adolescents (Koch-Harnack 1983, 37). In Rome, wealthy fathers, as soon as their sons entered puberty, often bought them a slave boy upon whom they could train themselves in their future marital duties (Lever 1985, 28). In present-day Melanesia there is a widespread belief in the harmfulness of heterosexual coitus for youths until they have fully-grown beards. Friends and brothers assume alternately active and passive roles in homosexual interaction with them. In some tribes of western Australia, before a pledged young wife is considered old enough to marry, her brothers are used as surrogates (Murray 1984, 48, 65). With the Big Namba of the New Hebrides, it is the grandfather who, beginning some years before the boy's circumcision, has frequent intercourse with the boy; the purpose of this is to speed up the youngster's growth; later the grandmother gives the boy practical lessons on how to behave with a woman (Drilhon 1955, 162, 167-168). Among all these people, homosexuality is considered the proper preparation for marriage.

As a schoolboy, reading the beautiful Greek story of Daphnis and Chloe recounted above, Rhyxand confessed that his first thought was how much easier all that is for a gay boy with a male friend (1978, 206). But doesn't this also apply to boys with heterosexual preferences: first to get used to shame-free genital activities with an intimate friend before passing on to more complicated activities with girls? Didier Gerval set this idea at the heart of his novel *L'âge des gestes* (1957). Two school friends, both in love with girls, try out on each other's bodies the caresses they would like to bestow on the bodies of their beloved girls. Some women can sympathise.

403 "The mother-in-law-to-be of a good-looking young man received an anonymous letter accusing him of having a close relationship with an obviously gay man." She knew, of course, that there wasn't a single 18-year-old who hadn't experimented with sex. And she said, "I'd much prefer—and here I speak for my daughter, also—to receive a husband from the arms of a male friend than from those of a whore." (Blüher 1966, 35-36)

404 About 1950 the musicologist Daniélou got to know a large family living in a poor quarter on the outskirts of Rome. Every family member knew he loved boys. The youngest daughter had many boy admirers, but her older sister guarded her closely; before a boy was accepted into their home, Daniélou was asked to try him out for a night. The next morning he had to report on the boy's potency, penis size, etc. It is striking that all concerned thought this arrangement was quite natural (Daniélou 1981, 177).

It is primitive wisdom—now, after centuries, "discovered" by some Western "experts"—that psychosexual health is advanced by allowing boys to gain homosexual experience. Homosexuality is much more problematic to young people when it is suppressed than when it is tried out (Hanry 1977, 188-189). The boys brought to Langfeldt as a psychiatrist to be treated for deviant sexual

behaviour (such as exhibitionism, making obscene telephone calls to girls while masturbating, sexual aggression, etc.) were invariably those who had never had any sex play with their comrades (1981, 112). Davidson (1962, 172) points out that in southern Italy, where "almost any youth is ready for a homosexual frolic or even friendships, one rarely hears of the sexual murder of children, of brutal attacks on women by adolescent boys, of young girls being raped, of the explosive lusts of the psychotic or the psychopath. (...) And almost to a man these 'corrupt' boys grow into excellent husbands and devoted fathers of seven or eight children." Their sexuality is quite healthy.

Homosexuality for boys is not just a safety valve; it is vital for self-knowledge. In Chapter Two we saw that every man has a certain percentage of homosexual tendencies. It is best that everyone probe the extent of this percentage and direct his life accordingly. The most natural way to do this is, when still a boy, to have practical experience with age peers or with an adult male friend.

By presenting heterosexuality as normal and homosexuality as perverse, our society blocks the road to this essential self-knowledge.

405 How difficult this knowlege may be gained, even with substantial opportunity, for a variety of experiences, is illustrated by a case described by Ellis (1913, III, 301-303). The subject was a 40-year-old surgeon. When he was about 10 years of age, a boy told him you could have great fun with girls. They took his two sisters into an old barn, and there they all undressed. The girls did all they could to help the boys have their "connection", but it didn't work, and he experienced no pleasure in it. Back at boarding school he attracted the attention of one of the bigger boys. "He came into my bed and began to play with my member, saying that it was the usual thing to do and would give me pleasure. I did not feel any pleasure, but I liked the attention, and rather enjoyed playing with his member, which was of large size, and surrounded by thick pubic hair. After I had played with him for some time I was surprised at his having an emission of sticky matter. Afterward he rubbed me again, saying that if I let him do it long enough he would produce the same substance from me. This he failed to do, however, though he rubbed me long and frequently, on that and many other occasions." Disappointed, the subject retired two or three times a day to the closet in order to practise, but to no purpose, although he began to have pleasurable emotions in the act. "When I went home for the holidays I took a great interest in one of my father's maids, whose legs I felt as she ran upstairs one day. (...) She took to kissing and fondling me, (...) saying that I was a forward boy. (...) She called me into her room one day. (...) She next unbuttoned my trousers and fondled and kissed my member, and directed my hand to her privates. I became very much excited and trembled violently, but was able to do for her what she wanted in the way of masturbation until she became wet. After this we had many meetings in which we embraced and she let me introduce my member until she had satisfied herself, though I was too young to have an emission. On return to school I practised mutual masturbation with several of my schoolfellows, and finally, at the age of 14 years, had my first real emission. I was greatly pleased thereat, and (...) began to feel myself quite a man. I loved lying in the

arms of another boy, pressing against his body, and fondling his person and being fondled by him in return. We always finished up with mutual masturbation.'' But after leaving school the subject did not want any more relations with his own sex, as he ''became a slave to the charms of the other sex.'' ''The sight of a woman's limbs or bust (...) was sufficient to give a lustful feeling and a violent erection, accompanied by palpitation of the heart and throbbing in the head. I had frequent coitus at the age of 17, as well as masturbating regularly. I liked to perform masturbation on a girl, even more than I liked having connection with her; and this was especially so in the case of girls who had never had masturbation practised on them before; I loved to see the look of surprised pleasure appear on their faces as they felt the delightful and novel sensation. (...) At the age of 25 I married (...) a beautiful girl with (...) an amorous disposition. While engaged, we used to pass hours wrapped in each other's arms, practising mutual masturbation, (...) with the invariable result that I had an emission and she went off into sighs and shivers. After marriage we practised all sorts of fancy coitus, coitus revervatus, etc., and rarely passed twenty-four hours without two conjunctions.'' During her pregnancy, ''I went to stay at the house of an old schoolfellow, who had been one of my lovers of days gone by. (...) I agreed to share my friend's bedroom. The sight of his naked body as he undressed gave rise to lustful feelings in me; and when he had turned out the light I stole across to his bed and got in beside him. He made no objection, and we passed the night in mutual masturbation and embraces, coitus inter femora, etc. I was surprised to find how much I preferred this state of affairs to coitus with my wife. (...) We passed a fortnight together in the above fashion, and though I afterward went back and did my duty by my wife, I never took the same pleasure in her again.'' His wife died five years later. He ''devoted myself heart and soul to my old school-friend, with whom I continued tender relations until his death by accident last year. Since then I have lost all interest in life.''

Strong bisexual tendencies and a magnificent potency enabled this man to function with both sexes, but made it difficult for him to recognise his real preferences. Usually this is much easier. Experimenting first with his own sex (more accessible for the beginner), later with girls, a boy explores his body's capacities and his sexual desires. Ultimately his erection will act as a kind of thermometer, telling him truths his conscious mind may have tried to suppress; his body ''betrays'' him.

406 Thom Reeves (1983, appendix) tells the case of Howie. The boy was eleven ''when he discovered that men at the local movie house would suck him off and give him two dollar.'' By age 13 he found ''a full-fledged man-boy scene along the main street'' of a large east-coast U.S. city. He alternated between the scene and ''a heterosexual gang scene in a school playground.'' ''The gang sometimes threw bottles at suspected fags. Its dialogue was mainly racist, homophobic, sexist and extremely violent and profane. Howie joined group sex where the boys joked coarsely about cunts and where a couple of girls were fucked without feeling by the boys, one at a time, the others eagerly watching.'' ''Meanwhile, Howie was picked up once or twice a week for sex with men, but it was not until age 15 that he allowed a relationship to develop. Howie later

recalled that he knew at once that something was 'different'. 'I had this sudden nausea when I felt my prick get hard just from looking at this guy. It was a dread that I was queer, but a force that was pulling me at the same time.' ''

407 Lars Görling gives a marvellous illustration of a somewhat similar situation in his novel *491*. The setting is a home for delinquent boys in Stockholm. The principal figures are Nils, a 16-year-old inmate convinced he is firmly heterosexual, and an inspector for the youth protection authority, a rather ugly character with little respect for the boys entrusted to him. The inmates hate him on his occasional visits, but they sense he is sexually interested in them, and, acting on a proposal by Nils, they lure him into a trap with the intent of blackmailing him. Bait is to be handsome 15-year-old Pyret, an experienced hustler. Arrangements are made for Pyret to remain alone one evening with the inspector, and the next day Pyret reports that everything went according to plan. Nils goes to the inspector's office with the blackmail threat, but the inspector isn't at all impressed. He begins talking in a father way to Nils, starts stroking his neck, tells him he is handsome, puts his hand inside Nils' shirt. The boy doesn't want this to happen, but he is too much under the man's spell to resist. "My body," Nils says, "was completely powerless and didn't obey me. When he unbuttoned my fly, I got a hard-on in spite of myself. 'This is beautiful, Nisseman,' he said—'There's nothing dirty about it. It is pure and beautiful.' But his voice was neither pure nor beautiful, it was thick and muddy. And he went down on his knees in front of me and started sucking my cock, groaning and sobbing. His head butted against my belly. I sat and listened to the sounds from the street and from the trains passing in back of the house. I looked across the roofs on the other side of the street, at the chimneys and rock doves. A church bell struck, and I counted the strokes. Eleven. I didn't want to be aware of my body's treachery. The clouds stood still in the sky. Then he pulled down my pants altogether, and I had to bend over his desk. It didn't hurt that much. When it was over, he said, 'If you want to wash yourself, you can do it in there.' He pointed at the door of his private washroom. When I was ready to go he said, 'If anything happens, you're always welcome to come and see me again.' He sat down again at the desk and seemed quite unmoved. He didn't even look up from his papers. (...) I had a hard time getting rid of it. I had to experience it over and over again, hear what he said, and all the sounds, and feel him working away inside my body: these things intruded every night, after I had switched the lamp off. I wasn't able to think about girls. The loathing didn't help; it rather worked the other way around." And some weeks later Nils notes again, after a day of walking through Stockholm with his comrade Tiny, "I used parts of everything I had seen to masturbate to. The little chick up in the attic, the one Tiny had rammed in the stomach in front of NK, Mara's whore, and Steva. (...) That way, I made myself one to sleep with, and pretended we were doing it up in the attic. But the Supervisor got in there, anyway. Instead of her head, it was his, grinding against my stomach." (Görling 1962, 149-150, English edition 153-154, 1967)

And so it took an ugly adventure with the loathsome Supervisor to open the eyes of this adolescent boy to his own homosexual component.

408 A nicer story was told to me by a youth leader. A 15-year-old boy, Kurt, bared his breast to him about his discovery that his father was a ''queer'', which made Kurt despise and hate his father, with, of course, disastrous effects on their relationship. The youth leader said little but arranged for Kurt to spend a few days with him. The first night, while the boy was using the bathroom, the man lay down in Kurt's bed. Kurt came in and said, ''What's going on?'' ''Room enough for two,'' the man said, ''relax.'' After a moment's hesitation, Kurt climbed in and immediately the man took hold of the boy's penis, which became stiff at once. A few moments later it was Kurt who whispered, ''Wouldn't it be nicer if we took off our pyjamas?'' The second night the youth leader retired to his own bedroom, but Kurt soon walked into the room and asked, ''Why don't we do it like yesterday?'' For the next two weeks they had intercourse every night. This ''pedagogical seduction'' showed the boy how good sex and physical tenderness between people of the same sex can be. It let him understand his father, with whom he was now able to re-establish his formerly good relations. (Personal communication)

Homosexual experience gives the boy greater insight into his own sexuality and that of others. A boy deprived of this self-knowledge and who nevertheless has a strong homosexual component may develop rather devious behaviour practices.

