myself with the thought that Time, which corrects the errors written on nearly all the pages of human misunderstanding, would also correct this wrong. And Time proved that I was right.

" . . . I had not written my book that it might find a place in ladies' drawing rooms . . . I had written it for all persons of good sense who would like to exercise life's various functions with science to guide them.

"If Time held that I was right, it was because my work demonstrated scientifically the dangers to health from libertinism and all the perversions of love, while loudly proclaiming the advantages of chastity, and so was to be looked upon as a moral work, and not in any wise as an offense to morality. It was subsequently translated into French and published in the Library of Universal Science. It was later translated into German and other languages and received most favorable acceptance by the most serious-minded men of many countries.

"Throughout the whole of this warfare, I stood my guns, calm and serene; for facing my conscience in solitude I knew I was a benefactor . . .

"Today the storm is over. *Amori degli Uomini* (Sexual Relations of Mankind) has been translated into German, French, Spanish, and neither in Italy, France, Germany or Spain has this book led to the commission of a single sin the more . . .

"As an anthropologist I have studied man in all sides of his nature: I have studied him in his most animal-like loves, and in his highest human ecstasies, with an unbiased view to truth, scientifically. This is the response which I cry out to the malicious ones here and there, who go shouting to the four winds that I have written an 'obscene' book merely to earn a few sous.

"Now that the storms have subsided and the serenity of the skies looks through the broken clouds, I take the liberty to ask you a simple question: Do you believe there is such a thing as modesty or immorality where science is concerned?

"For me, all the casuistic quibblings over modesty in art and in science can be silenced by the affirmation which to me again takes on the strength and dignity of a natural law: *In Art the beautiful, in Science, the true.*

"The bigots, the hypocritic puritans, may put to flames Tibullus and Anacreon, Catullus and Ariosto; but these great of earth will outlive them and remain in the Olympus of humanity, where the cult of the beautiful has placed them in the seats of the most high. The obscene, even aside from all moral considerations, has nothing to do with art, but dishonors it; for the obscene is not beautiful. True beauty speaks to us of vice as well as love; paints for us Venus Uranios and Venus Pandamos with equal sincerity; such is art's higher realm. No false casuistry or puritanical squeamishness can take from art the indisputable right to depict beauty as it finds it . . .

"If in art the beautiful should be our one and only lord and master, in science, the one and only God of our idolatry should be the truthful . . . If any of these works of mine can be shown to contain false, frivolous or misleading judgments, they can be rightfully condemned. For science the 'obscene' does not exist except as a psychic condition to be studied under the lens and in the same crucibles in which we scientifically analyze all that pertains to human nature, be it beautiful or ugly, lofty or base, gross or sublime. All, all that is human is within the province of science.

"In passing I cannot refrain from reminding you that in the earthly Paradise, Adam and Eve were unashamed of their nakedness until after they had committed their first sin, that sin which was to change angels into men and clothe them for all time in the vestments of hypocrisy. I would moreover ask you to keep in mind that never do we hear so much prating about modesty and virtue as among those whose societies are most depraved and corrupt; just as the greatest braggarts are the greatest cowards, and the timid speak always of their valor.

"As for you, perverted puritans and sexagenarian Tartuffes, you who have hurled anathema at the Hygiene of Love and The Sexual Relations of Mankind, do you really and honestly in your own minds believe that these books of mine are calculated to instruct our young men in new vices, these youths who are in the habit of shedding the bloom of innocence in clandestine talks with the chambermaid, or in gloating upon those photographs which are for sale in cafés and hostelryes? One thing is a fact, that I am in possession of hundreds of letters from sincere young fellows who are full of gratitude for the good rendered them by my books, books which I have penned always with no blush of shame upon my brow, and with the thought of my blessed mother in mind, books in which my unflinching aim has ever been to impart to my fellow-countrymen a morality that should be more lofty and truer . . .

Professor Mantegazza's Afterword to

Anthropological Studies in the Sexual Relations of Mankind:—

"We have now attained our object: to cover quickly and concisely the curiosities in the sexual life of mankind by bold strokes of the pen. The value of our method is now apparent to the reader.

"We shall avoid the pitfalls of rash universalities and generalities, for we have borne witness to the fact, that no two races, no two tribes, no two individuals, even, think, breathe or cohabit alike. Indeed, we have found that every custom or law of morals of one tribe may be contradicted by the customs and morals of a neighboring tribe.

"And still there will be found cynics to whom the comparative ethnology of love will seem a vain study, for, they say: 'Have not men and women in all ages and all lands, loved, cohabited and propagated their species in exactly the same manner and by the same sexual means?'

"But that demonstrates a deplorable poverty in human knowledge. They might as well hold that all men are alike, for are they not all featherless bipeds? The fundamental principle is, of course, that men and women are provided with organs of copulation capable of generating sublime pleasure in an act of union which is the only means for the propagation of the human species.

"Usually this begetting of offspring is made secondary to the paroxysms of pleasure that essentially impel men and women to unite—in fact propagation is often only an undesired effect of this union for love and pleasure, and not the motive.

"From this fundamental urge inherent in human beings of every race and every age, ancient and savage, as well as modern and civilized, we have seen that infinite variations of customs and laws have arisen among human-kind.

"Let us review the contrasting and contradictory anthropological poles of sex that we have discussed in the previous pages.

"We have seen that structural and anatomical differences of the organs of generation among the various races affected a diversity of rites, practices and morality. In some tribes the woman's vulva is so small that it is considered a moral duty for the man to artificially seek to enlarge it, before his mate is ready for copulation. On the contrary among other tribes the vulva is generally so large that artificial methods have been racially adopted to diminish it. Similarly we have found striking anthropological differences in the size of the man's genitals, and strange and, at times, tortuous contrivances employed to correct the natural undesirabilities.

"We have seen the queer diversity of value set upon the hymen, or the so-called virginity. Half the world demands the existence of this intactness of the hymen at marriage, with varying degrees of insistence. The other half consider it an incumbrance and have others disburden the women of it.

"Part of humanity demands the chastity of its women before marriage as an essential of purity and virtue, another part holds premarital chastity a vice and has disdain for a virgin wife, attributing her chastity to the repugnance men have for the girl. Half the world demands absolute faithfulness in their wives after marriage, and the other permits, and sometimes even encourages, the wives to prostitute themselves to others. Half the world buys the woman in marriage, the other half buys the man. Among some races woman is a slave, a pawn, or a piece of property, in others she is the imperious ruler of the house. In some, polygamy is a virtuous condition and monogamy immoral: in the Occident generally, polygamy is not only immoral but criminal. In still other races polyandry is the rule.

"We may examine the civilized world in another vital aspect; according to its attitude toward sexual knowledge and instruction and its manner of approaching the sexual relationship. Roughly we may then divide it into two parts — Eastern and Western civilization.

"The East from the immemorial past has handed down invaluable instruction in the Art of Love. This their wise men have taught as the most important branch of education. In consequence of this complex study of the body of men and women, Easterners scientifically learn how to rise to heights of pleasure rarely attained by the comparatively ignorant Westerners.

"Men of our Western civilization approach women like animals in heat, with hardly more than an animal comprehension of the human anatomy and human refinements. And yet the West up to very recently considered their ignorant approach as superior! The tragic consequences of this ignorance are but now being realized, and the Art of Love is permitted to be taught to a certain extent, despite the rebellion of the hypocrites and the idiotic 'reformers'.

"Outside individual cases of extraordinary temperament, passion is even more a matter of knowledge than of degree. The Hindus have a rich treasury of classical works on erotology that give detailed and scientific instruction in the Art of Love: they tell of an infinite variety of refinements of physical love; how to increase pleasure and virility and cautions against the pitfalls of sex.

"Strange and stupid though it will some day appear, our Western civilization, so advanced in other matters, has put a taboo on this extremely vital

instruction. And so classics of immeasurable value reach only a small number of collectors of private editions.

"It is this veneer of hypocrisy that makes it difficult for our civilization to come to an understanding of sexual aberrations from which so many suffer. The French have a proverb: *On ne pêche pas quand on pêche en secret* (one does not sin who sins in private).

"This sexual ignorance in Western civilization shows a lack of gallantry and a crass inconsiderateness in man. The woman of the Occident, because of her structural or anatomical complexity, suffers out of all proportion more than man through this compulsory ignorance of the technique of coition. Man finds sexual relief with the utmost ease, but woman is so constructed that art and masculine control are usually required to afford her complete relief.

"It is not my intention to make moral observations or to set forth ethical dissertations. I merely wish to express my opinion that unless we make wide strides to spread this Eastern and scientific knowledge, we shall remain centuries retarded in the blackest ignorance of sexual wisdom which could avoid so many untold ills, diseases, unhappiness in the marital relationship, and divorces."



Religious Sanction of The Natural Method of Birth Control

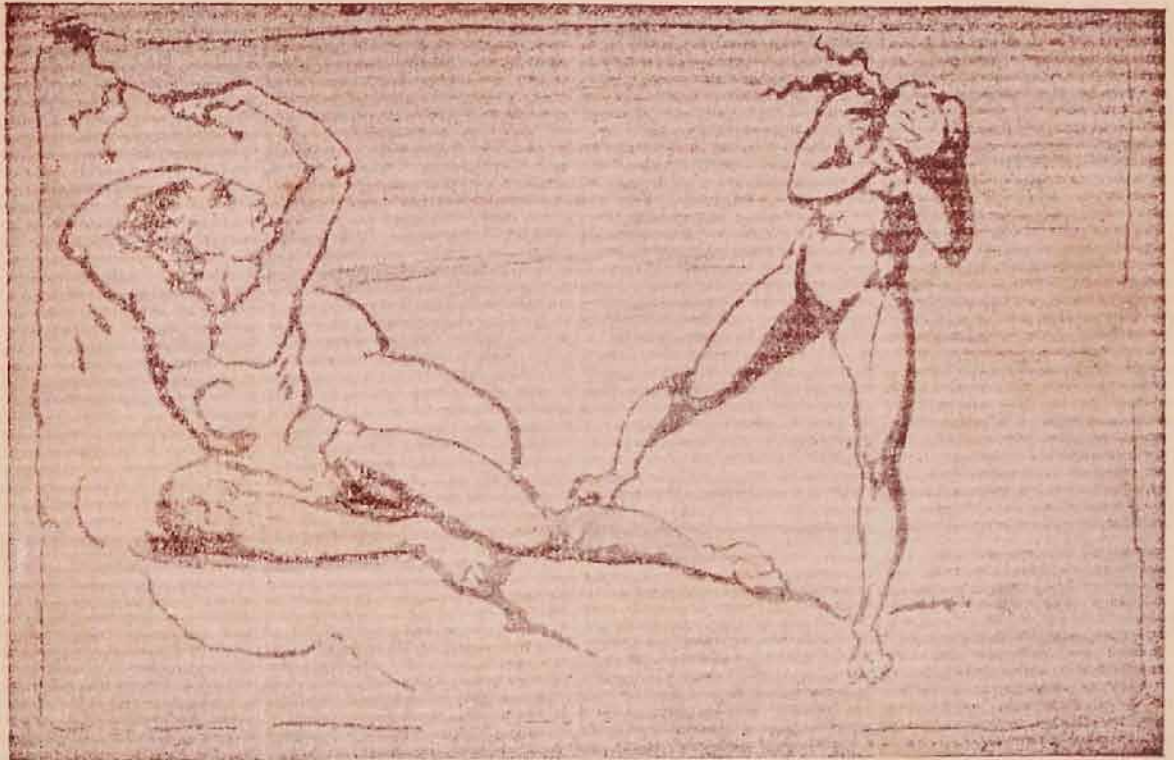
The "safe period" (the Natural Method of Birth Control, as described in the Separate Monograph supplementing this volume) for avoiding conception has been recognized for some time by the Roman Catholic Church as an ethical alternative to "immoral or unnatural" means of birth control.

*"Pope Pius XI said in his Encyclical on *Christian Marriage* issued on December 31, 1931: 'Nor must married people be considered to act against the order of nature, if they make use of their rights according to sound and natural reason, even though no new life can thence arise on account of circumstances of time or the existence of some defect' With the words 'circumstances of time' Pius XI put the papal seal on a Church doctrine that was already well established."

**Quoted from "Birth Control Its Use and Misuse",
by Dorothy Dunbar Bromley.*

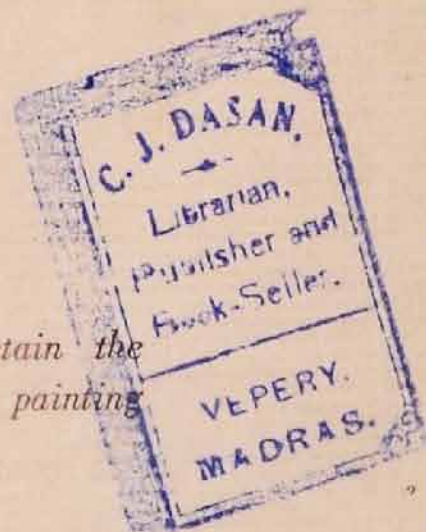


SEXUAL RELATIONS OF MANKIND



William Blake

THE COVER DESIGN
*is carefully reproduced to retain the
exquisite original coloring of the painting*
BY WILLIAM BLAKE



ANTHROPOLOGICAL
STUDIES OF



Professor Paolo Mantegazza

SEXUAL RELATIONS
OF MANKIND

OF *this edition*
*a limited number have been pri-
vately issued by the anthropologi-
cal branch of the Falstaff Press for
exclusive subscription of adult stu-
dents of anthropology. The trans-
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is registered at the office of the
publisher.*

Falstaff Press, New York

LOVE

THE GIGANTIC FORCE

I have conceived love to be the most powerful and at the same time the least studied of human affections. Surrounded by a triple forest of prejudice, mystery and hypocrisy, civilized men know it too often only through stealth and shame. Poets, artists, philosophers, legislators, snatch a morsel now and then from the flesh of the great god, and hurry away to conceal it as a precious booty of forbidden fruit. To study love as a phenomenon of life, as a gigantic power which moulds itself in a thousand ways among various races and in various epochs, and as an element of health for the individual and for the generations, has appealed to me as a great and worthy undertaking.

PAOLO MANTEGAZZA

FOREWORD

I have for a long time promised the readers of my PHYSIOLOGY OF LOVE and HYGIENE OF LOVE that I would some day collect all the curiosa in the sexual life and customs of mankind including ancient and modern, savage and civilized races. But it was a long time before I found myself in the position and leisure to attack such an ambitious program.

It necessitated an enormous sifting of documents to unearth the required authoritative anthropological data.

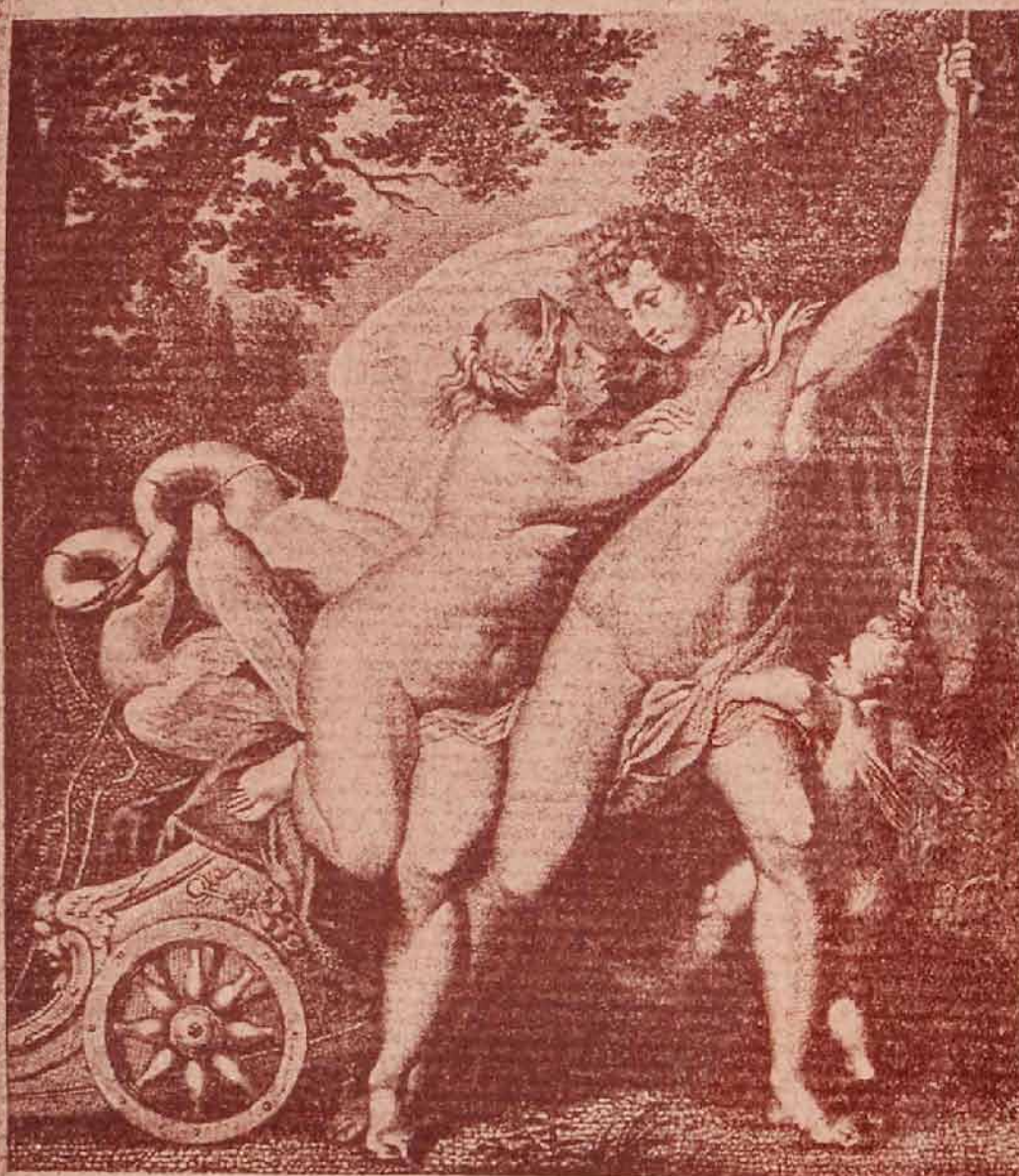
Some words as to my method and purpose in this work may be necessary to those who have not read my earlier studies. My general aim is to present a cursive sexual history of man, based on anthropological principles. I saw very early that such a work was possible only by employing bold outlines and by eschewing all technical, and usually wearisome, analyses and descriptions. I have hence set forth briefly and concisely the curiosa sexualis from puberty to marriage to the menopause.

I have naturally treated more extensively with savage and uncivilized tribes, for it is in these scala that are most easily traced the roots and the infinite divergencies of the sexual life of humankind.

PAOLO MANTEGAZZA

*Professor of Anthropology
University of Florence*

RUBENS.



VÉNUS ET ADONIS.

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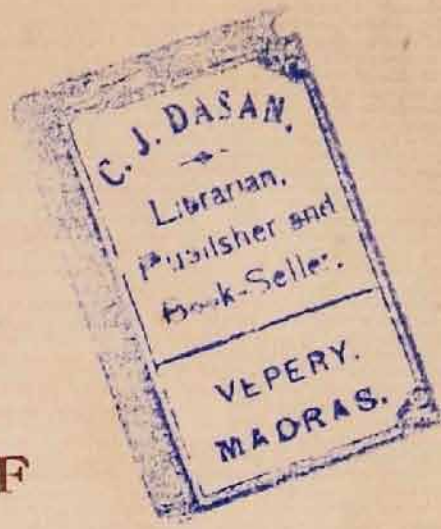
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Chapter One

THE CELEBRATION OF PUBERTY—EROTIC EDUCATION

WE modest and above all hypocritical people, who have learned to blush at the sight of lingerie or at certain words usually concealed between the dark folds of unabridged dictionaries, are completely ignorant of any celebrations or festivals greeting the appearance of the god of Love. Often, not even the father or mother is aware that their son has become a man, their daughter a woman. The silence of dark hallways and basement covers, like a crime, the awakening of a Force that changes and intensifies life.

In this chaste hypocrisy not *everything* is bad: perhaps herein lies a sign, an unconscious intimation, of a better world. But nowadays, no longer savages enough to go naked, or virtuous enough to idealize nakedness, we do not celebrate the appearance of puberty. On the other hand, many races, much more uncivilized than ourselves, salute the dawn of love with festivals and rites which are of the utmost importance for the study of comparative psychology.

As an example of these celebrations and customs

Psychology of Erotic Rites

we will make a short visit to the Australians and Kaffirs.

As soon as the Kaffir negresses become eligible for marriage they are inducted into the circle of women to the accompaniment of ceremonies which the modest missionary Nauhaus does not describe. He merely says that they give themselves up "to the wildest extremes."

According to Reclus, the Zulu girl has to submit to the amputation of part of a finger, ordinarily the ring finger of the left hand. The amputated part is placed in fresh cow-dung on which the blood from the wound has been allowed to fall. This "doughy" admixture is afterwards placed on the roof of the hut.

In some places the father rips a few hairs out of the vulva of the most beautiful cow; the mother makes a curious string of these hairs and ties them around the neck of the girl as a kind of amulet.

The cow is considered holy. It cannot be sold nor loaned under any circumstances and becomes a "sister" and mystical companion of the little girl. One assumes that the cow transmits by this relationship her power, health and potency to the girl.

As soon as the Kaffir negresses reach womanhood they are forced to submit to an inauguration. A matron assembles several girls, brings them to the river and has them lie among the rushes. She presides at their education, which lasts from six weeks to six months, and instructs them in the female arts and handicrafts; not infrequently does she administer beatings and floggings.

The Great Mystery of Sex

During this period the girls are not allowed to drink any milk, they must take off all their clothes and rub their nude bodies with ashes and mud. They must make for themselves a covering of rushes and a necklace and girdle of calabash seeds in order to assure themselves an equal fecundity with the calabash plants. From time to time they dress themselves like men. They may also choose fantastic costumes, swing weapons and sticks, and cut thousands of capers. Everything is permitted. It is wise to evade them for they are even allowed to kill a person and go unpunished.

They await the visit of the Big Snake which will induct them into the great mystery. As soon as it appears, the rites near their end. They shave off all the hair on their bodies and pass the last night of their novitiate singing, whistling and blowing on the reeds. Afterwards they build a big fire and burn their clothes of grass and dance nude around the bonfire, clapping their hands and stamping their feet.

The next morning they bathe themselves, wash off all the dirt, paint their bodies with a red dye, cover their bodies with a pomade that makes the skin glisten, and return to the village, where they are received with shouts of joy. One of the girls is chosen queen. She in turn chooses a young man as king. All the other girls likewise select companions for themselves. No girl is allowed to remain by herself; if a girl is too shy to select a companion it is the duty of the matron to pick one out for her.

The main thing is they amuse themselves. This

Female Art of Love

is a hymn to love. If any of their loves bears fruit the parents of the guilty or unhappy lover offer cows to the family of the girl and to buy the girl, with the understanding that she will not be too expensive. In the worst event they purchase the child if the maternal grandfather does not desire to keep her for himself.

When a girl of the Loango negroes has menstruated for the first time, she is carried into a cabin reserved for this purpose and from this day on until she belongs to a man, she is called a virgin or *nkumbi* or *tshikumbi*. Only three girls are allowed to live together in one of these houses. They are entrusted to a woman who instructs them in the arts of love. The sound of a clock and the closed door show the curious (especially members of the stronger sex) that the house is inviolable. If the clock, on the other hand, is motionless and if the door is open, entrance to the sanctum of virginity is permitted. One may laugh and make music. Beside the erotic education, the maidens are rubbed with red powder and anointed with palm oil.

This virginal recluse lasts some four weeks, but by the will of the parents or by the girl's own desire, this period can be extended for a longer time.

When this hermitage is finished the girl goes to the river where she washes her paints off and anoints herself anew. In curious dress and decoration she is accompanied home in triumph by her companions. Song, music and indecent dances celebrate this inauguration of womanhood. Pechuel-Loesche once saw on a mat a very clear picture of

Premarital Virility Tests

the first love-night. The male has a protecting hand around the bosom of the girl and seems to be whispering words of reassurance to her as he loosens the bridal knot.

Practically all Australian tribes permit men to marry only after they have been initiated by priapic rites. Sometimes the tortures to which they are submitted are so cruel that they undermine their health or even kill them outright. Dawson believes this institution was motivated by the same purpose as that of the Spartans: a premarital virility test to protect womanhood against catastrophe.

Dawson has observed these rites of puberty among the Australians in the western district of Victoria. It is there called *katneetch*, in dialect *chaap wuurong*, also *katnitt*, in dialect *kuurn kopan noot*, and *tapnet*, in dialect *peek whuurong*. During the time of the initiation the young neophyte is called *kutneet*.

He declares that the rites last twelve months but that the upper front molars are not extracted as is done in other tribes. However he passes over what happens and satisfies himself with a short mention that before the young neophyte returns to his tribe all the hairs of his beard are pulled out and he is forced to drink water mixed with mud.

When the celebration has ended, the young man is presented to the girl chosen for his wife. They are allowed to look at each other but not to converse. When the beard of the young man has grown anew and the girl has become marriageable, she

Secret Rites of Primitives

leaves her father's tribe and is entrusted to the mother-in-law or relatives of the husband.

Brough Smyth in his *Aborigines of Victoria* says that the rites of puberty of the Australians were always kept in the greatest secrecy and that they probably killed the betrayers of their ceremonies when they were primitive savages. Nowadays these rites are known for the most part since the natives moved to the colonies and since many tribes are so civilized that they will allow strangers to witness their ceremonies. Smyth describes the rites *tib-but*, to which the boys in Victoria from fourteen to fifteen years of age have to submit themselves.

A married man, one having influence and power in the tribe, carries out the *tib-but*. He shaves the head of the young man with sharp pieces of quartz, in such a way that there only remains a narrow strip of hair of a quarter of an inch running down the middle of the head, from the forehead to the nape of the neck. The shaven part of the head is covered with clay. The youth is then wrapped in a curious costume of opossum skins. The greater part of his body is left bare. His body is then rubbed with chalk, mud and coal dust. Although this ceremony is usually performed in the winter, the novitiate may not cover himself.

Prepared in this manner, he walks with a basket under his arm through the entire camp, picks up all the dirt, and incessantly cries *tib-bo-bo-bo-but!* No one speaks to him, no one annoys him, every one seems to fear him. As soon as he sees somebody leaving his hut, he throws the dirt from the basket

Ceremony of the Forest

at him. To perform this act of courtesy he is not allowed to enter any house nor to throw any dirt on a woman carrying water.

After several days, varying according to circumstances only known by the elders, and after hair begins to grow again on his head, he is delivered to the women who wash him, paint his face with black stripes and dance around him.

From that moment on he has become a man and can go to the neighboring tribe, steal a girl and make her his wife.

These rites were witnessed by Thomas, but Smyth believes they are only in use by the coast-tribes. In other parts of the colony this ceremony differs.

The young man who has now reached manhood is taken by three influential members of the tribe into the interior of the forest where he must remain for two days and one night. His two front molars are knocked out by a piece of wood designed for this purpose. On his return to camp, he presents these teeth to his mother; he then returns for two nights and one day to the woods. In the meantime his mother conceals the teeth in a fork of the two highest branches of an eucalyptus tree. From that moment the tree takes on an aspect of holiness; only a few people of the tribe are aware of its significance; the neophyte is never told. Should he die, the tree is stripped and burnt at the root; its stump remains a monument to the dead.

Still more curious is the ceremony of the inaugu-

Curious Ceremony of Victorian Girls

ration of puberty among the Victorian girls. It is called *mur-rum tur-uk-ur-uk*.

When a girl attains an age of twelve or thirteen, two fires are started about a hundred yards away from the village. The fire can be kept alive only with the bark of trees; each fire is fed by an old woman who sits near it in deep silence. The young girl is led from her cabin by her friends after she has been covered with coal dust and painted with big white spots. As soon as the painting is finished, the girl is placed on a stool, is given a branch stripped of leaves and covered with doughy balls. Several young boys, about twenty, then approach the young girl, throw some small sticks at her feet, take in their mouth one of the doughy balls from the branch, spit it into the fire, and depart, stamping their feet, jumping and dancing as if they were performing the *corrobboree*.

As soon as the young boys have completed their obligations, the old women, who attend the fire, approach the girl, pick up the sticks that have been thrown by the young boys and make a deep hole in which they bury them. This operation prevents the evil spirits from taking the fat from the kidneys of the girl. When the buried sticks have fallen to dust the girl can be sure that she is freed from all witches and evil spirits.

As soon as the sticks in the hole are covered, the old women ask the girl for the branch she has held all the time in her hand, and burn it in both fires now combined into one great conflagration.

The mother of the girl now appears; she lifts her

Magical Conjurations

from the stand and brings her into the paternal hut. During the next night a great *corrobboree* is organized. It is led by the father and is attended by the young boys who have performed the rites.

Of course all these young men may not insult or annoy the young girl but must defend her until she takes to herself a husband. She may, however, choose a sweetheart from among them and furnish him proof that she has become a woman.

The initiation of the young men into manhood is called *narra-mang*, *man-factory*, by the natives in the tribes of Murrumbidgee, Murray, Ovens and Goulburn.

The young man is carried to a place far from his own home; during the night the *coradje*, priests and medicine men, who are painted in glowing colors and decorated with feathers, begin the rites. They consist of magical legerdemain and conjurations and are followed by the extraction of the two front upper molars by means of a wooden chisel and tomahawk. After this operation the young man is hidden in a hut built of tightly compressed branches through which no ray of light can enter. Around the hut the women dance and sing and carry flaming torches. For a whole month the young man is only allowed to see the *coradje*; should a woman see him it is a certain sign that he would die shortly thereafter. After this the boys can eat the meat of the black swan, duck and the emu.

Smyth gives a verse of the song that the women sing at the *narra-mang*:

Jerryale and Growun

Now you are sick
But soon your beard will grow.
And with the magic meat
You can eat then with men.

Howitt of Bairnsdale in Gippsland gave Smyth some information about this initiation called *jerryale*, the same name given to the boys who submit themselves to the rites.

The *jerryale* sit themselves on the floor; behind each boy sits a girl in the same position: she is called a *growun*. If there are more *jerryale* than *growun* one girl attends to two boys by sitting between them.

At a certain sign the men standing in a row in front of the couples beat the earth with sticks and cry: *ai-ee-ee-ee-ei!* At each cry they beat the ground so violently that some of the earth is thrown on the neophytes. At this occasion the men wear a reed in their noses instead of the usual bone; the skin around the eyes is painted with coal dust.

This ceremony is repeated for two weeks every afternoon from four to ten o'clock in the evening. The place is changed every day as they travel from one tribe to another. Besides the cry *ai-ee-ee* they also say *bu-ee-bu-ee-bu-ee*, the meanings of which we are yet unfortunately ignorant.

During all this time the mothers of the young men follow them and beat on dry opossum skins; their sons sit silently on the floor in front of them.

Then a new ceremony takes place. The naked *jerryale* sit down in a row; behind them stand the

Strange Erotic Practices

girls, dressed only in short skirts consisting of emu feathers; wreaths on their heads. In their hands they carry a stick with branches tied to the ends. Now the men arrive with a bunch of sticks a foot long in each hand and sing as they approach: *oo-oo-oo-yay-yay-yay-yay*. As soon as they have come near enough to the young girls they throw the pieces of wood at them. The girls assemble the sticks and sing the same song as the young boys.

Now the men advance. Every *jerryale* has a companion, a kind of sponsor, who is called *bullerawreng*. Two of these sponsors take the neophyte in their arms, throw him in the air as high as they can and cry *nurt! nurt!*

I will not delay the reader much longer by continuing with the descriptions of the details of this rite, consisting of gesticulations, songs and other prescriptions, which appear extremely comical to us because we are unaware of their meaning.

Collins says that boys as well as girls from the age of eight to sixteen have to submit to the *gnan-oong*, the piercing of the nose. Again two teeth are knocked out of the boy's mouth. He describes and illustrates this maiming by pictures; it is accompanied by martial scenes and curious, complicated rites.

Along the river Macleay and Nambucco the ceremony of the declaration of manhood differs exceedingly from the usual pattern heretofore described.

In this inauguration no teeth are knocked out!

Invitations are sent to the men of the neighboring tribes. All assemble on the top of a hill; the

Ceremonies Forbidden to Women

surrounding trees are carved and tattooed with curious figures. The women must be at least two miles away from this spot. If a woman trespasses through curiosity, she is punished with death.

The first evening the ordinary *corrobboree* is danced. The young men are assembled near the fire, opossum skins are wrapped around their necks as they stand with bent heads. This position is repeated; each time they are given new tokens of their manhood. First the *nulla-mulla*, then the *boomerang*, then the spear. In the meantime the spectators arrange sham-battles and sham-hunts.

The ceremonies, which Hodgkinson could see only partly and from a distance, lasted fourteen days and were concluded with a special dance in which the women were allowed to assist. At these dances they paint their whole body with white designs and decorate their hair with white cockatoo feathers.

The Maoris of New Zealand celebrate the entrance to manhood by special rites; tattooing generally indicates the difference of sexes and ages.

These representative examples of the celebration of the entrance of puberty for girls and boys suffice, I believe, to give the reader a general idea of the just importance of this stage of life.

How strange that we "civilized" people with our greater knowledge and understanding, fail to appreciate in any apparent fashion the glorious approach of radiant womanhood and manhood!

Chapter Two

DEBAUCHERY AND MODESTY IN THE HUMAN RACES

IN my *Physiology of Love* I devoted an entire chapter on the psychology of modesty and there promised to later compose an ethnological history of that subject. Such a history can be carried out only by using bold outlines.

For should one describe all forms of modesty and their different branches it would be equivalent to describing the psychology of all human races. Indeed hardly two individuals have the same feelings of sensuality in the same degree of complexity.

It is very difficult to state absolutely and concisely whether some races are entirely ignorant of the significance and meaning of modesty and morality. Even the entirely nude Tasmanian women, when sitting in company with other people, cover their *mons veneris* with the sole of their foot. It is very probable that the natives of Polynesia, whom many travelers have seen make a public sacrifice to the altars of love, would have been unwilling to make any such concessions to love unless they thought they were in the safety of their huts or in the solitude of the forest.

In my *Physiology of Love* I proposed the divi-

Public Sacrifices to Love

sion of races into the classification: immodest, semi-modest and modest to designate in a rough manner a rising scale from zero to a high degree of modest requirements. The New Caledonian woman who lifted her short skirt and invited the French sailors might represent the zero of modesty. The woman who was of extreme despair because she had not borne any children and yet would not submit to an examination by means of a speculum could represent 1000° or 100° of modesty.

Almost always do we present a superficial—and usually wrong—judgment when we attempt to fix the degree of modesty in a race, inasmuch as we believe modesty to vary directly with the amount of clothing worn. Nevertheless there are races that disdain clothing and yet are modest to a very high degree, while there are peoples employing all the complicated costumes of the Europeans and still, whether from instinct, milieu or evil morals, are thoroughly immodest.

No one has perhaps written a more faithful account of the relation of modesty to morals than Father Salvado in his famous *Exploration of Australia*.

“In winter the savages partly cover their backs with a kangaroo skin but in summer wear no clothing at all and feel no shame because of their low degree of civilization. Women as well as men often came to us absolutely naked and entirely unaware of their immodesty.

“To begin with the work of civilizing the natives and to lift them from their miserable position we

Clothing and Modesty

had to issue an order that every one who came to the convent for food or to work in the fields was to be clothed in a kangaroo skin.

“They were not given any reason for this order lest any misunderstandings arise. Even if these unhappy people had no notion of modesty, I nevertheless never witnessed a dishonorable act in my long association, although I very frequently traveled with them and slept in their company. How different were the savages who lived in the cities or in districts populated by the Europeans! All obeyed our order. It once happened that two naked women came to us to get their portion of food. When we refused on the grounds of their nakedness they rushed off to their huts, threw shawls on their shoulders and returned to us, just as naked as before but believing that they had followed our orders. We therefore concluded that they were devoid of any evil thoughts and gave them what they asked for.”

If modesty had been born from the necessity of covering the genitals for protection against injuries the male should be more modest than the woman since his are more difficult to conceal and since women's are already protected by nature.

But it is a universal law that women are more careful in covering their genitals than men.

On the Anachorete Islands men and women go naked with the exception of their genitals. The first however cover their genitals *pro forma* only with strips of cowhide, which are only lightly attached

Male and Female Genitals

and can be easily removed. The women cover their genitals completely with a skirt made of leaves.

Undoubtedly dress in its different designs conforms with the necessity of modesty and its ethnological forms and therefore I will make a superficial tour of the province of modesty and show how the fig-leaf becomes longer and wider and then suddenly disappears.

The Loangos are very modest and as soon as their women met Europeans they covered their breasts in that famous gesture of Venus de Medici. When they take a bath they warn the man by loud crying not to approach. We find an identical state in the other part of the world in the cold hemisphere in the women of the Tehueltsches in Central America.

In South India the girls covered their beautiful breasts in a mantle to prevent me from seeing them. However they did not follow suit when they saw men of their own race.

A queen of Balonda appeared one day before Livingstone completely naked. But she was painted red and carried many jewels around her neck. Other women of the same tribe also go completely naked and desire pieces of European cloth not for the purpose of covering themselves but for decoration. The men however are more fully clothed and wear the skins of jackasses on their legs so that they are dressed in the front and in behind.

The Wa-chaja of the eastern equatorial part of Africa are ignorant of modesty; they cover them-

Japanese Erotic Games

selves very seldom and then only as protection from cold.

Livingstone also informs us that many Makololos have been with him whose dress like that of many other African tribes is confined to a piece of skin between their legs. However the women of the Balonda laughed at the immodesty of the Makololo although the latter had enough material in their dress to cover three or four of the former.