409 One of Gauthier's subjects claimed he was totally heterophile, yet he was only potent with women he knew had intercourse with many men. For him the peak experience was penetrating a woman who had just lain with another man so that her vagina was still slippery from his ejaculation. ''Then I push my cock with one shove inside her.'' (1976, 88)

410 In China it was even common practice for elderly men to visit a prostitute accompanied by a young servant who would copulate with the woman in his master's presence and then be sent away. Alone with the woman at last, the old man would approach her and joyously suck up the liquids running out of her vagina (Suton 1964, 51).

Peer pressure can sometimes compel a boy to lead a double life, but in that case he might well be fully conscious of it.

411 ''I met Phillip when he was fifteen. He saw me cruising, stuck out his thumb to hitchhike, and we drove to a nearby park. He brandished a knife as soon as I turned off the ignition. 'See this knife? I hang out with a tough gang. I'm supposed to use this on queers. We beat up fags. But I'm not gonna use it. When the guys gangbang a chick, I jerk off afterwards, and I make believe *I'm* the chick. If that ain't queer, nothin' is. So how am I gonna stab you unless I stab me too?' '' (Reeves 1983, appendix)

Even today, many parents are still afraid that homosexual experience would ''pervert'' their son and turn him into a homophile. As we saw in Chapter Four, this fear has been proved groundless. Bieber, even, came to quite the opposite

conclusion: in view of the fact that boys' sex play is one-and-a-half times more frequently performed with other boys than with girls, he concluded, "The failure to fulfil the need for a chum in preadolescence while the lust dynamism undergoes biologic maturation may, in some cases, result in a homosexual orientation." For the same reason he thinks, "that a constructive, supportive, warmly related father precludes the possibility of a homosexual son." Bieber mentions "a group of preadolescents in which two members who had failed to become somewhat homosexually involved with other members of the group were the only ones to become homosexual as adults." (Bieber 1962, 8, 16, 311). The facts would seem to suggest, paradoxically as so often with human beings, that the less homosexual play in youth the greater the chance of a boy's being homophile. But this does not mean that the boy *becomes* homophile through lack of homosexual sex play, rather that the boy *is* already homophile, and the homosexual play has an importance and meaning for him it doesn't for his chums. It is quite understandable that he hesitates before taking this important step!

412 An interesting example of the relationship between youthful homosexuality and adult heterosexuality is provided by the Keraki tribe in New Guinea. Among them a male who has not—before marriage—indulged in homosexual intercourse and has had intercourse only with girls is considered abnormal. "In this tribe the puberty initiation has two degrees. Initiated into the first degree, the boy is obliged to submit himself to anal intercourse; as soon as he proceeds to the group of adolescents in the second degree, he has to perform anal intercourse on the younger ones. It all starts with the ceremony of the bull-roarer. Every boy participates when he is about thirteen, an age at which he is considered to be intelligent enough to keep all these things secret from his mother. After the ritual, in which he gets to see the bull-roarer for the first time, the boy is subjected to sexual contact for the very first time, and this by a fully initiated (that is: married) man. After this he is entrusted to an appointed member of the second initiation degree, a bachelor, who has his first intercourse with him during the next night. (...) From now on, he has, for a full year, to serve as passive partner in anal intercourse to all the male members of that half of the tribe to which he doesn't belong himself. Moreover he is, if required, at the disposal of visiting travellers. At the end of this year he adopts the penis-sheath. Afterwards he is tortured by the pouring of quick lime into his mouth. (...) Having passed the lime-eating ceremony, the initiate is no longer a fresher, but a young man who now, at the next initiation ritual, has to perform active anal intercourse upon a younger member of the opposite half of the tribe. This he continues to do for a year, thus bringing to a close the cyclus of his own initiation. Ensuing marriage assures him the full status of adult man." The married, adult male is completely free to have sexual intercourse with boys. He will even be praised for doing so, as anal intercourse is considered to favour the growth and strength of maturing boys and is therefore to be regularly practised. But married men tend to shift this task to the adolescent bachelors. Anal intercourse is seen as the appropriate way for adolescent youths to obtain their sexual satisfaction. Older men clearly

> demonstrate a lack of interest in this kind of sex, even though they had previously practised it exclusively for so very many years (Bleibtreu-Ehrenberg 1980, 98-100).

Everything we know points to the conclusion that parents should not only tolerate the sexual experiments of their children but actively encourage them, be they homosexual or heterosexual. "A few social scientists, based on convictions growing out of their research, are encouraging parents not only to be permissive but to support and actively cooperate in the erotic experiences of the child." (Martinson 1981, 32) But how many parents, given their own upbringing, are able and prepared to do this properly? Three out of every four boys are very secretive about their sexual experiences and don't want to discuss them with their parents (especially not with their fathers); they may, however, do this openly with a friend of their own sex (Sanders 1977, 70).

Sex with a partner, for a male, can have different, even contradictory, meanings: 1) physical satisfaction, relief of tension, feeling good; 2) an athletic performance; 3) support of male self-esteem; 4) possessing, dominating the partner; 5) groping for protection, security, safety, to be close to somebody; 6) expression of love (Frenken 1976, 28). In the case of boys, factors 1 through 4 will be present with age peers, at least at first; factor 5 will tend to emerge more in contacts with adults. In the maturing boy the act is always primarily a matter of good health and physical exercise. Insisting that all at once the deep emotion of love should accompany it is nothing more than demanding perfection of a beginner. As Ned Rorem aptly said, "Love can add elegance to sex, but sheer sex is unenhanced in the abstract and alone is therapeutic." (1982, 143)

Even when he is very young, the child should be helped to find his own personal way of establishing human relations in the field of eroticism and sexuality, *i.e.* to discover, free of shame and guilt, where and how his body may experience pleasant sensations (van der Zijl 1976, 167). Later, when he is more mature, a boy may feel he has to choose between sex as an expression of love and sex just as a source of pleasure. But is this choice real?

Let us begin with Blüher's thesis: "In so far as it is an expression of love, sexuality is ethically unassailable, whatever may be its direction or its force. In so far as it is not an expression of love, but rather of casual lust, it is ethically indifferent, just as is any other excitation of lust; in this case it can be placed only in the category of health, economics, etc. and must be treated impartially, as in the choice of food.." (1966, 163)

Once again, nature points the way. The maturing boy, searching for his identity, is still unsure of himself, timid, avoids intimacy. In growing through adolescence, he becomes more self-confident and wants to be intimate, but until he reaches this stage his sexual wishes will be primarily for pleasure; only later will he try to use sex to cement a relationship (Sanders 1977, 17). And so we

can expect little more from a boy at first than attempts at intercourse and impulsive discharges of sexual tension. This is precisely what has been observed in the so-called primitive peoples: nearly always a period of promiscuity precedes marriage (Hart de Ruyter 1976, 75, 537, 741). In Western society we can see something of the same pattern among the 'working classes'. ''The loose, at first short-lived sexual relationships we find in certain sections of proletarian youth, seem to me the natural, healthy models for sexual experience, well adapted to youth. In their manifestation and essence they resemble the sexual life of pubertal youth among the primitive peoples. They certainly do not lack a high degree of tenderness, but this doesn't as yet lead to long-term relationships. There is not the salacity for ever-repeated sexual excitement we find in the neurotic patterns of polygamy among adult bourgeois profligates and Don Juans, but a bubbling over of matured sexuality, a lustful seizure of every fit sexual object inciting to the act.'' (Reich, quoted by Kentler 1970, 181-182)

This is a serious obligation for our educators: ''It is important to teach growing up youth to see that durability is not the only standard by which to judge the value of a relationship. A contact can be meaningful and valuable no matter how long it lasts, by its sensuality, its tenderness, its respect for the other and by mutual understanding.'' (Kentler 1970, 181)

In a love relationship the sexual activity in the beginning is usually less spontaneous and carefree. The boy is afraid to bring discredit upon himself by clumsy performance, failure to achieve erection, or ejaculating too soon. Among Hass' subjects, no less than 77% of the boys worried about being able to give a good sexual performance. A 15-year-old said, ''I'm obsessed with being a good partner. I think it is extremely important to completely satisfy my partner's desires.'' A 17-year-old said, ''Maybe if I didn't worry so damn much about how good a partner I was, then I'd be more natural and enjoy it more.'' Another: ''I wonder about how long my penis is in comparison to others, even though I've been told a million times that it doesn't matter.'' (Hass 1979, 146, 148)

With someone one feels less close to, performance is easier. Satisfactory intercourse gives the boy a feeling of self-confidence, and soon he will easily and naturally be able to function as a male with his member.

413 In Manière's novel, *Les nuits parfumées du petit Paul,* 19-year-old Thomas reflects on the unsatisfactory aspects of sexual intercourse with his fiancée. ''Just because he had put it off too long, he was unprepared for it when it finally happened; he had forfeited its most essential element. Everything has its appointed hour, as the body well knows; the more you postpone it, the less attainable it becomes. He should have done it when he was fifteen. Then the desire was naked, clear, defined: then it wasn't troubled with tenderness or any other ulterior motives; then it concentrated itself, in its innocence, upon that simple, primitive image which occurred so often, in vain, to him: the thighs of a nameless, willing woman, widely spread. He should have satisfied this

> desire at that time in his life, just as often as it announced itself with spontaneous, sudden erections, as troublesome then as they were in vain.'' (Manière 1977, 249-250)

And so it should be no cause for concern that the earliest pair-bondings are usually unstable and ephemeral ''The answer is that during the years of puberty and immediate post-puberty, the capacity to form a serious pair-bond takes some time to mature.'' (Morris 1976, 134). The poet Thomson Gunn (1982, 415-416) depicts the feelings of a beginner:

Yet when I've had you once or twice
I may not want you any more:
A single night is plenty for
Every magnanimous device.
What should that matter? Why pretend
Love must accompany erection?
This is a momentary affection,
A curiosity bound to end...

And so it must be considered fortunate that at puberty sex for many boys becomes nearly imperative, something they cannot do without (Gadpaille 1981, 101). Sex without love, then, can pave the way for sex with love, if we recognise that humans fundamentally always need love (van Ussel 1970, 79). Once again it is important to keep in mind the example of the India Muria where it can clearly be seen that promiscuous boys afterwards make the most faithful husbands. The Muria aren't the only ones; the same happens with other peoples (Elwin 1959, 101, 161, 366, 367, 394, 431).