The Bubeh of Fernando Po are also absolutely naked; a hat is worn as a protection against the snakes on the trees. When they are forced to wear clothes it becomes unbearable torture for them. Captain Burton could not persuade them to wrap themselves up at the height of ten thousand feet where they found a fire necessary. It is said that the complete nakedness is a result of a vow that they would not wear any clothing until every one of the M'pongwe was killed.

The Japanese, although fully dressed, are extremely immodest. Their women bathed themselves in the nude in the street and openly joked with us in an obscene manner. Their girls have among other games that of the surprise-box, from which a rosy-red painted phallus springs, a probable origin of our "jumping jack."

The women in Musgo in Central Africa cover their backs in a most scrupulous fashion and leave the front part of their bodies completely naked. This restriction of modesty to one part of the body is reminiscent of the modesty of the Egyptian and Arabian women who, when surprised by the Euro-

Complete Nakedness

peans with uncovered faces, covered their heads with their frocks and left the other parts of their body completely exposed.

The males of the Nueir in Africa go completely naked. The girls wear a small, grass skirt; the women only a small girdle around their hips. With the Dinka only the women clothe themselves. They call the Nubians women because they wear clothes and derisively named Schweinfurth the "Turkish woman."

The Bongo, men as well as women, do not care much for clothing. Their women go every morning to the nearby forest and get their dress of a handful of leaves and grass. Nevertheless among these scantily clad people, the grown-up children are not allowed to sleep with their parents in the same hut. The elder sons have their own homes and join their family at mealtimes.

The women of Mombutto walk around almost naked, wearing in front only a few banana leaves. They are also most immoral.

When the women from the Ivilis in the equatorial part of Africa were told by Compiegne to give him their grass skirts they obeyed unconcernedly and indeed with alacrity, for they received in place of their skirt a little glass mirror or glass pearls.

The negroes in Central Africa in Baghirmi are covered with a little skirt made of skins, usually worn on the back. They cover their genitals by the simple expedient of pressing their legs together. Their women carry around their waist a string to

Immorality of African Women

which is attached leaves that are renewed daily. Once in a while they also wear a leather belt that is almost two inches broad and from which hang thin strips of skin, pearls and shells.

Several negro tribes wear a scanty skirt; the smaller the skirt the more ashamed they are if it becomes displaced.

The Baendas Pezis go entirely naked. They informed Livingstone that they wanted to go entirely naked because their god made them so. He put some clothes on two girls of about ten years. Their modesty developed immediately. After two weeks they covered their breasts when they heard someone walk through their bedroom.

The Ashira women in Africa dress themselves only after being married. The light belt they carry is merely a decoration, not a dress.

Strauch observed on the Anachorete Islands that the natives covered only their genitals. The men use a strip of skin drawn between the thighs and affixed to a belt. They were indifferent if the skin slipped from its intended position and therefore one could say it was only a dress *pro forma*. The women however wore much more clothing: a small skirt of leaves and bark. These women however give themselves freely to foreigners.

The Quissama of Africa go entirely naked.

On the Pele Islands nudity is the rule; the natives thought that the dress of the first Europeans was their own skin and that the blue veins was a kind of tattoo. Nevertheless they were extremely bashful; there were different bathing places for the

Sexual Kindness to Foreigners

sexes. When a man accidentally passed a place where the women might be bathing he was forced to reveal himself by a shout. If this cry was answered he had to turn about and find another route.

The Garo in India wear little clothing but the women are extremely modest. As soon as the young men have reached a certain age, they live apart from the women and eat in houses made expressly for their use.

In New Britain the men and women do not cover their genitals.

In New Hanover one sees both eligible and ineligible girls without skirts, but a special belt distinguishes the married men from the widows. The men cover themselves with their hand.

In the Gulf of MacClure in New Guinea the women are secluded. The natives appeared to be very angry when the Europeans approached the "woman-house."

In Mauat on the same island the women cover themselves, the men do not. When Wyatt Gill scolded some chiefs for their nakedness they in turn became angry and answered: "*Would you want us to look like women?*"

On the Andaman group women cover their genitals with leaves which they renew as soon as the heat of their body has dried them out. The men also wear pandanus leaves but they often forget them and leave them home.

Many tribes on the Amazon River go entirely naked.

On my voyage in Paraguay I have seen on the

Free-Love on the Friendship Islands

street of the capital children of both sexes walking naked. I have seen a mature girl walking around Evelike and unconcernedly light my companion's cigar.

A beautiful girl from the Friendship Islands told me from time to time *tabou mitzi-mitzi*, literally, *it is illegal to commit free-love*, or as she meant, *I want to remain faithful to my husband*.

On the Friendship Islands the girls came on board and gave themselves to the sailors; when they departed they said *bongui mitzi-mitzi*, signifying, *we have given ourselves to love and tomorrow we'll do it again*.

Labillardiere also saw two New Caledonian girls who showed themselves undressed to the sailors and otherwise wore slight skirts. They gave themselves for a nail or screw or something else of about the same value but demanded their payment in advance.

Just as modesty varies in different races, there is also a different opinion of the moral value of sexual intercourse. This is for the most part due to the different organization of the family as we shall afterwards show. I here depict the natural boundaries at which the feeling of shame at exposure merges into the shame at intercourse. This feeling is lost in some respect in the morality of the different races in relation to love.

In the lowest grade of civilization the mature woman is desired by man as much as the mature woman does the man.

Many travelers have assured me that they

Public Practice of Love

have seen the natives of the Margonne and Caroline Islands openly practise love.

The nudity of their bodies and the ease of opportunities make the passion for embrace irresistible. The surrender of the girl is regarded as a natural act and not as blameworthy. She has not been bought, she has given no promises of fidelity, she is not the property of a single man, therefore she is free to enjoy her youth and to offer herself to whomsoever pleases her most. One can apply this formula to the lowest races: *free love is natural to girls; after marriage a love more or less reserved to a single man.*

The free love of the girls is exercised without restraint and is soon followed by the natural consequences of impregnation. Later they become more reserved and take care that no pregnancy should result. This is the custom, for example, of the Kaffir tribes, whose sexual orgies at the celebration of puberty we are already acquainted with. No fruits are supposed to accompany this intercourse. But if a child results the careless or improvident lover must marry the girl.

Let us turn to our own civilization: we find ourselves in a village in Sardinia. The host has offered his well known hospitality to some travelers who sit at his opulent table. The women of the house do not partake of the meal but serve the guests in their picturesque dress. One of them, the daughter, is beautiful, young and fresh. Her breasts, held back by her scarlet corsetage, tug against the restraint. One of the guests is unable to resist this

Sexual Orgies of Kafirs

multitude of charms. When she passes him a platter he presses her hand. This really very innocent movement was observed by the father and the rest of the family. Some become pale, some red in the face. A sudden solemn silence indicates the storm hiding in the depth of their hearts. As a quasi-secret signal all the women disappear, the dinner proceeds very quietly, but the regular servants serve the guests.

Let us now visit a country where the master of the house orders his wife and daughters to wash the feet of the guest and to massage him from head to foot.

When General Ferrier went with letters of introduction from the Chan of Sirpool to Governor Timour Beg his naked body was massaged by the soft hands of the wife and daughter of His Excellency. After a few moments, however, he was forced to ask those kind women to desist and leave him.

Somewhat similar was the report of Marco Polo in Tibet. The master of the house departed so that he might enjoy unembarrassed the favors of his wife.

The poles of modesty, jealousy and license, lie indeed very much apart; they could however be much more apart.

With polygamous people a woman can be punished by death if she uncovers her face before a stranger. Elsewhere the stranger is placed into the marriage bed so that he may honor it with his services.

Sex Hospitality to Strangers

Between these two extremes there exists a long chain of semi-modesty, of concealed license, and eternal reticences. I will here give some examples.

The license of girls in some parts of Sumatra is severely punished by a heavy indemnity of money.

With the Orang Benua infidelity is very rare and is punished with death.

With the Battaks in Sumatra obscene talk and actions are punished by heavy fines.

The Potowatomi in North America are very obscene in their talk but very modest in their actions.

With the Colushi adultery is punished by death or else the adulterer is forced to live with the seduced woman and to pay half of the cost of living.

Several travelers praise the women of Nutka of North America for their modesty.

With the Chinooks in America the girls are very licentious; the married women are very modest.

The girls of Malgashi lead a very licentious life before marriage but are only judged guilty when they give themselves to slaves.

On the Society Islands and the Philippines no modesty is required of the girls. They were offered to Kotzebue and his companions without further ado to keep him company during the night. The girls otherwise slept together in special houses.

In general the girls of Polynesia give themselves unrestrainedly to license. It is considered a disgrace only if they (for example, on the Island of Tonga) change their lovers too often. The girls sleep together in a single house and are allowed to be visited by the young men. On Samoa a greater re-

Open Coitus in Tahiti

serve was kept; the beds were separated by matted screens. Until 1840 syphilis was unknown on this island. The girls were permitted to offer themselves to foreigners but not to natives. The natives of Mauna offered their bodies voluntarily to the crew of La Perouse and were also offered by their parents. In Hawaii, Cook found that the women were very immoral. But it appears that it was the women of the lower classes in all these cases; for the princesses and women of the nobility were always very moral.

In Tahiti, licentiousness appears to have reached its zenith and the most common intercourse between men and women was the "embrace." All travelers, however, agree that the arrival of Europeans stimulated in a high degree the immorality of the native people. Coitus was publicly performed.

Among other women in Nukahiva who offered their love to strangers was an eight-year-old girl. When the missionary Harris refused her advances the women surprised him at night in his sleep to discover if he were really a man. Bougainville and La Perouse speak of women who completely undress themselves when they see a sailor who appears to be modest so that he may become excited.

The Tupi in Brazil expect of the girls no reserve. The married women however must be modest.

Grijalva found the women and girls along the coast of ancient Mexico very modest and moral but it is also told that the natives in Empoallar and

Tribal Licentiousness

other places offered their girls to the conquering Spaniards.

In Mexico the seducer of a female slave became the slave of her master if she died in labor. Love before marriage was not punished according to law but in the higher classes it was regarded as a crime. If a girl became pregnant the seducer had to marry her or was never allowed to see her again. Concubinage was concealed as a shame, but behind this there was often a regular marriage. It was regarded as a mistake if one married without the consent of the parents.

For some time infidelity among the natives of California was very rare.

In Nicaragua the unfaithful woman was repulsed but was not killed. She was not allowed to remarry but remained master over her own property. When a woman ran away from her husband she was not allowed to return. They celebrated erotic festivals and gave themselves up to every imaginable form of licentiousness. Modesty was not a too severe obligation on the girls.

The Chibcha had public festivals that became real orgies.

The natives of North America (*Amerinds*) are notorious for their lack of modesty.

With few exceptions, the Apaches for example, modesty is practically unknown. At most, the husband is somewhat desirous for the modesty of his wife since he has property rights on her. Otherwise, a woman can do whatever she wants before marriage. In certain tribes they are also allowed the

Refusal of Love-Combat Plebeian

same privileges after marriage and the husband is usually indifferent to such freedom.

The highest women of the aristocracy of several tribes on the Isthmus of Panama regard the refusal to enter into love-combat as a low, plebeian action.

In general, the men take as many women as they can feed.

In Benin and in Dahomey the seducer of a girl is forced to marry her; in Dahomey he has to pay her parents a certain amount of money.

In Loango a girl is allowed to speak to men only in the presence of her mother. In Edeeyahs in Fernando Po the seduction of a girl is punished as a serious offense. On the Gold-coast the seduced girl is covered by her female companions and neighbors with dust and dirt and is carried to the sea shore and thrown into the water. However she does not die from this bath and is afterwards allowed to return home safely. A priestess then decorates her with magical chains and parrot feathers so that happiness may again smile on her. The seducer must marry her or compensate her with a certain sum of money. The parents assure the husband that the girl is still a virgin. Should this prove untrue, the relatives have to return the presents and price of the girl. When it is proven that the husband has falsified he must pay for his defamation.

The Tipays also lay emphasis on modesty of women before marriage but do not desire to wear horns.

In relation to the question of the comparative

Comparative Sexual Morality

sexual morality of several races the two deciding elements are quantity and form, the first of greater importance than the second.

Two equally licentious races, who satisfy themselves with the same energy, might carry on their pleasures in the sanctity of their home or on the public market and in this manner surround their immorality with ceremonial pomp.

Often however a tribe appears more moral because it is more hypocritical and modest. These are two very different characteristics and may be found together in a very immoral marriage.

Nowadays we do not celebrate the festivals of Osiris, no bacchanalias, no Indian orgies in the first month of spring. But in Paris and the other great cities of Europe in the stillness of the night and behind the walls of public and private houses, one indulges in excesses that make the orgies of the savages pale in comparison. The festivals of Osiris among the Egyptians and of Dionysus among the Greeks could not be more indecent. The hysterical women carried about in a solemn procession immense, lifelike phalli in a tumescent state.

When Dr. Reichenau traveled on the Gold-coast he assisted at a festival that rivaled the Egyptians and was also celebrated at harvest time. There, too, they carried wooden phalli and figures of men in different sizes which they jerked about by strings in front of girls and women who became drunk with joy at this sight and its promises.

At the festival of Demeter in Sicily the goddess was offered cakes of honey and seed resembling

European and Primitive Debauchery

the penis and testicles of a giant. We must also recall the *phallofor* and the *iktiophallofor* which followed the Greek maidens who carried about a three-phallused Bacchus; and the matrons who decorated the image of triumphal manhood with flowers and ornaments.

It is not so well known that in fairly recent times, in the middle ages, phalli made of wax of all sizes were publicly sold at the festivals of the Holy Cosimus and Damianus. This is very moral conduct in comparison with those Catharistic Manicheeans of Carthage who spread their seed, as if it were butter, on their bread at the celebration of the "*Last Supper.*"

Chapter Three

THE EMBRACE AND ITS FORMS —RACIAL ARTS OF LOVE— DEFLORATIONS

HUMAN language appears to a metaphysician so surprising and *wunderbar* that he is unable to explain it from the physiology of the nerve centers. He needs the collaboration of a higher creature, the teacher of language, for the featherless biped, who without this miracle would be dumb as a fish. The negroes on Loango have a curious myth explaining this in the same way that man and wife have learned to unite themselves in love.

From this it is clearly seen how one can be a negro in Loango and a metaphysician at the same time. We, however, who are neither negroes nor metaphysicians, believe that man did not need a teacher to learn how to unite himself to a woman. Coitus is an automatic and reflective movement which is inherited and comes naturally like breathing and an infant's sucking at the breast. When a potent man and woman, both in love with each other and as innocent as the original Adam and Eve, find themselves alone in a secluded forest they will lavish kisses on each other and embrace, all

Coitus Automatic

unknowing that in this way a new creature will soon find its way on this earth.

In our times I have observed a case that affirms the truth of my assertions. A young farmhand, innocent and pure as distilled water, one day happened to be with an equally innocent and pure young girl in the stables and an irresistible instinct drove him to possess her. Coition having been duly performed he ran crying to his mother to tell what had happened, for he believed that something in his body was torn or injured.

I believe that this example repeats itself more often among savages who go naked until they reach puberty than among us. I have seen in the interior of Paraguay completely naked children of both sexes playing unrestrictedly with each other. In such circumstances coitus is attempted frequently, partly from curiosity and partly as a game.

He who has visited the Louvre Museum in Paris will certainly have observed a young satyr (No. 276), whose thin lips finely express an unexcelled cynical smile. The mouth is upturned, the nostrils are wide open and seem to quiver, the eyes are fixed on a desirable object. This expression is one of the most natural and terrible that must exist in the history of the nature of the "embrace." A woman looked at in this manner must experience an irresistible spell that drives her involuntarily into the arms of the man. I have heard of a young girl, completely ignorant of any sensuous matter, who when approached for the first time by a roué, began to

Conquering Male—Art of Love

scream just as the female animals cry out at the first contact with the conquering male.

These and many other facts prove with expressive eloquency how men and women at all times and in all countries have united to rekindle the torch of life. This should be understood by those parents who are *grundlich* acquainted with Metaphysics and Theology but have never opened the Book of Nature. They should secure their children against the surprises of the senses before there is manufactured in their bodies the dynamite for the first eruption of the feeling of love. More than once the girl was conquered by the woman and went asunder in a wreck that no barometer and meteorological observatory could predict.

In the bourgeoisie with their many religious and moral abracadabra we often succeed in concealing the reflexive action of the sexual organs. The first instructions in the Art of Love are hence necessary: sometimes the woman instructs the man, and sometimes the man instructs the woman.

In the long years of my experience I have known a very virtuous and religious young man who stepped to the altar in his full innocence and who lived for eight months with his young wife without once touching her until he at last went to the doctor in wonder at the lack of any fruit.

* * *

A man of any race can, as soon as he has reached puberty, unite himself with a woman of any race. For now science has repudiated completely the notion that there are sterile races.

Count P. E. von Strezelecki has very earnestly stated that an Australian woman who has been had by a white man could not have any more children when she later united herself with a man of her own race.

Brough Smyth attacks this opinion that has been gratuitously accepted by other ethnologists and gives a striking example.

The Reverend Hartman of the station at Hyndmark Lake has seen an Australian woman of pure race who bore two mestizzos from a white man and then a child of her own race from a pure Australian.

Another Australian woman had a mestizzo from a European and later a pure Australian child from an Australian.

Green knew a Bocat woman of the tribe of the Yarra who bore a mestizzo and then two pure Australian children. Also a woman of the Goulborn tribe had a mestizzo child that she killed and later four pure Australians.

The Reverend Hagenauer of the station at Lake Wellington knew a woman who had first two mestizzos and then six pure Australians. In two cases he saw Australian women who had both mestizzos and pure Australians in turn.

The mestizzos are equally fecund with other mestizzos as well as with Europeans and Australians.

It is seldom but still there are cases when European women have united with Australians and borne them children. Brough Smyth gives several examples.

Inter-Racial Infecundity

The observations of the different form and development of the genitals among the various races are unfortunately infrequent. It is known however that the negro's member is much greater than that of other races. During the years that I practised as a doctor in South America I have verified this completely. This greater volume of the member of the man corresponds with a greater width of the parts of the negroes. Falkenstein has observed that the negroes in Loango have a very strong member and that their women are rather unsatisfied with the embrace of the Europeans. The same author opposes the curious ideas of Topinards that the larger size of the negro's member only exists in the state of detumescence and that it is reduced in tumescence.

* * *

Without doubt man is an animal who on account of his flexibility is capable of love in the most varied manners.

The *figuræ Veneris* of Forberg number forty-eight; still this is a wretchedly poor number when compared to the hundreds that are to be found in the amazingly wealthy erotic forms in the ancient Hindu works. This problem is not only important from the anthropological and ethnological standpoints but also for religion and theology. Some positions are allowable according to the opinion of the casuist; others are a great sin: "backwards, standing, sitting, sidewise, and normal (face to face)."

A great specialist in these metaphysical subtleties in relation to the embrace writes in the chapter: *De*

Sins and Erotic Positions

Circumstantia, modo vel situ, for the Instruction of the Father-Confessor:

“It is natural for the woman to be the *succuba* and man the *incubus* for this method aids the emission and effusion of the seed. It is certainly unnatural in sitting, standing, sidewise, reverse, or for man to be the *succubus* and woman to be the *incuba*.”

And in another place:

“But nevertheless couples may change the position by reason of a just cause, such as sickness, the fatness of the man or the danger of miscarriage: whenever, says Saint Thomas, it is possible without sin to make use of another part of the body.”

In another notable work dedicated to His Holiness, our Lord Benedict XVI, Girolamo dal Portico, an humble priest of the Brotherhood of the Mother of God, devotes 770 quarto pages to the theological study of love. I append an excerpt of the casuistic morals of the good priest.

“The first and also very well known adoration which the habit of lovers demand is the mutually constant loving regard of the young man and the girl. To take away the possibility of an evil thought or action it is necessary to cut out the light of fire and that of the sun. In the first place the steady and deep gazing into the eyes of a beautiful woman is a great attraction and has already enticed many men to sin. This has been described by the holy man in *Magister Salomonis*:

“Turn your face away from a beautiful woman and never look at a dangerous countenance, for

Theological Study of Love

many men have perished on account of the face of a woman and have become inflamed as if by fire from this desire. Many, oh many men, have been condemned because of the admiration of a woman's face!

“It is necessary however to draw the attention of the young father-confessors that they be not immediately alarmed when the young men and girls answer their questions and say that they did not do anything evil, because under evil things they often understand only the ugly and obscene actions; but one does commit many things in the performance of love. Therefore to instruct those who hear the confession I take it for my duty to construct in this place a sort of catalogue of the many sins with which the young men and girls weigh down their souls when they give themselves up to this kind of love; and which the young father-confessor often neglects. I intend to do this in the Latin language in reference to the sixth commandment. But it is not my purpose to construct such a complete catalogue that it should contain all the sins that are committed in the execution of love, not only because they are innumerable and infinite but because I believe I should not give the detailed sins on account of the modesty of the author and the respect due to the reader.

“*Quamquam vero quamplures Theologos proferi sciam, qui quosdam actus leviores ut intorsionem digiti, professionem pedum, vellicationem aut prehensionem manuum et similes a lethali peccato eximunt, iidem tamen circumscribunt suam senten-*

Catalogue of Sins

tiam hisce limitibus, dummodo scilicet iidem actus fiant per transennam, ob jocum, ex levitate et absque affectu lascivo et venereo et periculo eidem consentiendi. Quae exceptio di affectu, seu delectatione venerea adeo certa est ut plures Theagogi ab eadem sententia, quae damnavit propositionem de osculo ob carnalem et sensibilem delectationem habito, etiam secluso periculo uteriores consensus et pollutiones, damnari etiam implicite patent eodem jure hos actur leviores ob carnalem et sensibilem delectationem habitos. Quamobrem P. Jacobus Coreglia post ea verba, quai supra retulimus, statim subjungit: *Translation of above Latin passage:*

“Although I am aware that a good number of theologians are referred to who do not consider these light acts as mortal sins, such acts as the curling of the finger, the display of a limb, the touching of hands and the like, nevertheless they keep their opinions within these limits, namely, as long as these acts are performed through a lattice, they are to be taken as a jest, from lightheartedness and without any lascivious and sexual desire or danger. This restriction on desire and sexual pleasure is so well established that many theologians, on this same opinion which condemns kissing for carnal pleasure even when the danger of further immorality is removed, approve implicitly the condemnation according to this law of those very same acts when done with the secret intention of carnal intercourse. For this reason, P. Jacobus Coreglia always added to the words we have quoted above:

“According to this it should also be a deadly sin

Restrictions in Carnal Pleasure

to pinch a woman in the arm, press her finger, hand or foot, and similar actions for the sole sake of the resulting pleasure even where there is no danger that the most deadly crime will result."

What a chasm divides these subtleties from the advices of that good Christian but unfortunately not theologian, the famous French doctor Ambroise Paré:

"Man sleeping with his companion and wife may caress and excite her by kisses so that she may become desirous of producing a creature in the image of God and so that the seeds may meet each other because women are not as prompt at the game as men."

In modern paintings of India and Japan, as well as in the splendid ivory works that decorated the golden throne of the King of Tanjora of the XVth century, I have seen the most curious and daring erotic positions, making me believe that all people of the earth have strained their fantasy in the invention of new kinds of voluptuousness.

For the subtle theologist of the middle ages, these are just as deadly sins because the embrace, swimming with morality ideals, is for the sole purpose of propagation with the least possible amount of joy and the lightest and barely noticeable contact of the body.

Man has exhausted the fantasy and the dictionary in service of licentiousness. In every language the genitals and coition are remarkably rich in synonyms, the French language of the sixteenth century alone contained more than three hundred

Japan and India—Erotic Forms

words to describe the embrace and more than four hundred names to indicate the organs of man and woman.

The most common position of the embrace is that of *vir supra feminam*. On the vases of ancient Peru, on the murals of Pompeii, on the paintings in India one sees this classical form of coitus which the Tuscan people called the "English" (*Angelica*), reproduced more than once as if they would indicate therewith how much more comfortable it was than any other.

Dr. Kersten told Dr. Ploss that he had seen the Suaheli in Zanzibar in reversed positions during intercourse, as if grinding corn.

This movement is called *digitisha* and is taught to the girls by the old women of the tribe. But it seems that this course of instruction is very difficult because the tuition lasts forty days. In that country it is considered a serious insult if a woman is told that she does not know how to do the *digitisha*. Ploss adds that this movement is also known in Dutch East India.

Dr. Brehn assures us that the woman in Sudan likes to stand up, bend forward and lean with her hands on her knee, while the man does his duty. This erotic figure is often seen on the murals in Pompeii. Also the Eskimos prefer this form of coition, and the Konjagi are also said to prefer this method.

The Kamtshadalas believe that the ordinary or the *English* embrace is a serious sin and that the

Classical Form of Coitus

woman should lie sideways because this is the custom among the fish, their preferred food.

Pechuel-Loesche says that the Loango negroes give themselves to love while lying on the side and adds that this position has probably been chosen on account of the size of the male member, and that also the Tshuktsha and the Namollo prefer this position although they are unable to give any reason. Loango love is exercised only behind locked doors and never on the ground but on a dais, only at night and without witnesses.

Whoever in that country seduces an immature girl brings bad fortune to her and must compensate her. The young men are also punished if they exercise love before the legal age, twenty years.

These negroes do not forbid the embrace of a pregnant woman.

Very little is known of the special tastes of the several races in this respect but it is incontestable that the Australians exercise love in a very peculiar manner.

Several travelers have seen the Australians exercise love in public; one needs only to offer a man a glass of brandy to get him to look for a woman and to commit the desired act in the open street.

This however does not happen from immodest curiosity but to see the human embrace in a form that would be impossible with us or at least very uncomfortable.

Miklucho Maclay describes one of the scenes in which the man who was very impatient to earn his

Australian Embrace

glass of gin, began the embrace in Australian fashion but stopped in the middle because, he said, it would last too long and added that he would finish it in the *English* manner and the woman stretched herself out immediately on the floor.

In Gerland one reads that with the Australian women the genitals are more recessive and therefore the men perform the embrace from the back.

When I heard that there were kept in Havre precious manuscripts of a voyage around the earth made at the beginning of the nineteenth century and that among them were some drawings by Lesueur who depicted the embrace copied from nature, I addressed myself to M. Leunier, the director of the museum in that city, and requested him to be good enough to have the drawings copied for me as they were extremely important for my purpose since they referred to a completely extinct tribe. He was kind enough to grant my desire and sent me two drawings made by M. Noury, an excellent artist, in Havre. These drawings proved that the Tasmanians executed the embrace just as the Australians did. One can hence deduce a new proof for the ethnological relation of these people.

We have no statistics with which to construct an ethnological prospectus on the different eugenic forces of the human race, but with nearly scientific exactness we may state that the negroes are in general very powerful lovers and perhaps the only ones, in this respect, of the human family. We are almost willing to believe that the sexual organs of polygamous people, as a result of the greater

Virility of Turks, Arabs, Hindus

use, are stronger and more powerful. The Turkish, Arabians and Hindus, who care less for abstract reasoning and have in their harems and zenanas a complete assortment of females, find it extremely easy to surpass us in that direction.

With women the first embrace is characterized by the ripping of the hymen which more or less closes the gate leading to conquest.

It seems that all women possess a hymen, but we are ignorant of a possible difference of its nature by reason of race and resulting powers of resistance. It is sometimes crescent formed, sometimes round, sometimes very soft and easily tearable, sometimes so tough and strong that it calls for the knife of the doctor. In many cases it may be missing completely. I have seen for example the complete absence of the hymen in a six or seven year old girl who suffered after convalescence from a serious case of typhoid fever, from *Weissfluss*. This is not very rare: A. Paré, Dulaurenz, Graaf, Pionneus, Dionis, Mauriceau, Palfyn, have even denied that the existence of a hymen is a necessary and integral part of the human sexual organs.

Let us stay awhile with this small part of the body where love and pride extend their hands to each other, to erect as a law the most curious things that were ever invented by a human brain.

The hymen is a thin membranous structure and is situated across the upper part of the genitals and completely closes its recesses. It is fringed in front and on the same height with the urethra. In general it has a crescent form with a convex border

Virginal Mechanism

and is grown together with the lower and vertical side of the vagina. The front border is concave and is situated opposite the urethra and leaves a small space open at the lower part of the opening of the vagina.

In the Anatomical Museum at Heidelberg one can see the different forms of hymens which Dr. Garimon classifies as follows:

1. Hymen with central opening. This may be circular and in the middle or on either side of the middle line. It may also be elongated or square.

2. Hymen in crescent form with front opening. Sometimes it is separated into two secondary folds by a perpendicular skin whose extreme end is inserted above the urethra.

3. Unperforated hymen or covered with small holes.

There are also some which are parted in their whole length from back to front by an irregular split, others with double opening and so on.

Concerning the existence of this fragile membrane of so many forms jurists and experts have spent rivers of ink in determining whether there was a violent rape in certain cases, or if it was only due to a love-game or onanism. There are still girls everywhere who have prostituted every part of the body except the gate of Venus and who are nevertheless anatomically virgins. Similarly there are cases of pregnancy where the hymen was entirely untouched! It is the special merit of Dr. Schroeder that he has proved that the maidenhead may remain intact after the coitus and that it also can be

Anatomical Virginity

either ruptured or completely intact after many embraces.

But we are not writing a book on Juridical Medicine and so we can only occupy ourselves with the different values that the various peoples have accorded to virginity.

This valuation varies so widely that it extends to contradictory poles. Sometimes the man places such high value on the existence of the hymen that he makes it a legal requirement of purity; sometimes he regards it as only a troublesome hindrance and leaves the breaking of it to others.

I believe that if there were exact statistics on the number of persons who held to either of these opinions, the former, believing in the great value of the hymen as proof of virginity, would be far in the majority. This is very natural. The man is proud and happy to be assured in this manner that he is the first at this particular temple of Venus. When he satisfies his two greatest passions, pride and love at the same time, he believes that he has a greater security in that he has tasted what others will be unable to taste.

All people having high ideals praise virginity to the skies. All Christians worship the Virgin Mother of Christ. Ghengis Khan was also held to be the son of a virgin, and he was lifted far above the niveau of human nature.

In the Bible one may read that a man could repulse his wife if she was not a virgin when she came to him. She could be stoned if the eldest of the tribe

Public Deflorations

complained; but if she had been falsely accused, the husband had to pay a fine and take her back.

In Persia the bride must be a virgin; the husband could cast her out by a mere assertion that he had not found her untouched on the first night. To circumvent this danger the parents of a fallen girl married her first to a poor devil or a boy; in this way she could be married the second time to a decent fellow. In other cases the girls give themselves a new virginity a few hours before the first embrace by the aid of two stitches through the *labia majores* and in this way could satisfy the credulous husband with the blood of a false virtue.

But it appears that not all husbands are so benevolent for in Egypt the husband inserts a finger covered with fine cotton and triumphantly removes it covered with blood as a proof of virginity. The same is done by the Nubians and the Arabians. With the former, the husband deflowers his wife before witnesses; the latter have the operation performed by a matron. Ploss assures us that the Catholics of Egypt deflower the bride in the presence of the mother of either one of the couple. Pallas tells that the Pstjaks and Samojed usually give a present to the mother-in-law as soon as the husband is given the token of virginity.

The Slavs regard the hymen as very important. In Southern Russia the woman must, before giving complete authentic proof of her virginity to her husband, stand completely naked before witnesses to prove that she does not employ any tricks to simulate something that she no longer possesses.

Prostitution and Virginity

If the husband is unable to perform his duties another man is called in to take the flower of her virginity.

Many proofs of virginity seem to have been invented by the sensual curiosity as can be seen by the customs in Morea and Wales.

In many tribes in Africa the woman proven a false virgin is returned to her parents.

The Bafioti negroes, as we have already seen, call the hymen *nkumbi* or *tshikumbi*; these same words serve to indicate the girl from the dawn of her puberty to her first embrace with man. However, according to some travelers, the husband places no value on the virginity of his wife, the more curious, since the negroes of Loango detest prostitution. But a *nkumbi* can give herself to love without losing public respect.

Also in America there are tribes that attach great value to the hymen. Thus the natives of Nicaragua return the false virgin to her parents. It also appears that the Aztec husbands greatly valued their wives' virginity.

Before the bridal festival was terminated in Samoa the husband investigated *digito admodo* the virginity of the bride; she was given rich presents by her husband; but if she were found failing she was beaten by her parents.

With the Laplands the girls are allowed great freedom though the husband rejoices if his companion comes to him a virgin; as a token of his joy he breaks a beaker on the morning after the first love-night as a symbol that he also has broken

Simulations of Virginity

something at the first embrace. When, on the contrary, he finds his way clear, he throws a shower of feathers on the girl's parents as a sign of his contempt.

In general the slightly virtuous girls who have studied the various forms of flirtation very thoroughly go with intact hymens to the altar. In cases where love has been already sacrificed and with too much haste, methods of simulating virginity are not scarce. They are frequently sold by the cleverest and most intelligent panders. I knew of some girls who before they entered the conjugal bed injected some drops of mucous blood from the feathers of young doves or chose for their marriage eve the last day of their period. Sometimes one adds to these methods highly astringent injections that make a prostitute seem even more virginal than a virgin.

If men would look more at the virginity of the heart at their choice of a companion how much disappointment it would save and how much more true happiness in marriage it would ensure.

Much more logical are those persons who insure this desirability by two stitches, by infibulation. Concerning this operation I will speak in the chapter on the mutilation to which man has subjected his own genitals and those of his companion.

Those who value and demand the virginity of their female companions, are opposed to those who are indifferent to that piece of skin called the hymen.

According to D'Hureau de Villeneuves, the

Chinese Hygiene and Virginity

Chinese medical and surgical works do not even describe the hymen. He explains that this surprising fact is due to the everlasting washings and cleanings of the babies by the wet-nurses, finally ending in the destruction of the hymen. It seems that the same occurs in India and that the Indian women who are entrusted with the care of the European girls deflower them as a result of the excessive cleanliness. With great enthusiasm Epp praises this custom, which he compares with the complete lack of cleanliness of the Europeans who on account of excessive modesty change the nest of love into a mephitic cloaca.

The ancient Egyptians made an incision in the hymen before marriage and the holy Athanasius tells that the Phœnicians entrusted the deflowering of a woman to a slave of the husband.

The Caribbeans also place very little value on the maidenhead; though the daughters of the highest classes must be kept in seclusion for two years before marriage.

It appears that the virginity of the wife was not highly valued among the Chibchas in Central America. On the contrary, it was seen as a proof that the girl could not excite any other men.

Old maids were highly esteemed in Peru.

Ancient Peru had holy virgins, called Virgins of the Sun, similar to the Roman Vestal Virgins. They swore everlasting chastity and passed their lives spinning and weaving. It is also said that in cases of indiscretions they were buried alive if they could not prove they were not impregnated by a man

Religious Virgins and Prostitutes

instead of the sun. The seducer was killed, his sex cut off and destroyed. Several trustworthy historians assure us that these girls were guarded by eunuchs. In the temple of Cuzco there were one thousand of these virgins; in the temple of Caranque, two hundred. In spite of this, the virginity of these vestals seems to have been little sacred because the Incas chose from them their concubines or presented them to their vassals or best friends. Torquemada assures us that these virgins stayed only three years in the temple and that they were replaced by other maidens. The Inca chose three from among them and consecrated them as priestesses of the sun; three he destined for his own use; the others he married to his subjects or gave them their freedom.

Marco Polo has described the offerings of girls by their own mothers on the public streets. The passing travelers could dispose of them freely; a girl must have had at least twenty presents earned by prostitution before she could marry a man. But this is no reason for her not remaining virtuous after marriage and she was very highly esteemed.

In Cambodia a priest deflowers a woman by his finger dipped into wine. Afterwards he wets his forehead with the result. Some say that the parents or relatives of the husband drink of the "wine."

Waitz declares that in many countries of Africa a girl who has had many love adventures and who promises to be very fecund, is preferred as a wife.

With the women of the Machacuras in Brazil virginity has never been discovered. Feltner ex-

A Race Sans Virginité

plains this remarkable phenomenon by the following:

“Nulla inter illas invenitur virgo, quia mater inde a tenera ætate filia maxima cum cura omnem vaginae constructionem ingredientumque amovere studet, hoc quidem modo: manui dextrae imponitur folium arboris in infundibuli formam reductum, et dum index in partes genitales immisus huc et illuc movetur, per infundibulum aqua tepida immittitur.” *Translation of above Latin passage:*

“No virgin is found among them, because the mother is extremely eager to remove all constriction and hindrances in the vagina of her daughter at a very tender age in the following manner: In the right hand she holds very carefully a leaf of a tree shaped into the form of a funnel, and while she agitates the inside of the vagina with her left index finger, tepid water is introduced through the funnel into the vaginal canal until the girl feels that there is no longer any hindering blockade.”

A more brutal way of taking the girl's virginity is used in other countries. First, the Australians on the Peake River. The girl is held fast by many men and women, while an old man inserts first one, then two, then three, then four fingers. In other parts of Australia a stone or stick is used in place of a finger.

The Australian women before marriage have their maidenhead removed by a stone called *bogean*. Miklucho Maclay adds to this that the girls at marriage receive a piece of string called *bouge-*

Royal Defloration

vin and tie it around their hips before coition, more readily to conceive.

With the Sakkalvas on Madagasear the girls deflower themselves, if the parents have not already taken care of this operation which is absolutely necessary before they can marry.

With the Balanti in Senegambia, one of the most detestable races in Africa, the girls cannot find a man if they have not been deflowered by their king. The latter permits himself to be given very costly presents to prepare those good girls for marriage.

In Barth's description of Adamana he writes that the chief of the Bagola usurps the first night of the girls of the Fulba, a tribe subjugated by him. Similar facts are told of the natives of Brazil and of the Kinipetu Eskimos.

In many of these cases it is difficult to decide whether it is due to the Right of the Stronger or a perverse taste for voluntary martyrs.