414 In the Muria *ghotuls,* the dormitories where all the village boys and girls sleep together between an age of six or seven years until they marry some eleven or twelve years later, there is total, even controlled, promiscuity. All the boys have sex with all the girls. Parents send their children to the ghotul just as soon as they are able to look after themselves. Since they themselves have passed their childhood and adolescent years in ghotuls, they are quite familiar with what goes on there sexually, and approve. As we have seen, the smaller children play among themselves, thereby gradually enlarging the girls' vaginas and painlessly removing the hymen. The bigger children start copulating once menstruation has set in. Under the guidance of the ghotul's ''chief''—elected by the boys and girls not because he is the oldest but because he has the most suitable character—the whole group acts as a kind of Boy Scout brigade, helping the adults in all the various village tasks. It is in the ghotuls that the younger children are brought up and educated by the older members—in politeness, being quiet, and in work. They are taught the important dances and proper ways of playing. Laziness and unruly behaviour are punished. Sexual instruction is practical. Everywhere there are images of boys with big, erect penises embracing girls, drawings of the female breast, the vaginal opening, the stiff male member—all showing the intense preoccupa-

tion of the young with this theme. In theatrical performances, male actors are often provided with enormous artificial phalluses. There is a song chanted in which a boy is described as having a penis as long as a cucumber and testicles the size of pumpkins. In light-hearted conversation a girl asks a boy what he has brought her. He replies, "A root and two onions," to which she responds, "And I have two nice mangoes and a basket for your root." He says, "Yes, but what do I do with the onions?" and she answers, "They can stay outside," and he pleads, "At least put the root in your basket." Every question and response gives rise to gales of laughter. There is a long story in verse in which it was said of a boy that "while he was filling his belly, the string around his hips broke. He was naked, so he stood up and fled. His penis was one and a half hands long, his pubic hair an ell." So no shame is connected with sexuality. Every night a boy sees his sister, and a girl her brother, being sexually active. At marriage ceremonies the young guests grops for each other's genitals and try to take hold of them, and if a boy dares dance naked, even in the presence of parents with whom it is taboo, this only generates laughter. Sex is an important source of amusement. As a boy said, "Cock and cunt are companions in horniness." Such performances are best in the ghotuls: the dance of the genitals, ecstatically being cradled in the arms of the beloved. Sex is interesting, good, healthy, beautiful, the crown and light of love. Without sex, love would be meaningless; it couldn't exist. "With a consenting and loving partner it can never be a sin." But excesses should be avoided, and good manners observed. One boy said, "We never try to take a girl the first time we sleep with her. We start to play with her, and it is only when she is ready and excited that we enter her." In stark contrast to the Western view of male rights and female duties, the Muria see sexual pleasure as a right of the girl, and it is the boy's duty to procure it. In most of the ghotuls, the girls insist on daily satisfaction. The boys agree: "When a girl wants to have a boy, she seizes his cock and plays with it until he comes to her." The boys, of course, seldom object. At a ritual celebration, Elwin heard them pray to their god: "Give us daily sex with our girl, a deep sleep in the ghotul, and keep the girls from getting pregnant." Elwin concluded that he saw no signs of depravity or excess. The boys and girls with their bright eyes and happy faces, didn't give him the impression of being victims of bestial desire. They were leading full lives and it seemed to do them good (Elwin 1959, 112, 131, 135, 144, 153-154, 181-182, 185, 233, 256-257, 259, 263-265, 293-294, 329, 330-331, 426, 430). Ultimately, they marry, and, with this boyhood behind them, they make good husbands. Among the Muria, with their tradition of promiscuous youth, divorce is much less frequent than among kindred tribes without promiscuity.

Kerscher concluded that "absolute sexual freedom during puberty and adolescence may increase the prospects of marital fidelity later." (1978, 20) The relationship, really, is rather obvious. When a young male has fully satisfied his curiosity, his varied desires, it will be relatively easier for him to limit himself in adult life to one partner only. This should be true in all cultures.

415 Hass (1979, 125, 130) quotes several American girls who would agree:

A 17-year-old girl: Guys should go out with lots of girls so that when they get married they won't really feel they want to be out with other women.

V. SEXUAL REPRESSION AND SEXUAL LIBERATION

A 15-year-old girl: I think boys are more prone than girls to go and screw around after they're married, but I think that if they have had sex a lot of times with different women they will be less apt to fool around after they're married.

"The proposition advanced by pessimistic critics of our culture that premarital intercourse is undermining crucially important bulwarks of our society is completely without substantiation. Marriage and raising a family continue to attract young people of both sexes just as strongly as ever. Liberalised sexual behaviour patterns have a stabilising rather than a destructive influence on our existing institutions." (Kerscher 1978, 150).

Loveless sex is in this context not a unique form of human behaviour; it is a pleasure like any other pleasure which finds its justification in itself—like enjoying a symphony, a painting, a dance, fine food without much nutritional value (Kruithof & van Ussel 1963, 102). All such pleasures increase one's joy of life.

No one should feel defiled if another person unites his body with him with this only in mind. A man and a boy may put their bodies at each other's disposal simply to satisfy their sexual needs, and do so with mutual respect and complete recognition of each other's individuality and rights. Even if they have only known one another for a very short time, the man is obligated to respect the boy, consider his desires and wishes in order to make the sexual union an homage to young beauty. If the boy feels that such respect is present, even a casual intimacy can be rewarding and uplifting (Nichols 1976, 48-49, 51).

416 (Continued from 354) Onno had sex with many adult men, and, even at the beginning, "I always felt it as the highest honour, a moment of intense happiness, when they poured their seed, this noble fluid, onto or into my body." (Personal communication)

We must keep in mind, however, that not every boy can see it this way. Especially with older adolescents, myths about an unbreakable bond between romantic love and sex may have been so strongly internalised that the two are not easily separated. It may help them (and certainly widen their knowledge and tolerance) to learn that the contemporary Western pattern of marriage and family is far from universal, that our image of "the close Christian family" was in no way that of Jesus or the early Christians—nor, for that matter, even of later Christians until recently—and that Freud considered the happy nuclear household a breeding ground of neurosis and sexual perversion (Haeberle 1978, 401, 403-404, 419, 430). Not that such information would destroy their romantic ideals of love and its accessories, nor, if one really respects them, should one try. A 15-year-old subject of Hass (1979, 19) said, "If you have sex with someone you're not in love with, all the fun is taken away. Maybe it's okay for oral sex or kissing, but for intercourse I'm sure I'd want to be in love." No

rational argument would change such a boy's feelings, and this should always be kept in mind. On the other hand, there is no justification for looking down on people who want sex purely for pleasure and the reduction of physical tensions. That is human, too. While in Barrington's research (1981, 227) 92% of the total sample agreed that love made a significant difference to the pleasure and quality of orgasm, over half of these men, of all ages, said that love was "a luxury, icing on the cake" and not essential to satisfactory orgasms. It wasn't more than 15% of the men who said they remembered, searched for, wanted or valued above all else relationships in which love played a major role.

Yet in man/boy relationships, despite all the social difficulties they entail, the one-night-stand seems to be relatively rare. Twice as many contacts of this kind lead to a repetition, and the initiative for second and subsequent relations is usually taken by the boy (Elsa-Brita Nordlund, quoted by Möller 1983, 59-60). We must emphasise, moreover, that love and promiscuity are not always mutually exclusive. The Muria in their ghotuls combine love with much sexual freedom (Elwin 1959, 76). We could even go so far as to say that anything which destroys freedom cannot be called love (Naslednikov 1981, 70).

417 (Continued from 416) The story of Onno gives a striking example of this. His adult friend Nick educated him in shame-free nudity. For six months Nick devoted himself exclusively to Onno, systematically teaching him all the homosexual practices, until Onno was expert in passive as well as active performance. A deep love grew up between the two of them, recognised by their large circle of intimates, and it lasted for fifteen years. Then, to have support and care during the evening of his life, Nick married and Onno discreetly withdrew. Now an old man himself, Onno still waxes lyrical when he speaks of Nick. He is full of admiration and gratitude for such expert guidance. After those six months of training, having perfected Onno mentally and physically into a finely tuned instrument of sexual delight, Nick told him, "Knowing you, I am sure that one man alone will never be enough. I will now place you on the altar of lust." Under his supervision and control, Onno started sleeping with other males, earned his living by posing nude (sometimes in erotic scenes) for painters and photographers. He gave naked dancing performances, played the part of a naked slave at dinner parties, for three weeks worked as a naked valet at a gay pension, took part in all kinds of group sex. Fifty years later he described this as the happiest period of his life. "It was sheer joy," he said. Many men had intercourse with him, but when some tried to have Onno exclusively for themselves, Nick's intimates laughed: "Separate Onno from Nick? Impossible." (Personal communication)

418 We have already mentioned Alain Daniélou, musicologist and authority on the Hindu religion. He was united with his friend Michael for 38 years, until the latter's death. "You should never deny someone you love the joys of love experiences, of adventures, of those relations he needs to be happy and keep his mental balance. Such freedom can make for temporary difficulties, but it never disrupts a profound unity, real faithfulness." (Daniélou 1981, 177)

In quite a few Australian, Melanesian and Papuan cults, ritual promiscuity has an existential, decisive function as a way to obtain social unity and solidarity (Bleibtreu-Ehrenberg 1980, 40).

419 A striking example of its effectiveness was furnished by a German boys' club of 12 to 18-year-olds. In order to be a full member, each newcomer had to have sex with every boy in the group. When the group came under heavy attack from outside, all these boys pulled together and put up such a united front that every attempt to disrupt the club and its activities failed. (Personal communication)

Ethics for Boy-Lovers

A number of codes of ethical conduct in man/boy affairs have been drafted by boy-lovers, especially in America and West Germany. Some make heavy demands upon the adults engaged in such relationships.

One document quoted by Rossman (1976, 192-193) says that the boy-lover, before seeking intimate contact, should know and understand the boy's interests and feelings. "Friendship with a boy should never develop into sexual intimacy without the boy fully understanding and consenting to any sex play, including the social and legal implications of the relationship." This contention is called into question by the findings of Sandfort (1981) who examined several very good relationships in which sex had begun right away at the first meeting and a profound friendship developed later. Considering that, with boys, the road to love is often prepared by sex (see Chapter Three), to overlook this possibility verges on false romanticism.

The ideal man in the code Rossman quoted does not "cruise" to pick up strange boys, because that would encourage them to prostitute themselves. He would never suggest that his young friend go to another boy-lover for sex, even when the boy expresses an interest in doing so. Isn't this all a bit too simplistic? Under certain circumstances the boy who "sells himself" can benefit from meeting a customer who treats him with solicitude and tenderness and fully understands his situation. And a boy's desire for sexual experimentation with different partners isn't always wrong; it should, in principle, be respected.

The Rossman code insists upon the boy-lover protecting his own reputation "so that his young friends will not be hurt or suffer as a result of association with him." He "must always be truthful and honest, and never lie to his young friend." He must not indiscriminately pass on pictures of his young friends to others without permission from the boy, nor provide the boy with alcohol or drugs, "and certainly will never use drugs to weaken a boy's sexual inhibitions or to get him into the mood for sexual intimacy." We can also unequivocably approve of this code where it states that a boy-lover has the responsibility for encouraging a boy to develop his heterosexual tendencies, unless, of course, the

boy clearly has a homosexual orientation. Moreover, the boy-lover must encourage the boy's efforts at school, discourage any tendencies toward criminal behaviour, protect him "from any harm, including exposure or embarrassment from arrest." Helping him to develop a successful career, disciplining him "by a code of behaviour which will be compatible with reasonable standards of his family and society" is also part of the bridge-over function of the educator. On occasion he must be severe.

Similar codes have been drafted by Nichols (1976) and Himmelein.

A generous, affectionate boy-lover is often strongly tempted to spoil his young friend with gifts and sweetmeats in order to please him. He might be all too prone to permissiveness when the boy becomes aggressive or destructive (Hart de Ruyter 1976, 283). The very real dangers that might result from these relationships lie not in the sex but in possible character distortion and the cultivation of commercialism in the boy, in arousing parents' jealousy, or attracting the disapproving attention of the people both partners have to live among.

Benefits to the Boy

If, during sexual intimacy, a boy senses that the man is expressing real, profound affection for him as an individual, not just arousal over his naked body, then the man can have real influence over that boy. Knowing that one lies at the centre of another person's thinking, that your misfortunes are perceived as his own, your successes as his victories, may work miracles in forming, or perhaps reforming, the boy's character and behaviour. With many boys in man/boy relationships this is the first time such a thing has happened in their lives, that they have been accepted as people in their own right.

For any boy it is a marvellous, inspiring experience to have the full loving attention of an adult. Gabriel Matzneff points out that in the story of the 12-year-old Jesus stealing away from his worried parents because he wanted to talk with the wise men in the temple, he was not received there as a foolish child: he was listened to with attention and understanding (1977, 133).

Righton (1981, 37) said 11- to 16-year-old boys told him "they had benefited and grown emotionally through their friendship." Sex shouldn't be all that matters in such a relationship, but it is certainly not negligible. For a child needs to be caressed if it will grow into an adult who can enjoy sexuality (Borneman 1978, 1156). Especially during adolescence, the spirit is nowhere else so strongly influenced as through the body (Patzer 1982, 10, 15). "Intimacy of constant companionship, of physical and personal knowledge is also a power of help and aid which cannot be put into words." (Jackson quoted by d'Arch Smith 1970, 87; *cf.* Baurmann 1983, 155)

V. SEXUAL REPRESSION AND SEXUAL LIBERATION

From the moment a boy experiences a man's real love, and the boy can in some measure reciprocate, that man's way of living becomes an example to him. Whether or not this works for the boy's best interests, helps him or harms him, depends on the man's character, but there can be little doubt about its efficacy. Sexual intimacy coupled with love makes the boy more socially mature. Kentler, the German pedagogue, ''took part in an experiment in Berlin, tolerated by the socialist alderman Mrs. Reichelt, to entrust run-away boys to boy-lovers. Everyone involved considered it a success, but it had to be stopped because of fears of a very stormy public reaction if news of it leaked out.'' (Schult 1982, 10) Geiser, an American psychologist, believed this procedure could be especially effective with neglected boys growing up without paternal love (1979, 84). The Danish police chief Jersild made the same recommendation (Moody 1981, 152). And the Amsterdam judge Cnoop Koopmans stated in a speech given in May 1982 that he had several times put slightly delinquent boys under the care of an honest boy-lover, and in some cases the results had been spectacular: shop-lifting had stopped, the boys' grades in school had risen, they had taken an interest in sports and reading *(Nationale Raad* 1982, 57). The loving man has the capacity to discover the good traits in a child—and also the difficult, troublesome, unadaptive ones (Lamping Goos 1982, 115).

On the other hand, promiscuous boys who have sex with lots of older people claiming to be wiser than they, people who occupy socially, economically or politically important positions, may become increasingly sceptical of the religious, political and moral principles of these men when they see how hypocritical they are in their sex lives (Barrington 1981, 32).

Sanders (1977, 46) summarised the effects on the child's personality of different ''factors of up-bringing'': warm or cold, permissive or restrictive (Table 9). Loved by an adult man, the boy is placed in a ''warm'' and ''permissive'' environment.

A warm climate in which to learn, especially in childhood, promotes secure, positive feelings about one's own being, and this, in turn, will make it easier to trust other people.

According to Gide (1925, 126), Plato said a lover is a friend in whom you perceive something godlike, and thus you easily accept his teachings. Teachers without some special bond with their pupils are all too often bad teachers (Stokvis 1947, 35; Montherlant quoted by Baudry 1982, 150; Sadger 1921, 190). Teachers of children who have distinguished themselves with their pedagogical talents often turn out to be paedophiles (Linedecker 1981, 103). A Belgian correspondent sent me a poem dedicated by a boy to a priest, his confessor and spiritual mentor, who had also initiated him sexually: ''You make me naked; you are mild with me. Your gentle words lash my obdurate

Table 9

Permissive	Restrictive
Warm:	
Active; directed upon others	Dependent
Creative	Not creative
Aggression adapted to circumstances	Minimal aggressiveness
Minimal subjection to rules	Maximum subjection to rules
Understanding of views and expectations of others	Obedient
Independent	Submissive, conforming to utmost
Cold:	
Criminal	
Always in opposition	Neurotic problems
Utmost aggression against other people	Quarrelsome
	Utmost aggression against self
	Timid with peers
	Difficulty understanding views and expectations of adults

(Sanders 1977, 46)

heart; it bleeds and its obstinacy is torn asunder. My distorted face, always so reserved, begins to tremble, yes, even laugh. And I believe it's not too late. You are a brother, scourging me with your gentleness.''

The ancient Greeks thought education was only possible when carried out with love, and this love should be spiritual as well as physical (Koch-Harnack 1983, 35). Boy-love had to satisfy a need ''for personal relationships of an intensity not commonly found (...) in the relations between parents and children.'' (Dover 1978, 201) Because this love ought to be spiritual, the Athenians taught their sons not to abandon themselves too easily or too quickly to the desires of a man, and they encouraged the men to be more concerned with the character (the ''soul'') than the bodies of their young friends. On the other hand, they saw sexual intimacy not simply as permissible for the educator; it was actually part of his duty. Borneman (1978, 345-346) believed that the

nakedness of the boys in the gymnasia was intentionally calculated to excite the libido of their teachers. This is echoed by the American writer Nichols (1976, 55). He suggests that "the vivid beauty of the very young is intended to evoke protective feelings, and the unique sexual allure of lads from about eight through sixteen exists in part to draw a man's attention to and develop a particular interest in them." Warren Johansson perceives this as "an exclusive human transformation of the sexual drive with a generation-binding function: to create an erotic bond between teacher and pupil that underlies and strengthens the intellectual rapport between them. The sexual moment in paiderasteia overcomes the social distance between the generations, and the resentment which the older partner would otherwise feel for the adolescent beauty and vitality of the younger." (quoted by Nichols 1976, 94).

The physical basis of the teaching relationship between an older man and a boy was depicted in many paintings from the time of the great flowering of Greek civilisation (Walters 1978, 47). And we may recall Nietzsche's judgement of this pedagogical system: "Probably there has been no period in history in which young people were treated with more care, more affection, with more concern for their best interests, than in the sixth and fifth centuries." (quoted by Borneman 1978, 1011-1012)

420 The career of Abu Nuwas is a good example of teacher-pupil relationships in Arabic culture. He owed his development into one of the great poets of his day to his teacher Waliba. "When Waliba invited Abu Nuwas to become his pupil, he was, certainly at first, more prompted by purely erotic motives than by a desire to foster the growth of a poetic talent." For at that time Abu Nuwas was a beardless boy with a nice face and clear skin. His body was tender and slim, his behaviour engaging. He had a big head with thick hair. "Waliba took to him. He explained to the boy that he possessed a gift for poetry which he should not neglect, and he invited him to be his companion." "But Waliba not only loved and admired the handsome adolescent, he also took pains to train him until he made him the man he became." "When Abu Nuwas was still very young, his teacher Waliba b. al-Hubab introduced him into the company of gay people. He was the favourite of his master, but served also the lust of others." (Wagner 1965, 25-26, 100)

The same principles persist to the present day in Hindu pedagogy: "A sexual relationship will permit such plenitude in the association of teacher with pupil as makes the budding of the body lead to ennobling the soul and to the most elevated moral virtues." (Daniélou 1983, VI)

"If a love relationship is based upon trust and tenderness, it is for the adolescent boy the strongest stimulus for the awakening of his body and soul," says Matzneff (1977, 131), and elsewhere he adds, "I'm no pedagogue, but I know that the young beings with whom I had more lasting relationships were afterwards happier and freer, more 'realised', as the Indians say. To love a boy

is only meaningful if that love helps him to expand, to accomplish, to realise himself completely, to burst the bars of the family cage, to reject with ease the false obligations with which society tries to burden him. Our love should not be vampire-like, egoistical, subjugating, dominating, jealously controlling, stifling—the love of the wolf for the lamb. Quite the contrary: our love should be a fertilising love, liberating, vivifying, as is said of the Holy Spirit in the Byzantine liturgy.'' ''What a pity it is that the boy-lover is usually compelled to limit himself to secret, casual meetings which don't permit him the leisure to offer the boy all the good he would like to present him with! To the adolescent boy, nothing could happen that is more fruitful, seminal, beneficial, than to meet an older person who loves him, takes his hand and guides him to discover the beauty of creation, to acquire understanding of other people and the things they do, and to gain self-knowledge. If I were a father, I wouldn't hesitate for a moment (...) to entrust my thirteen-year-old son to such an 'evil' stranger.'' (1974, 109)

Love gives the man a deeper understanding of the boy's psyche, and in fighting this love with such tenacity, society destroys countless unsuspected pedagogical opportunities. ''Aren't we here presented with a capacity (potentially in any case) of communicating with a non-adult, immature 'universe', inaccessible to the 'normal' people of today? If this is true, what could we, the so-called 'normal people', eventually learn from the paedophile offender? Without any doubt 'pedagogical eros' was discussed in a manner very different from the way we discuss or discussed it, particularly in the earliest period of our own culture and still at present in other cultures. There are, anyhow, cultural systems of tending boys which understand how to use paedophilia to their own profit.'' (Giese, quoted by Krist 1976, 32; *cf.* Lambert 1976, 96)

For ''philia'' involves an element of responsibility as well as warm, loving affection, and this all against ''a general background of erotic and sexual feeling coupled with respect and esteem.'' But as Lambert points out in a most interesting passage, just as love is connected with hatred, so in the paedophilic drive there are also (unconsciously) present ''sexual possessiveness, envy, resentment, competitiveness, even discouragement and hatred of the young.'' That the positive elements will contribute to ''provide the soundest psychological environment within which the young can develop in an individual and creative way'' is easy to understand: the sexual element makes ''the adult creative and imaginative in understanding and satisfying the inner needs of the young''; the warm affection establishes a favourable, relaxing, psychological climate; the responsibility turns the adult into a steady, reliable and available presence; the esteem element helps the adult respect the younger person's growing individuality. But the negative elements can be turned to beneficial ends, too, provided the adult is mature enough to make himself conscious of

their presence within him. His sexual possessiveness (''my'' boy) may give the child a very comforting sense of belonging; envy ''can be turned into a source of emulation and stimulation'' and encourage him to maintain ''freshness and flexibility of mind'' which increases understanding; competitiveness may provide the young person with something ''hard to fight against, thereby stretching his resources''; hatred, finally ''can curb the tendency of some adults to swamp the young with care and concern.'' (Lambert 1976, 90-93)

These reflections, however, demonstrate very well how difficult boy-love is in its ideal form, how it really demands exceptional spiritual gifts, and how right Schérer is in concluding that it never will be practised by everyone in society and will always be limited to the exceptional few (1978, 184).

Perhaps discouraged by this insight, some boy-lovers have begun to dispute the whole concept of pedagogical eros. Adults, they say, should not think of children as ''incomplete human beings which have in some way to be guided, shaped, formed, in other words to be educated''. We should ''recognise the child unconditionally as a full-fledged human, whose tendencies, desires and needs are in every situation to be respected.'' (Reinacher 1980, 161; Schérer 1978, 23-24, 27)

Such a discussion can easily lead to stalemate if we continue to use similar words for different ideas. The crucial word here is ''education''. If education is thought of as drilling the child mentally (religion, morality, politics, instruction, choice of profession) and bodily (manners, sports, dress, haircut, etc.) in order to make him similar to the educator or his ideal, we are right to reject it unconditionally. In such a concept, education is ''a procedure for adults to justify their own oppression, and to overcome through illusion their own misery this oppression creates by diverting it upon the adolescent.'' (Kentler 1979, 20)

But ''education'' can mean something quite different.

The child is born in such a state that it cannot survive without the assistance of older persons. He is destined to live in a society not entirely of our choice or creation but to which we belong however much we may criticise it. Whether the child likes to or not, he will evolve, physically and socially. What education really means is accompanying that child during this process, thus protecting him from certain accidents that might be fatal, to help him pick himself up again after other, less serious, accidents, finally to build a bridge over which this young person can find his own way into society as a unique, incorruptible specimen of humanity.