Neera, a famous Greek hetæra, had, according to Demosthenes, seven females, whom she called her daughters so that the impression might be given that they were free and in this manner entice more money from those persons desirous of a night's rest with one of her "daughters." She sold the maidenhead of each girl more than six times and finally sold the maidenheads of all *en bloc*.

In ancient Rome, the brides sat on the lap of the god Mutinus, Mutunus or Tutunus, as if they wanted to sacrifice their maidenheads there. St. Augustine writes: "At the celebration of the nuptials the brides rejoiced at sitting in the lap of

Priestly and Political Deflowerers

Priapus." But it appears that this offering of virginity was not alone symbolic but actual in many cases. When the maidens became wives they returned to the lap of their god of love to implore fecundity if they had no born child. Arnobius writes: "Tutunus with his immense abominations and horrible member delighted in riding suppliant matrons."

Pertunda was another hermaphroditic virginity; St. Augustine sagaciously proposed the name *Deus Pretundus* (he who first strikes) and was placed in the marriage bed so that he might come to the aid of the husband. Arnobius writes: "Pertunda stands ready in bed for the digging of the virginal grave of the wife."

With the Condagi, Cambodians and other people the defloration of the maiden is attended to by the priest.

Jager informed the Anthropological Society of Berlin of a place in Gemelli Caneri where they spoke of the debauches of an official, once used by the Bisayos of the Philippines.

"One does not know of another example such as the custom that was established: to have public officials, very well paid, deflower the maidenhead of the girls because it was regarded as an obstacle to the pleasures of the husband. There is no trace of this infamous practice since the dominations of the Spaniards. But nowadays it annoys even the Bisayo to find his wife in possession of a hymen because he concludes that this is proof sufficient

Brahman Religious Ravishers

that she must have had some bad qualities since she was not desired by anyone."

Also on Malbar there are Brahmans whose only religious duty consists in ravishing the blood of the maiden's virginity. The girls pay them for this service for otherwise they are unable to get a man. Even the King of Calcutta gave to a Brahman the *jus primæ noctis*; the King of Tamassii left it to the first stranger who came to town; the King of Campa kept for himself the *jus primæ noctis* of all the couples in his realm. Warthema says that when the King of Calicut takes a wife to himself he selects the most honorable and learned Brahman for her deflowerment. This service is paid for by a large sum of money, ranging from 400 to 500 scudi. In Tenasserim, the wives are begged by their fathers to have their maidenheads taken by Christians or Mohammedans, Pascual de Aniagoya visited Nicaragua in the years 1514-1522 and declared that the high priest slept the first night with the bride. Oviedo wrote that in 1535 among the Arowakkas and other Amerinds, the witch doctor, *piake*, slept with the bride the first night so that the marriage might be crowned with fortune.

After the surmounting of the obstacle to coitus, the majority of men have no antipathy to the prolongation of the act, except when religious, moral and hygienic laws place restrictions upon them.

In Esthonia it is held bad if one possesses his own wife during the first night. I have known in South America a Catholic father-confessor who decried against coitus within three or four days after mar-

Laws of Love: Hebrew, Mohammedan

riage. In a certain part of Esthonia the husband must take very great care not to touch the breasts of his wife because it might later have a bad influence on weaning.

More reasonable are the limitations placed on love during menstruation, pregnancy and weaning.

With the ancient Jews the woman had to count five days from the first appearance of the menstruals and, afterwards, seven days for the cleaning; then after these twelve days and after she had bathed she could approach the man. The breaking of this law was punished by death. During this period the couple might not even hold hands.

With the Medeans, Bactrians and Persians the embrace was forbidden during menstruation and weaning. The trespass of this law was punished by two hundred lashes or by a large fine.

In the *Koran* Mohammed forbade the men's approach to the women during the "critical days"; they were also not allowed to touch them from the hips to the knees. The modern Mohammedan laws forbid the embrace during menstruation and illness. When a Turk marries a young girl he has to sacrifice her for seven continuous nights; but if he takes a woman no longer a virgin, three nights of coitus suffice.

It is very difficult to harmonize all these laws prescribed in the *Koran* since the man must at least once a week serve his own wife, and on the other hand he must restrain himself eight days before and eight days after the menstruals, during the whole

African Secret Necrophilia

period of pregnancy, during weaning and during the thirty days of fasting in the month *Ramadan*.

Zoroaster limited the duty of marital tribute to once every nine days. He differs herein very little from Solon, who fixed three embraces a month as the minimum amount of love pleasure.

With the Druse the minimum amount of pleasure is still smaller: the husband is allowed to approach his wife only once a month after the menstruals; and when after one month menstruation does not occur he must be continent, for this is an indication of pregnancy.

The Wacamba and the Wacicugu in East Africa cannot give themselves to love when the cow is in pasture, that is, from morning to evening, or when they are on a journey and the wife is also in the caravan. As a mark of sorrow at the death of a relative or leader, the Wanica must restrain themselves for three days from their wives. The Wacanca on the other hand desire the embrace in two very different positions. If a widow wants to remarry, then a strange man from another tribe must first cohabit with her. If a woman of the Kikamba dies and if for certain reasons blood has been spilt, then a stranger must sleep with the corpse for the next night and embrace it. In the morning he finds a cow before the door that from now on belongs to him. This custom is kept secret and the transaction takes place very furtively.

In many African tribes the men do not touch the woman if she becomes pregnant or at weaning as well as the days of menstruation. During this time

Australian Female Hygiene

the women on the Gold-coast retire to special houses. The women of the Loango do the same. They take no precautions for the foreigners.

The Walla Walla and the Selish in Oregon also have the women reside in special houses during the menstruials.

I would never finish if I counted all the peoples who regard the menstruating woman as unclean and if I gave the long list of all the prejudices that surround the menstruials during ancient times and even to-day.

I would like to add however a few little known facts in regard to the Australians.

It will appear curious to find among many Australian tribes very severe restrictions for the women at their periods, a respect in which they are superior to the Europeans. Dawson tells us:

“Quæ nupta est per menstruandi tempus, sola per se a parte adversa foci domestici dormire cogitur, neque vel cibum vel potum alicujusque capere permittitur. Neque quisquam est qui vel cibum vel potum ab illa tactum consumere velit, ut qui illos invalidos reddat. Innupta autem vel viua quæ idem patiatur in eadem legem quo ad cibum et potum cogitur; eadem caput pingere atque corpus usque ad mediam rubro limo cogitur, neque junioribus innuptis domum menstruantis inire licet. Eadem si qui in semita occurcat, exire debet. Ambulare quidem atque interesse amicorum colloquiis licet neque molestis tutbari, neque tamen saltare aut cymbalum agitare in corobereis Licet.” *Translation of above:*

“She who is married during the time of menSTRU-

Hygienic Superiority of Savages

ation is compelled to sleep alone in front of the fireplace of the house. She is not allowed to partake of the food or drink of anyone else, nor will any other person consume food or drink touched by her for he is sure to vomit them up immediately and experience violent gastric disturbances. Moreover, the unmarried girl or widow likewise falls under that law where she is forced to eat and drink; she must paint her head, body, and vulva with reddish mud, and the younger girls are not allowed to enter the house of the menstruating girl. She must make certain that she is not blocking the way of any person, but is allowed to walk, as long as she does not behave in any offensive manner. She may listen to her friends' conversation but must not speak to them. Finally, she is neither allowed to dance nor strike the cymbals in the corroboree."

Dawson adds that nature may have taught the Australians the same things that Moses, inspired by Jehovah, taught the Hebrews on the preservation of their health.

We Europeans, however clean and polite we may be, do not respect the women at the time of their periods or when they are pregnant or when they are weaning. I have myself known a general, a governor of a province, who loved his wife so greatly that he came to her the first week after she gave birth. I mention this because it is interesting as a curious scientific fact: three days after she gave birth she was hopeful of another blessed event, and nine months afterwards she gave birth to a second child.

Sexual Cleanliness

In regard to sexual cleanliness the savages could easily give us lessons in hygiene but we are monogamous and preach of virtues that we never carry out.

Chapter Four

AIDS FOR THE EMBRACE

MAN, not completely satisfied with the natural sensations of the embrace, has tried at all times to increase his pleasures by a variety of contrivances.

From the stories of the early explorers we know that many tribes in the Sunda Islands and in Asia, decorate the male organ with excitatory objects. Miklucho Maclay has given us a fairly complete description of these inventions of the human passion.

He had the opportunity of inspecting the organ of a male Dayak in the Museum of the Military Hospital in Batavia. The glans and the urethra were perforated: the artificial canal was of a very small size as the piece had shrunk considerably.

The perforation is executed with a silver needle; the function of this needle is to affix an instrument in the organ which causes friction during the embrace.

This instrument is a silver needle perforated on both ends. In the perforations two brushes are attached forming a double brush. The needle may be of ivory as well as silver.

Pleasure Contrivances

Some penes are perforated twice; for two instruments and the changing of the position of the accompanying brushes. Dr. Steenstra Toussaint assured Miklucho Maclay that he had seen a penis of a Dayak that was perforated through the entire glans. Van Gaffin of Batavia, the first European to make extensive travels in Borneo, told the Russian traveler, Miklucho Maclay, many details of this curious method of the Dayaks.

The operation is performed only on adults. The skin is forced back, the penis is placed between two small planks of bamboo and for ten days long it is covered with rags dipped in cold water. Then the glandes are perforated with a sharp bamboo needle; a feather, dipped in oil, is placed in the wound until it heals. Wet compresses are used all the while.

When the Dayaks travel and work they carry a feather in this canal. As soon as they grow desirous, they pull the feather out and replace it with the *ampallang*.

The *ampallang* is a little rod of copper, silver or gold, four centimeters long and two millimeters thick. At one end of this rod is a round ball or pear-formed object made of metal; at the other end a second ball is placed as soon as the *ampallang* is affixed. The whole apparatus is, when ready, five centimeters long and five millimeters thick.

The woman has different ways of informing the man in a modest fashion of the measurements of the *ampallang* that she requires. Sometimes she hides a folded betel-leaf containing a cigarette in a pot of rye that she offers her companion, or else

Dayaks—The Ampallang, The Kambi

she gives the required measurement by placing a finger between her teeth.

The women of the Dayaks have the right of demanding the *ampallang*. If the man dissents, she may leave him. They say the embrace without this ornament is like rice, but with it, it tastes like rice spiced with salt.

Von Graffin has seen one Dayak who had two *ampallangs*, one behind the other! The perforation was always horizontal and above the urethra.

Riedel assured Miklucho that in the north of Celebes the *ampallang* was also employed but was there called *kambiong* or *kambi*. It had small strings at the end, probably for change in direction. He said that they also tie the eyelashes of goats at the base of their glandes in order to increase the pleasure of the women.

In Java they also tie a strip from the skin of a goat around the glans. Sometimes the entire member is placed in a hairy sheath, the glans being alone visible.

A still more curious custom is the deep cutting of the glans and the placing of small stones in the wounds. When the excisions heal they have a warty appearance.

This is somewhat similar to the story of Amerigo Vespucci about the artificial enlargement by the American (*Amerind*) girls of the members of their companions. They would also place some poisonous bugs on the man's member, which would swell up tremendously before the embrace.

In China the women are not unworthy of the

Chinese Phallic Contraptions

Dayaks. In their long hours of leisure in their domestic imprisonment they compensate themselves by onanism and employ curious kinds of artificial phalli.

The men also very often use the "lock" which Hureau de Villeneuve describes in his thesis *On Delivery in the Yellow Race*.

"Haec barba pennae caule evulsa in annulum barbillas hirsutas extrinsecus preabenten, volvitur.

"Annulo clauso, filia seynila argento tecta singulum barbillam ab aliis separant: Instrumentum tunc simile est millo aut collari clavis erectis munito." *Translation of the above Latin passage:*

"These hairs are plucked from a quill and are rolled into a ringlet with the very coarse hairs on the outside. The ringlet is closed and the fibres are covered with silver so that they separate each hair from the other. The instrument is similar to a dog collar surrounded by upright nails."

"Hic annulus hirsutos in sulco, qui glandem et praeputium interjacet, inseritur. Frictiones per coitum productae magnum mucosae membranae vaginalis turgorem ac simul hujus cuniculi coarctationem tam maritis salacibus quaeritatem, afferunt." *Translation of the above Latin passage:*

"This bristling ringlet is placed in the furrow interposing the glans and the prepuce. The friction produced by coitus brings about great turgidity of the mucous membrane of the vagina and at the same time a contraction of the vaginal canal, such as is sought by passionate and salacious husbands."

The Chinese forbid the use of the "lock" with

Hakluyt Society Records

pregnant women, but the latter often resort to it to produce an abortion.

The travelers of long ago have found various aids for coitus in many lands.

So, for example, we read in the Hakluyt Society Transactions on India in the fifteenth century:

“Hic sola in civitate plurimas tabernas rei, quam joci gratia scripsi, ridiculae lascivaeque esse affirmat; vendi in his a solis feminis ea quae nos somalia, a sono, ut puto, dicta appellamus, aurea, argenta, arreaque, in modum parvulae avelanae; ad has virum, antequam uxorem capiat, proficisci (aliter enim rejicitur a conjugio) exacta atque elevata paulum membri virilis cute, trudi inter pellam et carnem ex his sonaliis usque ad duodecinum, et amplius, prout libuit variis circum circa locis; inde consuta cute intra paucos sanari dies; hoc ad explendum mulierum libidinem fieri; his enim tanquam internodiis, membrique tumore, feminas summa voluptata affici. Multorum dum ambulat membra tibiis repercussa resonant, ita ut audiantur. Ad hoc Nicolaus saepius a mulieribus, quae a parvitate Priapi deridebant, invitatus, noluit dolorem suum aliis voluptati esse.” *Translation of above:*

“I was amazed to find a custom in this country which is both lascivious and ridiculous. Throughout the country are found old prostitutes who sell little bells of gold, silver and bronze. The women hold great store with them for when they are sewn into the skin of the man’s member they cause a swelling of tremendous length of the entire genital parts. Hence they claim their males have greater endur-

Conti's Revelations

ance and give them far greater pleasure than we poor Europeans. It is true that when there are a number of natives about, the woman will invariably choose the one with a titillating member. As soon as the boys reach puberty they rush to have the bells sewn into their members, and constantly change them for larger sizes as they grow up."

This quotation is in perfect harmony with a passage from the travels of Nicolo de Conti, "*From the River and the City Arra and of Agreeable Custom there Prevalent.*"

"There are some old women who earn their daily bread by selling little bells of gold, silver and copper, as small as little nut-shells and made very cleverly. As soon as a man has reached the age when he can go with a woman, one of these little bells is affixed to his member, between skin and flesh. Without them he would be repulsed. Gold or silver bells are bought, according to the rank of the person. The same women who sell them also attach them. They loosen the skin at certain places, put the bells in and sew them up. After a few days the wounds close. Many voluntarily attach a dozen or more. The men decorated in this fashion are held in high esteem by the women and, when they walk through the streets, believe it to be a mark of honor if the tinkling of the bells is heard." Nicolo de Conti was asked repeatedly by the old women if he wanted to be similarly decorated, but he would have none of this novelty which others found so pleasant.

In the Ambrosian Library at Milan one reads in the manuscripts of Pigafetta: "All, large and

Mechanical Restraint of Unnatural Vices

small, have their member perforated in the glans; through this hole is placed a small gold or leathern cylinder as thick as a goose feather, having two heads, sometimes a kind of star with rays, or a disk-like head of a thick nail. This little cylinder however still leaves the urethral canal open. This appeared so curious to me that I was unable to believe it. I decided to convince myself. Both young and old males do not remove the cylinder and stars and declare that the women desire them that way. In spite of all these curious ornaments their women liked us far more than they did their own men."

North and Candish, who traveled there in the year 1600, write that they themselves had seen these objects but added that the cylinders were removable. They believed it to be an instrument for infibulation which was discovered to restrain the men from the unnatural vices that they were so fond of.

One reads further in the manuscript of Pigafetta:

"Our old pilot told us still more queer things. He declared that the young Javanese bound little bells between skin and flesh."

Morga 145 (Hakluyt 304).

"The inhabitants of the Pintada Islands, particularly the women, are very immoral and have discovered a method of bringing men and women together. They prepare males during infancy by boring a hole in their members in which they stick a piece of metal in the form of a snake-head and which they place in such a manner that it cannot be dislodged. They call this instrument sagras. But

Oyster-Shell Prevention of Sodomy

they are now very rare for since their conversion to Christianity the use of the sagras has been prohibited."

Lindschoten says that in Pegu, one or two small oyster shells are carried on the male member, and cause an agreeable tinkling. He adds that they serve the purpose of preventing sodomy, a vice to which they are passionately inclined. With the same naïveté he further adds that the women walk about nearly naked and cover only the sex with a small skirt to keep the men from committing sodomy.

Jagor gives another quotation taken from the adventures of Carlettis:

"These Bisayas are very prone to the joys of Venus. Their women are as love-sick as they are beautiful. They play with each other in several curious and diabolical ways. If I had not seen it with my own eyes I would not dare of telling Your Lordship of it because I would be declared an outright liar. But from curiosity and desire to be certain I have even spent a sum of money to have shown me what I have heard and therefore I should have believed. The greater number of the Bisayas buy an invention of the devil and in order to give their women a diabolical pleasure, perforate their member. In this hole, made in the middle, they place a piece of lead that sticks out on both sides; on one end there is a little star made of lead that can be turned about; at the other end there is a lynch-pin to keep the instrument in place. They say they have invented this method for reasons of health. I, however, believe that it is rather an in-

An Invention of Satan

vention of Satan who wanted to prevent these unfortunate people from reproducing themselves.”

To these methods of excitation there also belongs the custom, among several Australian tribes and among the Woloff negroes in Senegal, of searching for maidens who have not yet reached puberty. In Australia the elders of the tribe, by the aid of special sticks, gradually widen the vulva of the girls so that they will be able to perform coitus.

On the Ponapa Island the *labia minora* and the clitoris of the maidens are artificially elongated. Kubary says that some place a small piece of fish in the genitals of their women which they slowly lick. This is especially done when they desire a son of the favored woman.

In this field the highest cultured men of the purest Aryan race and the least civilized in the lowest ethnological hierarchy, extend their arms to one another in brotherly bestiality.

“Fecisti quod quaedam mulieres facere solent? Prosternunt se in faciem et discopertis natibus, jubent ut supra nudas nates conficiatur panis et, eo decocto, tradunt maritis suis ad comedendum, hoc ideo faciunt ut plus excaedescant in amorem illarum. Si fecisti, dues annes per legitimas ferias poeniteas. (Buchard, XII Century.) Mulier qualicumque molimine aut se ipsam polluens aut cum altera fornicans, quatuor annos. Sanctimonialis foemina cum Sanctimoniali per machinamentum polluta, septem annos. (Ducange.) Cum Sanctimoniali per machinam fornicans annos septem poeniteat.” *Translation of above Latin passage:*

Culture and Bestiality

"Have you done what certain women are addicted to? They debase their beauty and with bared buttocks order a meal to be placed on and eaten from their nude rump. They then hand over the resulting concoction to their husbands for fullest enjoyment; this they do so that they may be more aglow with passion for their love. If you have done this defiling deed, you shall repent of it by two years of continence (Buchard, XII Century). A woman either defiling herself or fornicating with another shall repent four years with whatever undertaking possible. A holy woman when polluted by the instrument of a holy man shall repent seven years. If a holy woman fornicate through some trick or artifice of a holy man let her rue it for seven years."

To the ethnological history of coitus there belongs the study of the odor of the female organs preferred by men. For most, the natural odor is sufficient, but many people perfume the genitals with special preparations. The Orient is master in these arts and many European ladies, before going to the ball or a rendezvous, perfume their whole body as well as their private parts.

At a Congress of the Anthropological Society of Berlin, Hartmann showed some perforated vases of terra cotta which J. Hillebrandt had sent him. They had been used by the women of Somali in perfuming their sex organs and were called *kalen-quel* or *termqul* in the Nubian language. They are to be found even in the poorest huts. The perfumes are obtained by burning barnstone, snail shells, a kind of strombus found in the Red Sea and acacia

Hygiene of Love: Perfumes

wood. Ascherson, at the same occasion, drew attention to the fact that this method was very prevalent in Abyssinia.

St. Augustine accused the Manicheans of mixing their semen with the Sacred Host and with their foods:

“By reason of such gatherings, or rather because of a certain necessity of execrable superstition, certain chosen persons, despising the Eucharist, are compelled to eat it with human semen, so that they might be wholly cleansed of the divine substance. They even mix human semen with all their other foods so that they might completely purge themselves by chewing such stuff.”

In the shadow of St. Augustine I should mention the modern beliefs of some prostitutes who use human seed as a certain cure against tuberculosis.

To the methods of excitation there belongs the ethnological history of the means used to stimulate the embraces. In my *Hygiene of Love* I have mentioned the artificial tricks taught by the great Avicenna. Dr. Arnaldo la Villanea has given the recipes *ad virgam erigendam*; he also quotes the recipes of Guillaume d'Acquitaine: “That desire might be increased in coition, and also that women might receive more pleasure from coition.”

Celsus says there also belong to excitatory means, menthe, thyme, pepper and especially onions and rues. Canidida knew an aphrodisiac drink, nectar of delight, as Horace says. Some mineral waters were also accredited with aphrodisiac force. Martial

Common Aphrodisiacs

recommends the use of *bulbi*, translated by some as onions by others, spices.

“Que praestare virum Cipraiae certamine nescit,
Manducet bulbos et bene fortis erit.

Languet anus: pariter bulbos ne mandere cesset,
Et tua ridebit praelia blanda Venus.” *Trans.:*

“Whoever is unable to excel a man of Cypria in
‘battle’,

Let him eat onions and he will prove strong and
brave.

An old woman is weary: let her in like manner not
cease to order onions,

And fond Venus will laugh at your battles.”

The history of the flagellation sect revealed in the year 1259 contains another aphrodisiac method, flogging, also known to-day to all libertines. Abbé Boileau said that the flagellants beat their hips and backs in order to awaken erotic desires, and that the harder they fought the more merit they received:

“Necesse est cum musculi lumbares virgis aut flagellis diverberantur, spiritus vitales revelli, adeoque salaces motus ob viciniam partium genitalium et testium excitari, qui venerei imaginibus ac illecebris cerebrum mentemque fascinant ac virtutem castitatis ad extremas angustias redigunt!” *Trans.:*

“It is necessary for those who bewitch the brain and mind by their appearances of loveliness and charms, and who reduce virtue by chastity to extreme narrowness when the genital muscles are cleaned with rods and whips, it is necessary that

Flagellation Sects

vital spirits be torn away, and indeed that lustful movements be excited, because of its nearness to parts of the genitals and testicles!"

Pico della Mirandola describes a libertine who beat himself until he bled, in his *Tratto contro gli astrologi*:

"Ad veneram numquam accenebatur nisi vapulet. Et tamen scelus id ita cogitat; saevientes ita plagas desiderat, ut increpet verberantam, si cum eo lentius egerit, haud compos plene voti, nisi eruperit sanguis, et innocentes artus hominis nocentissimi violentior scutica desaevierit." *Translation*:

"Never shall one dine to Venus unless he be flogged. And this he plans in this way: he so desires fierce and hard blows that he reproaches the one beating him if he should act more leniently with him (since the beater is by no means full master of his wish) unless blood should burst forth and he reproaches him if he should rage more violently with a lash against the harmless limbs of the most wicked person."

It is told of the Marquis de Sade that he cut open the organs of a woman and gave vent to his feelings in a passionate and cruel attack on the body. Many similar stories are daily compiled in court records and juristic medicine.

All quotations from explorers, with the exception of Hureau de Villeneuve, who has shown himself more intelligent in these matters than the others, accuse the woman of license. Instead I am convinced that it is the men to whom is due the merit of this invention and all this cruelty.

Dangers of Artificial Devices

At the present time the *ampallang* is being used in Europe, less cruel but as licentious as that of the Dayaks; in Paris downy strips of goose feathers are tied around the member; rubber rings to be placed around the penis are also sold there openly.

Dr. Dumarsot published the following information as to these diabolical inventions in the *Lyon Médicale*:

"G . . ., married, fifty-nine; he placed his member for more or less original reasons in a wedding ring. He came to consult me and I found that the ring was between the glans and the prepuce.

"There was considerable swelling of the glans, the prepuce was in a state of paraphimosis; the rubbing of the ring had caused many sores, very thick at the upper part of the member and very light at the inner part. Urination was possible but very difficult.

"The ring was cut into two parts; the member healed quickly and the patient was able to return home after two days.

"In spite of the force and length of the rubbing, cancer did not result although there was considerable swelling. Cancer on the penis due to mechanical reasons is rare when it does not result from an artificial pressure caused by paraphimosis. It has often been observed that the formation of sores caused by pressure on the penis not only attacks the external but also the internal parts, it may even cause a fistula of the urethra without forming a cancer.

"M. Loroyenne has twice reported such forma-

Scientific Cases

tions of sores in the case of boys who tied their penes with cords in order to make certain of not urinating in bed. Our patient proved that gangrene does not form as easily as the majority of authorities would have us believe."

I need not add that the penis becomes gangrenous when the rubbing is violent and long-lasting. In regard to the paraphimosis, it is universally accepted that it may very easily be connected with cancer. On the contrary, it is extremely rare. M. Loroyenne has never observed any such case. In all cases sores are easily formed on the prepuce and on the skin. The formation of sores assumes a more serious aspect when it takes place internally, because the urethra also becomes diseased and causes a fistula, infiltration and narrowing of the canal. Circulation is very rarely completely broken for the glans and the corpora cavernosa also become gangrenous after rubbing. It is, therefore, entirely gratuitous for M. Demarquay and many others to accept this connection whether in phimosis or in paraphimosis.

Cases of tying and rubbing the penis by foreign bodies are not at all rare in science. They are found everywhere. I present only a very few of the cases.

M. Demarquay has observed two cases. The first was published by M. Leteiturier. The result of forcing the penis into a ring was that the entire skin and the front part of the scrotum became gangrenous. This happened to a peasant who used this pawn of love given to him by his girl as a magic charm.

Humorous Cases

The second case is due to Bougioss who did not hesitate in cutting off a part of the glans to remove the pressing ring. It was a radical procedure. The patient escaped with scabs on the prepuce and the back of the penis and recovered in two months.

Guillot has told of a baker whose wife placed her wedding ring on his member. The ring was of gold and an apothecary had the brilliant idea of dissolving it in a mercury bath.

M. Guibot examined a fifteen-year-old boy who had placed seven very narrow and strong copper rings on his penis and had covered it to the root in order to give himself, as he said, "moments of pleasure." The rings remained in their place for eleven hours; the penis was very hard, blue, very swollen and had a cancered appearance. After endless trouble the rings were individually cut. In eight days every local mark had disappeared.

In conclusion we wish to give two well-known cases. One is the soldier that Larry found with his penis in the ring of his bayonet. The second is of the bather found with the ring of the bath-chain around his penis.

Chapter Five

PERVERSIONS OF LOVE

THE psychologist and scientist should not shudder at human perversions but should study them closely because everything that pertains to humanity belongs to him, high as well as low, sublime as well as detestable. People cannot be improved until every angle of society is investigated. Human perversity cannot be destroyed by declamatory philippics and by hypocritical censorship but by a thorough and unbiased study of its nature and sources.

It is impossible to define the boundaries that separate the physiology from the pathology of love. The nethermost grades of eroticism may be the first in perversion. In the hurricane of passion that unites man and woman it is only the sophisticates of casuism who are able to differentiate good and evil. But even they have different judgments as to its constitution, considered from the hygienic and moralistic side of the problem. It is to be hoped for that in a future more reasonable and scientific, morality and hygiene will coincide. But until now both often contradict each other and are in continual opposition—a certain proof that hygiene is unscientific or that ethics are false.

Psychology of Sexual Perversions

If, however, we place aside all these nebulous processes that act as intermediaries between ideal love and sexual depravities, we arrive at definite perversions.

These perversions have, in general, their root in two different sources: the first, inability to satisfy oneself in the natural embrace, the intense craving for different means; the second, the dilettante's desire to try another kind of sensation. That, in simple, is the psychology of all sexual perversions from Sodom to Lesbos, from Babylon to the island of Capri.

Onanism is so spontaneous and natural with man who has no woman and with woman who has no man, that it has been prevalent in all times and in all countries. This perversion is, however, more common in civilized countries because moral reasons, economic and religious, make more difficult or prevent completely the intercourse of the sexes. When bodies are naked, when love is easy, simple and free, onanism is practically unknown. I have found this statement to be true in the comparison of the parallel society of the natives in America and India. Convents, colleges, schools and all such institutions that bring young people together in privacy, are really hotbeds of onanism.

With the possible exception of polygamous countries onanism is much more frequent with men than with women, because the continual formation of semen in the man makes pollution necessary, and where the moral strength of the individual is dissatisfied with the nightly pollution, the hand, in the

Hotbeds of Onanism

absence of the woman, comes to the rescue. There should also be mentioned the terrifying continual erections during the puberty of the male and the simple alleviation by the easy rubbing of the member. In the polygamous countries, however, the woman learns onanism very quickly in her spare time and in the long fasts of the harems and *zenanas*.

As an ethnological characteristic, onanism is a physical and moral defect which suffices to indicate the position of decadence and descent of a nation or race.

It appears that the Moabites committed onanism after the seven-mouthed bronze of the Molochs had received the offerings of the believers, consisting of flour, doves, lambs, calves, oxen and cows. After that they danced around the red-hot statue of the god. The terrible abjurations that Moses cast at the Jews offering presents to the Molochs are familiar to us from the Bible. Also Baal Phegor, or Belphigor, the favorite god of the Medeans, was fanatically accepted by the Jews and his cult was no less obscene than that of the Molochs.

The solitary sin becomes similar to coition when it requires a companion for its enjoyment. The man abuses the man, the woman the woman.

The woman can also double her enjoyment by repaying her companion with that which she has received. More often, however, she employs the tongue and then we have the *cunnilingua* and Lesbian love, from the Island of Lesbos, the traditional home of vice.

Lesbian Love—Modern Tribadism

Another form of mutual masturbation between women is that where one of the women has an extraordinarily long clitoris by which she can simulate coitus with her partner. This vice is more correctly called tribadism. The Romans called these women *frigatrices*, or *subatrices*. Now, however, tribadism is identical with physical love between two women, no matter what the means of satisfaction may be.

A surprising example of modern tribadism is cited by Duhousset. For a long time two girlfriends lived in this manner. One of them married but their original friendship did not stop. Suddenly the unmarried woman became pregnant probably because the other had unknowingly carried the semen of her husband into the other. This curious phenomenon, for whose truth we make Duhousset responsible, was actually communicated by him to the Anthropological Society of Paris! I have also known two girls of this kind, one of them had a clitoris about five or six centimeters long.

Dr. Paul Eram, who practised in the Orient for many years, says that tribadism "is a condition extremely common with the young girls in the Orient." And in another place: "to be aware of its frequency among young girls in the Orient one has only to call to mind the lack of exercise, the sedentary life, the leisure, the boredom, and especially the trust and confidence of the mother who fails to provide any kind of surveillance over the girls."

With the **Hottentots**, self-abuse among the

Oriental Tribadism

younger girls is so common that it can be called a natural vice. No secret is made of it, even in the stories and fables of the country it is continually mentioned.

Tegg tells us of different cases of marriage between women in which he sees only forgery but which were apparently tribadic connections. The following cases are the earliest recorded:

On July 5, 1777, a woman was brought into a London court for having been married in the dress of a man to three different women at different times. She was exposed as a woman and condemned to prison for six months.

In 1773, another woman dressed as a man courted a girl and asked for her hand, but this bold enterprise did not succeed. The most extraordinary case cited by Tegg is of two women living together for more than thirty-six years. Only on her death-bed did the "wife" disclose that her late "husband" had been a woman.

Often tribadism is only a question of physical extravagance. It is sometimes a matter of indifference to the party if she is satisfied by a woman or a man. But most often tribadism couples a passion between two girls, showing the same dominance of love and jealousy as a normal relation. Parent-Duchatel treats extensively of the love-letters exchanged between tribadic lovers and describes the scenes of jealousy that frequently took place between the women, exactly the same as in sodomy between men. I recently examined two beautiful girls, one blonde and the other brunette. They loved

Physical Extravagance

each other passionately but were very cold to the embrace of men and experienced no enjoyment whatsoever from the men.

The universal tribadism in the Orient between women finds its parallel in the widespread tribadism among the prostitutes in Europe. This practise is strengthened by the absolute indifference which they display to men. It appears as if their entire erotic sensitivity limits itself to the narrow province taken in by the clitoris.

According to some commentators the emblematic small spears and the golden spurs hung by the Greek prostitutes in the Temple of Venus were the instruments of female masturbation. In ancient Rome the barbers, the perfume vendors and the old prostitutes sell phalli for impotent men. The familiar quotation from Petronius:

“She brought forth a leather phallus, which she oiled with stale semen and covered with stinging nettles, and then gradually began to insert it.”

Lesbian or Phoenician love is masturbation by the mouth. This mode of love was common among the Grecian women. Greek literature has preserved paintings and stories of this unnatural vice. Lesbian love was performed by the mouth and if the woman prostituted her lips with the man she was called *fellatrix*; when done by a child or a slave, *fellator*. A satirist shocked by Roman decadence cried: “O, you noble descendants of the goddess Venus, soon you will be unable to find any lips pure enough to say your prayers.”

One of the most curious of vices that man com-

Phoenician Love—Sodomy

mits with persons of his own sex, or with women, is sodomy. Sodomy with woman is fairly common and originates mainly from the desire to find a new sensation or through malthusian motives.

I knew a young prostitute who could find satisfaction only in this method. This case, rare but by no means unique, suffices to explain the deep secrecy of the participants.

Love between men has been present at all times and in all countries and is much more widespread than is generally imagined.

Carthage was notorious for this vice. The Carthaginians were very proud of their performance in this field. Salvianus, a preacher of that time, said:

“Et illi se magis virilis fortitudinis esse crederent, qui maximi viros foeminei usus probrositate fregissent.” *Translation of above Latin passage:*

“And he shall account himself a man of great strength who uses as great a number of men as others do women.”

Mythological tradition derives the origin of pederasty to Orpheus and the Thracians:

“Orpheus set an example for the people of Thrace by giving his love to tender boys and enjoying the springtime and first flower of their youth.”

Aristotle declares that this vice was legally authorized on the Island of Crete to counteract a great increase in population. Athaneus speaks of sodomy among the Cretans and also ascribes it to the Chaldeans and the Euloao. Lykpphronius ac-

Boy-Love in Rome and Greece

cuses Ekel of sacrificing young Troilus when he refused to give in to his immodest wishes on the altar of Apollo. Surely sodomy was a Greek vice for they carried it even to Olympus. Zeus, Gany-mede, Apollo, Hyacinthe, Hercules and Ias were accused of it. Sophocles and Æschylus even dared mention it in their tragedies, and Anacreon sang of the Batillos. Even divine Socrates cherished boys.

Rome is not unworthy of Greece in this respect. Cæsar sells the first flower of his youth to Nicodemus, the king of Bythinia. Horace sings of his manly lovers, Ligurinus, Gyges, Liciscus and so on. Under the name of Alexis, Virgil makes his love of young Alexander immortal.

The Roman people thought of Augustus when they heard on the stage the well-known verse recited:

“Do you not see how Cinaedus rules the world with his fingers?” A Roman emperor erected statues and temples to his loves. The immortal historian writes of Tiberius:

“He does not even absolve infants still weaned at the breast nor can he abstain from such ejaculations even at public meetings or holy sacrifices. Indeed the latter seem to inflame him the more.”

We need only quote Ausonius on Caligula:

“There are three in the bed. Two submit to an infamous act and two perform it. Why, that makes four? Wrong! Count each of the outer persons once, but count the man in the center twice, for he both submits and performs this act.”

Roman Orgies—Nero's Vices

Heliogabalus is described by Lampretius in a single sentence: "How can he be a leader of men if every part of his body stinks with vice?"

Nero married Doryphorus, surrounded by naked women and dancing prostitutes:

"Defiled by lawful and unlawful acts, no part of the body was left unscathed." And in another place: "He assailed the groins of selected men and women in public, and when they ceased to rave to his satisfaction, he was entered by his Doryphorous, his freeman."

"Heliogabalus so loved his eunuch Jeroles that he even kissed his groin, averring that he was celebrating the sacred festival of Flora."

At that time the entire Roman world was a veritable orgy. Juvenal for example, well described the passionate and inflaming dances presented on the stage:

"Perhaps, you expect that a Gaditani artist will play the wanton amid the tuneful choir and that the dancing girls, covered with applause, will curtsy to the ground, their buttocks quivering,—a sight to sting languid senses to passion. Yet this sort of pleasure is greater in the case of the female sex, which becomes most passionate and even passes water, so highly excited are they in both eyes and ears."

Martial, too, could paint the extraordinary delights of love in the following manner:

"Philaenis, the tribade of tribades, pedicates young men. She is more virulent than a man and in one day works eleven girls. After all this, when

Pederasty Among Savages

she is in fine feather, she does not resort to *cunilingus* (she thinks that too effeminate) but devours forthright the midparts of girls."

Passing from the classical period to the Gauls, to America and to modern savage tribes we find sodomy no less widespread among them.

The Gauls sacrificed real orgies to debauchery and sodomy (Diodor of Sicily).

In some parts of northern Mexico marriages were consummated between men. One of them had to wear a dress and was enjoined from bearing arms. Gomara writes that in Tamaulipas there were public houses in which men played the rôle of women.

Diaz declares that pederasty was a common vice on the coast of ancient Mexico but that it was regarded as a crime and was severely punished.

Duffot found this vice very prevalent among the natives of California. In Nicaragua pederasty was also common.

The first discoverers found pederasty an ordinary pleasure in Panama, but it was, nevertheless, considered a vice, theoretically.

Also on the coast of ancient Peru where modern Guayaquil is situated, the unnatural vices seemed to have ruled.

Many travelers speak of widespread vice among the natives of North America. Men dress as women and do the female work in the tribes.

From Alaska to Darien, boys dress and are educated as girls and live with the princess and their lords as concubines.

Scientific Explanation of Sodomy

The natives of the Aleutian Islands and the Konjaks are confirmed pederasts. The natives of the Nutkas seemed to favor this vice.

On Madagascar unnatural vices do not seem unknown as is shown by the pictures of men, dressed as women, dancing and singing.

In the Orient and also in very civilized and very moral Europe, women and boys offer themselves according to the tastes of everyone. In some cities of Italy the Sodomites have a certain sign language by which they express their wishes on the public streets, according to the way they conjugate the word, in the active or passive mood (*cinedi* or *patici*).

I have spent many long years in the study of this form of coition in an effort to explain scientifically the immense hold that it has on man, not only among savage tribes but among civilized nations where the practice is much more frequent than is supposed. I believe the following analysis to be the true solution of this vexing problem.

The anatomists know the structure of the nerves of the spinal cord which serve coitus and the close relation existing between the nerves leading to the rectum and those that are connected to the genitals. Now I believe that an anatomical anomaly leads the last branch of the nerves sometimes to the rectum. Therefore they make an erogenous zone of the rectum, usually occasioned only in the genitals. This belief is corroborated in all those cases in which erection must be forced by means of foreign bodies introduced into the rectum. A famous author

Anal Erogenous Zone

once confessed to me that he was uncertain whether he received a greater thrill from coitus or from defecation.

It is easier to explain this vice in the active (*cinedi*) party, who can only satisfy a real erotic passion in this way and in the least possible circumference. This fact also explains why in many countries sodomy is performed with boys. This fact also gives its name to the vice: pederasty. It explains its frequency in warm countries where the women's sex organs are of an inordinate size, as well as in countries where widespread nudity and ease of winning women dull the arrows of passion.

Sodomy often has no peripheral origin but is rooted in the nerve centers. I, therefore, differentiate between anatomical (from the abnormal distribution of the nerves), and passionate sodomy (from the desire for the smallest possible periphery).

I had an opportunity of studying thoroughly this last form, which is found *par excellence* in intelligent, civilized and nervous men. A very moral young man of the highest social circles consulted me one day because he observed that he had a great longing for members of his own sex since puberty. He loved men extremely and remained very cool to the seduction of women. He would get an erection and violent erotic desires when embracing a boy; he was as cold as ice to the challenges of public houses when he visited them for purposes of study. The poor fellow who had never given in to his unnatural desire but fought it with the full

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Bible and Bestiality

force of a strong will and high ideals, confessed to me that he would kill himself if his erotic seat was not brought back to its proper physiological position. I do not know if he attained his objective for I never saw or heard of him again.

Physical sodomy is not a vice but a Passion, a vicious passion if you will, but nevertheless a Passion. The sodomites who have written me have declared that they love their companions passionately and jealously. They gave rendezvous and wrote each other pure and tender love-letters in the most idealistic and poetic expressions.

Sodomy must be regarded by the doctor and psychologist as an illness which he must try his very best to cure, for it can often be completely removed from the desires of the patient.

The story of man's unnatural vices is not complete unless his love for animals is mentioned.

The Bible gives many instances of bestiality. The obscene murals of India represent monstrous combinations between men and animals.

David Forbes who lived for a long time in Peru and studied its geology says that they believe that syphilis is a special disease of the alpaca and is transmitted to man by this animal because of this vice. There was also an ancient law in Peru forbidding bachelors from having alpacas in the house. In Guano of the Chincha Islands there were found wooden effigies of human figures carrying a snake around the neck, which swallowed the male member.

Man has cohabited with every kind of animal whose proportions allowed such connections: sheep,

Women and Bestiality

goats, chickens are preferred; horses, geese, ducks. There are many cases of horses being infected with syphilis by men. The Chinese are known for their especial love of geese and for their habit of torturing the birds in the most cruel manner after using them, to receive additional pleasure from the moribund convulsions of the geese.

In Rimini a young man of the high Apennines, suffering from digestive and nervous disorders, told me that he had almost daily been guilty of committing love with the goats. It appears that pigs, too, are not excepted from this favored class of animals.

Women are by no means free from bestiality. Even in ancient times Plutarch writes that women were frequently voluntary consorts of the Holy Goat at Mendes. In more modern times the family dog has usurped the place of the goat to woman's adoration.

Chapter Six

MUTILATION OF THE SEX ORGANS

MANKIND has not only changed the natural form of the sex-organs so that it might enhance pleasure in coition but has also maimed, mutilated and even amputated them for several other purposes.

To these malformations and mutilations belong artificial phimosis, circumcision, semi-castration and castration, the elongation of the lips of the vagina, infibulation, and clitoridectomy.

Artificial phimosis: By this I mean the artificial and forcible covering of the glans. In this way in Africa certain saints, marabu or dervish, of the Mussulman sect wear as a token of their virginity enormous rings or other decorations on the foreskin; the women feel honored if allowed to kiss these instruments. The Marci also have their foreskin covered and believe it extremely improper to have no adornment or covering on their members.

Circumcision: Fairly widespread is the habit of removing the foreskin or a part of it. The Jews and Mussulmans practise this operation on all their offspring. The latter cut only a very small part off,

Circumcision—Jews, Moslems, Africans

so that in a full grown man it is difficult to tell immediately whether he is circumcised or not.

We find circumcision also very prevalent in Africa, Australia and other countries.

From fifteen to eighteen the young Kaffir is circumcised and is then allowed to enter the circle of men. Festivals and dances celebrate this act. Women and girls are the main performers in these festivals which last five whole months. During this length of time the boys are painted with white clay, which gives them a very queer appearance. They live outside the village in a special house and are taught all the manly arts. They are handled very roughly, beaten and cruelly tortured in order to learn to endure pain. Thievery and war form parts of their education.

When their novitiate has ended, the youths leave their dress and ornaments in the house and wash themselves in a nearby river. Their parents and relatives are here assembled and give them new clothes. The house with all its contents, in which they have lived for five months, is burnt completely.

They are then given a new name and feel highly insulted on being addressed by their old one. They are then freely allowed to practise love and roam about searching for suitable partners.

The Fantis in Africa also practise circumcision. The ceremony is performed on a sacred spot; in Accra on a rock that has been washed by the ocean.

The Abyssinians circumcise their sons eight days after birth and baptize them when forty days old (eighty days in the case of girls).

Circumcision of African Girls

According to Weitz, circumcision is performed on both sexes among many African tribes. In the case of girls with an exceptionally long clitoris, a good part is cut off. It would thus seem that the African girls are blessed with long clitores for it is an exceptionally difficult operation with short ones.

The Mandingos and Bambarras perform circumcision on the girls when they are twelve years old and on the boys when fourteen.

Bruce talks of the *release* of the clitoris among the Abyssinians. Werne assures us that clitoridec-tomy is customary in Sennaar, Take, in the neighboring countries and in Benin. Similar operations are said to have taken place in Arabia, Massaua, and surrounding territories. Weitz insists that circumcision was widespread in Africa long before its introduction in Islam. It is true that the early explorers mentioned this practise.

Many negroes do not ascribe any religious significance to this operation. The Binagos and Felupes in Fogni merely make a few cuts on the foreskin; the Baquems, the Papels and others are circumcised like the Moslems.

* * *

Circumcision is also in force in Polynesia and is performed in early youth. In Tahiti it is performed by a priest. On Tonga it is done by the chief. The Maoris and some other inhabitants of Polynesia simply tie the foreskin up very securely so that it obscures the glans. The women of the Marquesas Islands were extremely angry with a poor sailor

Religious Circumcision—Indecent Rites

when they saw his glans uncovered during coition because they regarded it as an insult to their modesty.

Circumcision in Polynesia was considered a religious consecration of the member and an offering to the gods.

Leichhardt insists that the Australians on the Robinson and MacArthur Rivers practise universal circumcision as do all the others who live on the Bay of Carpentaria. Other explorers declare that the same is true of the opposite coast, the southern, and also on the northern part of Perth.

The very moral Dawson writes in Latin: "In quibusdam tropicae Australiae partibus circumciduntur pueri qui in pubertatem initiantur, hic autem mos indigenis in hoc libro descriptis ignotus est." Dawson here speaks of the Australia of the western district of Victoria.

"In certain tropical parts of Australia the boys are circumcised at the beginning of puberty, but the ceremony is too indecent to describe in this book."

Brough Smyth gives more complete details as to their rites. He says that they are de rigueur on the west coast of Spencer Bay, on the Bay of Carpentaria, on Cooper's Creek and in Central Australia. Circumcision is unknown in the southern parts of Australia. Bennett suspects that they learned circumcision from the Malays. It is performed when the youths have given proof of their courage after puberty. Smyth's statement that its purpose is to limit the population, is ambiguous to me.

Five Tortuous Mutilations

He describes the rites in the following manner: "An hour before daybreak, twenty natives assembled beneath a tree far from the village. They were dressed as if for the *corrobborree*, and sang in alternate couples. They had been singing all night long and were very tired. A short distance away were six other natives with the boy who was not allowed to speak. At daybreak the boy was brought to the other natives. His eyes were covered and he was laid on the grass.

"Two men held him, while twelve others, each with a piece of quartz, made the operation. As soon as it was done, the natives started to shout and cry aloud."

Jason speaks of five mutilations symbolizing five periods in the life of the young man. First the *moodlawillpa*, or the percussion of the nose-bone (from five to ten years); second, the *chirrinchirrie*, or the pulling of teeth (from eight to twelve years); third, the *kurrarwellie wonkauna*, or circumcision (at the beginning of puberty); fourth, the *willyarvo* or the bleeding; fifth, the *kollpie*, a terrible torture to which apparently not all the boys submit themselves.

According to Teichelmann, in some countries of South America, the young boys at the beginning of puberty are beaten with green branches and are sprinkled with blood let from the arm of a warrior. The young man is then placed on the floor, covered with dust, pulled up by his ears to the accompaniment of loud cries, as if one were to wake him from a deep magical ecstasy. A line is then

An Altar of Human Bodies

drawn on the floor. On the right is an old man, representing the Star of the Autumn. On the left, another, representing a fly. A stick belonging to a woman is then ceremoniously carried about and later placed in the ground: the carrier throws himself prostrate before it. The assistants to the ceremony pile on top of him and form a sort of altar of human bodies. On this "altar" the young man is placed and circumcised. He is then given a second name and initiated into the secrets of the men. Children and women are not allowed to be present at the ceremony.

The negroes in Loango circumcise themselves. If they are not circumcised they are despised by the women and repulsed from any attempt at coition with them.

When Welcker investigated the phallus of a mummy of the sixteenth century before Christ, he found that it was circumcised, and deduced from this that the Jews learned this habit from the Egyptians.

Be this as it may, the Jewish and Moslem circumcision forms an essential part of their religions. A man with an uncircumcised penis is regarded by them as a barbarian, a savage.

It is very probable that the real motive that impelled men of different times and different cultures to employ circumcision, was the desire to preserve their own nationalities and to prevent the mixing of races by the affixture of an inerasable sign. Before a woman permitted coition she had to convince herself by eye and hand whether a man was

Origin of Eunuchism

eligible, that is, whether he was circumcised or not. This allowed her no excuse for unknowingly mixing her blood with that of a stranger.

But the lawgivers forgot that this token would excite a woman's curiosity for something new.

Semi-castration and castration: In early times, Strabo writes that the Hottentots removed the left testicle before marriage. Among them, he adds, are not only these mutilated persons but also completely castrated ones, as with the Egyptians. The Jesuits, Tomhard, Boeving, and Kolbe also report that the Hottentot removes one of his testicles. The learned scientist and explorer Fritsch, however, has denied this.

Many motives have been responsible for this mutilation: for example, the desire to elevate themselves above human weaknesses and to attain the sites of heaven, or from vengeance, jealousy and voluptuousness. The ancient Jews also practised castration as is seen in a passage from Isaiah. It appears that the invention of eunuchism was due to the Asiatics, whose system of polygamy demanded the safeguards against the weakness of feminine nature. The Romans brought the eunuchs to Europe and some in the Byzantine empire became famous because they attained high positions and played an important part in history.

We cite Eutropius, the first eunuch who dared to assume the character of a Roman legal official and general. For several years he was the lover of Ptolemy, who presented him to General Aristeus and who served his master very excellently as a

Castration and Semi-Castration—the Bible

procurer. When the daughter of Aristeus married, he entered into her service.

The eunuch, Narses, became an imperial governor after his victories in Italy.

In the Orient the troublesome pretenders to the throne were castrated.

Pancori writes that the Coptic Monks in Gisgeh and Zawyel-Dyr, near Syut in upper Egypt, castrated the black slaves brought to them from Senaar and Darfur and made them guards of the harem. The amputation of the sexual organs is complete: the wound is congealed with boiling oil; the victims are then covered with sand as if they were bottles.

Religious castration is most curious and a special monograph should be devoted to the subject.

Many religions demand chastity of their priests. Since this virtue is very difficult, sin is torn out root and all: the organs leading to the sin are amputated to ensure the safeguarding of virtue. The Bible has numerous citations justifying castration (St. Matthew X 12-15, 28-30, XVIII 8-9; St. Mark IX 43-47; St. Luke XXIII 29).

A disciple of Origen, the Arabian Valerius, founded in the year 250 A.D. the first sect of castrates, who were called in the name of their founder, Valerians. After their persecution by the Emperors Constantine and Justinian, they spread over the face of the world and were perhaps the founders of the first Russian Scopts.

The first castrates to appear in Russian history are two metropolitans of Kiev, Ivan and Jephren.

Sects of Eunuchs—Nocturnal Orgies

They were Greeks by birth and lived in the second half of the eleventh century. Ivan was brought from Greece to Russia by the Princess Anna Wsewolodowna in the year 1089, and is called in the *Chronics*, *nawjé* or corpse. These castrates apparently belonged to no sect.

It is not until early in 1700 that we come upon the traces of a sect of eunuchs. In 1715, in the county of Uglitsh in Jaroslaw, a few heretics, whose dogma was very much like that of the more modern Scopts, were arrested and imprisoned. Two years later in Moscow Prokop Lupkin and twenty pupils of both sexes were arrested. In 1773, a sect of 78 persons of both sexes was discovered in Moscow; they whipped themselves to subdue the flesh but unfortunately obtained the opposite result by their nightly dances, for several women were found pregnant as a result of the nocturnal orgies. Cruelty, passion and asceticism were united: at one of their nightly love-feasts breasts of young girls were cut into very small pieces and were eaten by all present. A child was also at one time tortured and killed and her blood drunk as a sort of "punch."

These heretics were called *clisti* or floggers. They however called themselves *shakers*. It is uncertain whether they actually mutilated their genitals, but von Stein, the authority on the subject, believes that they did so and were the forerunners of the Scopts.

The real Scopts originated and multiplied under the reigns of Catherine II and Alexander I and practised castration. In the early years of their existence the testicles were incinerated with a red-hot

Castration of Mankind

poker: the ceremony was called "baptism by fire." Later, a knife was employed. It was performed by a specialist who stopped the bleeding, by fire and other crude astringent means. Soldiers, sailors and prisoners have very often castrated themselves with a knife, glass, or a piece of tin.

But this mutilation is still not the perfect ideal of the Scopts. They call it "the first seal" or "small seal" or "the first purity" or "the mounting of the spotted-horse."

Castration performed on adults still leaves erection possible and the capacity to sin is not removed from the victims. Therefore the Scopts also remove the entire member: this they call "the complete baptism," "second seal," "imperial seal," "second purity," "mounting of the white horse."

This Imperial Seal is made sometimes once, sometimes twice. In the first method the testicles and member are tied together and the entire affair removed at one cut with an axe. In the second method, first the testicles are removed, then the penis.

Those Scopts, who were honored by mounting the white horse, carried in the urethra small tubes of tin or lead to ease urination and to prevent the contraction of the urethra after the operation.

The Perewertyshi are degenerate Scopts who perform castration in infancy by a cut and the turning of the spermatic cord.

The Prokolyshi are a kind of Scopts who perform the sacred cut by tying the testicles tightly

The Scopts—Monstrous Mutilations

together and perforating the spermatic cord with needles.

The women of this sect are also pitifully mutilated. The nipples of the breast are cut off or burnt off or the mammary glands are ripped out. Sometimes the operation is performed only on one breast or nipple. Often a part of the inner lips of the vagina, with or without the clitoris, is removed; or the upper part of the inner and outer lips is amputated, as well as the whole clitoris.

The Scopt *Budylin* called the mutilation of the private parts of women, the first cleansing; the second cleansing that of the breasts.

All these trivialities performed on the bodies of the female Scopts do not prevent them from longing for men and from bearing children. There are even regular prostitutes among them.

The Scopts also have some members who are not mutilated: they naturally belong to the *leaders* or *guides*.

The appearance of the Scopts is similar to that of all eunuchs: pale, fat, infantile bodies, exaggerated in breadth and length; the beauty of the women also seems to have suffered. I need not add that the beard is either completely or almost completely lacking in the men.

Von Stein asserts that the character of the Scopts is completely changed by castration and that egotism, sharpness, hypocrisy and avariciousness are preëminently noticeable.

It seems that fatalities do not often occur from operations. Von Stein draws attention to the fact

Secret Operations

that due to the secret nature of the sect, many fatalities are probably hidden and laid to natural causes. In a canal near Leningrad the body of a Scopt was found: he had apparently died as a result of an operation.

In the large cities, especially in Leningrad and Moscow, the victim is tied on a rough frame in the form of a cross, reminiscent of the frames used in physiological laboratories for vivisection. Otherwise the operation is performed in the public baths, woods and other concealed places.

We do not want to give a history of the religious ideas and beliefs of the Scopts, but only the general outlines. The pathological psychology of their institution is very simple and is absolutely identical with that of the other religions in which cruelty, mysticism and the adoration of the unknown, form a pitiful and repulsive union.

The deadly sin for the Scopts is not the eating of the tree of knowledge, of good and evil, but the carnal union between Adam and Eve. To free themselves from this sin, according to their belief, Christ preached castration, castrated himself and all his disciples imitated him, in the case of the first Christians. Then decadence was the cause of the loss of the teachings of Christ and the greatest guilt of this decadence is due to Emperor Constantine.

Christ came a second time to earth to free mankind and to teach castration. The Scopts, therefore, believe they are the only real Christians. They do not believe in the Resurrection and the punishments of hell are only of a spiritual nature for them. The

Pathological Psychology of Scopts

world is eternal and its change exists only in the mode of living of people. When the entire world is peopled with Scopts, then it will be a paradise of complete eternal bliss. The Scopts at death ascend into seventh heaven and live in the House of God. The Bible is not recognized by them and is called by them the *Dead Bible*; they call the entire scriptures Apocrypha. They recognize as real only the descriptions of the castration of mankind. The real Bible, called by them the Book of the Dove, is kept in the cupola of St. Andrew's in Leningrad. They do not recognize the sacraments of the orthodox church. Their baptism is castration, their communion the hearing of the prophecies: *Christ will come again and castrate mankind*. But they eat consecrated wafers at the grave of St. Shilow, one of their martyrs.

Except in regard to chastity, the arch-virtue, the Scopts condemn themselves to many other privations. They may not drink spirituous liquors, smoke tobacco or eat meat. They live on vegetables, milk and fish.

In their passion for diminutives, the infantile nature of their minds is very apparent. Their fantastic fanaticism is also to be seen in their simple phrase. They do not call themselves Scopts, but purists, white doves, the just, the real children of God, the snow-white. Their communities are called circles or barks. Their instructors, preachers and prophets, are called pilots. Their prayers, accompanied by dances, are called work in God. Physical love becomes sin or vanity.

Drugs—Baptism by Fire

If it seems that simple individuals deny themselves voluntarily the pleasures of love and family, it must appear much more curious that hundreds of thousands of men and women allow themselves to be castrated. But these phenomena cannot be gain-said; it finds an easier explanation when it is known that the Scopts command immense wealth and employ every form of seduction to attract the poor in spirit and the poor in money and offer them comfort for the rest of their lives in exchange for the mutilation of one part of the body, no matter how important its function. One day, when a poor peasant complained that he had no money to buy a drink, he was told to go to Shimenow or Nasarow (two Scopts) and have himself castrated and that he would then have as much money as he wanted.

It appears that when a neophyte fears the baptism by fire, he is chloroformed or drugged, his hands and feet are tied, and his member is cut off.

Von Stein says that Leningrad and Orel have the dubious honor of possessing the most Scopts, namely, 8 in 100,000. Next come Kostroma and Rjasam, 5-8 in 100,000, then Kaluga, Kursk and Tauria, 3-5 in 100,000; Perm, Moscow, Samara, Saratow and Bessarabia, 2-3 in 100,000; Jaroslaw, Twer, Smolensk, Tula, Tambow, Simbirsk, Cherson and Astrakhan, 1-2 in 100,000; Archangel, Novgorod, Pskow, Esthlane, Tshernigow, Woronesh, Nishninovgorod, Wjatka and Ufa with 1/10-1 in 100,000; Livland, Wilna, Minsk, Kasan, Pensa and Jekatirinoslaw, less than 1/10 to 100,000.

Artificial Hypospadia

There was little data available as to the other districts.

In the statistics of one year, there were 5444 Russian Scopts, 3979 males, 1465 females; nearly all were Greek orthodox, namely 5024, 409 were Lutherans, and 8 were Catholics, 1 was Mohammedan, and 2 were Jewish.

In regard to the degree of mutilation observed on some individuals, 588 had cut off everything, 833 had cut off only the testicles, and 62 had varying mutilations. Among the women, 99 had amputations of the breasts and genitals, 306 had no breasts at all, 182 had no nipples, 251 had only mutilated their private parts, and 108 showed varying mutilations.

At another count of Scopts, 863 had mutilated themselves, and of these 160 were women; 1868 were castrated by others, among these 648 were women; 1652, 448 being women, had voluntarily castrated themselves; 982 (143 being women) in a comatose condition; 470 (4 being women) by force.

The Russian government took great pains in destroying the Scopts by two different methods: extraordinary laxity and extreme severity. From time to time they close their eyes and expect the monstrosity to destroy itself. From time to time they punish them with the full force of the law: they are hung or banished to Siberia. But neither clemency nor gallows had any result. Even now the Scopts exist in some numbers in Russia. The Government succeeded in getting rid of a good number

Australian Squatters

who fled to Rumania where they multiplied and grew wealthy.

* * *

In order to prevent pregnancy, the Australians have succeeded in making an artificial hypospadia. Eyre states that since 1845, the natives of the peninsula of Port Lincoln along the coast towards the west, were not only circumcised but had also submitted themselves to a deeper operation which he describes as follows: the penis is cut underneath up as far as the urethra. He further says that this operation is performed between the twelfth and fourteenth year and that all the men whom he examined showed the effect of it. He adds that it may have been a wise act of Providence to limit the population in such an unfruitful country.

A missionary, Schurmann, reports of this operation: it is a cut in the urethra made by a piece of quartz, which runs from the beginning of the penis to the testicles. The reason of this curious mutilation I have never discovered. When asked, they replied that their ancestors did it and they follow the custom.

Gason describes the customs of the Dieyarie Australians and says that they perform the operation called *kulpi* as soon as the beard is sufficiently long to be tied. The member is placed on a piece of rind; the urethra is cut with a sharp stone; a piece of rind is then placed on the wound lest it close. The men privileged by this operation may go about completely naked.

Miklucho Maclay says that the operation in

Curious Operation for Race Improvement

Central Australia is called *mika* and gives the following report from a squatter who had resided for a long time in the vicinity.

The cut is made by a sharp stone, from the beginning of the urethra to the testicles; a piece of rind is placed in the center of the wound and prevents the ends from touching and closing. They are also allowed to walk about naked while the others must cover their genitals. They are permitted to marry. Urination is performed as if the man were a woman, by squatting and lifting his penis. The Australian women, on the other hand, do it standing.

In tumescence the member appears broad and flat; the sperm flows from beneath during coition.

The squatter told Maclay that of three hundred natives, only three or four had their members intact, and that to these were given the duty of reproducing the species. There were few children in the tribe, more boys than girls.

When Miklucho Maclay first sent these notes to the Anthropological Society of Berlin, he added that the Malthusian hypospadias was not only in use in Central Asia but also with the natives of Port Darwin; and that some of the men who were operated upon had legitimate children.

Later Maclay sent additional reports confirming his first ones and completing his report of the curious operation *mika* by additional details. It was performed for the purpose of the limitation of population. The weaker men especially submitted themselves to it and hence the operation did not have a Malthusian effect and helped to improve the

Ovariectomy of Australian Women

race. From time to time the women of the operated males allowed coition by the untouched ones for begetting children.

The knife is made of quartz, the handle of hardened sap of xanthorrhoea.

Maclay heard from Pater Foelshe that the Nasim-Australians, who live between the Rivers Ripor and Nicholson on the west side of the Gulf of Carpentaria, circumcise their children at the age of fourteen. At eighteen the urethra is cut open by a sharp shell. A piece of wood or thin bone is placed in the wound to prevent the edges from closing. When the member has healed it resembles a thick head. The women say that the mutilated men are able to love but cannot beget any children and therefore they prefer these men. Foelshe declares that the strongest men mutilate themselves in this manner. In this case it would be an example of retrogressive breeding.

The Australians not only cut open the urethra of the males to render them sterile but also perform ovariectomy on their women.

When Miklucho Maclay traveled in Queensland, he met Rotsch who had traveled throughout Australia. The latter told him that he had heard of the existence of castrated women among the Australians on the lake of Parapitshuri and that their males were almost without exception with split urethras. He had seen living with the men a girl who led the life of a man, lacking breasts, having very few feminine traits and characteristics: she had no desire or liking for men whatsoever.

Sexual Discoveries of Australians

She was not the only example of a castrated woman. To give the young men opportunity to satisfy their lust, such women were artificially produced. This is reminiscent of the custom of the natives who lived at the La Condamine River and who left their sterile women to the enjoyment of the young men. Also Macgillivray, the well-known naturalist, had seen a woman of a tribe at Cape York whose ovaries had been removed and who showed evident traces of the operation. She was born deaf and dumb and was castrated to prevent the reappearance of similar mutes.

Dr. Roberts tells of a female eunuch whom he met on a voyage from Delhi to Bombay; she had neither breasts nor hair on the pubic region nor desire for coition.

* * *

It is told that the Australian women eject the semen immediately after coition if they do not desire any children. At least, several women have been observed who by a queer, snaky movement of the hips ejected the semen.

It is curious to note that the people on the lowest rungs of the human scale, as the Australians, surpass the ancient Romans in their sexual discoveries. The latter made spadones, who, notwithstanding the fact that they were castrated after puberty, were able to arrive at tumescence without impregnation.

Juvenal says that the women enjoyed them very much for "castrates bring no troubles," and in another place, "She wants the delights but not the effects of coition."

Infibulation of Women

Elongation of the *labia*: All know now of the elongation of the *labia minora* of the Hottentot women; but not all know that our women also exceptionally show this phenomenon.

Broca has observed that a young Frenchwoman had a similar elongation of the *labia minora*. They formed an outstanding protuberance from 5-6 centimeters. Duhouset in Beireut had a case similar to that of Broca's. I have also seen several times an exceptional protruding of these lips, often one was longer than the other.

Merensky thought that the "Hottentot-skirt" was artificial. This was caused by the view of the Basuto and other African tribes whom he had seen artificially elongate the *labia* of their women. He also reports that the elder girls perform this on the babies immediately after their birth. They spread the lips out and wrap them about pieces of wood.

* * *

Infibulation: The infibulation of the woman takes place in Abyssinia, Nubia and Sudan in order to ensure the chastity of the woman. The word is derived from fibula, with which the ancient Romans prevented the actors from performing coition so that their voices might be preserved. The operation is supposed to have been introduced into Nubia by the first Christian king.

Panceri had occasion to examine the sexual organs of a young prostitute in the Sudan. When she stood up, the first thing to be observed was the pronounced form of the vulva which was artificially depilated, as is the case with all the women of the

The Strange Operation

Orient, and the lack of a beginning of the fold of the vulva. Panceri assumes that this form of the vulva is related to the transverse narrow hips and that the whole is reminiscent of Venus and the Graces and also of the eunuchs, naturally with the exception of the opening of the urethra which is seen close to the skin in the case of the latter. When this part was inspected more closely, a line-formed scar was seen; under this the clitoris could be felt in its place but it did not hang as free as usual although it was nearly hidden under the tissue of the scar. At the spreading of the thighs there could be then seen the opening in the form of a fold, its edges formed by the ends of the *labia minora* which had in some way or other grown together with the *labia majora* and with the vagina. Inside of this kind of cone or crown the black color suddenly was transferred to the rosy coloring of the mucous membrane of the private parts. In this way the upper fugue, the clitoris, the opening of the urethra, the upper half of the *labia minora* were concealed while the *labia majora* were grown together.

The infibulation is performed in the following way: by means of a razor, the inner part of the *labia majora* is cut open and there is inserted a kind of catheter in the urethra to let the urine pass. The big toes are then tied together with a string so that the legs should be kept together. A sort of bandage is made from the ankles to the hips so that the *labia* will be very close to one another and to encourage their ingrowing. The assertion that a

Contrivances for Insuring Chastity

seam is made, as is stated in many books, is therefore false.

When the whole apparatus is removed, only a small opening remains for the passing of the urine and for menstruation. For eight days the girl must lie in bed; she is then allowed to stand up but for eight more days the legs are tied together lest the lips part.

If an infibulated girl should marry, the mother cuts the seam open in the presence of the husband and reserves the right of making a larger cut for delivery.

Panceri observed another infibulated negress who had had the entire seam cut open for the birth of triplets. She told him that there was used for infibulation in the Sudan a powder made of the seed of a plant, named sene-sene, but she was unable to say whether it was used to cure or to dry.

The Moslems condemn infibulation and call the infibulated girl the same name they call a circumcised one: *mutahara*.

Lindshotten writes that the little girls in Pegu are sewed together in such a way that there remains only a very small hole and it is left to the husband to change the size of the opening according to his requirements.

Weitz writes that infibulation is in common practise in many countries of Africa. He adds that the husband, some time before making a long trip, restores the seam and that the slave-handlers ensure themselves by this means of chastity of the girl.

At different times man has tried to ensure the

Chastity-Belts—Clitoridectomy

virtue of the woman by mechanical means. It seems that the chastity-belt was imported from the Orient to Venice and that it spread all over Europe from there. But also in ancient Rome, infibulation and similar means of keeping the woman pure were known. In the middle ages chastity belts were in common use. Guillaume di Machant tells of a key given him by Agnes of Navarre.

“She gave me a golden key and case
To open the gate of her treasure-place.”

Many have tried to deny the authenticity of the chastity-belt or maidenhead-lock, but the fact can no longer be doubted. In several museums these objects are to be seen and there are many descriptions of them by trustworthy authors. They seem to have been in use until the second half of the eighteenth century, for the lawyer Freydier pleaded in parliament in favor of a woman who accused her husband of having placed her in this uncomfortable and embarrassing position. In Brantome's *Fair and Gallant Ladies* we read: “In the reign of King Henry there was a certain tinsmith who brought a dozen ‘machines’ to the fair of St. Germaine to harness the woman's affair; they were made of iron and were fastened the same as a belt. They had a regular key and lock and were so cunningly contrived that the woman was able to satisfy her natural needs by a number of small holes but was unable to satisfy her passions unless the lover was the proud possessor of the key to the chastity belt.”

Clitoridectomy: In many countries and among

Aphrodisiacs and Anti-Aphrodisiacs

several races the practise was and still is to mutilate the clitoris for the purpose of making women less passionate, with the resulting assurance of their chastity.

Duhousset describes the girl's circumcision as it took place in Egypt between the ninth and twelfth years. Due to the unskilled method of amputating the clitoris in the operation a small part of the labia minora was also removed.

He believes that the Egyptians were indifferent to the presence of sensual sensations in the woman. The women stimulate agreeable feelings in themselves by aphrodisiac drinks, which, however, leave them with unsatisfied longings.

Panceri has studied the amputation of the clitoris as well as infibulation in northern Africa.

The operation is performed by a midwife or by a woman of the public baths by means of a pair of scissors. The Arabians call it *cassura*. Sometimes the **glans** of the clitoris is removed with the corresponding prepuce and a part of the labia minora. Sometimes the glans escapes unscathed by the inexperienced wielder of the scissors and only a small piece of the labia minora is removed. This habit, however, is not universal and there are families that ignore the custom.

Among the Jivaros of the upper Amazon River, the clitoris is removed from all women by means of a special pair of scissors in order to lessen the extreme passion of the women and so to give their poor husbands a much needed rest.

Chapter Seven

THE CONQUEST OF WOMEN

WHEN we see that many animals are decorated with most beautiful plumage and most elegant horns for the incitation of passion; that plants unite the greatest beauty of their forms at the center of their love-nests, and that in the whole living world all aesthetic sensations of beauty concentrate themselves about this concept, and public opinion, we should rightly expect the greatest fire of love to exist among human beings. But it is not so. Many of the lower races limit the feeling of love to its simplest form: instinctive union of the male and female, brutal conquest of a woman for the sole desire of possession—a faithful picture of love among many mammals.

It is nearly always the man who does the conquering, the aggressive part.

In all countries of the world, in the highest as well as the lowest steps of the hierarchy, mature man feels in himself a new force that drives him irresistibly to find a woman with whom to unite. The histological changes in the testicles and the ovaries are the source of the new force in human nature. Without testicles and without ovaries, phenomena of love are missing: from the brutal and

Conquest: Force, Purchase, Choice

cruel embrace of the savages to the love-song that the poet sings to his unparalleled beauty.

From the desire to conquest the road is sometimes long, sometimes short, but it is always divided into three parts, all leading to the same end: conquest by force, conquest by purchase, and conquest by free choice. The three classes are seldom found pure and most often are intermingled with one another.

The man, almost always the stronger of the sexes, is primarily the conqueror. He tears the woman from the arms of her parents or relatives, seizes her bodily and makes her his own. The lowest stage of man leaves the woman after having impregnated her, and is little higher than the animals who know only cohabitation *per se*.

This case though is very seldom; usually the woman who cried and shrieked at her conquest comes to love passionately her abductor, whether he be in Australia or Europe.

Abduction by force is one of the oldest and most spontaneous forms of love. If the man cannot obtain union by sympathy or if he is indifferent to the assent of the woman, abduction by force is the general rule, in civilized or savage countries. The loot of the vanquished woman is the prime desire of the conqueror, whether in war or peace. This plainly shows the linking of the two most powerful instincts in mankind: the degradation of a desired woman together with the conquering of a hated tribe or country.

Columbus tells us how the Caribbeans undertook

Abduction of Women

immense expeditions into foreign countries for the abduction and rape of the conquered women. In our time, the Pampas Indians make regular forays on the women of the Argentines.

Centuries ago, Horace sang:

“Raping a fickle passion in the manner of beasts,
Dying of unknown ills, they fall
More quickly than men, like a bull in a flock.”

In many countries of Africa, the abduction of women is a universal custom. Sometimes the captured enemies are castrated as a punishment for their daring. The Gallas and the neighboring people believe that the most desirable trophies of war are the dismembered organs of the enemy; he who has the greatest number of such trophies is singularly blessed, for the most wealthy maiden of the tribe falls to his own trophy as a reward.

A great number of stories are found in the Bible on the abduction and conquest of women.

In Sparta the young man had to seduce the girl he wanted for himself and it was written in the Athenian laws that he who attacked a woman had to marry her.

Among the ancient Germans, the Magyars in Austria, and the Serbians, marriage was by abduction. The Miridites of European Turkey are not allowed to marry any woman of their own tribe and are forced to steal them from the Moslems of the neighboring tribe. Exogamy, or marriage outside of the tribe, even if consummated voluntarily

Forms of Abduction

or by purchase, is only a more civilized form of abduction. A form yet more civilized is the pretense at an abduction.

In Sparta the marriage ceremony presented an actual abduction, even if the consent of the parents had been obtained. In the time of Catullus the husband simulated in the Roman rites the appearance of abduction of the women.

I have no intention of listing all the people whose marriage rites consisted in abduction. I wish merely to give some examples to show how universal this custom was.

Tod tells us that the Ripulsa are allowed to take only a woman from another tribe.

The Garrow of India cannot unite themselves with women of the same Mahari.

The Samojets look for mates in strange tribes. The Kalmucks take their women from tribes of different origin; thus the Derbethen take them from the Torrgatahen, and vice versa.

No Osjak takes a woman that has the same surname.

The Jakuts only marry women of a different class.

The Nogais make long trips to far-distant villages for their brides.

In Western Africa the woman is chosen from tribes of a different race.

This is also the case with the Somali.

The Arrawak of Guyana are separated into a certain number of families, determined by a matriarchal hierarchy. No man or woman can marry in

Matriarchal Hierarchy

the same lineage: the man takes the woman's name to keep the line pure.

The Eskimos on Cape York have a marriage rite consisting in the abduction of the woman or an imitation of it. The girl must cry and wail until she has been brought into the home of her husband.

The other Greenlanders simulate the abduction.

Many natives of America simulate marriage by abduction.

The same occurs with the Araukanians and the Nadowessiers.

Gray tells the droll story of a girl whom a Mandingo negro had taken away with the consent of the mother. Here the abduction was not entirely simulated for the girl resisted with all her powers: she scratched, bit and beat her husband so that he had to call for the aid of the robust arms of three of his friends.

Similar scenes are witnessed in the Fudah in west Africa and with the Kaffirs.

In New Zealand the abduction was a real battle: the women were very strong and bold and the attack had to be repeated a number of times before the woman was worn out.

Abductions in different forms occur on the peninsula of Malacca, with the Khind in Orissa, with the Kalmucks, Fungus, Kamtshadals and Tcherkes.