This bridge function of education can be destroyed in two ways, pedagogically and politically. The first is the pedagogical drill to conformity, which wrecks the uniqueness of the child in order to make him a perfect cog in society's machinery, devoid of personality. The other is the political inculcation of

exclusively negative views of society; in other words, a political drill to nonconformity. A boy with a strong personality might then become a rebel, a revolutionary; if he is weak he will become suicidal. The pedagogical drill may make a boy, under certain circumstances, relatively happy but certainly not human; the political drill might make a boy human, but certainly not happy.

We could, of course, simply forego the bridge function and leave the child to his own initiatives. But to the child this amounts to neglect: something which he needs is withheld. An excessively permissive upbringing tends to shape "authoritarian" characters: lacking direction and supporti, the child is willing to abandon himself in submission to any authority (Hagendoorn & Janssen 1983, 67; Kohnstamm 1983, 85-87). There are beyond doubt successful cases of anti-authoritarian education, but they have all taken place under the direction of some outstanding personality whose authority was so natural—and so complete—as to be spontaneously respected and accepted by the young people without it having to be imposed in the usual ways. A boy-lover may be able to acquire such anti-authoritarian authority over his young friend more easily than others less closely connected to him.

Treating as equal those who aren't is theatre; it is hypocrisy. In human worth, child and adult should certainly be considered equal and be respected as equals. It is well for a child to be courteous towards adults, and he is as much entitled to be treated courteously by the adult. But on the road into society, the child and the adult haven't covered the same distance, and it is unfair to the child to pretend that this isn't so. We should never, of course, forget that progress into the great social bosom doesn't entail only profit, for there are distinct losses along the way, too, and in some respects (such as in spontaneity, frankness, fresh vitality) the childish state is clearly the superior.

Léo Kameneff describes very nicely this kind of ideal they strive for in his *Ecole en Bateau:* "Our relationships are between one person and another person, not between adult and child, nor between child and adult, nor between superior and inferior, nor between boy and boy, or girl and girl, boy and girl, etc. This doesn't mean we're all equals. It means I consider you to be a person and not an adult or a child or a boy or a girl or a superior or an inferior. I'm not going to help you because you are a girl and I am a boy and electricity is a boy's concern, but because I see you just can't do it by yourself. I will kiss you because I believe you like it, and then it doesn't matter that both of us are boys. I'll tell you how to do something even if you are an adult: I see you don't know how to do it, and I do... I'll do what you tell me to do not because I'm a child and you're grown up, but because I see you are right. And so on." *(Le Petit Voyageur,* Oct/Nov 1981, 28).

The fundamental equality of the child is best seen in sex play. Its aim is the joy and lust of naked bodies. With respect to readiness for this play, choice of

methods, feelings about what is nice and what is not nice to do, the boy is just as capable of judgement as the man, and his feelings are every bit as important. If, during sex, one of the partners abstains from doing something he likes, or does something he *doesn't* like very much, it can only be justified if he enjoys the joy of his partner and freely makes this sacrifice, never because he is in an inferior position and has to obey. Both have to consent equally to everything they do.

It is true that the man, with his greater experience, may be able to show the boy new techniques, ways to increase his sexual pleasure; his greater knowledge may help boys solve problems, enrich his mind. But we cannot say this makes him "an object of education". It is more an education in partnership. One of love's secrets is to have the influence of a teacher without intending to be a teacher (Kentler 1979, 19). The man often wants to give his young friend at an appropriate stage in his life the things he knows he himself missed at that age (van der Zijl 1976, 355-356).

In a steady, lasting relationship between man and boy, there will always be far more than sex, and what the two friends do together will reflect this education in partnership. The "Group of Paedosexuals in the Hamburg Homosexual Action" said, "We, the elders, should give up this glorious halo of the omniscient, the experienced. It may make you feel grand to be uncritically extolled as the Great Example, it may increase your feeling of self-importance, but at the same time it creates just that hierarchical distance we should be trying to reduce." The statement goes on, "Therefore we should strive to have self-confident, critical children, not 'children' in the traditional sense, but emancipated 'little men', no longer subjugated to pedagogical intent, but people we help by word and deed, just as we help other adults, but only if they want us to, and they help us too." (1980, 4)

It is quite possible to see some good sense here, but the wording is questionable. Nature—not we—forces children to not remain children forever, little people to grow big. Denying a child his childhood by treating him like an adult is as cruel as ignoring the degree of emancipation which he has already attained. Emancipation is not something which happens all by itself: the young human must conquer it by taking a critical view upon himself. But teachers who indoctrinate a child with a critical view of society based upon their own are simply imitating old-fashioned, traditional pedagogy in which a child has to conform his views to those of his parents. And if you refrain from helping a child by word and deed until he asks you to do so, you simply make life more difficult for the lonely and shy children compared to the more impudent, lazy ones. In some cases this kind of abstention might even amount to neglect.

Just as with a boy and girl in love with one another, sex takes up only a small fraction of the time man and boy spend in each other's company (Hass

1979, 28; Righton 1981, 34). They go to the movies together, the theatre, a museum, an exhibition, the zoo, the county fair or carnival; they go camping together, swimming, fishing, sailing. At home they fool around, play chess, listen to music, look at television, make things out of wood, take photos, read books, draw pictures, collect stamps. And, of course, the boy has his homework. These are all things which develop the boy, help him find solutions to the problems of his age and personal situation.

421 (Continued from 401) An entry from the diary of Conny's friend: "Today a year has passed since our first meeting. Together we became friends; together we sold compost; together we went swimming and diving; together we made little trips; together we rode our bikes through the area; together we hitch-hiked all over The Netherlands; together we rowed on the river; together we went shop-lifting; together we shared all kinds of adventures; together we acted silly; together we shared many joys; together we went thorough moments of distress; together we cried; together we made love; together we laughed; together we visited museums; together we dug for fossils, together we went to the movies; together we ate and drank; together we laid our plans; together we executed them. And I could just go on and on..." (Manuscript in the archives of the Brongersma Foundation)

It reminds one of Walt Whitman:

We two boys together clinging,
One the other never leaving,
Up and down the roads going, North and South excursions making,
Power enjoying, elbows stretching, fingers clutching.
Arm'd and fearless, eating, drinking, sleeping, loving.
No law less than ourselves owing, sailing, soldiering, thieving,
threatening.
Misers, menials, priests alarming, air breathing, water drinking,
on the turf or the sea-beach dancing,
Cities wrenching, ease scorning, statutes mocking, feebleness chasing,
Fulfilling our foray.
— (Quoted by Bullough 1976, 622)

Rouweler-Wutz's research led her to the conclusion that the child-lover's intent was more often affectionate than sexual, more concerned with the younger partner's well-being than with his own. Friendship mattered more than sex. The crux of such a relationship is "the forming of the child's character, accompanying the child on the road to adulthood, the improvement of the child's social, financial and physical condition. This is done through the common enjoyment of beauty, kindness and love, in giving love and lust to one another, by entering into the child's spirit, by really understanding the child. In so doing, each partner

enriches the other, in knowledge and wisdom, culture and recreation. A bond is forged by means of affection.'' (1976, 60)

For the people in her sample (N = 60), 86% thought friendship with a boy was more important than having sex with him; only 11% thought sex more important than friendship. Friendship without sex was acceptable for 73%, while 19% thought it wasn't. If a boy refused sexual intimacy, only 5% said they would break off the relationship, while 81% said they certainly wouldn't and 14% were undecided (1976, 95). Later in this chapter we will see that from the boy's point of view, too, sex is not the most important element in a man/boy friendship.

What emerges from this research has little in common with popular opinion, which sees sex not just as the most important element of such relationships but often as the only one. Society, in condemning and punishing, actually thwarts the non-sexual aspects of man/boy love; by doing so it exaggerates sex even in the boy-lover's mind, where it can take on an obsessional colouring it never would in a more liberated setting (Rouweler-Wutz 1976, 4).

On the other hand, it would be making a great psychological error to consider sex apart from the other things a man and a boy do with one another, or—worse still—think it is antithetical to them. Sex plays its part in the forming of a character. The boy in ancient Greece felt his self-respect raised if many men courted him, if his lover offered him a precious gift, if his sexual favour was the prize awarded to the winning artist at a competition. (Koch-Harnack 1983, 27, 37, 145). Parents observed that their sons became more cheerful and confident and their behaviour improved when they let them have a loving relationship with a suitable man. Earlier in this chapter we saw the positive effects of sexual intercourse. In the classic movie *Never on Sunday,* a young sailor is prey to destructive self-doubts; a ''prostitute gives herself to him in such a way that he acquires confidence and self-respect. He goes away a deeper, fuller person than he came in. What is seen is an act of charity which proclaims the glory of God. The man is now equipped as he was not before.'' (Burton, quoting Williams, 1963, 54). But a boy has a better chance of experiencing such an act of charity with a loving man than with a female prostitute.

Sexual intimacy makes a boy more mature, and in this sense it does work to kill the child in him: it emancipates him; it is the ultimate rebellion against all oppressive authority. That is how Guyotat's young Serge (No. 96) felt when he united his body in passion with Emilienne under the open sky (1967, 322-325). The Jungian psychologist Kraemer is convinced that in a real love situation ''a deep and lasting psychic awakening can encompass bodily and religious transformations of feeling that clearly go in the direction of individuation.'' (1976, 10). Bell and Weinberg's male homophile subjects mentioned as effects of their first love affair (mostly with an adult partner): ''greater maturity,

self-insight, becoming a better or more complete person, higher aspirations, broader horizons, more self-confidence, more self-accepting.'' (1978, 315)

Kentler tells about a camp-site experience. In the old-fashioned sort of camp there was a constant struggle to keep young people from having sex, and there was all kinds of trouble. Then, in an experiment in Berlin, a decision was made to do away with preventative measures and allow sexuality to run its own free course. ''The participants showed more imagination every day, new initiatives to shape their holidays to their own tastes; there were no fights, no disciplinary problems, no foul language; the consumption of alcoholic beverages actually declined. At one point it became obvious that the kitchen staff wasn't doing its job properly, but the problems arising therefrom were independently solved by the campers. All of this showed how creative and socially minded young people may become if you don't throttle their rights to a sexual life.'' (1970, 201)

Affectionate sex helps strengthen a boy's character; at the same time it teaches him how to use sex in partnership. Wilfried Gürtler, a German psychotherapist, writes, ''A normal development of the sexual fuction is not the result of 'sexual education' but rather the reaction to sexual exploration of the child's own body and that of his partner or partners. Adults can, in the course of this process, help the child in making it clear to him that the emotions accompanying his sensations are good and desirable. A child who has had the opportunity to explore his senses and his erogenic zones, to develop a positive consciousness of his body and to have physical contacts with himself and other persons in a relaxed and lustful way—such a child will be at the onset of puberty endowed with a widely coloured gamut of feelings, a person who, sexually activated by his maturation, will, moreover, be able to have meaningful sexual experiences.''

While society continues to consider the man/boy relationship a most problematic phenomenon, for the boy, looking for love, it is no problem at all—it is, in fact, the solution to his problem (O'Carroll 1980, 181). The discovery of this solution may be existentially disturbing. This is not to say it is traumatic, for it is fundamentally something positive. It is as important and fertilising to lead a boy to discover lust and even love as to discover a book, a symphony or the beauty of nature (Matzneff 1977, 150).

Now, it may happen that a boy, having struggled long alone with his problem, is so overwhelmed by its sudden solution that he forgets all else. Thus his school grades my decline for a while, until he achieves his new balance. Then they will probably rise higher than before, for he no longer has his energy sapped by his lonely wrestling; his interests can now expand (Sengers 1968, 80-81).

In heterophile boys, the fruits of erotic education by a man can be seen when they start to have relations with girls and women, become engaged and marry.