Perhaps the simplest form of the conquest of a woman is that in Polynesia as told by Dieffenbach. Two young men wanted to have the same girl: they each pulled one of the arms of the girl until the

Imitation of Rape

weaker sank to the ground in exhaustion. He does not tell what happened to the girl.

In New Zealand the bride was really abducted and was often seriously injured in this marriage ceremony.

The old German name for marriage was *Brautlauf*, signifying abduction or flight.

Kulischer describes the ancient customs in Dithmarsh and on the Island Sylt. It appears that it was an imitation of rape.

On the marriage day all the guests assemble at an early hour in the house of the groom and the latter takes along a "best man" to the house of the bride. The door is closed and after knocking a long time, an old woman appears and cries: "What do you want here?" . . . "We've come for a bride." . . . "There's no bride here!" and the door is slammed in their faces. They must then steal in, find the girl and force her to accompany them to their new home where the groom's "best man" holds her fast as the groom attacks her.

Lord Kamen describes the marriage of the Wallas in which a similar attempt at stealing the bride takes place. This also is found in Russia. In all marriage songs the groom is called the enemy, the stranger, and so forth.

In Olonezy they sing: "On the last day I sat as a maiden in my cheery little room, in full possession of my freedom. Birds came flying to my room from Lake Onega. A nightingale sat at my window and poured out its soul in song. An eagle came flying to me and cried: at the end of this day your

Resplendent Theories

garden will be trampled upon, your flower plucked and the seed will fall; all your people will be taken and your *wolya* (freedom) will become *nilwolja* (slavery)."

With the Czechs, the approach of the bridegroom is announced by the words: "The enemy is coming!" In Little Russia, before the departure of the bride, a mock fight takes place between her maids-of-honor and the friends of the groom.

Many more or less resplendent theories have been presented to explain mock conquest.

There is the infantile theory that derives it from the rape of the Sabines, forgetting that the custom has wide usage among the savages who had never heard of the poor Sabine women.

The explanation of De Gubernatis, seeking the origin of this custom in Indian mythology is very ingenious but hardly satisfactory. The sun, the male sex, unites with the red sky and robs her of the genii of the night. The sky drops tears but the sun dries the dew of the bride.

But the origin of human affairs must unfortunately be sought not in heaven but on earth, since man has formed the sky after his own image, and not the reverse.

MacLennan explains the universality of the custom by exogamy, that is, the law preventing union with women from the same race, and the exogamy becomes the fruit of the murder of female babies.

Lubbock disputes this theory and argues that

Exogamy—Murder of Female Babies

force expresses the violation of the property rights that the parents and relatives hold on the girl.

Both theories seem to me artificial. Love, itself, is a fight: almost in the entire animal world horns, nails and teeth serve not alone for the easier attainment of food but also for the conquest of a mate; blood and cruelty are combined in these struggles. It is hence quite natural for men to obey this law, and that since the use of teeth and nails are limited by civilization, only the symbolic picture of conquest and force remain.

Two deviations from this custom are to be seen in the widely separated elopement of modern times and the savage fight between two men so that the stronger may obtain possession of the woman.

At times marriage is completed in a mixed form, in which force, purchase and seduction are combined. A classical example of this kind is to be found among the Araukanians.

The Araukanian youth begins by paying court to the girl who pleases him by playing on a pearl-encrusted jew's-harp which he wears about his neck.

If the affair has proceeded satisfactorily he must then meet the purchase price of the girl. If he himself is not wealthy enough, he begs his friends for an ox or a horse, until he gets enough to satisfy his prospective father-in-law.

The friends of the purchaser then proceed on horseback to the bride's home. Five or six of the best speakers then dismount and ask the father for the girl's hand, praise the virtues of the youth,

Savage Love-Battles

and propound on the happiness that would evolve from such a union. The father answers with another speech.

This outbreak of oratory has no other purpose than that of giving the youth sufficient time to find the girl and carry her off, while she cries and screams for help. A fight then springs up between the young men of both parties. The groom flees with his bride to the safety of the forest. Their relatives and friends follow fast on their heels. Blood may even be spilt in the heat of this battle. But as soon as the couple have reached the thick-nesses of the forest, the chase is called off, hostilities cease, and the couple are left in solitude. They shortly reappear and are hailed as man and wife.

At times the abduction is an actual one and is carried out against the will of the parents of the girl, but if they have succeeded in staying in the forest for the necessary time they are recognized by all as man and wife.

A few days later the friends of the husband lay the purchase price at the feet of the father-in-law and all hands congratulate themselves at the neatness and despatch of the whole affair.

The conquest of women is often accompanied by play and dance, representing the forcible conquest of the desired object or exciting the senses by the aid of the mimes, which represent the union of both sexes.

The young Camacans go into the forest, cut a thick cylinder from the root of a tree, and fasten

Puri Erotic Dances

sticks to it. He who holds himself for the boldest places this phallic image on his back and runs to his house with it. His companions follow him, try to tear it off his back, and then all compete in dexterity and strength on a spot where all the maidens are assembled in honor of the strife: the victor is awarded his choice.

Spix and Martius describe a dance that the Puri in South America celebrate in the darkness of the night. The men and women stand in two separate rows. Then with passionate movements backwards and forwards, they sing: "We wanted to pluck a flower from the tree, but alas! they had all fallen!" This transparent play on the secrets of love does not suffice them; at the last stage of their dance the women provocatively sway their hips to and fro, the men push ever onwards and from time to time the bellies of a couple greet each other with a resounding smack as if drunk by the intoxicating rhythm.

Spix and Martius add that a similar erotic dance is found with the Mursi. In this pantomime men and women sing alternately, and then all join in the chorus: "Here's the devil, who'll marry me!"—"You're a pretty devil, all the women want you!"

At these erotic dances it is usually the women who represent the embrace and the men who carry on with lascivious gestures until both sexes run away with their passions.

At the dances of many Californian tribes the women beat their private parts with first the thumb, then the forefinger, and then the men join in.

The Yaquis Amatory Exchanges

The Mannharis of North America have a dance in which the women represent the swaying harvest, standing in a narrow circle, lifting one foot high, then the other, the men are the reapers and plow the field. More erotic is the dance of the Yaquis called *tutuli gamuchi*, in which the men exchange the women with one another until they sink exhausted.

Captain Beechey describes another love-dance that he saw among the Eskimos on Cape Deas-Thomson. The first part of this dance represented the seduction, the second the victory. Here also the swaying of the hips was employed as a preliminary to the embrace. Among some Eskimo tribes, a woman is given as a prize to the man who has displayed the most valiant conduct.

Similar affairs are recorded by Alberti among the Kaffirs, and Campbell unfolds a dance among the Matshappi in New Latoku in which the embrace was very cleverly mimicked. The negroes in Sierra Leone similarly portrayed their love combats.

Cook observed in Tahiti a love-dance, called *tinwrodi*, which actually consisted of sexual intercourse set to music! He who kept perfect time with the music was singularly honored and admired. Cook fails to inform us of any victors.

The ancient Hebrews also had their maidens dance in front of the entire people for the purpose of attracting men. The Talmud says they were divided into three groups, the beautiful, the comfortable, and the hateful. The first cried to the

Love-Dances

men: Turn your eyes to beauty, for there alone is woman laudable. The aristocratic maidens, on the contrary, cried to the men: Turn your eyes to the family and ensure a rich future to your children. And the last cried: Make your choice as a pious work if you decide to decorate us with jewels.

Our dance is of course no actual orgy or phallic representation but it often harbors so close to the line that only an expert moralist can distinguish the difference. Indeed the student of phallic customs can find many a trace of sexual symbolism in almost any of the dance-movements.

Chapter Eight

THE PURCHASE OF WOMEN AND OF MEN

A MORE human way of acquiring a woman is by means of purchase from her parents, who consider her as vested property which can be removed only at a price. Very rare among savages, but more frequent with us, is the purchase of the man by the girl, who besides giving him her body brings along as her marriage portion a sum of money; the dowry, dot or nadan.

Marriage by simple purchase is not the most unusual, and often contract and choice are mingled together with conquest in this form of marriage. On Sumatra, for example, there are three forms of marriage: first, the man may buy the woman; second the woman may buy the man; lastly they may select each other voluntarily.

In many countries the woman is regarded as a piece of property of the father or the tribe. Before she can give herself to a man she must pay a fixed amount of money to her father or tribe. A present is given to the father; to the tribe her own body is given for one day. In this way a girl in Babylonia before she could join her husband had to sacrifice

Price-Lists for Women

herself to the Temple of Venus. The same custom subsists in Armenia, Cyprus and among several tribes in Ethiopia. Diodorus Siculos tells us that on the Balear Islands the woman belongs to all the wedding guests during her marriage night; she afterwards becomes the property of the husband.

The purchase of a woman premises that she has a property value and that the father must receive full price in return for her body. A price list of the woman in different countries follows:

Australia—a knife or a glass bottle.

Kru—three cows and a lamb.

Kaffirs—ten to seventy heads of cattle.

Navaho—a horse.

Abipona—a horse, ornaments and glass pearls.

Pehuenchen—weapons and cattle.

Pehuelchen—horses, clothes and buttons.

Mishmi—from one pig to twenty oxen.

Munda—for the poor, 7 rupees; for the rich, ten heads of cattle or a pair of oxen or one cow and seven rupees.

Raja of Timur—a considerable amount of money, two to three hundred buffaloes, herds of horses and pigs, sheep and goats, gold-dust, ornaments of gold.

Tsherkessen—weapons, cattle, slaves; usually only horses.

Ancient Greeks—cattle and precious objects.

Old Germans—cows, a tamed horse, a shield, a lance and a sword.

Iceland—one mark as the lowest price.

Horses for Women

Noble Frisian—eight pounds, eight ounces, eight shillings, eight pennies.

Ancient Saxon—three hundred soldi.

Noble Longobard—three to four hundred soldi.

Burgundy—fifteen to fifty sol.

Ancient Russia—horses and money.

Many ancient Russian songs mention the purchase of women:

“Work, work, O, my brother,
Sell me not so cheaply,
Ask one hundred roubles for me,
Ask one thousand for my tresses
And a hundred thousand for my beauty.”

In another song the sister conjures the brother not to sell her, but her words are of no avail. The song continues:

“Beloved is the sister by the brother,
But more beloved is the money of another.”

In some parts of Russia the husband pays the brother of the woman. At the closing of the contract they sing:

“The brother has sold his sister for a dollar.”

Similar allusions are found in Siberian and Bulgarian songs.

Where the woman is not bought there is a rite, reminiscent of the contract of purchase and sale. For instance, with the peasants of West Prussia and Pomerania. On the marriage eve, the bride sits in a chair in a special place in the room and has

An Afghanistan Droll Story

an empty plate on her lap. One of the young men in the room throws a coin into the plate: and says: *to jest moja* (now you're mine). His example is followed by the other young men; the last one is the husband. The young woman can dispose of the money as she pleases.

This custom also prevails in Bavaria. The money thus received serves to pay the costs of the marriage.

In Berent there is a very similar custom. The offering is called: to slip something into the slit.

Dr. Pernell tells of an incident that illustrates the evaluation of a wife and her chastity among the Afghanistans.

"In a fit of jealousy, a man had cut off his wife's nose, and when he reflected in a cooler moment that he had paid a good sum for her and had only injured his own property and his domestic happiness, he was sorry for it, and brought her to us to restore as far as possible her pristine beauty. She had a low forehead, unsuitable for the usual operation (bringing down a portion of the skin from the forehead and stitching it on the raw surface where the nose had been cut off), so I said to the husband that I did not think that the result of the operation would be satisfactory; but if he would pay the price I would purchase him an artificial nose from England, which, if it did not make her as handsome as before, would at any rate conceal her deformity.

"How much will it cost?" asked the Afghan.

"About thirty rupees," I answered. "Well, my

African Wives as Inherited Property

man, what are you thinking about? Will you have it or not?"

"'I was thinking this, sir,' he replied. 'You say it costs thirty rupees; and I could get a new wife for eighty rupees.'"

In semi-civilized countries where the woman is the property of the man and can be bought as any other piece of property, she can possess her own money by her own labors or as gifts from her parents. In Bambuk the woman is allowed to keep the money she pans in the gold mines.

In Loango there is no common property between husband and wife; in the Gold-coast the possessions of the man are completely separate from that of the woman.

In Africa, besides the purchase of the woman, there is another form of marriage: the woman as well as her future children remain the property of her own family. In this case the groom pays the bride's family a counter dowry which they must return in case of separation or death of the woman. If the man dies, the widow does not return to her own family but is inherited in accordance with the deceased's will. If the woman or her family are much in need of money for some special purposes, the woman becomes the debtor of her husband and may even be sold in slavery if payment is not made in due time. Similarly when the head of the family borrows money he must leave his wife as security; he usually has to pay fifty per cent interest. In this way the debtor is often ruined and becomes the slave of his creditors.

Sisters Exchanged for Wives

In Australia women are often exchanged. A man can have as many women as he has sisters to exchange them with.

One can see the evaluation of women by the Fiji Islanders from the following anecdote. A chief of the Fiji had bought a gun from the captain of a ship and promised to give two pigs for it. But at his return to shore he could find but one pig, so in place of the other, he sent a young woman.

Some natives of Guiana carry on a regular system of barter with their women and swap them for bows, etc.

A Caribbean girl, incensed at being bought by an old man who already had several women, including one of her sisters, escaped and lived with a young man of the Essequibo. The old fellow discovered the happy husband not for revenge but for the equivalent price that he had paid for her. He received his purchase price and returned happily home. But in nine months he returned and demanded an additional payment for the result of the union.

Ostjakes and Samojets are polygamous: their number of wives is determined by their wealth. Inasmuch as the majority are very poor it is rare when a man has more than three wives.

When a young Ostjake desires a girl he sends a deputation of friends to the village where she lives. The envoys of the suitor take a room in one of the cabins of the village, but not in that of the girl. They send a go-between, who must not belong to the family of the girl, to put the question up to her.

Marriage as a Property Contract

If the parents accept the suitor, the price is then discussed. The go-between makes many trips between the two houses until they come to an agreement on the price of the girl. The usual price is forty roubles in money, two fox skins, six yards of red material, one large iron casserole, two small casseroles, three women's dresses, four women's furs, twenty white fox skins and four beaver skins.

The possession of many daughters is as much a treasure, therefore, to the Ostjakes as it is a ruin to the Indians.

If the suitor cannot raise the price, the love-sick girl often allows herself to be abducted. But there is in this case no marriage, for that consists of a contract of goods sold and delivered for a price.

In Karimkar an old Ostjake said to me: "Do you see the young woman standing so modestly and shyly in the background of my cabin? I've just stolen her from my eldest son. Her father came secretly to me seeking payment by stealing in exchange my horse and cow. But fortunately he could only take the latter for my horse had died the day before. At my first chance I'll steal the cow again. I have a second son who wants a girl and I'm also looking around for him. I'm too poor to pay the marriage price and am forced to do this because I cannot bear seeing my sons lonely at night."

The rich Ostjakes marry their children at the age of ten or eleven; the poor somewhat later. Sommer saw a seven-year-old girl dressed up as a bride. She was to marry a forty-year-old Samojed; her father had received a price of one hundred rein-

Ostjake Test for Virginity

deer. Sommer asked the father if he would give him the daughter for even more than that. "No," the father answered, "I'll never give my daughter to a Russian" (by Russian he meant all Europeans).

The women of the Ostjakes have no surnames. They are called the little one, the pretty one, the married one, and so forth. They are simply objects belonging to the father or husband.

Togg tells us that the Ostjakes assure themselves of the virtue of their wives by pulling a tuft of hair out of a bear-skin. If the woman accepts it unhesitatingly she is certainly a virgin; if she does not, it is proof of her guilt, for she would then fear that the bear would return after three years and rend her to pieces.

The Samojeds also buy their women and pay for them with reindeer. Many girls are evaluated from one hundred to one hundred and fifty reindeer. If the man is dissatisfied with the woman he can send her back to her family and part of the money is returned to him. Since the price of the girls is so high it is easily understood why even the richest Samojeds have seldom more than five women.

As soon as the father of the Samojed girl has received his money, the friends of the two families meet in the house. The father-in-law gives the groom a few presents; the girl is placed on a sleigh gaily decorated with colored banners. All the guests accompany her on their own sleigh to the groom's home. A friend of the groom ambushes her on the way, and tries to abduct her. If he succeeds the

Forms of Kissing

father-in-law must give the groom five reindeer; if he fails the groom must give the father-in-law five reindeer.

At their arrival they find a sumptuous meal awaiting them, consisting of raw meat and brandy. At the conclusion of the ceremony all return home happily.

For two weeks the bride must cover her face before her husband. After this period the real marriage is consummated.

Among the Polar tribes, the Laplanders are the closest to us. They are a tender-hearted, kind people incapable of either hate or murder. Long ago they had several forms of greeting. Close relatives kissed each other on the lips. More distant relatives kissed each other on the cheeks. All others kissed one another's nose. Nowadays, they have simplified the greeting to the last form: they kiss each other by rubbing noses, while placing their right arms around each other's waists. They have sentimental words expressing love that are worthy of a far higher civilization: my little dove, my adorable bird, my sweet, white partridge, my own soul, my summer bird, my warming sun, and so on.

Marriage among them is very simple. The groom is accompanied to the house of his fiancée by a small group of friends and relatives. One of the group is chosen as a representative. He enters the home and offers wine to the prospective father-in-law. If the wine is accepted the marriage is closed. All then sit down and drink of the bottle. The groom then

African Women as Slaves—As Tyrants

gives the girl a small present, usually an object made of silver.

The real marriage festival is now celebrated by a dinner. There are neither songs nor dances. The groom must then reside at the home of his father-in-law a whole year. After this period he receives from his father-in-law everything necessary to start a household and the couple launch out for themselves.

Nowadays the Laplanders are all Christians and their marriage customs are similar to ours. The lovers are always modest and timid. The engaged couple never kiss each other; their most daring act consists in finding a tear in the furs of each other so that they may touch the body of the beloved. The girl must act as if she were unwilling to have the marriage performed on the evening before the last rites.

Returning to Africa let us see their method of love. We find here the greatest extremes: the woman as slave and the woman as tyrant. In the first case she is a domestic animal, bought and sold indifferently. In the second, it is reversed: the man is beaten up and is little better than an eunuch.

The negroes in the Sahara give their women a dowry, so that in case of separation or ill-treatment or widowhood she will be able to maintain herself. After the marriage contract has been closed, the man gives the bride's parents sixty liters of corn; a rich present in that district. According to wealth and social significance the marriage festival lasts from one to fourteen days. On the

Gay People of Africa

evening of the last day, which must be a Tuesday, the young woman is brought to the house of the groom and there the happy mortals are closed together for seven days and are not allowed to go out. On the morning of the eighth day the young man leaves the house with an axe, goes into the garden, climbs the highest palm tree, cuts off the top, presents it to his wife and pats her head with it. She cooks these soft shoots and offers them the next day with *kush-kush* to their relatives and friends.

The Damara, in the southwest of Africa, has little authority over the woman. He may beat his wife but she can leave him and choose a less rough companion.

Galton says that the Damara women have but little respect for their men.

The man does not pay anything for the woman. She takes care of all his affairs and he is unable to do anything without her. Every woman has her own hut which she has made herself. If there are a number of wives, one assumes the favorite place.

The Ovambo, who have given themselves the name of Ovaherero or the Gay People, have as many women as they can afford to buy. Price is not determined by the beauty of the girl but by the wealth of the suitor. The women cost less than among the Kaffirs. The usual price is one cow or two oxen. A very rich suitor must pay two cows and three oxen. The kings pay only with honor.

The Makololo in South Africa give their women an easy time, for they take all the responsibilities

Makololo Women—Hashish and Beer

on their own shoulders. But the women must build the houses and take care of their domestic duties. Therefore they keep their statuesque beauty until late in life. They live a life of leisure and indulge in hashish and beer. The woman is purchased but she still considers herself as the property of her own family: a Makololo, who loses a woman, must give a cow to the family to reimburse them for her death.

Polygamy is very common and is valued extremely by the women because they are able to divide the domestic duties and lighten their already light tasks. The introduction of monogamy would result in a real revolution among them. It was a Makololo woman who was even too lazy to attend to the conjugal passions of her husband.

The Banyai, who live on the south coast of the Zambesi, present a rare exception of fair treatment of women in Africa. There the woman is absolutely equal to the man. She is not bought. On the contrary, the man is taken into her house and works as a slave in the employ of her father. If he wants to depart he must leave his wife and children behind or pay a large indemnity.

The negroes of Angola have a marriage ceremony consisting in pomading the woman in order to ensure her of many sons. The sterile woman is so despised by everyone that no occasion for insulting and annoying her is overlooked. Often these public insults drive the sterile woman to suicide. After a few days of prayers, the bride is brought into another hut where she is very luxuriously

Phenomenal Fatness of Karague Women

dressed and is publicly exhibited as a married woman. She can then enter the house of her husband but still lives in a special hut.

The Karague, as with most African tribes, must purchase the woman. The marriage rite consists in tying the bride tightly in a black skin. She is then very noisily carried in a public procession to the house of her husband. The women work very little or not at all. Their main goal is to become as fat as possible because this is the best way of making their husbands happy. In order to reach this noble goal they eat enormous quantities of bananas and gorge themselves on liter after liter of milk. Rumanaika had five women; three could not pass through ordinary doors; when they walked they had to be supported by two men, one on each side, to keep them from falling. Captain Speke measured one of these ladies:

Height: five feet eight.

Circumference of the arm: one foot, eleven inches.

Circumference of breast: four feet, four inches.

Circumference of thigh: two feet, seven inches.

Circumference of ankle: one foot, eight inches.

The girls of the Wanyou also fatten themselves before marriage. Their ideal is to attain such a size that they will be unable to move. But even more curious is the custom of fattening the sisters of the king who were not allowed to marry.

West of Lake Tanganeka are the Waganga. Marriage is no source of joy to their poor women.

Waganga Women-Floggers

They are beaten cruelly for no fault at all but on the general principle that women should be beaten. For their special use there is made a whip of hippopotamus skins, thickly knotted. The king, as first citizen of his country, excels his people in being the greatest flogger of them all and boasts are made of his ability to kill two or three of his women in one day. Yet every day parents bring fresh girls to be married to the king. If he accepts the girl, every crime against the king by her parents is immediately forgiven. It has been observed that twenty to thirty girls were offered to him in one day and that he often accepted more than half and made them his wives or slaves.

Among the Apingi of Africa a young man often becomes impoverished because he spends everything he possesses to secure a wife. A man must sell her for the same price he purchased her if she falls in love with another man.

The Bakkalai of equatorial Africa are very clever hunters. As soon as they have collected a few elephant tusks they exchange them for European wares, which in turn are used to obtain women.

Among the Fan of Africa the price of women is very high. The young man must work hard and long to save the necessary capital, consisting chiefly of ivory. When the day of the contract has arrived, a long discussion takes place. The father of the young girl employs his utmost skill in oratory to increase the price; the man runs down the value of

Aurikanian Marriage Orgies

the girl in very contemptuous terms to lower the price.

When an Aurikanian husband is unable to pay for a woman, he allows his friends to give him an ox, a horse, a pair of silver spurs and in time gets the allotted sum together and proceeds triumphantly to the house of his bride.

The price is usually paid in bronze or copper potteries, necklaces of the same metals, and glass coppers. The marriage festival is magnificent and lasts many days. Much horse-meat is consumed, much palm-wine is drunk, dancing is continual and it all winds up in a veritable orgy.

In Dahomey we have the Amazons who fight like lions in battle and who form a distinct caste. They are either widows or old maids and are not allowed to take a husband. These charming Amazons save the scalps of their slaughtered foes as trophies and amuse themselves by decorating the stocks of their rifles with the dried blood of their victims, which serves as a mosaic paste on which they place sea-shells.

Among them the friends of the groom put the question by offering the father of the girl two flasks of rum. When these bottles are returned empty, they are herewith authorized to send two new full ones, which are accompanied by a small present for the bride. If the second gift is also accepted, the marriage is concluded. The only task left is the fixing of the price of the girl, which is usually paid in materials. The price however is so high that the

Ferocity of Amazonian Lion-Women

young man must work very hard for a few years before he accumulates the necessary material.

The study of the Mandingo is a very remarkable one as they show all the savage traits of the negroes as modified by the Islam. They are polygamous but the women command the men and have them completely under control. When this mastery becomes too heavy on the men's shoulders and the men threaten them with divorce, the women call their sisters to assist them and proceed in great numbers to the house of their husband. They cry aloud: "Why do you treat your wife so badly? She is defenseless. You, on the contrary, have everything. Come, take her back to your house, and expiate your sin by presenting her with some nice gift." The man usually asks for forgiveness. If the present is luxurious and agreeable enough for the insulted woman, she allows herself to be moved by compassion and to be persuaded to return to the house of her husband.

Sometimes love makes even the wildest man as soft as a babe. No one expects virtue and courtship from the extraordinarily cruel natives of Dardistan.

But in this country explored by Leightner, love is surrounded by an aura of poetry. In Ghilsit, the father of the groom visits the father of the girl and offers him a long knife, some material, and a calabash flask full of wine. If this present is accepted, the marriage is consummated and the contract is inviolable on the part of the woman. It may

Killing the Seducer

be broken at will by the groom. The marriage is celebrated by playing, dancing and drinking.

In Dur-Dardistan the young people often meet each other in the fields and engage in amorous flirtations, yet beware of intercourse, for the seducer would be immediately put to death. The Dards speak of pure love. Their love songs are on a par with that of the Europeans. A proposed marriage is never refused except when the woman belongs to a class lower than that of the groom.

In Astor, the young man, if he has been refused, can attain his purpose by offering to live in the house of the girl and becoming their adopted son. A Shin can live with a girl of the lower class, in Astor, but when the relatives of the girl discover the deception they are allowed to kill the seducer. If a man looks for a girl in a distant village, he must provide himself with a bow. He lays an arrow across the breasts of the girl and shoots it in the direction of her house. When he brings the girl to his own village his companions sing the following song:

“Come out, O daughter of Falcon,
Come out, do not delay,
Come out of the tent of your father,
Come out, keep us not waiting,
Cry not, O nymph of the waterfall,
Cry not, lest you become pale,
Cry not, because you are our sweetheart,
Cry not, for we are your brothers.”

Child Marriages

Among the explorers, who have studied the Kaffirs in more modern times, is the missionary Nauhaus. If a Kaffir has one or more daughters, his one ambition is to marry her immediately to the richest man in the village so that he may receive many oxen. The girl is married from the years of eight to ten to some rich gentleman who already is provided with a full harem.

If the father has not succeeded in marrying his daughter off at an early age, he sends a go-between to the house of the father of the man whom he wants to have as son-in-law. The go-between departs secretly at night and leaves a present in the house of the prospective father-in-law of the girl.

The donator is supposed to be unknown, but ways and means are presented for the man to discover his anonymous suitor. If the liaison is refused, the present which is called *mund* is returned. If it is kept, the confabulations begin.

In the last instance, in the krall of the desired girl, a few persons, mostly women, visit her home to discover the intentions of the family. They receive the hospitality of the krall, investigate and observe and prepare the trenches of the fortress. Many trips are made between the two homes; at last they come with the news to expect the bride.

The girl adorned in her best dress, accompanied by a crowd of men and women, girls and boys, walks majestically to the house of the groom. The entire procession, though, seems to be more a funeral than a festival, for the girl continually cries

Shameless Exhibition of Bride

as an indication of her real or simulated sorrow at the departure from her family.

She enters the hut occupied by the go-between who hastens with the news that the bride has appeared on the scene. There she sits on her knees before all the men of the krall. She then undresses herself and shows her points of value and silently and unashamedly listens to the praise or criticism loudly given by all the parties on her virtues and blemishes of her intimate parts. When all have exhausted their vocabularies she arises and leaves some pearls for the women, who then examine her carefully and probe with their fingers and hands all parts of her body.

After everything has been seen and considered carefully, the value of the girl is estimated from eight to twenty cows among the poorer classes, and from fifty to one hundred among the richer classes. According to the reports of other explorers, the value of the girl ranges from ten to twenty cows; the price is not fixed by her beauty but by her health and capacity to work. We must also note that love among these people is very different from marriage. Girls and widows can do what they want and only demand of their lovers that they be careful and not present them with any children for then they would have to marry and lose their freedom. The girls of the Basutos tell their young lovers: *U se ke ua nsenya*, signifying, don't spoil me. As long as the girl is not pregnant she is always *wo lokile*, meaning all right.

The custom of the young men to mix with girls

Free Love of Girls and Widows

in the neighborhood and to choose the most sympathetic one with whom to commit adultery is called *uku hlolonga*. If anything results from these love-toyings the inexperienced young man must pay for his sin by many heads of cattle.

The slaughtering of the ox, eaten in common, seals the compact.

Among the chiefs marriage is simpler.

Often, however, it is the young Kaffir who first desires a companion. He asks his father for the assistance of some friends to bring about a union. When two young men desire the same girl, the one who can pay more cows is declared the winner. A young Kaffir girl is very happy when judged worthy of a high price. The more cattle paid for her, the greater her pride and satisfaction. Often miserly parents sell their daughters to old, impotent, ugly men. If the girl refuses this distasteful union, she is forced by continual beatings to assent to the marriage. Neuhaus saw among the Zulus a girl whose hands had been nearly burnt off. Another girl hung herself rather than be married to a repulsive man. Another, a newly-wed, poisoned herself in her disgust.

Among the Xosa Neuhaus saw two cases in which the young men refused the brides chosen by their parents. In such a case the marriage is contracted or consummated without the husband. One of them succeeded only after two years in obtaining the girl of his own desire.

When the marriage-cow is slaughtered, the father of the girl sends the groom a young heifer.

Kaffir Festivals

or two or four often in the case of a chief. He may also add a calf so that the young man may make a dress for his wife. In this case the bride wears the hair of the calf's tail as an amulet around the neck.

The marriage is always celebrated in the krall of the husband and in the presence of many guests. Among ordinary people the festivals last three days; for the chiefs, ten days.

On the morning of the second festival day, the young woman with her complete entourage retires to the woods where they remain to three o'clock in the afternoon. The husband waits for her and sits with his people in a circle. The girl, with two companions appear and she converses with her husband, who is allowed to make all sorts of insulting remarks to her. When the insults are at an end, she begs him to treat her kindly. She steps up to him, pulls a feather from his ornaments and places it in her hair. This makes her his wife.

Now that the marriage is completed the ceremonies really begin. With both of her companions the young girl steps forward with a lance in her hand. Many young men remove the stones and obstructions in her path. Solemnly and slowly she proceeds to the stockade where the cattle are placed, she throws the lance in the stall so that it remains upright in the hay. This action is called *ukutshata*, signifying that she has become the mistress of the krall and will defend it against thieves and usurpers. She returns to her expectant husband; the women who are present remind her of her duties, the carrying of water, hewing wood,

Nocturnal Marriage Orgies

making fire, building huts, plowing fields and so forth.

The men now make long speeches to the young woman. Instead of laudatory and caressing words, they inform her very rudely and indecently of her new duties. And yet the affair has not reached an end. For several nights in succession she must make an attempt to escape the home of her husband and to attain the parental house. If she succeeds the husband must pay the father-in-law an additional cow. Her relatives must assist her in her attempts to flee. Those of her husband must seek to prevent her. Blood is often shed in these naïve maneuvers.

The ceremonies of marriage consist in passionate dances, resulting in nocturnal orgies of the greatest debaucheries. Husbands and wives, lovers and concubines are consumed by an insatiable passion and indiscriminately change partners.

At the more important marriages they hold oxen-races. Every one of the guests brings his fleetest ox.

Wood gives us a description of the art by which a young Kaffir tries to please the girl whom he desires. Even if they are in perfect accord with each other in regard to desire, price, permission of parents, it is often necessary for the bridegroom to please the bride.

The young man washes and oils himself completely and then shows himself to his fiancée. He sits down and lets the girl take a good look at himself. The girl has him then turn about so that she can see all his good points. Often the family is very

Magic Charms for Winning Women

curious to know the impression that he has made on the girl. She, however, answers that she would first want to see him walking about. So the groom walks up and down in front of her cabin to show that he has no physical defects and walks with grace and elegance.

Very ugly men among the Kaffirs often remain bachelors since no woman will take him to bed. A missionary, cited by Wood, who had lived for a long time in the Kaffir countries said that an ugly man, although he had showed that he was a great warrior and had in addition much wealth, could never be called a *man*, because he had no one to bed with. He was too distasteful to women. The king out of compassion had given him the right to wear the manly crown and to call himself *amadoda*. Just as in Italy one calls an old maid not *signorina* but *signora*.

Those Kaffirs who have the misfortune of having an unprepossessing face, obtain from the witch-doctors a magic charm which is endowed with the marvelous properties of attracting all the women to him. It consists of a root or a piece of wood, a bone, a piece of metal or bone which they must always carry on their person. More often it is a magic powder concealed, without the knowledge of the girl, in her dresses, in her food or in her tobacco pouch.

But neither a great number of cows nor martial prowess nor magical means succeed in breaking the will of the girl. If she is greatly annoyed by the persistence of her suitor, she flees into the woods

Men at Auction

and rather suffers untold privations than be forced into an unattractive union.

The Krums in Africa limit marriage to a contract of purchase and sale. As soon as the young man has paid the father of the girl the agreed price, he brings her to his house and completes the marriage.

In Yucatan the husband serves for four or five years in the house of his prospective father-in-law. This was the usual way of winning a woman.

The Chibcha bought the women from the parents. A refusal was indicated by asking three times as much as the offered price. The solicitation was begun by sending a mantle to the father. If he accepted the offer, the young man was sent a chicha. Among the natives of Oregon the woman was obtained by purchase.

* * *

We delicate Europeans with our thick skin of hypocrisy call the price of a marriage a dot. But in innumerable cases it is simply a contract of sale and delivery. There is this distinction: the Kaffirs in buying the girl of the parents place a value on the girl; among us, the man places himself on the auction-block and sells himself to the most beautiful girl with the most beautiful dot. This of course indicates the progress of civilization.

Chapter Nine

NATURAL SELECTION OF A MATE

THE selection of a companion by free and natural choice is found in the lowest and highest strata of human society.

Among the negroes in Loango, the youthful suitor must first acquire the sympathetic love of the girl. Without her consent neither great wealth, nor burning desire, nor the power of parents and friends, are of any avail. But when two young persons fall in love they are fully aware of the means of arriving at their wishes without the consent of parents or the presence of the necessary d^{ct}. Marriage, however, does not take place until after three testing-nights. On the first two nights when the cock has crowed, the girl leaves the young man. In the last she remains with him until late in the morning, thus signifying that she is well satisfied with him. Immediately afterwards marriage is celebrated. If the couple is dissatisfied with the results of the test, all ties are released and the girl is not considered in the least dishonored.

Perhaps nowhere else in the world is the consent to marriage given with greater modesty than in West Prussia. First the parents consider the union

Poetical Wooing

of their children and arrange an appointment to see if the young man pleases the girl.

And so the suitor, on a festival day, with his father visits his prospective father-in-law. They breakfast together, go to church and discuss many subjects. The girl however remains as yet unseen. She prepares the dinner and sees for the first time from the window the young man intended as her companion. She observes closely his figure, appearance, and movements with the greatest curiosity. If she does not show herself during the entire day, the suitor knows what is in store for him. He has been found wanting and must remain satisfied with this refusal.

But if the girl appears at the table, then the door is open to hope. She serves the guests and, if she approaches more often than is necessary the father and son, and exchanges merry words with the father, victory is certain.

In the district of Berent the engagement is completed in a poetical fashion. The suitor and his friends go to the house of the bride and ask: "Haven't you seen a wounded deer? I am a huntsman and have shot a deer. My hunting-dogs have followed its blood-tracks to this door. Won't you let me look for it?" Or he says: "We've returned from the hunt and we've seen a wounded deer running into this house. May we look for it?"

The parents assent. The suitor sits down and the bride and all her girl friends disappear. Then the young men, acting as the hunting-dogs, run after them and catch one after the other. They

Variety of Love Combinations

bring the girls to the suitor and ask: "Is this the wounded deer?" He shakes his head until his bride is presented. Then he rises, embraces her and enfolds her. It is followed by a dinner and pistol shots are fired in celebration of the happy ending.

The suitor of the Atta in the Philippines asks the parents for the girl's hand. They send her before daybreak into the forest. An hour later the young man is allowed to leave the house and to follow her tracks and to return her home before sunset. If he fails in his quest he has to leave off with his suit.

Among the Sinambau Dayaks the young man pays his suit in another charming manner. He follows her everywhere, helps her with her chores, carries her wood, and overflows her with presents. As soon as he believes he has aroused some sympathetic chords, he enters at night into the hut of his beloved, sits on her bed, wakes her, offers her siri and talks all night long. If she refuses the siri, the suitor may leave for home immediately, especially if she asks him to stamp out the fire.

Free choice of a love companion is often limited by the consent of the parents which may either quench or add to the fires of love. There are consequently all kinds of combinations which can be seen in the following cursive tour of the poles.

Among the Eskimos the young man asks for the hand of the girl from the mother. If she consents he sends the girl a new dress. By the simple ceremony of wearing it, the marriage is consummated.

In Abyssinia the engagement takes place at a

Fireland Girls of Twelve Man-Hunt

very young age, but from that day on the couple are not allowed to see each other.

In Tigre this rule is so strict that the bride may not from that day on leave the house again because she is afraid that if she does not obey the law she will be bitten by a snake.

Among the Firelanders the girls go hunting for men at the age of twelve, even though they do not become mothers until about seventeen. The men marry from fourteen to sixteen years.

The father chooses the strongest, smartest and handiest one from among suitors, fixes the number of skins that he must be paid. And the number of days the youth must work under his direction. As soon as the girl gives her own consent, she picks the most beautiful and strongest man. Weak and malformed men remain bachelors all their lives.

Among the Tchuktcha marriage is nearly always arranged by the parents. The engagement takes place at a very youthful age. When the groom has attained his fourteenth year and the bride her eleventh they already sleep with each other.

Among the ancient Mexicans a matron asks in the name of the young man for the hand of the girl. It was the custom to refuse the first request. Then a debate follows about the amount of the dot. If two young men ask for the girl, a duel decides the issue. The parents of the girl receive presents from the groom, but it cannot be said that the marriage was decided by purchase.

When the consent of both families had been obtained, the astrologers were asked to choose a day

Infant Engagements

favorable to the marriage. The first ceremony consisted in the couple's blowing smoke in the face of each other as a token of their mutual respect and love. Then they lay down on a mat, on which they ate together and listened to a priest who tied their clothes together. The couple had to fast then for four days and to occupy themselves with religious rites, smoking and drawing of blood. After this period was over, the priest brought them two new mats on which the marriage was consummated.

In Polynesia the engagement is often celebrated in the first infancy, but the husband and wife were tabu until the eighteenth year. Sometimes the engagements were concluded when the children were as yet unborn.

When a Hottentot is in love with a girl he does not bother about pleasing her but turns to her father. The consent of the girl is almost always certain and, in any case, of secondary importance.

In the rare cases when a Hottentot girl refuses obstinately to bed with her suitor, she can regain her freedom on only one condition: she must defend herself for one whole night from the advances of her own husband by using her natural weapons, her force, nails and teeth. In any case refusal is very rare and takes place when a girl has been engaged in her youth to another.

When the Tehueltsch wants a woman, he chooses a girl most sympathetic, puts on his best dress and visits the father or mother, offering dogs, silver and horses. If these presents are accepted the mar-

Tehueltsh Orgies

riage is concluded. The next day the married couple live in the same hut. A great ball is then given, invariably ending in orgies of drink and passion.

Ramon Lista repeats a conversation between himself and a Tehueltsh-hazik, who offered him in very bad Spanish his own daughter without money or presents:

Vos ser compadre mio (Would you like to be my friend)?

Si hermano, yo compadre tuyo (Yes, brother, I am your friend).

No querer casar con china, mi hica (Don't you want to marry my little one)?

Ahora no, compadre (Not now, friend).

Bueno cuandovos querer decir yo dar china, gratis (Good when you want her tell me, I'll give you the little one for nothing).

In Persia the holy books say that marriages that are concluded with mutual love are unhappy; only the parents should have any voice in the choice. The poets, however, express a preference for free love and always end their poems with happy endings to such combinations.

By contrasting this with the proudest commands of the father and even letting it result from family quarrels like Hyppolytus and Dianora, and Romeo and Juliette, among others the marriage of the parents of Rustim is famous who married in spite of the mutual aversion of the family, and who even were of different religions.

The Australians in the western district of Victoria engage their children when the latter are

Persian Combinations

barely able to walk. The proposal is made by the father of the girl. If the other consents he makes a rug of opossum skins for the girl. If a man and woman were not engaged in their youth they chose each other at the *corroborree*. But on this occasion the young people are constantly watched by friends of the family. When a girl pleases a young man he does not take the trouble to sound her feelings but is content with informing the father. If the father consents, the girl must obey. If she escapes, she can be killed, although her family is allowed to revenge her death.

There is also another way of obtaining a woman. Two young men of different tribes may exchange sisters or cousins provided that the chiefs are acquiescent. The consent of the girl is not necessary in this case.

The rule, however, is that the father can dispose of his own daughter and give her in marriage. If the father is dead, the son can dispose of his sisters with the consent of his uncle. If the woman has no male relatives the chief can dispose of her; often he himself takes her to wife.

When a chief distinguishes himself as a brave warrior and clever hunter, the other chiefs compete with each other in giving him their daughters. The men belonging to the family of the chief are in a very unhappy position, for often when they ask him for permission to marry, he takes the girls for himself and they are thus forced to remain bachelors.

If a marriage proves unfruitful the woman can

Women as Rewards for Bravery

be sent back to her own tribe and is allowed to remarry. If she is mistreated by her husband, she can place herself under the protection of another man with the intention of becoming his wife. That this may happen, the protector has to challenge the husband in an open field and to conquer him in the presence of the chiefs and friends of both parties. If he is decided the victor he becomes her rightful husband.

When the husband discovers that his wife is in love with another, he may consent to her leaving him. He himself carries her possessions to her lover's home. If the chief does not consent to the new marriage or exchange, she must remain in the home of her first husband until an assembly of the people legalize her new union.

A woman of the chieftain's family may marry with his consent another chief or the son of one if the latter sits down in a wuuru next to her. She cannot resist. The first woman, however, is always the superior.

A man may love a girl without her reciprocation. He then tries to get a lock of her hair, covers it with grease and red earth and carries it a whole year on his body. This is cause of great grief to the girl. She often dies of this and a bloody vendetta springs up.

Love by free choice has in Australia, at least among the natives observed by Dawson, few means.

When a young orphan, against the wishes of her relatives, escapes with a man of another tribe, the lover is informed that he must return the girl or

Sacred Intercourse of Australian Girls

she will be rescued by force. Bloodshed often results from the ensuing battle. If the girl succeeds in running away for a second time, she is regarded as his lawful wife.

In Australia the girls are very early engaged and from that time on are free to practise love with whomever they want. On the other hand, once married, adultery is very severely punished even with death.

Also among the Maori in New Zealand the girls can dispose of their bodies as they please, but they must observe a modest conduct in their adventures. They are very faithful once they are married. Otherwise the early misuse of love matures them rapidly. They are often engaged as children and then intercourse is considered as sacred as if married.

When a young man desires a woman, he chooses a girl that pleases him and begins a long siege. He usually succeeds in winning her even if relatives or friends are unwilling.

Sometimes it occurs that two equally distinguished young men desire the young girl. The parents then propose that the rivals take her by force. Both young men then vie in carrying her to their house by pulling one of her arms. The poor girl's arms are often disjointed in this struggle and for a long time she is in a miserable condition.

When a young man is refused by a girl, he takes her by force. A regular battle then takes place between the adherents of both parties. This bloody battle sometimes results in the killing of the girl by one of the losers or in the heat of combat.

Fiji Girls—the Sexual Liku

The Fiji girls are engaged in their early youth without any regard to the age of the suitor. The engagement consists in the mother's presentation to the suitor of a *liku* that covers her sexual parts. From that moment on he takes her under his protection and unites with her when he thinks she is fit.

In several parts of the Fiji Islands the bride has four holy days on which she is especially dressed, painted with kurkuma and oil and she must sit at home. At the end of the fourth day she is led to the ocean by many women and catches and prepares some fish. The bridegroom is then called and the couple give each other of the food. The groom then proceeds to build a house. She must submit to the painful tattooing which indicates that she has joined the ranks of women. At the completion of the house all the friends assemble and are very lavish in their gifts. When the festival has ended the girl is publicly presented to the man. He then exchanges her *liku* for a larger one, more in keeping with her position and growth.

If the girl is from an important family, her father gives her fifteen girls as chambermaids to keep her company in the new house. The girls are under supervision of an old woman.

When the bride goes to her new house her relatives and friends press about her and overwhelm her with caresses and kisses. Williams has described the greetings of a king to his daughter who was on the point of leaving the parental house for her husband's home. She cried unceasingly and her

Djudjur, Somando, Ambilanakis

tears ran down her body, freshly oiled for the gay ceremony. The father told her not to cry: "You're not leaving the country. You're just going on a little trip. Here you work hard. There you will rest. Here you eat common food. There you will partake of the choicest of foods. But don't cry, you'll spoil your oil-dressing."

Among the Malays there are three kinds of marriage: the *djudjur* is the buying of the woman who with her children is considered as property and is handed down to the inheritors of the husband. The parents of the girl lose every right to her and can only regret when she is mistreated by the husband. Marriage prices are very high and hence men do not marry until their first youth has passed and they saved up enough money. In order that the woman should not remain in absolute dependence on the husband, often only a small part of the price is paid.

The *somando* is contracted by presenting a gift to the woman. She pays the greatest cost of the marriage. Therefore man and woman are in equal rank and have the same rights on their children and their commonwealth. In case of a separation, however, the house remains with the woman and the children choose the parent with whom they wish to remain.

The *ambilanakis*, a third form of marriage in which the husband does not pay anything but enters into the services of the family and has no rights on the children. This takes place when there is only

Sale and Loan of Women and Children

a daughter in the family and the family is dependent on her work.

Besides these principal forms of marriage, there are many combinatorial forms. One of the most notable is the exchange of a daughter-in-law for the daughter.

In Sumatra there exists only the *somando* marriage. If a second wife is added to the family the first wife receives a present of forty guilders. If the husband refuses to pay the debts of the relatives of the woman, she threatens him with separation. Women and children are sold or loaned as security; when the husband has paid his debt his wife and children are returned to him.

In many parts of Sumatra many remain single on account of the high price of the women. Sometimes the girl arrives at an understanding with the man whom she loves to be sold cheaply or she allows herself to be abducted. The oldest marriage rites, originally Malaysians, consist in the man leaning his left knee against the knees of the woman. At the death of the man she is inherited by the eldest of the remaining brothers.

Among the Orang Benua the marriage rite consists in the presentation of a blowing-pipe to the wife and a piece of earthenware pot to the husband. Logan says that he found the marriage rite in certain parts to consist of eating of a common bowl.

Among these people a marriage cannot be consummated without the consent of the parents. The

Iroquois Sexual Hypocrisy

head of the family exercises great authority over the rest of the family.

The Battoks in Sumatra have two forms of marriage corresponding to the *djudjur* and the *ambilanakis* of the Malaysians and consists of buying the girl. The woman can be pawned for the debts of the husband if she fails to give birth to sons or can be exchanged for one of her sisters. The high price of the girls results in many of them remaining unmarried.

In North America the parents usually contract the marriage without the knowledge of the girl or her acquaintance with the man. They know that the couple can easily separate if they are unhappy.

Among the Iroquois and several tribes of the Algonquins the mothers by preference occupy themselves with the choosing of companions for their daughters.

The Iroquois show so much hypocrisy in their sexual relations that they seem more civilized than savage. The young men and women are not even allowed to speak publicly with each other. This of course does not prevent accidents. A very remarkable custom among them is the marrying of old widows to very young men.

The marriage contract is celebrated among the Iroquois by two maize-cakes, which the bride brings to her prospective mother-in-law. She receives in return some kind of fowl.

Another way of blessing the union is by the bride giving some firewood to the groom to burn.

Exoteric Expression of Desire

The couple lie next to the fire and the marriage is consummated.

The Odshibway on the contrary allow their children free choice because they have learned that when a forced marriage is distasteful, the children escape and marry of their own accord. Therefore the natural result was the courtship. The suitor sends the girl a choice bit of fowl. She returns it nicely fried and also sends another present. The girls on their part do everything possible to be liked and chosen by a valiant warrior.

The Osage girls express their wishes by giving the young man a piece of maize-bread. They organize a festival and publicly express their desire to become man and woman. As a token of joy the people present build a hut for the couple. It is indeed difficult to find a simpler and more beautiful rite of marriage.

Among the Aztecs the young man assumes the initiative and sends the girl the fat of a bear which he has killed. He helps her cultivate a lot on which they plant bean-trees, as a symbol of their future more intimate relations.

Chapter Ten

LIMITATIONS ON CHOICE: INCEST

SYMPATHY is the only selective factor among animals. This is aroused by beauty and, in the main, the state of excitation of the sexual organs. Among animals the male is generally only attracted by a female in heat, that is, when she is ready to be impregnated. Likewise many females repulse the males when they have already been impregnated. I have personally seen a she-goat repulse a sensual and impotent goat who courted her, and choose a young male in the full heat and splendor of his youth.

Among man however the most passionate sympathy can meet insurmountable difficulties preventing the embrace as well as marriage.

Race, family and religious hatred have at all times cast anathema against a love considered unjust.

In general the love relations between two opposing races can be expressed by a complicated formula in which two opposing and apparently contradictory factors occur.

Passionately does the man go after the woman of the hated race to most cruelly injure the oppos-

Incest and Blood-Relationship

ing race with his own blood but at the same time not allowing his own women to mix with that of the hated race.

Among civilized people there are no laws to take account of such occurrences. But the woman would rather die than be embraced by a man belonging to the race of the suppressors.

Similar limitations are erected in a social organism by the difference in castes or rank. Here also has law succeeded in killing the warmest sympathies, and in some places and times the executioner was given the right to punish such violations of the common law.

Another reason for the forbidding of marriage is the degree of blood-relationship existing between man and woman. Often this taboo for moral reasons attacks those who have really nothing in common as to blood-relationship, such as sisters and brothers-in-law. I have extensively treated the question of blood-relationship between husband and wife from a hygienic and historical viewpoint in my *Hygiene of Love* and my *Physiology of Love*. I refer the reader to these works as I am here interested only in an ethnological review of the question.

If we collect all views, we must say that the abhorrence of blood-relationships is the common rule and that incest is the exception. Yet one can add that nearly all peoples regard incest with the more disgust, the nearer the blood-tie between the couple. There has been a notable spread in this opin-

Marrying Both Mother and Daughter

ion from the incest of father and brother to nearly all the chains of the family.

A marriage between relatives of the first degree and also between godfathers and children was punished by death among the ancient Mexicans.

In Mechoacan a man often married at the same time the mother and her daughter. Among the Misteken, whose customs were very much like those of the Zapotecans and Mexicans, marriage between the closest relatives was permitted and the chief usually married a close relative.

Among the ancient Mexicans at the death of the man, the brother-in-law succeeded as husband of the deceased's wife.

In Nicaragua the relationship in the first degree was an impassable obstacle to marriage.

In Yucatan it was impossible to marry the mother-in-law, the sister-in-law and the female relatives on the father's side.

Columbus discovered that marriage in the first degree was not allowed in Haiti.

To prevent the deterioration of their race, the Incas married their sisters, with the prohibition however that they were not offsprings of the same mother.

The Peruvians seem to have attached the greatest importance to the female relationship, for the Huayna Capac permitted the Orejones to marry those women who were closely related with them on the father's side. Generally the Peruvians seem to have been but little interested in the question of incest.

Intermarriage of Brothers and Sisters

Also in Egypt and Persia, brothers and sisters were freely allowed to intermarry. The natives of California went even further and permitted the father to sleep with his own daughter.

Among the Bedouins, a cousin has the privilege of marrying his first cousin, and Bastian declares that their race appears to have deteriorated. The marriages between blood-relatives were forbidden among the Charrua and the Abipones in America. In South America marriages between persons belonging to the same totem were also forbidden. In Asia they were forbidden among the Mongols and the Chinese.

Among the Arras only the closest of blood-ties are excepted.

Among the Zulus paternal blood is not allowed to mix. But it is permitted to marry the sisters of one's wives.

Among the negroes in Loango the marriage between cousins is permitted; but that of uncle and cousins forbidden.

There is perhaps no other country that has such abhorrence for incest as Australia. Dawson has described the laws of the natives of the western districts of Victoria. They may not marry persons of the same flesh (*toiw'willyerr*).

These Australians are strictly separated into tribes. Every male belongs to his father's tribe and may not enjoy any woman from the same tribe. They are also separated into classes; the male belongs to the class of the mother and is not allowed

Australian Abhorrence for Incest

to marry a woman of the same class, for the woman of the same class is regarded as his sister.

A man is also not permitted to marry within a tribe of his mother or grandmother or one that speaks his own dialect.

On the other hand a man can marry the widow of his brother or the sister of his dead wife or a woman from her tribe. But he is not allowed to do this if he is only separated from his wife or in the event of his killing her. He may also not marry the daughter of the wife by a former marriage.

The chiefs, their sons and daughters, may only marry with families of other chiefs. If a chief insists on marrying a plebeian woman, the children are not disinherited, but these marriages are detested.

If the husband dies, his brother is forced to marry the wife and protect her and her children. If the deceased has no brother, the chief sends her back to her own tribe until the period of mourning has passed. Then her relatives arrive at an agreement with the chief that she must marry again, and she is forced to live with the male of their choice. She has no voice in the matter. No marriage can be consummated without the consent of the chief, for he must first assure himself that there is no blood-tie between the couple. He is paid for his trouble.

The abhorrence of incest is so great among the Australians that as soon as a love affair has been discovered between persons of the same family, the relatives or brothers of the girl beat her unmercifully. The young man is dragged to the chief of

Laws of Exogamy

the tribe and punished severely. If they repeat their offense they are beaten to the point of exhaustion.

Any child born from such a union is taken from the parents and given to the grandmother to do with as she pleases.

Illegal births are very rare among these natives. The perpetrators are either beaten or killed.

After the invasion of the Europeans in Australia the severity of these laws was lessened. The natives ascribe the poor health of their offspring to the diminution of the penalties.

Brough Smyth, who has studied the natives of Victoria so extensively, says that the Australian natives always consummate their marriage in exogamy. Bulmer writes that the natives of Murray are separated into two classes: the Macquarra and the Kil-parra (the eagles and the ravens). A Macquarra cannot marry another Macquarra and a Kil-parra cannot marry a Kil-parra. The children belong to the caste of the mother, and not to that of the father. The men call the women of the same caste sisters.

Gray confirms this fact and adds that no man in Australia can marry the woman who bears the name of his own caste and that this habit is in vogue with the Americans of the north.

Wilhelmi writes that all the natives of Port Lincoln are separated into two classes: the Matteri and the Kanaru; no one is allowed to marry a person of the same class. But since every man has usually several women, beside his clandestine love, Brough Smyth is justified in querying, "How can

Exogamy and Clandestine Love

the exogamy be preserved?" He gives a scale on which are indicated all the forbidden marriages of the natives of New Norcia.

Bennett insists that the castes in northeast Australia indicate the possibility of intermarriage. They are distinguished by their family-names and divided into four classes: Ippai, Murri, Kubbi, and Kumbo are the names of the men; Ippata, Mata, Kapota, and Buta are the names of the women.

The natives of Port Errington are separated into three different classes that may not marry.

The Kamillarvi are separated into six tribes and eight classes. This classification marks the possibilities of marriage and lays down severe laws for their observance.

Although Lorimer Fison, Ridley, Howitt, Morgan, Bridgeman and many others have made thorough studies of the limitation of marriage by the Australians, Brough Smyth believes that there should be a further and more scientific investigation of their customs since the natives probably answered their questions according to the desires of the explorers.

Salvado says that the Australians are not allowed to marry before their twenty-eighth or thirtieth year and that he who breaks this law is punished by death. The effect of the law is indifference, voluntary or involuntary, to women.

He also says that they are forbidden to marry a woman of their own family. Ordinarily men have two wives, one from twenty to thirty years and the other from five to ten years. The woman is usually

Forbidden Marriages

stolen, if the father's consent is not gained amicably. Beautiful girls are always stolen and are handed about from one man to another. They often are forced to make long voyages for their abductors must bring them to a port of safety.

Salvado, who usually speaks in praise of the Australians, however, describes with the darkest colors the bad treatment that women suffer at the hands of their husbands.

The natives of western Australia have very stringent laws regarding marriage, a Tornderup cannot marry a woman of the same clan but must marry a Ballerook. This law is frequently broken even though its infractions are punished by death. The possession of a woman produces trouble almost every day. A woman is abducted on the average once a day. In these continual battles the women are of course the ones who suffer, are wounded, and sometimes killed. But these fatalities are no hindrance to the practise.

It is not rare to find an elderly gentleman who has engaged himself to an infant of one year old. He feeds and protects her until she reaches a marriageable age provided that she has not before been abducted.

At the death of the husband the woman becomes the property of the oldest of the family, who either marries her or presents her to some other member of the family. The marriage ceremony consists simply in lying with the woman.

Special laws concerning the limitations of a wife are found in Timor as cursively described by For-

Hierarchal Rights

bis. As in Australia there are numerous clans of men and women. The men of Manufahi, for instance, are not allowed to buy women from the kingdom of Bibicucu; but the men of the latter are allowed to buy women from the former, provided that they live in the country of their wives until their death. No money of any kind may be given or received in this transaction. The son of the Rajah of Manufahi may marry the daughter of the Rajah of Bibicucu but he cannot obtain her by purchase. Neither can she live in Manufahi, and as long as she lives, he must remain in Bibicucu.

Saluki and Bidauk are two districts in the kingdom of Bibicucu. The men of Saluki may marry the women of Bidauk and bring them home: these women are procured by purchase. On the other hand, the man of Bidauk may marry the woman of Saluki but he must remain in the house of the woman at Saluki.

If a man marries a woman of another part of the country besides Bidauk no restrictions are placed on him and the marriage.

Among the Dayaks the marriage between cousins is forbidden, but the marriage between uncle and cousin is permitted. The marriage of the widower with the sister of the dead woman is not only permitted but seems to be the prevailing custom.

Among the Dayaks of Lingga the hierarchal rights of the various classes of society are very strongly respected. Love between persons of different classes is not permitted, but infractions of this prohibition are popular. The disobedient couple

Prohibitions—Suicide of Lovers

must fly to the forest and they usually commit suicide by the drinking of the sap of the tuba.

In the marriage of the ancient Peruvians great care was taken to avoid the intermixing of different classes. Marriages in such instances could be dissolved by authorized officials. The marriages were celebrated on fixed days. Among the Tupi in Brazil close relatives were not allowed to marry. One could however marry the daughters or sisters of the *aturassap* or the most intimate friends. The uncle could marry his niece. They had no special marriage rites but the consent of the closest relative of the girl was required. The braver the boy the more wives he could get. The first wife was the superior, but all the women usually lived in harmony. During pregnancy and menstruation they were treated with the utmost respect.

No reserve was required of the girls but the women had to be very chaste. The adulteress was either killed or banished to the forest, where she died of starvation.

Among the Gurani only the chiefs had several women.

The Chiriguani dissolve and form marriages by a shake of their heads. The suitor offers the girl a bundle of wood. If she carries it into her house, they are declared married.

Among the Chibchas in Central America close relatives were not allowed to marry. In New England among the royal families marriage between brother and sister was permitted.

Among the Cherokee, both a widow and a daugh-

Burning of Incestuous Couples

ter had to be married at the same time to a man; other marriages between blood-relatives were forbidden.

In the Carolines incestuous couples were burned at the stake.

Among the Omahas marriages between even most distant relatives were forbidden.

Among almost all the natives of North America marriage was concluded by exogamy. This is true even to-day among some tribes. The son belongs to the tribe of the mother.

Every Iroquois tribe was divided into eight groups, distinguished by their totems: wolf, bear, turtle, deer, marsh-snip, beaver, stork and falcon. Families of the same name but of different tribes regard each other as brothers and were indeed blood-relatives. Long ago the first four families could intermarry only with the last four families. Later men and women had at least to belong to different families. The sons belonged always to the family of the mother. Riches, titles and positions could only be inherited through the female line.

Generally motherhood was highly regarded among the Indians of North America. In case of a separation, the sons followed the mother: where there was a traditional dynasty it did not descend from father to son, but went to the mother, who had to be of royal blood. In this way nearly always the son of the king's sister was the heir of the throne.

Nothing could be inherited from the father or his

Abstinence During Pregnancy

relatives; only from the mother and the maternal uncle.

Probably the lack of modesty of the Indian women was the cause of these laws: the patronymy of the son was, therefore, dubious.

In other respects, the unfaithfulness of the men was practically enforced, for during pregnancy they had to separate from the woman. In Florida, for example, this period of enforced separation lasted almost two years. The pregnant woman lived in a house by herself, protected by a thousand rules and consecrated to the holy spirits.

Just as the warriors of many people prepare themselves for great enterprises by long fasting, so in Florida the creation of a human being was regarded as a most holy duty, surrounded by many rites and long fasting.

* * *

Rigid restrictions in love are imposed in many countries on the women during widowhood. Unsatisfied with having the woman wholly to himself during his lifetime, man seems intent not to have her belong to another man even after his own death. Here we have a rising *scala* of conditions beginning with the simple mourning period lasting a couple of months, and ending with the obligation of the widow to commit suicide on the grave or funeral pyre of her deceased husband.

The lowest rung of this psychological *scala* is in the custom of West Prussia: when a woman marries for the second or third time, the musicians stand on the roof and blow the music down the

Barbaric Murder of Widows

chimney as soon as the newly wedded couple enter the room. If the woman has married for the third time the husband must enter the house by the window and walk through the house three times: this is a charm against accidents to himself.

In other parts of Germany threshed straw is strewn on the road that must be taken by the new husband. He is also obliged to pay a fine to the relatives of the deceased husband.

There exists in France the barbaric *charivari* custom. In Italy this custom is found under the name *scampanata*, or *touca* in Pizzarro, or *fascureso* in Novi.

In the fifteenth century, the widows in Perugia could marry only at night. It was a very old belief in Italy that the soul of the dead husband mourned the second marriage of his former wife. The title *univera* which one often finds on old inscriptions which a man has given to his wife is certainly meant as praise. The penitence which the priests in the early Christian centuries gave to those who remarried, shows that even the church frowned on the practise. In Naples the widow had to cut her hair off and sacrifice it to the dead husband, and even to this day she must go to church in *mineo* with disarranged hair.

The Aurakanian widows must remain a whole year in the solitude of their tents. They must paint their faces black and are not permitted to eat meat of any kind. If a widow breaks this rule and gives herself to love she is killed by the relatives of the dead husband.

Murder of Widows Who Love

The widows and widowers on New Zealand were tabu until the corpse of the deceased had been eaten away. On the Markessas and Samoan Islands, they shaved their hair off and retired from the world. In Samoa the widows became the wives of the deceased's brother. In their wars the prisoners were killed and the women became the wives of the victors. In Haiti the favorite women were forced to follow into the grave of the dead king.

The widows of the Hottentots are granted the right to remarry on condition that they allow the tip of a finger to be amputated.

The custom of killing the widow at the death of the husband or her obligation to commit suicide, which is only another form of murder, is a kind of brutal conformation of the low position of the woman in comparison to the man. She is only a possession, a plaything of the man, and when he dies she has to follow him to the "other world."

In the same manner many tribes kill other possessions of the departed person, such as dogs, etc., and bury them in his grave.

In the Congo, Angola and among the Marawi the favorite women of the deceased are killed: this custom is also observed among the Thewa on the Zambesi. The same infernal custom also occurs among the Yebu in Idah and Cameron. In Uraba the favorite women of the dead king are buried alive with his remains. The same occurs in Carthagina.

Among the Kanisteni, the woman often kills herself voluntarily on the grave of her husband.

Among the Quaquelth of North America, a

Widows and Concubines Buried Alive

part of the pyre of the widow remains. She must lay herself next to the head of the corpse which is burned. After the pyre she is more dead than alive.

The murder of the widows was also a custom of the natives of the Fiji Islands. Among the Ossetes in the Caucasus a custom reminiscent of other savage traits is preserved. The widow and the favorite concubines of the deceased are led three times around the open grave and from that day on the widow cannot be enjoyed by anyone nor may the concubines seek another patron.

It is known that even in modern times the widows of the Brahmans and the higher castes throw themselves into the burning pyre of the deceased, and how difficult it is, even now, to persuade widows to a second marriage. Also in China this custom seems to still exist.

Chapter Eleven

THE MARRIAGE CONTRACT— FIDELITY AND ADULTERY

WHEN we spoke of the modes and manners of man's acquisition of woman, we had to necessarily give the fundamental laws of the family, to lay the cornerstone on which the institution of marriage rests.

Jurists give us two classical definitions of marriage:

"Marriage is the state of holy wedlock which joins man and woman indissolubly."

"Marriage is the legal union of man and woman by civil or religious rites, or both."

In regard to the dot only one branch of the human family makes a custom of it: it is of course always a connection between man and woman, but it still retains more forms than there are styles in architecture.

The marriage contract may last only a few days, a few months, or an entire lifetime. The monogamous, polyandrous or polygamous form may be predominant. The fulfilment of the highest virtues and the most tender feelings, or a wanton prostitution, may sanctify the woman.

Extreme Poles of Sexual Life

The family contract, which unites man and woman, derives its especial physiognomy and its value from the moral and intellectual elements which every generation brings to the altar of love.

The distance between the two extreme poles of human sexual and amatory life can be determined by glancing at the following facts:

On the Island Unamark discovered by the Russians the women served as currency in place of gold. And the value of every object was reckoned by the number of women it was worth.

Among us, more than one woman refuses a kiss to the man who worships her, lest she violate the fidelity she has sworn to her husband.

Wyat Gill describes with horror a scene in Australia where a native boils his wife alive in an immense pot and smacks his lips in anticipation as he watches her incineration.

Edward, called the Blind, Earl of Devon, also called the Good on account of his virtues, speaks with softness and tenderness out of his grave, of the fifty years of marriage and fidelity with his wife Mallel:

“What we gave, we have,
What we spent, we had,
What we left, we lost.”

Some ethnologists support the theory that the oldest form was communal marriage—the free enjoyment of the embraces of women by all men without discrimination and without regard to any property rights.

Communal Marriage

It is true that the most bizarre theories may be created with little danger from prehistoric epochs, and hypotheses invented of all imaginable and unimaginable kinds. But human nature has a well-known foundation on which all theories and hypotheses should rest.

Communal love is never found as the real foundation of society, or as a daily occurrence in sexual relations, not even in the lowest *scala* of mankind.

Communism in love may be an orgy of erotic drunkenness or a wild and savage hymn in celebration of puberty, but it has never existed even as a semi-permanent condition in human society. If it were ever so, it must be admitted that nothing historical is recorded of such a state of society among man.

The following are the facts of free love and communal marriage which support the theory that this is the first form of sexual union known to man:

Maclean says that the Kaffirs have no word to designate maidenhood. As soon as a girl has reached puberty, it is announced by a public festival. In this fashion all are apprized of the fact that the maiden is ready to give herself to love.

In Darfur the girl that becomes a woman is placed in a separate cabin, so that any man, who may so desire, can spend the night with her.

Lubbock says that the Bushmen have no form of marriage and enjoy whomever they please.

Buchanan assures us that the Knis in India do not know their own fathers; he adds that among the Techur in Audh, men and women exercise love

Communitistic Love in China

in complete freedom and whenever the fancy moves them.

The same was true of the natives of the Queen Charlotte Islands.

According to Div, the Caledonians possessed their women in common. The children belonged to the clan as a whole.

Baegert assures us that in ancient California the man might sleep every night with a different woman.

Garcilaso de la Vega declares that among the people of ancient Peru, before the rule of the Incas, no man had a woman completely to himself.

In China, communitistic love lasted until the times of the Fouhi, and in Greece until Kekrops. According to Herodotus, the Massagates and Ausen in Ethiopia had no wives as such. Strabo and Solimus confirm this of the Guramanths, another Ethiopic people. Nicolaus says of the Galattophages, that the woman was common property, hence all the men were called fathers by the children.

Just as the contract between man and woman, to live together and to beget children, has many forms, so fidelity in marriage is varied enough according to the individual temperament, and still more according to the physical, religious and moral requirements of the social order.

* * *

Let us make a fast trip over seas and continents and see how differently are regarded fidelity and adultery by both sexes in marriage.

Largeau, who has extensively explored the Sa-

Adultery Among the Arabs

hara, says that adultery among the Arabs in the oases of the country of Russia is extremely common despite the jealousy and barbaric vengeance with which adultery is punished.

Among the Mandingo, as soon as the woman has lost her milk during weaning, she is accused of adultery and this may be held sufficient ground for divorce.

Among the Felups on Fogni the woman may leave her husband whenever she desires.

Dawson, who has extensively explored among the Australians in the western part of Victoria, says in Latin (lest the modesty of his readers be threatened) that when a woman is attacked, the husband has the right to kill the culprit. If the attacked woman is a girl her friends seek to kill the culprit. But if his friends and relatives seek to defend him, a wild battle ensues.

When a woman of the district is noted for her irregular mode of life, she is called a *karkor neegh heear*, accused by her relatives, and punished. If she persists in her irregularities a family council is called. If her guilt is proven, she is killed by an uncle or some other relative, but not by her father or brother. Her body is burned, the ashes are cast to the winds, and none are allowed to mourn her. Often the punishment is less severe. The seducer of a woman submits himself to a test with the lance and the boomerang. He stands with his small shield and defends himself against the many lances and boomerangs which the father or other relatives of the girl cast on him. Seldom does the gallant young

Divine Test of Adulteress

man allow himself to be injured. But in any case, after he has received the specified amount of throws, he is free of any other punishment.

Among the Munda Kohls, in Chota Nagtore, the woman says to the man if she thinks he is untrue to her, "Seng Bonga has decided that you were meant for me and yet you go to another."

Among the Chibcha in Central America, the adulteress must submit herself to a divine test. If her guilt is proven, her hair is removed, and if no rich man is willing to purchase her life for a high price, she is killed.

Since the negroes are very superstitious and see the work of devils in every misfortune, at the death of one of the couple the survivor is often thought to be the guilty party. Laird and Aifiald tell us that of the sixty women of a deceased chief, thirty-one poisoned themselves to escape the suspicion that they were the guilty ones in the death of the chief.

In Loango the virtue of the suspected wife is tested by the administration of poison. In Sierra Leone an oath is required of the woman: she is believed.

The wives of the Assanii, an Arabic tribe in the south of Khartum, reserve the right to enjoy complete freedom and to do as they please for one-third of their time. Every fourth day they may sleep with a sweetheart of their own preference for twenty-four hours. Except for this custom, the Assanii women are no less immoral than others.

The guest is offered during his stay with the tribe, a house and a woman.

Bizarre Custom of Outicoloka

Abyssinian marriage may be dissolved for very frivolous reasons. If there are children, the father takes the boys, the mother the girls. The divorced couple soon choose new partners. The children by different mothers hate one another passionately, but the children by different fathers live in harmony with one another.

When a Zulu wife presents children to her husband he can send her back to her parents. He has, however, no right to ask for the return of the price he paid for her, as the children are supposed to represent this value. On the other hand, he can have returned the entire price he paid for her if she dies young and without issue.

Among the Amagecoras, the wife can have besides her husband, a *outicoloka*, or a little husband, who serves her faithfully and loves her. This remarkable custom is also found in a very distant country, among the Aleute natives. Adultery is regarded by the Kaffirs as a crime against private property. The woman has been bought and has, therefore, no right to give herself to another. The value of marriage is hence lowered and the man has been cheated. But the method of redressing this infidelity is very light. The adulterer must pay the injured husband a certain amount of cattle, and all are satisfied.

Among the Kaffirs separation or divorce is considered ethical if the marriage is unfruitful or unbearable. The man cannot be guilty of adultery. The woman is guilty if she gives herself without

Pre-Marital Sexual Relations

the consent of her husband. The girl is only guilty if she gets a child.

The Kaffir is the sole master of the woman but he must guard against treating her too cruelly. For she can then escape to her father's house, and he can regain possession of her only by risking a bad beating from the nails of her female friends. In addition he has to give the father-in-law a calf. If the wife refuses to return to her husband's home, the father must return him the price paid for him. The children remain in the possession of the father.

If there are many brothers the eldest must marry first. After his marriage the others may follow suit without regard to chronological succession.

Among the Andamans marriage is held sacred. Separation is rare. The seducer of the wife is killed by the husband.

Lewin assures us that the Khyoungtha and that the mountain tribes in Assam are very free in their sexual relations before marriage. But they are extremely chaste as soon as they are married. Unfaithful women are rare.

The Bube on Fernando Po have graduated degrees of punishment for the infidelity of the woman. For the first indiscretion, the left hand is cut off, the stump is dipped in boiling oil; for the second, the same happens to the right hand; for the third, the head is cut off, the oil being no longer necessary.

Sterility is for women of nearly all negro tribes a great misfortune. The childless one is despised and is often accused of licentiousness before marriage.

On the Gold Coast, she must treat the children

Sanctioned Adultery in Africa

which her husband has by concubines or slaves, as her own children. In Angola sterility is so despised that the woman is usually driven to suicide.

Among the Fullas, adultery is punished on both sides as thievery and in the lower *casamanza* with death. If adultery, however, has been committed outside the house it is sufficient to punish them by beating or cutting off one of the hands. In Futad-jallon prevails the *cicisbeo*: a man used by the woman with consent of the husband during his absence and without being an insult to the marital fidelity. In other ways, too, the woman seems in this tribe to occupy a higher place than that of her other African sisters, for she can demand a separation, and if the steps for this action are considered justified she retains the dot.

On the Marianne and Caroline Islands, the woman can, before marriage, give herself to any man she pleases. But after marriage she becomes very virtuous.

In Ponape and Polynesia, the suitor offers a gift to the father of the girl; if it is accepted, the marriage is considered closed. A festival is celebrated, and the young man takes her to bed that night. If she dies the young man must marry her sister.

On the Carolines the man could be separated from his wife at any time he pleased; she, however, had to remain with him no matter how she was treated.

The Badagas in India, if no children result from their marriage, offer their god a small silver umbrella or one hundred cocoanuts as propitiation.

Maha Linga for Sterility

The sterile wives address themselves to other gods, especially Maha Linga (the great phallus), who is worshiped in the mountains in the form of an immense upright stone; also Hette is called upon, a goddess consecrated to the fecundity of women and having many temples near Nilghiri. For increased effectiveness are taken the prehistoric stone axes which sometimes are found by plowing the earth, which are believed to be born at that very moment in the earth. They are, therefore, also called *sway-ampha*, meaning *born out of itself*.

When the gods do not grant this favor, the woman brings her own sister into her house, but remains its mistress. If she cannot do this, she is sent back to her parents and remains there or marries an old man whom she helps with the housework.

Unmarried women who bear children are regarded as dishonored.

In the region of the Nilghiri, no abortive methods are used, but the Tuda, and other peoples, often kill the new-born female babes.

The bonds of love are very weak among the Badagas. The man can always return his wife to her relatives and the woman can desert the man at any moment. It also occurs that three or four trial-marriages take place before they are followed by a lasting union. The ceremony of marriage differs in the individual cases. . . . Once all the musicians were assembled in the village of the bride. The bridegroom accompanied by many relatives then appeared, and carried his wife to his house. At another time the bridegroom was too proud to move

Trial-Marriages Among the Badagas

from his house. Hence his bride was brought to him. As soon as she arrived, she threw herself at his feet, and, while he put his foot on her neck, he said, "Live, live—go and get water." She went to get water and by this act the marriage was consummated.