422 One of Bernard's subjects began a close friendship with a man when he was a boy of eight. "The bond and friendship became closer and closer, and then I felt this great warm radiation of love from him, something I'd never known before. (...) But this friendship was (and still is today) something I couldn't imagine having with anybody else. A little bit later—I may have been about ten—we started to have sex, too—something I liked very much. This continued right up to about my 18th year, and then I began dating girls. When I got engaged I told my fiancée quite frankly what had gone on during my boyhood. I was quite confident in doing this, and I managed to communicate my confidence to her. She was most appreciative. (...) Conclusion: It was an especially fine preparation for my later marital life. This way you get a really healthy outlook on the world." (1979, 40)

423 Jacques de Brethmas: "Twice in my life I have shared my home for over a year with a boy. Both boys had one thing in common: they had taken to the streets, the first because his parents were divorced, the second because he couldn't stand things at home. Now they have two things in common: each has a good job and is married. One has two children. Both their wives know about our past relationship. They are grateful to me for having brought up my beloved boys to be their husbands. I am the best friend of both families." (1979, 24)

424 A man had an intimate relationship with a boy for many years; later the boy married and went to live in another country. One day when the man was at an embassy reception, a woman went up to him and introduced herself as the wife of his former boy-friend. She said, "I know all about your connection with my husband and I'm most grateful to you. As soon as our son is 13 or 14 I'd like to send him to you to educate him the way you did his father!" (Personal communication)

425 One of my own subjects, Stephen, told me at age 15 "I got my first information about sex from school friends when I was 9 or 10. At 11 my brother Edwin and I—he's two years older then me—joined a nudist group for young people. I think nudism is a good thing. When we went camping over the holidays, and also at the leader's home, we were often naked. I think it's nice—and natural, more natural than running around all the time with your clothes on. I like to look at myself nude in the mirror. When I was 12 I discovered how to jerk off, and a little while later, one night in bed, I got an emission. Now I do it whenever I feel the urge—on average about twice a day. Mostly I just do it, without imagining anything, but sometimes I fantasise about a male friend. In the daytime I often get a spontaneous hard-on. Even with jerking off twice a day, ever since I was 13 I've sometimes got wet dreams, but not really very often. I don't remember what my wet dreams have been about. My friends have let me see sex pictures, and later movies, too, with nice boys and girls. They make me real horny. In our nudist group I became a very close friend with an 11-year-old boy, Nick, and we used to jerk each other off. This also happened with our leader, Kenneth. We kept this all secret from my brother because we were afraid he might tell our parents. We tried out all kinds of things: Nick and Kenneth sucked me off, and I sucked them off, too. One night when I was staying over with Kenneth he fucked me. Even though he had a really huge cock it hardly hurt at all. And that very first time I liked it, and I still think it's really nice when somebody does that to me. Further developments came when I was thirteen. Just before my fourteenth birthday I had

intercourse for the first time with a girl my own age. I've kept on doing it since then, but not regularly. I always use a condom when I fuck—I'm naked everywhere else, of course. It was only later, when I was fourteen, that I looked at her sexual organs closely, fingered and licked them, while she jerked me off and sucked my cock. Kenneth took me on trips to foreign countries where we visited other boy-lovers. And that's how I had sex with a French, a German and a Dutch boy—with Kenneth and our host looking on. With Nick and the German boy we often had group sex. Last year I saw Nick fucking a 13-year-old girl—a wonderful sight! If I was absolutely free to choose any partner I wanted now, I'd choose a girl of about 16 or a boy slightly younger—it's hard to decide which would be nicest, but probably the boy. Actually, everything I've done in sex has been absolutely delicious. Sucking and slipping your cock into somebody else are the finest things in the whole world. Looking back, I don't regret any of these experiences. Only maybe the first time I fucked a girl it excited me tremendously, but nevertheless it was dangerous and stupid. Sexual intercourse makes you feel healthy. You can learn that way everything about sex so much better, and I think this helps you later on, when you're a husband and a father. That's why boys should have a lot more freedom to enjoy sex than they mostly do now. Everything should be explained to them when they're still real young, just as soon as possible; then at around 11 or 12—even sooner if he wants—a boy should start to have intercourse with others. If I had a son of that age and I found out he'd had sex with a girl I'd have a long talk with him to set him straight on all of this. I'd certainly not be shocked. It's a completely natural thing to do—I did it myself! I'd be a little surprised if he had sex with an adult woman. If he'd had sex with another boy I'd think it was completely normal. You don't have to talk about it. And also with a man I'd think it was okay, if the man really and honestly liked him. The first real essential meaning of sex to me is it's an expression of love. In the second place, it's fun."

That gives a good picture of how this 15-year-old boy thought. Over the next five years he had lots of sex of all kinds, posed as a model for sex magazines and performed, with his friend Nick as partner, in sex movies. He was an outstandingly kind, helpful, trustworthy and cheerful boy. Slowly his masturbation fantasies centred more and more on girls.

Finally he got engaged. In his vocational training he performed so well and energetically that by the time he was 20 he already held down a responsible and well-paid position, which allowed him to marry. Before taking that step, however, he told his future wife the complete story of his former sex life. She told Kenneth, "I think you trained Stephen wonderfully—you made him the perfect lover!" (Personal communication)

Stephen's story is far from unique (Hearings 1977, 115; Moody 1981, 150; Reeves 1983, 29; Wilson & Cox 1983, 68, 116). Oppression of his sexual desires makes a boy hard, robs him of tenderness. The loving model and the flourishing of shared pleasure with an affectionate man teaches him to combine gentleness with passion. He will be grateful for it (Nørretrander 1983, 9; Hite 1981, 73).

Straver (quoted in Sandfort 1979, 139) sees three possible effects of a sexual relationship with an adult upon a younger partner:

a) Through its tenderness it builds a bridge to the adult world, and/or an adult world larger than the limited family environment.
b) It is a source of those tender contacts needed by all; this is especially important where parents have neglected to provide this tenderness.
c) It may contribute to the sexual learning process.

It would be quite wrong, then, to say that most of the benefits of such a relationship go to the adult.

Nevertheless there are writers who perceive it only in this way. When paedophiles champion children's' rights and the emancipation of youth, these writers accuse them of hypocrisy (Janus 1981, 205, 337; Plummer 1981, 131; Rush 1980, 260; X 1981, 131). In doing so they portray the paedophile not only as a hypocrite but as a fool. For it ought to be obvious that liberated, emancipated, sexually well-instructed children are much better equipped to deal with sexual proposals and reject those they don't like. Every boy-lover has had the experience of establishing very good friendships with boys who make it quite clear that they don't want to have sex with him. It is the obedient, ignorant, oppressed boy who runs the greatest risk of becoming involved in sex he really doesn't want. It is the essence of muddle-headedness to equate liberalisation of youth sexuality with child sex abuse (Blans 1984, 201).

It is not to be denied that boy-lovers who fight for children's rights hope to rid our culture of unjust laws and parental prejudice which threaten their love affairs. But it is real hypocrisy to censure them for this, reject their arguments, while giving respectful credence "to the interests of social groups who believe in the maintenance of strictly age-graded privileges," particularly in the field of sexual behaviour (Berger 1981, 252).

When the man, seeking sex with boys, takes the initiative, he does so out of his greater sexual knowledge and experience. The boy usually doesn't know what he wants at first; only in retrospect will he be aware of the degree to which he profited from the friendship. We have already mentioned the benefits: greater inner freedom, better and more complete understanding of himself, less anxiety, less aggression, better sexual information, fewer "adolescent problems", less sexual obsession, a more positive attitude towards nakedness, opportunity to discuss openly the most intimate matters, real instruction and practice in sexual activities combined with tenderness and respect for the partner, non-oppressive self-control, a better balanced personality. There is an opportunity here for a boy neglected by his parents to find a substitute father. One part of the wall between age groups is broken down. Here is a man who loves and cares—and abandons himself in intimacy completely and with an absence of shame. Here is a man with whom the boy can associate as an equal, whom he can follow without compulsion, let himself be guided of his own free will.

From the boy's point of view, the man is, or at least can be, his father, his big brother, his great friend who guides him, understands him, helps him and protects him. Often the man is the only real source of tender care the boy has. Likewise, the man can be a source of money and other material things the boy needs for play, amusement, recreation, adventure, etc. For a few vitally important years, the man may be the most important single person in the boy's life—but it is also possible that in the boy's mind the man really isn't very important, however concerned the man might be with the boy's well-being.

Sometimes we find boys who have deliberately set out to establish a relationship with a man; others accept intimacy out of necessity. Both can lead to the boy loving the man. Redhardt (1968, 83) cites cases of former boy prostitutes, now going with girls, who nevertheless sometimes visit some of their former clients whom they had come to like, using the excuse of "not having a girl-friend for the moment," or "nothing else to do", allowing masturbation and thus proving the continuance of a certain bond.

In boys consciously intent on establishing a relationship and driven by personal motives (such as the search for friendship or sex), affection is usually spontaneous, passionate and cordial. In those who associate with men out of necessity, love might sometimes grow out of gratitude, a love which expresses itself by a willingness to satisfy the man's desires. Most boys find their position lies somewhere between these two extremes. The average boy, in a close relationship with a man, will sooner or later be ready to accept its sexual possibilities. Sometimes it is the boy who takes the initiative to certain sexual practices, or encourages the man to try them, even if he is torn by inner conflict arising from society's prejudices, doubting whether what they are doing together is right or appropriate with a man he would like to look up to. Thus there may be certain things he will hesitate to do or accept, such as deep kissing, fellatio or anal penetration (Nichols 1976, 23). Homophobia instilled by parents or peers cruelly clashes with the pleasure experienced.

426 One of my Belgian informants is convinced that it is easier to persuade boys to engage in sex if they are not alone. One day he had a visit from two 12-year-olds. It was the first time either one had come to his home and they didn't know one another. But soon a kind of complicity grew up between them. The man got them to undress, and then sex took place quite naturally. When the boys were dressing later, the man, who was in another room, overheard them talking to one another: "I thought right from the start this guy was queer." "Yeah, a real pig. What are we going to do: never come back?" "No! *I'll* come back. After all, it was fun, wasn't it?" "Yeah? Well, allright, I'll do it too—if we come together." (Personal communication)

An experienced lover knows that a boy on the threshold of puberty is often "quite docile in nature and usually readily accepts a passive role in regard to the *whole* relationship, not solely its sexual aspects. (A boy occasionally can

be charmingly *active* in a seductive sense, but generally only long enough to 'ensnare' the man into a pleasurable/profitable association with him.) Indeed, it is often these very factors which make the relationship so intensely satisfying to the man, for here his urge to caress and protect, to guide and educate in a parental as well as erotic sense, has the most suitable of all subjects.'' (Nichols 1976, 25)

It is only later that the boy will come to a full understanding of what the relationship has brought him. Boys' feelings contemporaneous with the relationship have been analysed by Sandfort: the boy's bond with his adult friend is exciting, exhilarating, satisfying, liberating and gives him a feeling of being safe and protected. There are very few negative associations, and the only negative feelings reported were caused by the ignorant, disapproving stance of society (Sandfort 1982, 61-72)

It is striking that none of the boys examined by Sandfort considered sex the most important aspect of their relationship. It was nearly always positively valued, but it never predominated. This tends to be true even when the sex drive of boys is very strong.

427 At least two of my subjects, Max and Conny, were extraordinarily potent and horny. When Max (see No. 359) got to know his big friend at age eleven, he was at first quite passive in sex. He enjoyed it when the man did it, but he himself never initiated anything. All of this changed when he went into puberty. Now it was Max who kept urging the man to have intercourse with him—and so often it sometimes got too much for the man.

Conny (see No. 421) was always very active sexually, and, since Jan's potency was equally strong, it wasn't unusual that they had anal intercourse or enjoyed mutual masturbation three or four times when they spent a day together.