Ordinarily the father gave the bride as a dot an ox or a buffalo. If the marriage was dissolved, there were always quarrels about the return of the dot. Neither father nor mother could accompany the bride.

When the woman is in her seventh month of pregnancy, a second marriage takes place to confirm the first. The relatives and friends of the bride assemble at evening. The guests sit on one side, the young couple on the other. The husband asks his father-in-law, "Shall I tie this cord around the neck of your daughter?" As soon as he assents, the cord is tied tightly about her neck but is loosened after a few moments. In front of the husband are placed two vessels: in one the relatives of the woman throw money; in the other, the relatives of the husband repeat this action. Then they all partake of vegetables and milk. All spend the night in the house of the couple or in those of the neighbors.

The Dayaks are very jealous and are monogamists. The women are even more jealous than the men. If the woman discovers the unfaithfulness of her husband she has the right to beat up her rival, with the understanding that she use only a stick for this operation. If the guilty one is married, her husband also has the right to beat her lover. To

Barbaric Castigations

return to the good graces of his wife, the man generally needs only go to the forest, hunt for a human skull, and offer it to his wife: this makes her weak and inclines her to forgiveness.

Among the Maori, marriage was a very serious institution. Adultery by women was usually punished by death. Thoson says that when a marriage was fruitful, fidelity was usual, but the reverse was true if the marriage proved sterile. The lover of the woman had to submit to a threefold lance attack by the husband. If he remained unharmed at the first attack, he could defend himself. The first wound of either of them decided the battle.

Nicholas assures us that adultery was punished by the death of the seducer when the sin was committed in the house, and with the death of the woman if it was committed outside the house. Diefenbach says that a betrayed woman could kill with her own hands her rivals and often even her husband.

On Tahiti divorces were very common if the marriage proved sterile. But nevertheless reconciliations were frequent. Also on Tonga the bonds of marriage were easily dissolved and the chaste woman could dispose of herself at will, but on Samoa the chaste woman or widow was not allowed to remarry. There adultery was punished with the death of the guilty woman. Often one of her closest relatives would kill himself. The insulted husband used to tear out one eye of the unfaithful wife, or, as sometimes happened, would bite her nose off in rage.

Death to Adulteress

On the Carolines, adultery was regarded as a serious offense, but the man was not punished. The unfaithful wife was chased from her home, although it was usually only for a few days until her husband took her back.

On the Mariannes, the couple could separate at will but the woman retained her goods and children. If the woman was the adulteress the man could retain her wealth, chase her away and kill the lover. If, on the other hand, the man was the adulterer, or even only suspected, all the women of the country would jump on him and try to beat him to death and to destroy all his property.

On the Carolines, marriage could be consummated without any sort of a ceremony. On the Mariannes, on the contrary, a solemn marriage ceremony was organized, at which the husband had to give his bride proof of his handiness and cleverness.

On many islands of Micronesia, the women had to lead a regular life and adultery was punished by death.

On Rotuma, widows were not allowed to remarry. They shaved their heads and painted themselves black as a sign of their mourning. On these islands the parents usually consented to their children's choice as to a mate. But on occasions, the father would force a daughter to take a husband whom he had chosen and sometimes by the order of the chief.

In Tukopia the suitor received the girl's consent and her parents', but she had to be abducted at

Colashen Festival

night by one of his friends. He then sent presents to her parents and invited them to a festival lasting an entire day in his house.

Among many tribes of North America, adultery was punished by the scalping of the hair and the amputation of the ears, lips and nose, usually accompanied by a terrific beating. In the Carolinas the matter was settled by small presents. The seduction of a woman sufficed to separate the Assiniboine from the Dakotas forever and made them irreconcilable enemies.

Among the Colashen the woman was obtained by presents and a festival was held to celebrate the marriage. The woman received a dot which in case of infidelity was given to the husband. There was also separation by mutual consent, the children remained with the mother. The widow unites herself with the brother-in-law or the sons of the sister. The first can also serve the husband as an assistant even before his death.

The couple must sanctify their marriage by a fast lasting four days and can engage in the embrace only after four additional weeks have past.

On Vancouver Land, little girls from five to six are sometimes bought for purposes of education and are for sale when they have reached puberty at a higher price.

Among the Chinooks of America, marriage is concluded by reciprocal presents; but it can be dissolved with the greatest ease. Adultery of the woman was formerly punished by death.

Among the Sahaptin in Oregon man and wife

A Queer Erotic Punishment

could separate at will. In many of the Selish tribes the man could drive his wife away in case of adultery but the children remained in her possession.

If the wife dies, the widower marries her sister, but the marriage can take place only after a year has passed since her death.

Marriage is concluded among these people without ceremony but the couple must listen to long speeches and admonitions on the part of the relatives and elders as to their new duties and obligations.

Among the Caribbeans, the young man brought his prospective father-in-law some bread to celebrate the marriage and the necessary wood for him to build a house for the couple. He received from the hands of the *piache* the wife no longer a maiden. The husband lived in the house of his bride's parents for one month. He had, however, to avoid coming together with his wife's relatives. Adultery was punished by death or the husband could do the same to the lover's wife as was done to his. Only the man could break away from the union.

Among the Yurakara in South America marriage was a rigid institution. Divorce was completely unknown.

Weitia says that a part of the marriage rites is performed in the temple. The priest covered the couple with a mantle on which was painted a skeleton. Later her blood-stained garment was carried about in triumph by the husband.

Among the Mistokes, the husband had to submit

Stoning the Guilty Parties

to a hair-cut and then the young man had to carry his bride for a very long distance on his back.

The Mexicans punish adultery by stoning the guilty parties. If the husband tried to protect his faithless wife from the punishment, he too was stoned and often more brutally. In case of a divorce the property of the couple was divided. The sons went to the father, the daughters to the mother.

In San Miguel in California, the young people seem to have been ordered to scratch each other until they bled as a symbol of the former forcible conquest.

Among the Quiches in Central America, the suitor had to serve in the house of his prospective parents-in-law and also give them many presents.

In ancient Peru, the married women lived very virtuously and modestly in their houses, occupied themselves with domestic work and would often help their husbands in the fields. Adultery was there punished by the death of both parties. Illegitimate children were greatly scorned and were educated in houses specially erected for them by the government.

Among the Tupi there was no real marriage ceremony. But the punishment of adultery was either death or divorce.

Neither had the Ciriguani any marriage rites. The suitor brought the girl wild game, fruit, and heaped a stack of wood before her door. If she picked it up and carried it inside, the marriage was closed.

Inheritance of Fathers' Wives

The sisters of the king of Ashanti choose their husbands who must follow them to the grave.

The Queen Zinga of Congo had many husbands, but those were also permitted to marry other women with the understanding that any issue of such unions were to be killed at birth. The women of royal blood in the Congo and Loango choose their husbands and cast them off at will. If the man they chose was already married he had to divorce himself.

At the Gulf of Corisco in Africa, the man can return the woman to her own family if he thinks she no longer can satisfy him.

Among the Fantis the son inherits the wives of his father, with the exception of his own mother. He may not touch them until one year after his father's death. This custom prevails also among the Papels, the Bambarras and near Cape Palmas. Among the M'Pongos it is a duty of filial piety to marry the wives of one's own father.

Infidelity in marriage was punished in Great Bassam. The unfaithful husband had to pay a fine to the wife in gold dust. If the woman was guilty, the seducer became a slave or had to buy himself out of slavery. In the Congo, adultery is punished by death although immorality is very prevalent. In other countries of Africa, both seducer and seduced become slaves. Among the Edeeyah, the adulterers are punished by the amputation of the hand, and, in case of repeated offenses, are banished from the tribe. Among the Ashanti, the adulteress is punished by the amputation of her nose.

Exchange of Wives

In Dahomey, adultery was punished among the lower classes by an exchange of wives; among the rich, by large fines for the compensation of property damage. In Winnebay the seducer must pay the price of the woman (at the most sixteen skudi) and take her as wife. Douville says that this is true for the Congo as well.

In some countries of India the creditor has the right to demand his debtor's wife, whom he enjoys until the whole debt has been paid. If the woman remains with him several years, and if the debt has been paid in the meantime, the children born in this period are divided between creditor and debtor.

In other countries of Asia the creditor can also sell the daughters of his debtor.

The Laws of Manu allow a son to be begotten *per procura*:

"If no sons are born, one may procure the desired male issue by an authorized union between the wife and a brother or another close relative."

The son is regarded as the sterile husband's, for we read in verse 145 of the same famous work: "The seed and the fruits thereof belong lawfully to the owner of the field, no matter by whom the plowing was done."

The Circassians approach their wives only in greatest secrecy and may not declare themselves husbands until a son has been born of this clandestine union. The Turkmenes visit their wives secretly for six months to one year after marriage; the Futah for three years. The Kyonngta do not touch their wives for seven days and may not have chil-

Husband and Seducer

dren for three years. The Australian aborigines always kill their first born as they are considered weak and feeble.

Divorce is often a simple question and is frequently reduced to a mumbled word or two. In regard to this, Kolff tells an interesting anecdote of a Papuan on New Guinea who, on leaving for a fishing trip, left behind for his wife rations for a week, believing that he would stay away only six or seven days. Instead, headwinds kept him back for two months. After the woman had consumed all her rations, she turned to a neighbor for more and fell in love with him. As they believed her husband to be lost they both went to a nearby island to settle down. When the husband returned he beat an alarm and demanded his wife. Her brothers brought them back and the husband demanded such an enormous sum of the seducer that the latter could not have paid it even if he worked an entire lifetime. The elders were consulted and they decided that the husband was guilty because he had left his wife such a small amount of provisions; she would otherwise not have been untrue to him, and therefore they concluded that the seducer should pay only a very small sum, and they advised the husband to provide a larger amount of food for his wife the next time he went on a fishing trip. A truly logical verdict and one worthy of a Solomon.

In no race are divorces as easy as among the Dayaks of Borneo.

John says that he has known many men as well as women who had been married twelve and thirteen

Laws of the First Night

times. A seventeen-year-old girl had already had five husbands. It is often sufficient for the couple to hear the cry of a bird of ill-omen for them to pronounce themselves divorced.

* * *

A subject closely related to the fidelity of the husband is the so-called *jus primae noctis*, a right exercised by the lord, master, or tyrant on the enjoyment of the first embrace of the bride.

In a recent brochure Schmidt has tried to prove that the *jus primae noctis*, which the feudal lords enjoyed, was only a scientific superstition. But in spite of the tremendous amount of data he brings forth to support his thesis, he has not succeeded, in my opinion, in disproving the almost universal viewpoint of so many reputable authorities.

If among many people the trouble of plucking the first flower of a girl is regarded as greater than the pleasure of being the first instructor in love to the woman, it is not less true that for most men it is a superhuman pleasure to be the first to deflower and taste the raptures of the virgin's body.

It is just as true that many tyrants and feudal lords usurped the right of being the first to open the sanctuary of love. The same Schmidt relates many facts which affirm this statement, and although he calls these the infamous acts of tyrants, he unwittingly piles up much material against his own thesis.

Heraclides Pontikos (340 B.C.) writes that in ancient times, a tyrant deflowered every girl on the eve before marriage on the Island of Kephalomia.

Arabic and Talmudic Amatory Laws

A certain Antenor delivered a girl from this disgrace by masquerading as a woman and killing the tyrant with a sword concealed under his dress. For this courageous act, he was made king of the island.

It is also written in the Talmud that the young bride should sleep with the Taphsar before she bedded for the first time with her husband.

Similar stories can be found in the Arabian books from the ninth to the fourteenth century and one can add to these the tales of Valerius Maximus and Lactantius.

Herodotus tells that the maidens of the Adir-machides, as soon as they were ready to be married, were presented to the King and that he deflowered them at his leisure.

In Barros we read that on the Canary Islands the women could not marry until they had been possessed by their master.

In Cadamosto a man did not take a girl as wife unless she had spent a night with her lord, which they considered a great honor.

Vrollet is entirely correct when he says that the *jus primae noctis* is a remnant of ancient slavery. It was only natural for the female slave to offer her lord the first fruits of her maidenhood.

How can otherwise be explained such expressions as *cullage* (*cullagium*), *jambage*, *cuissage*, *tributo*, *virginale*, *gambada*, *derecho de pernada* and similar terms, if there had not been in use the *jus primae noctis*, later substituted by a tax, for the privilege of a man bedding for the first time with his lawful wife.

The Master and Defloration

In the cases where the master did not exercise his right of deflowering the bride and received a tax instead, he satisfied himself by coming to the bridal chamber and placing one foot in the nuptial bed as a symbol that he could have put in both if he so desired.

Chapter Twelve

THE POSITION OF WOMAN AMONG THE MANY RACES OF MANKIND

IN the previous chapter, we saw the contrasting values set on fidelity in love-contracts, and it was necessary at the same time to delineate a large part of the history of the comparative morality of marriage among various peoples. We must now see what place woman has in the family, her precedence and authority, among the various races of human-kind. In this manner we shall endeavor to complete the ethnological psychology of marriage.

I will let the facts speak for themselves, for when they are carefully collected and placed in the correct order they have a far greater value than the most resplendent and prettified theories.

* * *

The Kabyles, who regard the woman as a piece of property that they can buy and sell, hold that the *anaia* given by a woman in the name of her husband is inviolate.

The *anaia* is an oral or written word which gives the right to stop battles and to give the travelers free passage, protection and asylum.

A man of the tribe of the Hai-Bonyuncef wanted

The Anaia

to pass through the territory of the Hait Menghellet and asked an *anaia* from a friend in that tribe. The friend was absent, his wife gave the traveler, as a token of the *anaia*, a goat that was well-known throughout the territory. Shortly afterwards the goat returned to the house alone and covered with blood. They searched for the traveler and found that he had been murdered. They took up their arms and began a war against the tribe.

* * *

Maisko wanted to buy a goat from the natives on the Lake of Nyanza and almost concluded the purchase when the vendor's wife came to him and said: "It seems you aren't married that you sell a goat without the consent of your wife and to offend her in that way. Who are you indeed?" Maisko insisted on the sale. But the husband refused and said: "No, I've already done her too much injustice," and he declined to sell the goat.

Also among the Balondas the woman enjoys the same respect. Livingstone saw among them a woman who forbade her husband from selling a chicken, simply to show that she was the lord and master.

In Loango, the women may talk to their husbands only on their knees. The majority of the negroes do not allow their women to eat and enjoy the entertainments in their company.

Among the Mandingoes the maltreated woman may appeal against her own husband. In Soulimene marriage can be dissolved when the price of the wife is returned.

Diabolical Treatment of African Women

Among the Damaras (in southwest Africa) the man has less authority over the woman than in many other countries of Africa. He may beat her, and often does so with a diabolic pleasure, but the woman has the right to escape and seek the protection of another man.

Dalton, an authority on the Damaras, says that the women have little affection for their husband and children and that it is often very hard to discover to whom the woman actually belongs.

The woman does not cause her husband much expense for she procures her own food. He, on the other hand, cannot exist without her for she cooks all his meals, keeps his house in order and serves him as a beast of burden to carry heavy packages, etc.

Among the Hottentots of Namaqua, man and wife quarrel every moment of the day. The wife exhausts her rich vocabulary of oaths and imprecations and the less talkative man satisfies himself by answering with beatings. A few minutes later they smile and embrace each other. The husband nevertheless does most of the work. It is true that slavery exists among them and the women can easily put their heaviest burdens on their slaves, mostly Bushmen.

The Kaffirs put the heaviest burdens on the shoulders of their wives and keep the most agreeable occupations for themselves. They do not intend any injustice by this practise and say openly that they have bought their wives for so many oxen and intend to get the work out of them. An English

Women as Beasts of Burden

missionary who tried to explain to a Kaffir the hatefulness of his ungallantry by comparing it to the way Europeans treated their wives, received the following answer: "We buy our women, you don't, how can there be any comparison?"

According to Kaffir law the woman is the property of the husband and she is an object that has been lawfully bought. He may dispose of her freely and even if he kills her, no one has the right to interfere for she is not their property.

When a Zulu does not beat his wife often, or even kill her, it happens only from fear of a fine. He rarely seeks divorce and only because it is very hard for the father-in-law to return the marriage price. The first and daily thought of a Kaffir husband is to let the wife work hard, to give him many children, to replace the sum that has been paid for her and to substitute her for as many of the domestic animals as he can.

The Wanori of Africa have their women work hard and beat them horribly if they try to leave the country. They punish adultery by forcing the seducer to pay a heavy fine. A foot or hand is cut off from the adulteress; sometimes she is even killed.

Agriculture and similar heavy work is done by the women among the Mandingoes, the Krus, the negroes of the Congo, Loango, Gaboon, Baghirmi, the Mosquito Indians, the Batla, and many other Malayan people.

The Patagonian women also work very hard but they are not maltreated. On the contrary, the man believes that it is his duty to defend his wife in any

Pleasures Forbidden to Women

quarrel. And although he may beat her in the privacy of his home, he treats her with the highest respect and consideration in public.

Among many peoples the subordination of woman is sanctified by the custom of the woman's fasting until the man has fully gorged himself at table. This custom is particularly to be found in Africa and India.

Many other things are forbidden to women. For example, they may not ride on horseback and are prevented from eating several choice foods as well as from drinking choice drinks.

In Australia the man beats, and may even kill his wife, with the utmost nonchalance. No one ever thinks of accusing or punishing him.

Wood relates that an Australian servant of an Englishman killed one of his wives and answered laughingly to the severe reprimand of his master: "The whites cannot kill their wives, because they have only one—but I had two."

The Australians set no value on their wives and do not trust them with any secrets. They felt very insulted when the Europeans offered their women food and drink. MacGillivray tells a story of an actual revolt which was started because the English had commissioned a woman to divide some biscuits among the tribe.

The woman in New Zealand works fairly hard in the fields and carries the heaviest burdens. But she is not beaten by her husband who often asks her advice. She takes an active part in the political affairs of her country.

Respect for Tunga Beauties

On Tunga the woman is respected and is not forced to do any hard work. Perhaps that is the reason for her great beauty, her small feet and delicate body. The woman of Tunga does not lose caste even when she marries a plebeian. The children are regarded as belonging to her caste. Before dinner, the husband touches the feet of his wife and children if they are of a higher rank than he.

On the other hand the plebeian woman cannot belong to the nobility even if she marries a noble. She touches the feet of her husband and children before partaking of any food.

On Tahiti the husband beats his wife with the same indifference that he beats his dog or pig. All foods which taste well to the man are forbidden to the woman, such as turtles, special fish and bananas. They must also eat separate from the man.

On the Sandwich Islands the women live gay and care-free lives which is really more a virtue of the fecund earth than that of the goodness of their husbands.

The Dayak women divide their daily chores with their husbands. They are not regarded as slaves and have some influence in the government.

On many islands of Polynesia the women carry the heaviest burdens long distances. The men accompany them as protection and carry umbrellas over the heads of the women lest they be sunstruck.

On the Marianne Islands the woman was lawfully in a higher position than that of her husband. If he has not sufficient wealth or income to support a woman he must serve her. Even when the wealth

Remarkable Custom of Malays

on both sides was equal, the woman dominated. For every small business her consent was essential. All children by the women were always considered legitimate. Every relationship was through the female line. At the husband's death all money and property went to the widow. When the wife died, however, her children and her family were the heirs; the man never. The widow without children received from all relatives a present called inheritance that she had to refuse if she wanted to remain in the family of the husband. If she accepted this she had to return to her own family. The husband was responsible for the mistakes of his wife and was punished for them.

The women on the Carolines also had much influence.

In general the women of Micronesia were not mistreated. But in Tukopia they worked more than the men.

On some islands of Polynesia the women were also treated very well. On the Hawaiian Islands the women ate apart from the men. The most religious food such as cocoanuts, pork and turtles were denied them.

Among the Malays there was generally extreme fidelity on the part of the husbands. The women prepared the food, the men made commercial transactions or cultivated the land.

An extremely remarkable custom prevails among the Malays of Pantiaak. He who rescues a woman from drowning, who is no relative of his, is punished by death.

Relation of Sexes

Among the Orang Benoua the woman is the master in the family and the husband is not allowed to beat her. If he has reason to complain he has to turn to her parents.

The women of the Battoks on Sumatra are not mistreated but they must do all the chores of the family and very often the husband only occupies himself by smoking and attending to the children.

Strauch saw the natives in New Guinea on the Gulf of MacClure carry all the objects which were offered in exchange, to their women to get their opinion on the transaction. The women were kept concealed in the houses and the Pappawans were very angry when they saw the strangers near them.

The Munda Kolhs of Chotanagporp have some folk songs in which the relation of both sexes are expressed.

The wives say: "Sing Bunga in the beginning made us smaller, therefore we obey you, and even if you had been made in the beginning of the same measure as we, even then we could not obey you. God has given you with both hands, and us with only one, therefore we do not plow." And the husbands say to the wives:

"As God has given us with both hands, he has made us taller than you: have we perhaps made ourselves bigger? He himself has separated us into big and small. If you then fail to obey the words of your husband, you are disobedient against the word of God. He himself has made us bigger than you."

Although the natives of Dardistan are cruel and wild, they possess tender feelings and high regard

Wild Men and Tender Love

for women. When Chailes sent every year a tribute to Kasmir (really to receive a greater present as a token of submission), it was governed by a council of elders in which women had seats and played important parts. In the whole of Dardistan and especially in Astar, the drinking of raw milk in company with a woman makes them related. If two men do the same, they vow each other eternal fidelity.

* * *

In Virginia the chiefs had many wives but only one was permanent, the first. The others became permanent only after living one year with him.

Among the Muskou, marriage commonly lasted one year. If there were any children it was continued from year to year.

Also among the Exzech, marriage could be dissolved after one year but the couple could remarry only after the harvest festival, to purge themselves of the sin of inconstancy.

On the other hand, divorce could take place among the Seminoles only after a regular trial and a public judgment. Nearly always the husband only was allowed to ask for a divorce. Only among some North American tribes, separation could also be asked by the wife.

Simple antipathy was sufficient for divorce and was called a punishment of the spirits. After the divorce the woman keeps her house and children and tries to remarry. If she has many children, divorce becomes more difficult and very rare.

Sterility is regarded by many tribes as a sign of

Sterility, Infidelity, Abortion

infidelity or artificial abortion. By others as a misfortune and the result is always that the woman is beaten away from the house.

Very often abortion takes place among married women as among the girls. No more than three or four children are brought up.

Similar customs are found among many tribes in Central Africa.

Hardly ever does the marriage contract last for the entire lifetime. Among the Hurams it lasts only a few days. Thus among other tribes the marriage is only consecrated after many months or years of trial.

* * *

I do not wish to leave this subject of the position of the woman in marriage without touching on some curious customs and institutions which serve to place an abyss between mother-in-law and son-in-law, daughter-in-law and father-in-law.

The son-in-law must show apparent hatred for the mother-in-law among the Orowaks, Floridans, Caribbeans, Omahas, Siyouks, Crece, Australians, Fiji Islanders, Dayaks and Banyians. The daughter-in-law flees from the father-in-law among the Mongols, Culmutes, Yakuts, Darieas, Basutos, Hindus and Chinese. Clavigero tells us that the mother-in-law among the Cochines in California was not allowed to see the daughter-in-law.

The mother-in-law and her sisters were not allowed to see or speak with the son-in-law from the day of the marriage until his death. They must al-

Curious Customs

ways avoid him and flee when they hear or see his advance.

The hatred of the daughter-in-law for the father-in-law and the son-in-law for the mother-in-law is more clearly apparent among the Zulus than other peoples. And they must often invent new words to name things that have the misfortune to possess the same syllables as the name of the father- or mother-in-law. Marriage between blood relatives was a tremendous crime and was always punished by death. The intercourse with distant relatives, however, was not regarded as incestuous. Two sisters could not be married at the same time.

The reverse was true with the Kausar and the Osoyr; when the eldest daughter married, the sisters and the mother went to serve in the house of the father-in-law. All the sisters became the wives of the husband at the same time. Quite the contrary occurs among the Tudas. When the Kaffir has been married he may not look his mother-in-law in the face or talk with her. When she must speak to him, she can only do it by crying to him from a great distance. If she wants to be closer to him, so that her words may not be carried to the four winds, there must be a wall or high fence between them. Should the two meet accidentally on a narrow path they must carefully evade each other: the woman runs away and hides herself under a tree, and the young man passes and hides his face with his shield. The mother-in-law and the son-in-law are never allowed to pronounce each other's names, and since the names among the

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Restriction of Son-in-Law's Behavior

Kaffirs are often words that express personal qualifications or objects of different kinds, their embarrassment sometimes becomes very great. They are helped by roundabout descriptions. A son-in-law who has a mother-in-law by the name of Cow, says when he must speak of those animals, "those who give milk"; and the mother-in-law who has the misfortune to have a son-in-law whose name is House, always speaks of "dwelling" instead of "house."

One imagines a king who has one hundred mother-in-laws! What powers of memory the poor gentleman is required to have!

The Kaffir woman is never allowed to pronounce the name of her husband or his brothers.

The father-in-law may also not enter the house in which the wife of one of his son's lives. If he is forced to enter, he must shout his presence in such a way that she will have time to retire.

This restriction is, of course, very uncomfortable in ordinary life. Therefore the Kaffirs have found a means of reconciling the law with daily intercourse. The father-in-law presents an ox to the daughter-in-law and this keeps her from fleeing from his presence. This custom is called *uku-hlonipa*.

The abhorrence which the son-in-law manifests for the mother-in-law and she for him has a tremendous extension among all human races. Among the Panuco Indians the parents-in-law were not allowed to see the young couple for a whole year after their marriage. During a certain period the

Marital Oddities Among Natives

natives of California were not allowed to look at the face of the mother-in-law.

As soon as the husband among the Poulh has donned his ceremonial marriage dress, he is henceforth forbidden to look at the mother-in-law.

Among the Dakotas, Assineboin and Omaha, parents-in-law and children-in-law were not allowed to look or talk to each other. If they accidentally met they had to raise their garments and cover the faces. Among the Omahas they lived in a special part of the house. Uncles and nephews had to observe the same limitations and reserve.

Also among the Mandans, this custom is prevalent, as among the Arowaks and the Caribbeans. In many tribes of Brazil, parents-in-law and children-in-law may talk to each other, but only with averted faces.

Among the Dakotas, Omahas and other tribes one finds similar abhorrences, as also among many parts of Africa.

* * *

In Australia, too, among the natives of Vottru the mother-in-law had to avoid the glances of her son-in-law.

According to Dubois in some parts of India the daughter-in-law may not talk to the mother-in-law, and Duhlde assures us that in China the father-in-law may not see his daughter-in-law. The same custom prevails among the Kirgieze, Ossetes, and in Georgis.

* * *

Tribal Jealousy

In the Aurikanian marriages, the mother-in-law must become very angry after the ceremonies and apparently very angry against her son-in-law who has abducted her daughter. When he visits the family he has joined, she must pout vexedly and turn her back on him. Since she has to unite this apparent anger with the duties of hospitality, she turns to her daughter and says: "Daughter, ask your husband if he's hungry." The son-in-law for years talks with his mother-in-law only with their backs turned or through a wall.

Kulischer explains this custom by exogamy which caused animosity between the two families through the abduction of the girl. I think that this explanation should be discarded. The custom has a much more natural ground in human jealousy, universal in all tribes and times.

Chapter Thirteen

MONOGAMY, POLYGAMY AND POLYANDRY: HAREM LIFE

BASTIAN differentiates from monogamy, polygamy and polyandry, adigamy connected with the institution of the *cicisbei*. This fourth category of the social formulation of love is, however, superfluous. Were one to designate all the main and secondary forms, an entirely new technology would be necessary.

Morgan believes himself able to classify the different peoples according to their methods of defining and describing relationships. He divides them into those with a descriptive definition, such as the Arayna, Semites and the Uralians, and those with a classificatory definition, such as the Amerinds, Turanians and Malaysians. The first designate the degree of relationship in a descending *scala*, the cousin is the last member, the family disappearing after him. Other authorities, however, classify relationship into groups and try to keep together the families by linking the most distant relatives with the nearest, the branches with the direct line, in ascending and descending *scala*. Thus the Iroquois call the uncle or the mother's brother, father; and the son of the uncle, or cousin, becomes then a

Ethnographical History of Love

brother; the aunt, either from the mother's or father's side, is called mother. Among the natives of Kingsmill Island the uncle from the father's side is also called father.

A thick volume would not suffice to describe all kinds of human relationship, and as in the ethnographical history of love it is one of the best known arguments, we refer the reader to the technical treatment of this subject by such ethnologists as Morgan, etc.

It is true that our three classical designations of marriage into monogamy, polygamy and polyandry are artificial. Among some peoples, as we will later see, at the same time and in the same society there exist families practising all these forms, separate and mixed, as well as monogamy with concubinage.

With high-raised voice the evangelium preaches the necessity of monogamous marriages. The more tolerant early fathers of the church allowed in the first Christian centuries a concubine, but not at the same time with a legitimate wife.

The seventeenth canon of the Council of Toledo in the year 400 says:

Qui non habet uxorem, et pro uxore concubinam habet, a communitate non repellatur, tantum ut unius mulieris aut uxoris aut concubinae (ut ei placuerit) sit conjux contentus. *Translation:*

“He who has not a wife, but has a concubine in her place, shall not be cast out of the community, but may have one woman or one wife or one concubine, as it pleases him.”

Concubinage and Prostitution

In the spirit of Christianity, adultery and whoredom began with the possession of two wives, whatever their reciprocal position might be. The degree of prostitution was determined by the amount of love of a man for one of the women.

Monogamy, however, is not a purely Christian institution: it is found among all peoples, even among modern savages, sometimes through grounds of morality and sometimes for economy.

The Gauls had only one wife, although the chiefs and the outstanding men had more, but as Tacitus says, not on account of licentiousness but as a symbol of honor. Their morals must have been very severe, as they believed that if a woman had once given herself to a man, she could not go into the arms of another.

The Franks had only one wife but many concubines, for the sole purpose of begetting as many sons as possible.

Among the ancient Germans the morality in the family was very great: "marriage was sacred to them." ancient Mexicans were monogamous by principle. In their moral laws were written: "God has willed that every man have a wife, and every woman a husband." The rich and powerful, however, had many wives, but only one was considered legitimate. The same custom prevailed among the Cicimechen, the Magabestren, and the Obornen. The inhabitants of the coast of California were monogamous but they exchanged their wives at will. Only on the islands and coasts of the St. Barbara Canal could the chiefs have two wives.

Primitive Monogamy and Polygamy

In other tribes polygamy was the rule. Often a man possessed at the same time the mother and her daughter.

In Nicaragua monogamy was the common rule. The chiefs had only one legitimate wife but many concubines.

The natives of the Mosquito coast in Central America are polygamous: their women are not at all jealous.

It appears that in Yucatan, polygamy did not prevail, but marriage could be dissolved with the greatest ease.

On Haiti, Columbus found polygamy only among the chiefs and the rich, but the women lived in harmony with one another. The first discoverers found polygamy among the natives of Panama.

Mamel has found that the family among the Gabilen of Guiana are monogamous and that their morals are high. The relatives bless the union of the couple without the symbolic presentation of purchase or abduction. At the marriage festival they drink from the big *cachiri*.

The Dayaks are monogamous although divorce can be obtained by a moment's trouble.

In New Havana Strauch found a monogamous family in which the authority of the woman was very much respected. At least this appeared so since the consent of the wife was necessary to any kind of a transaction or action.

The Maoris are also monogamous. The chiefs, though, may have two or more wives.

Polygamy and Christian Morality

Also the Aeta on the Philippines are monogamous and remain faithful to their oath.

In most cases, monogamy is not derived from a system of morality but from economic stringencies. For example, the Rajahs of the Island of Timor have a great number of concubines while the rest must satisfy themselves on one wife.

The natives of the country of San Martin in the United States of Colombia are monogamous and punish adultery very severely. The marital virtues stand foremost in their morality.

* * *

Polygamy is not the most moral but surely the most human form of love. It is certain that it was the first form of the prehistoric family and in which it resembled those of the anthropomorphists.

Also when the early Christians had cursed to eternal damnation Roman polygamy and pagan phalli, some Christian heretics used to lead men back to the old light-hearted love. Carponitus and his son Epiphenius, for example, wanted all women to be enjoyed and shared in common, and for no one to have the right to deny the pleasures of his wife or daughter to any person who desired their tasting in the name of Natural Law. Epiphenius was regarded as a God, and in Sami, a city in Cephalonia, a statue was erected in his honor.

The polygamy of the negro has its root not in passion, since they know hundreds of ways of satisfying it outside of marriage. They have many wives and concubines so that they may possess a greater

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Harems of Negro Chiefs

number of slaves as a boast of their wealth and power.

If they wanted any additional maidens they sent their friends on the Upundlo, meaning woman-hunt. The women captured by these friends must submit themselves to the captor's embrace. This they do without any shame. At other times they satisfy themselves by exchanging a wife for a concubine.

The hot-blooded young men may also come into the village at night and stay till morning in one of the huts that are occupied only by a maiden. No traveler is allowed to sleep unattended by any woman.

The harems of the negro chiefs are supervised by guards who are chosen from the deformed and crippled men. It is a less cruel, but perhaps less safe method, than that of castrating men who are to serve as guards. The negro chiefs could have an unlimited number of wives and Tanda had one thousand of them. The cruel Tohaka also had a great number of wives. But as soon as one of them became pregnant, he found some excuse to have her killed, to avoid future troubles with his heir.

To prevent jealousy among their wives, every one of the negro women had a cabin for herself. But this was no preventive against their frequent quarrels and fights. Wood tells us of a young favorite who was beaten to death by two rival wives.

A negro chief is often unable to tell at sight his wives, who are divided among his twenty to thirty kraals. A strict supervision is hence necessary. No

Savagery in the Black Harems

wife leaves her house without being escorted by guards and spies who must carefully watch the safety of the chief's honor. It is, therefore, dangerous to talk to the wife of a chief, as a secret spy would immediately report the criminal conversation to the chief. The death of the culprit usually followed.

Among the Kaffirs, the first wife has a certain superiority and maintains it as long as she does not fall into discredit or is not supplanted. The favorite is not chosen because she is the eldest, but the youngest. Hence there is always the danger of being supplanted by a younger favorite, and the resulting jealousies and quarrels are dreadful.

Among the Kruma of Africa, the first wife has authority over all the others. She asks the husband to take as many wives as he can so that the work may be divided and hence less heavy. The wife prefers to be number twelve or number thirteen of a rich man than to be a single animal of burden of a poor man.

The king of Ashanti can have only a certain number of wives, but this number runs into four figures, namely 3333. The greater part of them, however, are only slaves.

* * *

The Fiji Islanders are polygamous and quarrels are frequent among the many wives. The husband usually pacifies them by beating up the rivals to the left and right. A special stick is used for this task of pacification. A chief showed me with great pride one of these sticks which had a grenade for

Oddities of Child-Birth

a grip and was completely carved and decorated with ivory.

The natives of Guyana are polygamous, monogamous or polyandrous, according to individual taste. To possess many women is a sign of great wealth and commands respect and adoration.

The second wife is often bought in her early childhood. The same is true of all later wives so that the man can always have a fresh love in his house. Frequently the first wife raises such a riot that she remains the sole occupant of the house.

The North Americans are all polygamous, but the polygamy was almost reserved to the chiefs and to the most famous warriors as it was considered a disgrace to have many women and to be unable to feed them. There was also in use a limited polygamy, namely, the marrying of the sister of one's wife when she became of age.

There was a time when the marriage was consummated after a couple had lived modestly and unpretentiously for a few years together. Women all had a short and glorious period of beauty, but the great amount of work and the nomadic life prematurely aged them. After their delivery they took a cold bath with their new-born babe and returned immediately to their work and their nomadism.

It was considered a shame for the woman to cry during her labor pains for that was a sure sign that the child would become a coward.

If her husband had been killed in combat, she demanded vengeance, and her avenger had the right to marry her and to take the name of the

Eskimo Arrangements

deceased. A quick remarriage was considered the best proof of her affection for her late husband.

To support her family, the widow often takes a prisoner-of-war as husband.

On Samoa the chief has the right of taking as many wives as he desires and the additional right of repulsing them when he gets tired of their favors. But they are still called a chieftain's wives and if another chief dared to enjoy them, a war would follow. But though they may not remarry, they can give themselves freely to prostitution.

The Chibchas in America are polygamous, but only the first wife was considered legitimate. The ancient Peruvians were polygamons, but this seems to have been common only among the higher classes. The Yuma in California are also polygamous.

Among the Malays polygamy is permitted, but only the rich can afford to take advantage of this privilege. The wives, however, have to live in different villages.

Polygamy among the Orang-Benua is very rare probably because marriage is dissolved with the greatest ease.

The Bataks on Sumatra have seldom more than two wives.

Among the Eskimo we find all kinds of marriages. A man may have several wives; two men may have one wife in common, or a number of men may have a number of wives in common, and so forth. The Eskimos of the Prince Regent Bay only take a second wife if the first proves sterile. The

Circulating Wives

exchange of wives is also very common among them.

The Aleuts are polygamous. Their guests are always asked if they care to enjoy their wives for the night.

Weitz says that among the peoples that can really be called negroes, only the Banjani are monogamists by custom, the others, only when forced to by poverty.

The Banjar in the south of Gambia have only one wife, but there is a system of frequent circulation of wives.

Almost all travelers describe the peace and harmony of the polygamous families in many countries of Africa. The women are cordial to one another and obedient to the orders of the chief wife. She is either the richest, the most beautiful, or the first in chronological order of marriage, in Bam-buk, in Sierra Leone, in Futa, Dahomey and by the M'Pongo. In Congo there are two main wives, the superior and the vice-superior.

The Malagasy are polygamous and usually marry two sisters at the same time. The elder is the superior.

* * *

On the Carolines and the Mariannes, a man can have as many wives as he can feed. The power of a chief is estimated by the number of his wives. Rather common is the custom among the men of making a friendship pact and allowing one another all privileges to their wives. On the Mari-

Polygamy, Pregnancy and Hygiene

ances there was only one legitimate wife, the others were concubines.

Polygamy is prevalent in Tukopia, Tokelan and in Greek Archipelago. In Polynesia it was universal. The daughter of the wife's brother also became a concubine of the man.

Among the Maoris a man had usually from three to six wives, mostly sisters. The main wife was either the one who had been first wed or who had first born a son to the husband. The harmony among the women was far from perfect. . . .

* * *

Polygamy may also have an hygienic origin. In many parts of Africa the man may not have intercourse with his wives during the entire period of pregnancy and during the suckling period. It is therefore natural that the men should take many wives unto themselves lest they be cursed with an inordinate continence. On the Pelew Islands no man dares approach his pregnant wife.

Among some peoples polygamy is granted only to a few as a very extraordinary privilege. Thus the Chanchas allow two wives to the chief only and to the best hunter. In some cases polygamy has its root in the highest feelings, and not in passion and pride. To quote Pater Salvado:

"One of my savages took to wife a widow of his late friend, although he already had four wives. When I asked him what his reason was, he told me that the late husband had been a very good friend of his, and he did not want to see her remain without protection. He added that he really had only

Savage Friendship and Polygamy

two wives, but since his brother was away on a trip, he had made his brother's wives his own temporarily, and taken them under his protection."

In some lands polygamy is the privilege of princes. Thus among the natives of the western district of Victoria, the chiefs can have as many wives as they desire, while all the others are allowed only one. An exception is made in the case of the chiefs' sons, who are allowed two each.

On the Antilles, the Karibbea marry all the girls in the family at the same time. Each wife has her own hut and the husband spends one month in each hut.

I need not speak of the former polygamy of the Mormons in Utah in the United States of America since the matter is well known to all.

* * *

Polyandry is by far not as frequent as polygamy and monogamy. It is almost always a result of poverty and the Malthusian necessity of checking a sharp increase in population.

Polyandric peoples were the Britanniains, Goths, Medes and the Guanches of the Canary Islands. It is still the custom among the Tibetans, Mongolian-derivative races in Sikkim, the Koorg, the Koria-ken. Pandaven and Toda.

The Bhots in Ladak and Tibet are polyandric; but the rich are not. Drew says that it is the result of the poor cultivation of the ground and the seclusion of the country which hinders emigration. In general the younger brothers, as soon as the oldest is married, become the husbands of his wife.

Licentiousness of Polyandric Women

The children call all the husbands of the mother *father*. Many women have as many as four husbands at the same time. The woman may besides marry other men, who are in no way related to her other husband or husbands.

Polyandry is also found among the Aleutians and Eskimos. But these often live in a complete community of sexes so that incest is quite common among them. Among many Eskimos a beautiful woman is much more highly prized than a man and can hence assert her superiority and right of authority and select as many men as she desires.

There are social structures in which polyandry and polygamy exist in common. This is to be seen in some islands of Polynesia, where it was the custom among the higher classes for the man to take as many wives as he wanted and the same privilege was granted to the woman. In general, if the woman was of a higher class and richer than her husband, she could take as many husbands as she wanted, while the man was not allowed to follow suit if he was of low rank and poor in wealth.

Polyandry can prevail in a land as normal and proper only if protected by the murder of the newborn girls. The Mbaga and Guanans often kill their little girls, for the women believe that if they are too numerous the men will not like them as much. The polyandrous women are in general very licentious and passionate. I have observed the polyandry among the Toda in southern India, and have found the women much more happy and fortunate than among the polygamous peoples.

Chapter Fourteen

MALE AND FEMALE PROSTITUTION

FOR our civilized and hypocritical people prostitution is one of the greatest infamies of love: the sale of what should be given only by sentiment, the buying of love for so and so much per minute, or per hour or per day or per night, according to circumstances. Among other peoples, equally civilized, but who are far behind us in commercial ways, and among contemporary but savage peoples, prostitution is neither a shame nor an infamy nor a crime but one of the necessities of life, a social institution on a par with marriage, concubinage and other love-bonds.

I am not writing a book on morals but a page on the natural history of mankind. It is not within my realm either to condemn prostitution or to write a panegyric of it. I can only show how it is represented in divers ethnological forms, and that it has never been lacking among any people at any time.

The empiric idea of prostitution is very different from the ethical and juridical conception. According to the moral requisitions of each of us, the word prostitution takes on different meaning.

If those who sell enjoyments are prostitutes,

Sale of Enjoyments

girls who marry a rich, old man, to barter their kisses for his wealth must be enrolled in this universal legion, as well as those who otherwise for a price give their kisses and embraces. Similarly those youths who sell themselves in marriage to vicious old but rich women, must be denominated prostitutes.

Quite different sound the classical definitions of marriage.

Anixeles says in one of his comedies of *Monothropos*: "The woman who speaks with reserve, and gives her favors to those who want to satisfy their natural need, is called an *hetaera*, or good friend, for the sake of her friendship."

St. Hieronymus says in making the definition of Ulpianus his own: "A prostitute is a woman who offers her body to the public."

A casuist of the middle ages, with a very broad conscience, required a woman to be recognized as a prostitute if she had given herself to twenty-three thousand men. According to others the figure is reduced to forty or sixty.

Some have tried to find the definition of the selling of love in the etymology of those words used in designating them.

In common language *meretricium* was changed by the word *putagium*. Dufour believes that one should not return with Scalliger to the old Latin word *putus*, a small and tender word of love. He thinks it should be derived from *puteus*, a spring, either because prostitution is a spring from which

French Prostitutes

all can drink, or because the spring has at all times been the refuse for all kinds of love adventures.

To us neither the great nor small definitions give us an exact idea of prostitution. If Culpianus and St. Hieronymus were right, all polyandric women would be prostitutes. He who would say, on the other hand, that prostitution meant the sale of love to different persons, would comprehend the most ordinary and the rarest forms of whoredom as well.

* * *

Although we are poor in scientific definitions of prostitution, we have in the dictionary of any civilized language so many words to designate the prostitute that even the greatest memory would not retain all the names. The Abbot Del' Aulaye has in his *glossarium* computed hundreds of synonyms for public girl (*filles publique*).

Of all the words used in France to designate the prostitute the most used was *putain*, a word which was proper until the end of the reign of Louis XIV and can still be found in the plays of Molière. *Putain* can even be found in works of proverbs written by gentlewomen:

Putain fait comme corneille;
Plus se lave, plus noire est-elle.
Quand maistre coud et putain file,
Petite pratique est en ville.

Translation of above French couplets into English:

Bawds are like blackbirds that sing on the tree;
The longer they wash, the blacker they be.
When tradesmen take to sewing and bawds are at their
game,
The honest trades go blowing and business does the same.

Prostitution Among Savages

The name *catin* is very modern and only a diminutive of Catherine, a name very common among women and also a synonym for a toy.

* * *

Generally the prejudice prevails that prostitution does not occur among the savages and only exists as a product of a degraded civilization. Nothing could be more erroneous.

I find prostitution even among the hardly mature Kaffirs. They buy the love of the girls with pearls, copper threads or similar objects. They call that *Xoroloka*, that is, "to play, to love without any after effects," or they say also, to play like cocks. A man is despised if he impregnates all the women he has loved, especially the married women.

Among some peoples, the young girls prostitute themselves in order to collect a small dowry.

In ancient Mexico there existed public prostitutes who were greatly despised and who received no payment for their services. Some followed the army in the field, but more than once they sought death on the battlefield in despair.

In Nicaragua the women occasionally prostitute themselves for some "pin-money."

There were also prostitutes in ancient Peru, but they were forced to live either on the outskirts or outside of the city.

Among the Malays, prostitution is very rare, and it was only observed in countries that were frequently visited by foreigners.

The offering of women to the guests, a custom corroborated again and again by explorers of

Organized Prostitution in Africa

North America, is a kind of prostitution. Presents were expected from the guests as a return for the favor.

The real prostitution among the natives of North America increased after the conquest, but it had existed in appreciable numbers for some time before. Among the Waxsaw in South Carolina, the chief seems to have been a kind of master-pander, for he drew his income from the use of public girls by his tribe. The girls were to be recognized by their short hair.

Among the Chinook in America, prostitution is very common.

In Africa above all is prostitution very widespread, and in Dahomey it is organized and superintended by the king, in fact it is his main source of income. The prostitutes in these countries receive a special education for their duties and work.

A form of prostitution very prevalent on the Gold-coast, as well as in many other countries, is the habit of the woman prostituting herself with the consent of her husband so that he may surprise her in the act and be financially compensated for his "betrayal."

Although marital faithfulness among the Yuma in California was an exception, it was highly esteemed. All women prostituted themselves as young girls, both for training and pleasure.

The high degree of prostitution in China and Japan is too well known for me to describe in any detail. I need only mention that there are designated cities as well as assigned streets where the

Prostitution in China and Japan

prostitutes segregate. But any kind of inn or tavern is ready to procure girls for the traveler at a moment's notice. The husbands are often delighted at an extra source of income received by prostituting their wives.

* * *

The more civilized the people, the more refined does prostitution seem to appear in its externals as it follows the universal law of specialization. Whilst among many natives of Africa and America, love and prostitution, marriage and sale of love are often found together and closely inter-related, among us, prostitution is separated from marriage and love.

It would be a foolish pessimism to deny the moral advancement, or at least the desire therefor, which the passage of time and the development of the mind have created. We must apply this fact to the history of prostitution, which begins with the hieratic or holy period, and then becomes epicuric, and at last tolerated or legalized.

* * *

Let us put aside for a moment names and periods, and let us draw in bold strokes the three forms of prostitution.

First the ignorant man who through his ignorance, fears everything. Bound hand and foot, he throws himself into the arms of the priests who think for him, pacify the gods for him, wash him free of sin and commercialize belief and hope. That is the myotic period in which every action bears the stamp of sacredness and is in close connection

Enriched by Prostitution

with the spirit-world. Prostitution becomes an immense force used by the priests to aid themselves in their professional zeal and labors.

As superstition slowly disappears with the development of knowledge, we see the beautiful form of prostitution in the Aryan state. This is its form, for example, in ancient Greece, which I would call the epicurean or esthetic form.

Although epicurean prostitution attained its greatest glory in ancient Greece, it appeared later, if with less magnificence, in Rome, and in the middle ages, and in much lesser degree in the main cities of Europe and America.

Christ appears and for a time Venus is supplanted by the Madonna. But prostitution does not disappear from the face of the earth for man is the most licentious animal on this planet.

In brief, prostitution goes through three stages, first, cursed, then, persecuted, and finally, tolerated. Let us now examine more closely some of the historical facts.

The Babylonians, says Herodotus, have a very infamous law: every woman born in that country is forced to go once in her lifetime to the temple of Venus and offer herself to a stranger. Many women, proud of their wealth, do not like to mix with the rabble, and have themselves driven to the temple in magnificent coaches. Many sit there with a great number of servants behind them; others sit on the floor with a wreath of ribbons on their heads. In all directions one sees streets formed by

Holy Prostitution

ropes, in which strangers promenade and carefully choose the most seductive women.

As soon as a woman has taken her place there she may not return home until a stranger has thrown money in her lap and has said: "I invoke the goddess Melitta (Venus)!" However small the sum offered by the stranger it cannot be refused; to refuse it is forbidden by law as the money becomes holy by this transaction. As soon as the woman has fulfilled her duty to the goddess by giving her body to strangers, she returns home and is from that time on very virtuous. The beautiful girls naturally do not remain long in the temple, but the ugly ones often remain there three and four years, until some desperate stranger comes along and fulfills the requirements of the law.

This Holy Prostitution was transplanted, with the cult of Venus Melitta or Venus Urania, to Cyprus and Phoenicia.

The wreath of ribbons which the woman carried represented the modesty to be broken by a powerful love. He who wanted to possess her had to take the other end of the ribbon and pull the woman into the shade of cypress and mastic trees where the sacrifice was made. This sacrifice to Venus was the more agreeable to the goddess, the more ribbons the man broke in his rush and plunge, as these hindered the fulfillment of his desire.

In Armenia, Venus was venerated under the name of Anaitis, and about the temple of the goddess there lived a group consecrated to the love rites. Only strangers had the right to seek pleas-

Erotic Sacrifices

ure there, and if a girl left the temple of Anaitis, she left behind on its altar all possessions that she had gained by the sweat of her body. She had no need to blush; on the contrary, the more sacrifices she had made to the goddess, the easier it was to find a husband.

* * *

Also in Cyprus, the girls promenaded the seashore at night and offered themselves to foreigners, who visited the island, on which twenty temples were consecrated to the goddess.

Justinus was a witness of this nocturnal promenade in the second century, but at that time the profits of prostitution were no longer laid on the altar but were saved by the girls to form a dowry for future marriage.

* * *

Egypt also had its prostitution and the Persians learned it from the Lydians.

In Greece, prostitution began as hieratic and became epicurean. Plato tells that there are two goddesses of Venus, one very ancient and the motherless daughter of Uranus, therefore called Urania; and a younger one, the daughter of Jupiter and Dione, called Venus Pandemos (Venus for everybody). There were in Greece still entirely different Venuses: Venus Hetaire, Venus Peribasia (the widening one), and Muheia and Castina, the sinister one and the destroyer, Kallypygos and many others, all symbols of fantastic lusts and the supersensual humor of the most sensual-esthetic people that has ever existed on this earth.

Epicurean Prostitution

Strabo estimates that the Temple of Venus in Corinth had more than a thousand courtesans consecrated to the goddess. In Greece it was an universal custom to consecrate to Venus a number of girls if one desired favors or in thanks for favors already obtained. Before Xenophon of Corinth started for the Olympic games, he promised Venus fifty *hetaerae* if she gave him victory. He won and paid his debt.

"O ruler of Cypress," Pindar cries, "Xenophon has brought fifty beautiful girls into your immense enclosure. O, you beautiful young girls who take guests unto yourselves and offer them of your hospitality, priestesses of the goddess Pito in rich Corinth, it is you who burn incense before the image of the goddess, it is you who offer us divine aid and give us ecstatic moments on soft couches on which one enjoys the tender fruit of your Beauty."

The wise Solon, jealous of the rich revenues of the temple gained by prostitution, gave the state this profit by founding the Dikterion, where many slaves, bought with public money, enriched the income of the government.

"O Solon," exclaims the poet Philemon in his works, "you have become the benefactor of the people, you have thought only of their welfare by your new institution."

The *hetaerae* gave themselves to those they desired, and with their excellent education, their culture and their high intellect, they wrote more than one page in the history of Greece.

* * *

Hetaerae—Erotic and Intellectual

I take but one page from the history of the ancient Greek prostitutes, which is sufficient however as a delineation of their erotic and esthetic tendencies.

The Aleutride Megara writes to the *hetaera* Bacchus and tells her of a magnificent festival which was attended by her friends Thessala, Triallis, Mirrhina, Philomena, Crisis and Eusippe, all *hetaerae*.

“What a delicious banquet! I wish my description could fill you with desire. How many songs, what jollity, until dawn were the beakers drained. There were perfumes and wreaths, the most precious wines and the most select viands. The banquet room was one great forest of laurels. Nothing was lacking—but you.

“But there a quarrel arises and adds to our joys. It was on account of a contest to decide whether Triallis or Mirrhina was richer in the Beauty that has given Venus the name of Kallipygos. Mirrhina drops her belt, her dress is transparent, she turns around and we seem to see lilies through crystal, she sways her hips in quick and fast convolutions, looking backwards she smiles at the movements of her well-developed form. Then as if Venus herself had received her homage, she begins to whisper a sweet complaint which still moves me.

“But Triallis would not declare herself vanquished. She cries without reserve, I do not fight behind a veil, I want to appear here as at the gymnastic exercises, this form of battle does not allow

Novelty and Love

coverings. Thus speaking she dropped her dress and showed us her beauty. Look, she said to Mirrhina, these broad hips, the whiteness and the fine texture of the skin, and these rose-leaves which the hand of passion has designed on these charming contours, which are designed without crudity or exaggeration. In her quick movements, in her charming movements, these globes do not show the vibrations as those of Mirrhina, her movements resemble more the soft swaying of the wave. And as she said this she quickened the immodest movements with such cleverness that an universal applause conceded her the honor of the triumph.

"Then one passed on to other games, and one argued about beauty, but no one dared to argue about the hard, symmetrical, smooth body of Philomena which does not know the fatigue of Lucina.

"Night passed quickly with these amusements and we ended it by cursing our lovers and with a prayer to Venus that she should each day give us new lovers because novelty is the most piquant charm of love."

There has been preserved for us the one escaped cry of admiration of the three Kallipygos by Rufinus.

"I have judged three beautiful women. All accepted me as arbiter and, before me, disrobed their dazzling nudities. The thighs of the first were white and soft, with dimples as in the cheeks of laughter. Another displayed flesh white as snow and red as roses. On the third, the delicate flesh lightly undulated like a calm sea. Had the shepherd Paris

Greek Idea of Love-Joy

seen these women, he would have turned even from the goddesses."

And again by wise Rufinus:

"Rhodopis, Melitta and Rhodocleia disputed over their beauty and took me as judge. They disrobed, like the famous goddesses, lacking only nectar to be immortal. The thighs of Rhodopis were fair as a rose half opened by the breeze: those of Rhodocleia displayed the supple contours of a crystal and the gleam of a polished statue enshrined in a temple. But I recalled the sufferings of Paris through his judgment, and I quickly crowned all three, immortals."

And two by Dioscorides:

"Sweetly embracing young Doris upon a couch, I became an immortal. For she clasped me with adroit feet, stretching herself out, while she performed a long course of love, gazing at me with frenzied eyes. Our faces flushed and we trembled like leaves in the wind until, at last, the pure nectar flooded us both and Doris loosened her embrace."

Philodemos perfectly sums up the Greek idea of love-joy: "One gives five *minae* to a married woman who is not even pretty, and possesses her once, in fear and trembling. I give pretty Lysinassa five *drachmae* for a dozen embraces, without secret or constraint. What excuse is there for the adulterer?"

The Greek *hetaerae* in addition had many advantages over the married women. It is true that they appeared only at some distance at the religious ceremonies, and that they could not give birth

Historical Importance of Greek Prostitutes

to citizens. But how many sweet and proud compensations there were for their feminine vanity.

They were the center of the public games, of the martial displays and of theatricals. Only they could drive in carriages, dressed like queens, resplendent in gold and silk with uncovered breasts and heads. They formed the *élite* of the courts, in the oratorical contests, in the assemblies of the Academy. It was they who applauded Phidias, Apelles, Praxiteles and Zeuxis after they had given them their unmatched bodies as models; they it was who had inspired Euripides and Sophocles, Maenandros, Aristophanes and Eupolis, and they encouraged them to fight for the plans of the Academy. In difficult questions one listens to their advice, their sayings were repeated, their criticisms were feared, and all were desirous of their praise. Notwithstanding their morals, in spite of the public annoyance that excited their profession, they admired good deeds, noble enterprises, great characters and great talents. Their praise and their scorn were recompense or punishment because they did not remove themselves far from Truth and Justice. Their more subtle minds excited around them the race for beauty and the search for the sublime. They spread doctrines of taste, perfected literature, science and arts, by fanning in them the fire of love. Herein lay their force, their seduction. Admired and worshiped, they excited their lovers so that they might prove themselves worthy of their love. They were the incentives to the greatest ideas, the most glorious deeds of courage and of patriot-

Philosophers and Courtesans

ism, of masterpieces and noble creations in poetry and art.

* * *

Prostitution as we have it now is the result of that Christian virtue which tries to kill the instinct in man ever forcing him towards the center of gravitation of woman.

Chapter Fifteen

ANTHROPOLOGICAL THEORY OF SEX

WE have now attained our object: to cover quickly and concisely the curiosities in the sexual life of mankind by bold strokes of the pen. The value of our method is now apparent to the reader.

We shall avoid the pitfalls of rash universalities and generalities, for we have borne witness to the fact, that no two races, no two tribes, no two individuals even, think, breathe or cohabit alike. Indeed, we have found that every custom or law of morals of one tribe may be contradicted by the customs and morals of a neighboring tribe.

And still there will be found cynics to whom the comparative ethnology of love will seem a vain study, for, they say: "Have not men and women in all ages and in all lands, loved, cohabited and propagated their species in exactly the same manner and by the same sexual means?"

But that demonstrates a deplorable poverty in human knowledge. They might as well hold that all men are alike, for are they not all featherless bipeds? The fundamental principle is, of course, that men and women are provided with organs of copu-

Pleasure and Propagation

lation capable of generating sublime pleasure in an act of union which is the only means for the propagation of the human species.

Usually this begetting of offspring is made secondary to the paroxysms of pleasure that essentially impel men and women to unite—in fact propagation is often only an undesired effect of this union for love and pleasure, and not the motive.

From this fundamental urge inherent in human beings of every race and every age, ancient and savage, as well as modern and civilized, we have seen that infinite variations of customs and laws have arisen among humankind.

Let us, in brief, review the contrasting and contradictory anthropological poles of sex that we have discussed in the previous pages.

We have seen that structural or anatomical differences of the organs of generation among various races affected a diversity of rites, practises and morality. In some tribes the woman's vulva is so small that it is considered a moral duty for the man to artificially seek to enlarge it before his mate is ready for copulation. On the contrary among other tribes the vulva is generally so large that artificial methods have been racially adopted to diminish it. Similarly we have found striking anthropological differences in the size of the men's genitals, and strange and, at times, tortuous contrivances employed to correct the natural undesirabilities.

We have seen the queer diversity of value set

Sexual Variations

upon the hymen or so-called virginity. Half the world demands the existence of this intactness of the hymen at marriage, with varying degrees of insistence, the other half consider it an incumbrance, and have others disburden the women of it.

Part of humanity demands the chastity of its women before marriage as an essential of purity and virtue, another part holds premarital chastity a vice and has disdain for a virgin wife attributing her chastity to the repugnance of men for the girl. Half the world demands absolute faithfulness in their wives after marriage, and the other half permits and sometimes even encourages the wives to prostitute themselves to others. Half the world buys the woman in marriage, the other half buys the man. Among some races, woman is a slave, a pawn or piece of property, in others she is the imperious ruler of the house. In some polygamy is a virtuous condition and monogamy immoral, in the Occident generally, polygamy is not only immoral but criminal. In still other races polyandry is the rule.

We may examine the civilized world in another vital aspect, according to its attitude toward sexual knowledge and instruction and its manner of approaching the sexual relationship. Roughly we may then divide it into two parts—Eastern and Western civilization.

The East from the immemorial past has handed down invaluable instruction in the Art of Love. This their wise men have taught as the most important branch of education. In consequence of this

Oriental Art of Love

complex study of the body of men and women. Easterners scientifically learn how to rise to heights of pleasure rarely attained by the comparatively ignorant Westerners.

Our Western civilization approaches woman like animals in heat, with hardly more than an animal comprehension of the anatomy and human refinements. And yet the West has up to very recently considered their ignorant approach as superior! The tragic consequences of this ignorance are but now being realized and the Art of Love is permitted to be taught to a certain extent, despite the rebellion of the hypocrites and the idiotic "reformers."

Outside individual cases of extraordinary temperament, passion is even more a matter of knowledge than of degree. The Hindus have a rich treasury of classical works on erotology that gives detailed and scientific instruction in the Art of Love: they tell of an infinite variety of refinements of physical love; how to increase pleasure and virility, and cautions against the pitfalls of sex.

Strange and stupid though it will some day appear, our Western civilization, so advanced in other matters, has put a taboo on this supremely vital instruction. And so classics of immeasurable value reach only a small number of collectors of private editions.

It is this veneer of hypocrisy that makes it difficult for our civilization to come to an understanding of sexual aberrations from which so many suffer. The French have a proverb: *On ne pêche pas*

Hindu Wisdom of Love

quand on pêche en secret (one does not sin who sins in private).

This sexual ignorance in Western civilization shows a lack of gallantry and a crass inconsiderateness in man. The woman of the Occident, because of her structural or anatomical complexity, suffers out of all proportion more than man through this compulsory ignorance of the technique of coition. Man finds sexual relief with the utmost ease, but woman is so constructed that art and masculine control are usually required to afford her complete relief.

It is not my intention to make moral observations or to set forth ethical dissertations. I merely wish to express my opinion that unless we make wide strides to spread this Eastern knowledge, we shall remain centuries retarded in the blackest ignorance of sexual wisdom which could avoid so many untold ills, diseases, unhappiness in the marital relationship, and divorces.

The
Natural Method
of
BIRTH CONTROL

by

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ANTHROPOLOGICAL STUDIES in the SEXUAL RELATIONS
of MANKIND

by

PROFESSOR PAOLO MANTEGAZZA



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The Natural Method of Birth Control

*Its Theory and Practise with all Normal
Sex-Cycle Types of Women*



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The Natural Method of Birth Control

- 1). *A simple method of determining the sterile and fertile periods in the menstrual cycle of women.*
- 2). *An appraisal of the advantages and disadvantages of the Natural Method of birth control.*

The History of the Natural Method of Birth Control

Natura non facit saltum (nature makes no leap). Even the most primitive savage recognizes that there is a definite order in all the creatures and creations of nature. Just as they noted that the moon waxes and wanes in a regular monthly cycle, so our primordial ancestors noted other regular natural phenomena, particularly in the sexual relations of mankind.

For countless ages observers have noted a regular recurring period of sterility and fertility in the plant and the animal worlds. Indeed, the aboriginal ancestors of man displayed the very same periodical "sexual heat" which is to be found in rutting animals. Even in modern times some primitive tribes, such as the Amerinds of California and the Cambodians "experience an insatiable desire for sexual intercourse" in the Spring and the Fall seasons of the year.

Such cases led anthropologists and scientists to suspect that there were definite periods of fertility and sterility in the menstrual cycle of woman, just as there are in the female of the animal world. One of the more noteworthy attempts to set up such a "safe period" of cohabitation was advanced by Dr. Capellmann in the nineteenth century. We quote from Dr. Laurent and Prof. Nagour's interesting discussion of the "Catholic Art of Love" in their exhaustive researches on "Magica Sexualis":*

"Catholic moralism condemns unequivocally the application of all means and methods which would hinder conception, — with but one single exception. On the assumption that sexual intercourse will not prove fruitful at certain times, the married couples in France refrain from coition at those times in which they believe conception is possible. This time lies somewhere between the two monthly periods according to experience. It begins fourteen days after the appearance of the last menstruation and ends a few days before the next one. Conception is more likely to appear three to four days before the appearance of the next menses.

"The Jesuits claim that this procedure is not in the least contrary to moral law and the very devout Dr. Capellmann wrote a book entitled 'Facultative Sterility without Injury to Moral Law', which has had a wide circulation in Catholic centers as shown by its many translations."

This "discovery" of Capellmann's was not fortified by any scientific research and was, moreover, honored in its breach rather than in its observance. It took a half

* "Magica Sexualis", pp. 214-215. Falstaff Press, New York City.

century longer before it was definitely established that almost the *exact reverse* of the Capellmann theory was true.

In 1923 Professor Kyusaku Ogino, Head of the Gynecological Section of Takeyama Hospital, Niigata, Japan, published his researches in scientific journals; but it was not until 1930 that he definitely proved the fact that there were certain periods of fertility and sterility in women, and that these periods could be determined by almost every woman. About the same time, Dr. H. Knaus, of the University Women's Clinic, Graz, Austria, pursuing an independent line of research from the endocrinological viewpoint, came to the same conclusions. This theory of a "safe period" in the sexual relations of man and woman, — sometimes called the "Ogino-Knaus theory", the "normal method", the "rhythm period", etc. — has since then received wide acceptance and dissemination, especially among the Catholics whose religious precepts would not allow the use of any "artificial" method of birth control.

A number of works have already appeared on this subject, but since they are usually written from a biased standpoint, and since they present quite complicated methods of arriving at the "safe period", we feel that this present essay will be of twofold value: it presents a simple and clear explanation of the Ogino-Knaus theory which can be followed quite easily by any woman in determining her "safe" period; it attempts to state the exact advantages and disadvantages of this natural method of birth-control, without bias or prejudice.

The Theory of the Natural Method of Birth Control

The essential facts of the theory behind the natural method of birth control follow:

The spermatozoa ("father-cells" in the male semen) lose their power to fecundate the ovum ("mother-egg") 32 hours after sexual intercourse (researches of Hammond and Asdell; Ogino and Knaus allow 48 hours for full safety).

One mature ovum is expelled *each* month from the ovary by means of the Graafian follicles (this is called the process of ovulation). The egg then proceeds down the Fallopian tubes; if a spermatozoon is present, the egg and cell unite to form an embryo, which in the course of nine months becomes a foetus and then a child. If, however, no spermatozoon is present, the ovum dies within a few hours (one full day is allowed for safety by Ogino and Knaus), and is expelled from the body together with other mucous matter (this is called the process of menstruation).

We thus see that there is an intimate connection between ovulation and menstruation. The exact relationship has been experimentally verified by Ogino and Knaus by different methods which are accurate checks on one another. Ogino states that menstruation occurs within 12 to 16 days *after* ovulation. Knaus however holds that menstruation occurs 14 to 16 days after ovulation, according to his method of internal secretions. (We shall here allow 12 to 16 days as giving the greatest margin of safety).

These are the *basic data* of the natural method of birth control. Let us now see how this would theoretically work out in the case of a normal woman with a more

or less regular menstrual cycle of 28 days. Assume, for the sake of simplicity, that menstruation begins on the 1st day of the month. The next menstruation would then occur on the 29th day of the month. Counting *backwards* from the 29th day, the 12th to the 16th day are possible days of ovulation. Allow 2 more days for the possibility of life in the spermatozoa. Allow 1 more day for the possibility of life in the ovum. Allow an additional day for full safety: This makes a fertile period lasting from the 12th to the 19th day (backwards) in which pregnancy is possible. The other days of the month are sterile, and sexual intercourse within these two other periods will not result in pregnancy.

Now let us re-count *forwards*: the first 8 days of the month will be sterile, the next eight days of the month will be fertile, the last 11 days of the month will be sterile again. In other words, a woman with a regular cycle of 28 days will be sterile 11 days before her next menstruation and 8 days after the beginning of menstruation.

By means of this Ogino-Knaus method, the normal curve of sterility and fertility can be calculated in the menstrual cycle of any woman; but we must remember that most women are not so regular in their menstrual cycle and fluctuate within a few days. For this reason, — and also to avoid the possibility of arithmetical miscalculation by women — we here append a practically complete table of the menstrual cycles most common in women, together with an *immediate determination* of the sterile (safe) and fertile (unsafe) periods in sexual intercourse.

The Actual Practise of the Natural Method of Birth Control

The menstrual cycle may vary in extreme cases from 20 to 50 days. But as a general rule it fluctuates from 25 to 31 days. The following charts allow for a 1 to 4 day variation in the menstrual cycle. The natural method is *not* recommended for those women whose menstrual cycle has a variation of five days or more.

How to use the charts: First determine which of the charts is applicable. Then select the menstrual cycle in the first horizontal line. Read the vertical column downwards for the three "key figures". Thus, in the chart immediately below, if a woman has a 30 day menstrual cycle she is *sterile* the first 10 days *after* menstruation has started; the next 8 days are fertile; the next 11 days (the last of the cycle) are again sterile.

A practical example: Menstruation in a woman with the above 30 day cycle occurs on January 1st. Sexual intercourse will prove safe until January 11th; pregnancy may result from sexual intercourse during January 12th to January 19th; sexual intercourse will again prove safe from January 20th to the next menstrual day on January 31st.

Regular Cycle with No Variation

DAYS	25	26	27	28	29	30	31	etc.
STERILE	5	6	7	8	9	10	11	etc.
FERTILE	8	8	8	8	8	8	8	etc.
STERILE	11	11	11	11	11	11	11	etc.

One Day Variation in the Cycle

DAYS	$\frac{24}{25}$	$\frac{25}{26}$	$\frac{26}{27}$	$\frac{27}{28}$	$\frac{28}{29}$	$\frac{29}{30}$	$\frac{30}{31}$	etc.
STERILE	4	5	6	7	8	9	10	etc.
FERTILE	9	9	9	9	9	9	9	etc.
STERILE	11	11	11	11	11	11	11	etc.

Two Day Variation in the Cycle

DAYS	$\frac{23}{25}$	$\frac{24}{26}$	$\frac{25}{27}$	$\frac{26}{28}$	$\frac{27}{29}$	$\frac{28}{30}$	$\frac{29}{31}$	etc.
STERILE	3	4	5	6	7	8	9	etc.
FERTILE	10	10	10	10	10	10	10	etc.
STERILE	11	11	11	11	11	11	11	etc.

Three Day Variation in the Cycle

DAYS	$\frac{22}{25}$	$\frac{23}{26}$	$\frac{24}{27}$	$\frac{25}{28}$	$\frac{26}{29}$	$\frac{27}{30}$	$\frac{28}{31}$	$\frac{29}{32}$	etc.
STERILE	2	3	4	5	6	7	8	9	etc.
FERTILE									etc.
STERILE									etc.

Four Day Variation in the Cycle

DAYS	$\frac{21}{25}$	$\frac{22}{26}$	$\frac{23}{27}$	$\frac{24}{28}$	$\frac{25}{29}$	$\frac{26}{30}$	$\frac{27}{31}$	$\frac{28}{32}$	etc.
STERILE	1	2	3	4	5	6	7	8	etc.
FERTILE	12	12	12	12	12	12	12	12	etc.
STERILE									etc.

Advantages of the Natural Method of Birth Control

1. — Do not let the simplicity of the above method of contraceptive determination delude you into thinking that “it is too good to be true.” All nature’s laws are simple, and for that reason they are the most difficult to reveal.

2. — The Natural Method of Birth Control has been experimentally verified by many scientific tests in clinics and hospitals. Its proponents claim that in 50,000 tested coitions no pregnancies have resulted when exact calculations were kept by women.

3. — The act of sexual intercourse is made even more sublime because of the removal of irritating “artificial” contraceptive methods which prevent the complete enjoyment of the sex-act.

4. — The Natural Method removes the need for costly contraceptives and all worry over the purity and safety of such artificial means.

5. — The Natural Method promotes more harmonious sex relations and brings closer the possibility of an ideal marriage to every couple.

6. — The Natural Method has been sanctioned, directly or indirectly, by religious authorities (Catholic, Episcopalian, etc.) as well as by the State. There are, therefore, no fears as to illegality or unethicallness of applying the advantages of the Natural Method to one’s own sexual relations. Pope Pius XI has recently stated: “Nor must married people be considered to act against the order of nature, if they make use of their rights according to sound and natural reason, even though no new life can thence arise on account of *circumstances of time* or the existence of some defect” (*italics by author*).

Disadvantages of the Natural Method of Birth Control

1. — Although the Natural Method seems to hold true for those women who have a regular menstrual cycle, there are many women whose cycle is very irregular and it is almost impossible for them to determine which period is safe or unsafe. At least 25% of women fall into this category.

2. — The Natural Method does not allow passion or any excess of emotion in the sex act. Over-excitement and stimulation *may* cause premature ovulation. Too little is known concerning this problem but it is fairly certain that extraordinary circumstances, such as violent exercise, anemia, suckling, etc., may upset the entire menstrual cycle by spontaneous ovulation, which establishes the possibility of pregnancy.

3. — The sex life is in effect ruled by a "calendar". Exact calculations must be kept at all times of any untoward events, mid-monthly pains, hours of menstruation, sexual intercourse, etc.

4. — It is not always possible for a woman to secure the co-operation of her husband in observing her fertile periods.

5. — Nor does the Natural Method take into consideration the desires of the woman, herself, for sexual intercourse. Tests seem to show that fully half of the women have greatest desire for the sex act during the very period in which they are most "unsafe".

6. — Finally, and perhaps most important, many prominent authorities declare that the Ogino-Knaus Method is just as liable to error as the old Capellmann theory. On the basis of their own tests these scientists claim that the percentage of failure in recorded cases is so great as to nullify all possible values of the "safe periods".

Practical Conclusions and Advice

Dr. Van de Velde, noted author of "Ideal Marriage" holds the opinion that "there is no ideal means for the prevention of conception; *there never will be*. By an ideal means I understand one that will not cause inconvenience or disturbance, that will exclude the possibility of doing harm to the user's health, and that is at the same time fool-proof."

All thinking people must agree to the above statement. Despite the estimated daily sale of five million contraceptives there were approximately one million illegal abortions performed last year in the United States alone, with the attendant frightful mortality rate.

Such a perilous condition demands an immediate remedy. We hold that after all the objections to the Natural Method of Birth Control have been carefully taken into account, it still has vital practical importance to the women who have more or less regular menstrual cycles and that these women can make *effective use* of this natural contraceptive method.

It has been estimated that artificial contraceptives vary in safety from 70 to 90%. The proponents of the Natural Method claim a safety rate of 95%. The opponents of the Natural Method declare that 50% would be a more likely figure.

On the basis of our own investigations we feel quite strongly that no *one* contraceptive method, be it "artificial" or "natural", can be unconditionally called "safe", and we, therefore, hold that a combination of the Natural Method together with any one of the artificial methods will prove as close to 100% effective as is humanly possible to attain.

Nevertheless, the Natural Method is still in a formative state and women everywhere can help in arriv-

ing at more definite conclusions by keeping an accurate check and record on their own sex life. In the very near future we believe it quite possible that further scientific studies will unfold revelations of the sex system of woman and man that will make the Natural Method a full and perfectly dependable Natural Law of Birth Control.

With the powers that govern society, especially here in America, becoming increasingly more intelligent and tolerant, the strides of science towards greater marital and amatory well-being will be vast in the next few years; for no fouler enemy of science and man exists than fear of Nature's ways and the suppression of free discussion and study of the sexual and love relations of mankind.