Later, when Max had been married, and Conny had a girl-friend, for several years, each complained to his trusted friend that these women wanted much less sex than they themselves did. They felt they had been spoiled in this respect during their boyhoods by having a steady partner always willing to meet their sexual needs.

Nevertheless, each vehemently denied that sex had been the most important part of their friendships.

Skin contact offers the little child warmth, comforts him when he is in pain and gives him a basic feeling of safety. It is a means of relating sexually that doesn't demand any refined skill or equality in partnership (Marinkelle 1976, 57). This is why the boy usually feels so safe and protected when he is in the embrace of his friend, naked body pressed to naked body.

428 The mother of 14-year-old Gerard knew he had an intimate relationship with Karel, a social worker. Sometimes she teased her son, calling him ''a little queer'', and Gerard, who felt quite heterosexual and longed to have sex with girls, didn't like this at all. Nevertheless, she let Gerard stay weekends with Karel and come back home to sleep

Sunday night. What especially impressed her was the condition of Gerard's bed when she went to make it up. Monday mornings, after his weekend of sex with Karel, the boy had obviously slept soundly and quietly, and this was true of the following night as well. But for the rest of the days of the week his bed clothes were wound about and thoroughly messed up by his tossing and turning during the night. (Personal communication)

Many boys who are deeply religious seem able to harmonise their spirituality with these elevated experiences of friendship. We have already seen this in the case of Curro (No. 216).

429 Parker Rossman (1976, 113-115) relates a similar story. An American officer leaving for Vietnam intended to be faithful to his wife. A half-Chinese sergeant introduced him to girls, but he turned them down. The man then brought him a 13-year-old boy, Chonny, saying, "He's a sweet boy and wants to love you. Why don't you relax and enjoy him?" So he did. "I'd been gone from my wife a long time and I was ready for something. I figured that this kind of jacking-off with a boy was more loyal to my wife than chasing after girls as all my friends were doing. From then on, I slept with Chonny a couple of nights a week. (...) At first he was very docile, eager to please me. As he grew older—I think he was a late developer—he became more aggressive himself. I grew so fond of him I wouldn't do anything to hurt him for the world. (...) He had marvelous hands (...) for making me feel good. I'd never been much for massage, and so forth, but I swear he was so good he could give me an orgasm just by massaging me. Chonny was also very religious, and he said the body is holy—by which he meant something different from what I had been taught at Sunday school in Texas. He said that when we enjoyed each other sexually we were worshipping. Sometimes he would sing religious songs to me as we made love, and he would pray each time he came—which for him was several times a night. (...) I grew up thinking of myself as a pretty good kid, so I knew it was sinful when I played with myself—with Chonny, however, it was just the opposite, a gift of the gods or something like that. The sin—in Chonny's eyes—was to fail to please me."

If the intimacy of the relationship is not seen as something completely private and exclusionary, the boy might very well show his positive valuation of the sex by bringing along a friend or younger brother the next time to join in the fun. Often when it gets out among a group of boys that a certain man is "doing it with kids"—and he is generous with food and drink and at his home there are many interesting things to do—they come of their own accord and offer themselves (McCaghy 1971, 23).

The age of the man seems to make little difference. In the boy's eye, anyone over twenty-five is old: that is to say, he belongs to another universe. Real gerontophilia (sexual preference for aged people; the ideal partner being an old man) is quite exceptional. (The child psychologist Elizabeth van der Zijl, incidentally, considers such a preference a variation rather than a deviation of the sexual impulse (1976, 357).)

430 One 70-year-old man reported: "I was in a hotel in the Far East and I went into the elevator. The doors shut—and then suddenly opened again and in came a boy of about 15 or 16. He looked at me, and it was like he'd received an electric shock. He greeted me with a particularly friendly smile and just stood there staring at me. He was handsome and strongly built. We got out at the same floor. He knocked at the door of my neighbour, and I saw him taking note of which room was mine, once again giving me a most friendly smile. The following evening there was a knock on my door, and I opened it to this same boy, looking, I must say, most radiant. "It is I, Romeo. May I come in? I'd like to talk to you." He immediately pulled off his shirt and sat down on the bench at my side, the upper part of his body naked. I admired his beautiful muscles, and he told me proudly he belonged to some sports team that was the champion of the capital city high school teams. I couldn't stop myself from caressing the smooth, fine skin of his breast. However, that only went on for a very short time, because, quite to my surprise, he threw himself upon me and started to embrace and kiss me with extreme passion. Then he stopped all of a sudden. "May I take a shower?" he asked. He ran to the bathroom and returned five minutes later, quite naked now, showing off his body proudly: a Greek god, splendidly harmonious, a bronze statue. I had already stripped back the bed-clothes, and with no hesitation he lay down, pulling me down at his side. He was ready for sex. His penis was small but hard as iron. He helped me undress and then rolled on top of me, so we were belly to belly. He started to hump downwards upon me, becoming wilder and wilder, as if in a rage. I'd never seen such frantic passion in a boy. He grew quite out of breath, panting to satisfy his lust. When his climax finally came, his seed poured over me like a flood. Slowly he relaxed, and whispered to me, "Did you come, too?" "No, not yet." He rolled off happily onto his back and pulled me, now, on top of him. By now I was thoroughly aroused, and it wasn't long before my seed, too, was mingling with his. Our bodies were dripping with the fluids of our passion when we walked together to the shower. It was quite amazing for me to have such an experience at my age." (Personal communication)

In general, however, it is not the man's body—perhaps with the exception of his genitals—that excites the boy. He is not looking for beauty, but something else, and, all things being equal, one body is as good as another. We might recall the words of the 19-year-old French youth previously quoted: "If forty different people had been presented to me when I was ten, I would have slept with every one of them, no matter who." (Dieckmann & Pescatore 1980, 76)

It is not unusual—another point we have already mentioned—that things "click" right from the start, so that sex takes place almost immediately. Both man and boy are in the mood and ready to make love. But if meeting follows meeting, other elements soon begin to enter their relationship.

And so a Belgian boy-lover declared, "My relationship with a boy often begins with salacity, but if our contact goes on longer, something changes. Then being with him becomes more important than the sex. His way of walking, his voice and everything personal about him becomes more interesting than his cock. The attraction is sexual, but the longer and nicer the contact, the less necessary sex seems to become. The erotic gets the upper hand over the sexual.

I believe the children experience the relationship in the same way. Frans had sex with me right away the very first night. After that it was kind of ''old hat'' for him. The first sex is a kind of welcoming ceremony.'' *(Rooie Vlinderschrift* 3, 21)

This touches upon the fundamental meaning of sex in friendship. In itself it is not the most important element, but it makes possible a kind of communication which couldn't occur by any other means. The sexual relationship removes inhibitions originating from outside. The emotional and physical joy stimulates thinking and liberates speech.

A fifteen-year-old American youth made a very profound observation about having intercourse with his girl-friend, and this can be equally applicable to a man/boy relationship: ''It's like getting inside a girl's head. It isn't that you just know a girl better after you've had sex with her. It's that you open up with each other, and you trust each other, and you find yourself saying things that maybe you never even thought out for yourself before. I get to know a girl a lot better after we've balled, better than I used to think I had a right to know anybody.'' (Sorensen 1973, 51)

Recognition of this truth, of course, increases with experience. The statement ''The only reason young people have sex these days is physical enjoyment'' was agreed to by 43% of the 13-15-year-old boys, but only by 29% of the 16-19-year-olds. The statement ''Having sex together is a good way for two people to become acquainted'', on the other hand, got the approval of 42% of the younger and 57% of the older boys (Sorensen 1973, 51, 424).

Psychic intimacy grows with the intensity of physical contact. This was shown in the NISSO research summarised in Table 10. Group A consisted of 103 boys who only exchanged caresses of varying degrees of intimacy with their (female) partners; Group B consisted of 140 boys who had experienced complete sexual intercourse (coitus).

Sengers, a psychiatrist, wrote in the Roman Catholic *Tijdschrift voor Theologie* (1967, 144) about ''unstable youth looking for support. In a bond with an older individual of the same sex—and this applies also where a sexual relationship develops—they more easily outgrow their problems. They live in a love relationship which affords them whatever they need (and which can be found) in this phase of their existence. In our time the conviction has gradually grown that sexual contacts in puberty and adolescence help the personality to develop, and not one good reason has been advanced to make an exception for homosexual relations.

431 In this context one can understand the statement of a 34-year-old teacher, reflecting on his youth, (quoted by O'Carroll 1980, 83-84). As a boy he became sexually mature at age twelve-and-a-half. ''It was like the world was beginning to make sense, to take on purpose and meaning. (...) I regard my meeting with Mr. S., then aged twenty-six,

Table 10

Boys discuss with their girl-friends:	Group A	Group B
Intimate topics important for themselves:		
Frequently	10%	18%
Fairly frequently	11%	21%
Sometimes	25%	28%
Never	54%	33%
Intimate topics important for partner:		
Frequently	5%	14%
Fairly frequently	12%	26%
Sometimes	24%	27%
Never	59%	33%

(de Boer 1978, G-2-11)

> as a critical turning point in my love life. Until then, sex was fun, felt good and left me only moderately guilty. Once I approached Mr. S. (Yes, *I* approached *him)* with my thirteen-year-old impatience for intimacy, he told no one, responded positively to my shaky advances (didn't even laugh at me!) and simply embraced me. (...) Here was a masculine adult man (happily married even), who was interested in doing with me what I was already finding exciting with my boy-friends. And through this relationship a new dimension was added to my experience which had not occurred to me before—tenderness, affection and love. (...) This affection was, in its way, just as satisfying as the ecstatic orgasms that punctuated our days and nights together. I regard this man, this relationship as a turning point because I was never the same after knowing him for two years—I was more in tune with myself after that...''

One of the most serious problems which threatens the happiness of male youth is the madonna/whore complex, as we have previously seen. One way of attacking it is by allowing the young boy to have a relationship which combines sex with tenderness. In a contact with an adult friend the boy learns not only how to use his body as an instrument and source of lust, but to associate this, quite naturally, with the expressions of love and affection.

Leonetti (1978, 233-234) discussed this with a professor of neurology, Pierre Martin, who said, quite simply, that a boy-lover wasn't capable of conveying this to a boy because he was infantile himself. The boy-lover, this learned gentleman maintained, ''has his little secret joys with children, and this is as childish as stealing cigarettes, masturbating secretly somewhere or sneaking a taste of jam. He remains on this mental level.'' And the professor had his proof:

"The proof is that the boy-lover, if confronted with a social problem, hides behind the skirts of his grandmother." It would profit such a man of science, if, before attacking his fellow human beings, he not only consulted his psychoanalytic theories but cast a glance at real life!

432 (Continued from 427) Max at the age of 17 certainly knew better, from his close relationship with a boy-lover since age eleven. He said, "This man taught me the meaning of love." (Personal communication)

A widely experienced French boy-lover (Max *et al.* 1980, 77) even referred to "the marriage-like character of the paedophile relationship" as a preparation for the boy's later heterosexual life.

If we admit that the child needs to be touched and cuddled in order to grow into a loving and lovable adult (van Naerssen 1983, 9), and that having a sexual relationship is the best way to become conscious of one's own sexual identity (cf. the examples in Rush 1980, 248-249; Barrington 1981, 30), we have to conclude that the benefits of such a relationship can be important and there are therefore few *moral* grounds for the adult to adopt a reserved, wait-and-see attitude, whatever might be the legal reasons for doing so. Social reality may make it advisable to remain passive until the boy starts to seduce the adult, but respect for the boy's identity should never be used as a reason for refusing to take the initiative. The beginner often needs a bit of a push to urge him over the threshold of fear, and the man can perform a real service in giving this gentle push. Initiation can be a useful link in the chain of the learning process (Straver, quoted by Sandfort 1979, 92). Afterwards the boy will recognise this, as with the woman who wrote, "People wanted me to believe I had been making love to a scoundrel, a criminal. This troubled me and made me unhappy for four years. Now I see that something very beautiful had happened to me, for I was introduced into the world of eroticism very cautiously and tenderly and without fear." (Scheller 1980, 90)

Of course, any attempt to force the issue is wrong. Those English and American judges who refused to pass sentence upon women for "seducing" 15-year-old boys because they considered such activity "natural and pedagogically healthy" were quite right.

433 But very wrong was the tailor's wife who, having accidentally observed that a 14-year-old apprentice in her husband's shop had an uncommonly large penis, enticed the boy to her home where, after getting him drunk on alcoholic egg-nogs, she and two other women overpowered him and pulled down his trousers. Despite his resistance, he got a strong erection, which the woman introduced into herself by sitting on him. With her friends still holding him down, she rode the boy until he ejaculated. The youngster was thoroughly disgusted. (Stieber 1971, 74-75)

Right from the beginning, the child should be free to experiment, to gain sexual experience, and adults, on a middle-ground between a policy of total permissiveness and authoritarian intervention, should stimulate and support this. Parents should teach their son the right words for sexual activities and the pleasant sensations which accompany them. If they do this the boy will be encouraged to experiment. If he is used to talking and acting without shame, he will much more easily master the problems of puberty. But he should never be pushed to pass the limits of what he himself feels is pleasant and enjoyable (Straver & Geeraert 1980, 108-109).

Peyrefitte (1977, 424-425) makes Aristotle, while teaching the young Alexander and his companions, quote the words of Euripides: ''Love is the best school for wisdom and virtue. Of all the gods, none for mortals is so pleasant to meet as Eros. With a pleasure free of sorrow, he guides us toward hope. I recommend youth to love, never to fly from Eros, and to profit well from him when he comes.''

The Adult Friend and the Boy's Parents

The way such a relationship may make a boy more mature and independent can alarm many parents. Sylvere Lotringer observed, ''The pedophile appears all the more threatening to parents in that he liberates in the child a potential for love and pleasure necessarily stifled by the confusion within the family of adult roles and parental status. The child's desires for adults is met by the stranger—child seducer, abductor and alleged molester. Since the child's guilt strongly contributes to maintaining his parents' authority over his life, a desire freed from guilt and repression is immediately felt as a threat to the family order. I suspect a good deal of the parents' sheer panic over the issue of pedophilia lies there.'' (Lotringer 1980, 4)

Whatever the age of the boy, it is never easy for a father and mother to see their son fix his passionate love, his rapt attention on somebody outside the family (Cohen-Matthijsen 1982, 43). This is only human. And the younger the child, the more difficult it will be. In Chapter Three we saw how a positive response here can improve the boy's relationship with his parents, while panic, enmity and a defensive reaction may destroy it forever. Wise parents never lose their son to a friend; he comes back to them enriched and more mature. It is only a normal element of emancipation when a certain spiritual estrangement arises between the generations; it will later heal over completely.

Corstjens, a psychologist, wrote, ''I don't wish to cast any doubt upon the honest intent of parents who are only concerned about the welfare of their child. The problem, however, is to distinguish between what will favour the child's development and what will impair it. I am convinced that those parents who are

able to see their child as an individual who even at a very early age has his own particular personality, parents who value this individuality, who want to encourage its full development and maturation by walking with the child on its long road to adulthood, stimulating, loving, protecting, but not repressing and prohibiting—such parents, facing the fact of their child engaged in a paedophile relationship, will not feel this as an attack on the ideals they adhered to while raising him. Such parents will show understanding when the child meets with another adult and will not be wounded by the child receiving and returning affection with someone who might be outside their own circle of friends. Respect for the individuality of the child will help them accept this bond with an outsider, and react positively to their knowledge that this affection expresses itself in physical contact as well.'' (Corstjens 1975, 104-105. See also Berger 1981, 248)

The security engendered by parental consent is absolutely invaluable for the boy's happiness and to realise all the potential for good in an intimate friendship.

434 Fourteen-year-old Keith was devoted to his mother. He also had a big friend, Gary, and was very happy because his parents let him visit Gary regularly and go on holiday trips with him. Quite spontaneously, sexual relations began between them. About a year later Keith's mother became ill. Keith was very concerned. During his visits to the hospital he saw his mother growing steadily weaker, but he had difficulty accepting what seemed like the inevitable outcome; he kept hoping against hope that one day she would be all right again. Finally the father told Keith, in Gary's presence, that the doctors had given up hope, that the boy's mother was dying. To Gary he said, ''I could break this terrible news to my son only knowing you're there to support him. Will you sleep with him tonight?''

The next morning Gary went to the hospital for his farewell visit with Keith's mother. He told her what had happened. Her face was radiant. ''Soon Keith won't have a mother any more,'' she said. ''But now at least he'll have two fathers instead. I was quite afraid that his father would be jealous of you, because Keith loves you so very much. Now I feel calm and happy.'' (Personal communication)

Conversely, a boy-lover who is aware of his responsibilities and wants to help his young friend will see it as his duty to be concerned with the boy's relations with his social environment, especially with the family he lives in. It is important that the boy-lover, if at all possible, make contact with the parents (Montherlant & Peyrefitte 1983, 298). Leonetti (1978, 225) tells of a French boy who hated his father; the man he loved, however, brought him to a better understanding of the man's reasons for behaving as he did, and finally father and son were reunited in understanding. This is a rather similar story to that of Kurt and his youth leader friend (see number 408).

We must keep in mind that even in ancient Greece, with its high regard for boy-love, fathers didn't always find it easy to accept their sons having intercourse with a man. It was thought unseemly for a boy to yield to quickly.

V. SEXUAL REPRESSION AND SEXUAL LIBERATION

Aristophanes mockingly describes the dream of a boy-lover about an ideal city where the father of a handsome boy reproaches him: "How now, my dear fellow? You met with my son when he had just come out of the gymnasium, freshly bathed, and you didn't even kiss him? Didn't call him to your side? Didn't press his body against yours? You didn't even fondle his balls—you, an old friend of the family?" (Buffière 1980, 180)

Even then, of course, just as today, there were parents who turned a blind eye to what was going on, so they wouldn't be obliged to say 'no'. The Greek historian Xenophon is also the author of a *Symposium* setting down conversations taking place during the course of a magnificent dinner given by the 33-year-old Kallias for Socrates and other guests, including a 14-year-old boy, Autolikos, and his father who however remains very much in the background. The guests praise the boy's beauty; allusions are made to his love for Kallias, a man well known for his salacity and many adventures with boys. At the end (cap. IX), a kind of live-show takes place: a girl and an athletic appearing boy celebrate the marriage of Dionysos and Ariadne. Autolikos' father considers this spectacle is unfit for his son's eyes and the two of them retire. Kallias and his remaining guests are very aroused and, when the show is over, rush away to satisfy their lusts. Kallias joins his young friend (cap. X) and the father, evidently, retires for a moment to leave them alone. Xenophon explains the father's leniency by saying that in his own youth he, too, had once been in love with a man *(Cf.* Peyrefitte 1977, 454-455; Vol. 1 of this book, 244-245).

What were the considerations that would make a Greek father approve of his son's love affair? There was never any objection to an older boy taking the active role; this was considered natural and normal. The same father who might admonish his 14-year-old son not to talk to strangers on his way home from the gymnasium would be amused to hear how his 20-year-old son had "bent" the 14-year-old neighbour boy (Dover 1978, 88-89). But there were circumstances which permitted indulgence even in the case of younger boys. "Anyone would rather be good-looking than ugly; the attentions of an erastes (boy-lover), assuring a boy that he is not ugly, are welcome to him for that reason alone (the young Alcibiades felt 'dishonoured' when Socrates did not try to seduce him), and the boy's glory is reflected on the father. A generous erastes earns gratitude, and generosity has many forms, from a gift that can be crudely assessed in monetary terms to an unobtrusive sacrifice of one's time, convenience or advantage. A patient erastes can earn his reward by working upon a boy's sense of justice (we tend to think that patience deserves reward); an unhappy and desperate erastes earns compassion; an erastes who has demonstrated military, athletic or artistic prowess earns a boy's admiration and is taken by him as a model; and a lovable erastes earns love. One can see in all such cases how, if the boy is at all inclined to yield, his father's opposition may

weaken too, especially if the erastes belongs to a powerful and influential family or is in truth an excellent model for the boy to imitate.'' ''Neither an Athenian boy nor his father is in the least likely to have regarded the existence of the desire in the erastes as a defect, and criticism could only take the form, '...but he *only* wanted...' '' (Dover 1978, 89-90)

Today the situation is different. The following progression of events is hardly rare: parents permit their son to visit a nice man of their acquaintance without giving it much reflection. Gradually, however, they can no longer hide from themselves the suspicion that there is something more than casual friendship going on between the two; it is more like love and the closest sort of intimacy. At the same time, however, they note how happy and satisfied their son seems to be, how his behaviour has improved, how he is better and kinder to his brothers and sisters, how less aggressively he acts, how his grades at school are going up. And so they prefer not to intervene (West 1980, 53). A Dutch mother said she didn't have to know exactly what the man and her son did with one another: ''I don't ask. I don't want to know.'' (Sandfort 1981, 81) André Gide makes the mother in *Les faux-monnayeurs* say to the lover of her son that she would only reproach him if he didn't love the boy. Moreover, it is better graciously to permit what you cannot prevent. She doesn't want to see the boy debauched, but on the other hand she is well aware that chastity in boys is not the best preparation for being a good husband. ''I believe you can be good for him.'' And when the man protests that she credits him with too much virtue, she adds, wisely, ''It is the boy who will make you a better man.'' (1925, 306-307)

435 Eglinton (1964, 158-178) describes no less than nine cases of non-intervention by knowing parents. Not without its humorous aspects is the case of Claude, a Harvard student, who at a festival of folk music met 12-year-old Jimmy. Claude showed a friendly interest in his puppets and soon the boy started wrestling with him. ''After a while Jimmy's wrestling became a bit more in earnest, but its intention was not to hurt Claude: instead, despite all Claude could do, Jimmy in a few minutes nearly tore off Claude's trousers. Claude said into the boy's ear, 'Cool it, kid—you know you've almost pulled my pants off?' Jimmy answered, 'That's what I was trying to do. (...) Let's go into the bedroom, then nobody'll care if we pull our clothes off.' Claude demurred; Jimmy insisted.'' Eventually they did go into the bedroom. ''The wrestling resumed and ended with each disrobing the other. Jimmy, already puberal, was actively sexually excited. Claude had become so during the wrestling. Jimmy admired the size of Claude's organ and pointed with pride to how his own had grown in the last few months, etc, using the comparison as an opportunity for fondling both. 'Didn't you ever fool around this way, Claude?' Claude had to admit it, though insisting that he was not queer and in fact was then engaged to be married. Jimmy confided in Claude that he had already 'gone all the way' with a girl cousin. But Claude was unable to find any good reason not to cooperate with Jimmy in the sex play the boy wanted so much. (...) In the months to come, Claude struck up a friendship with Jimmy's mother,''

a widow. "As he saw more of her, inevitably he also saw more of Jimmy, who now and again wanted further sexual contact. (...) Eventually Jimmy began to spend nights at Claude's apartment and their sex play developed many variations of technique. (...) Both Claude and Jimmy long believed that the sexual element in their friendship remained unknown to their common acquaintances, though of course everybody knew that the boy had become very close to Claude. What, then, was Claude's surprise some months later to learn from a confidant that Jimmy's mother had been joking about it with some of her friends, wondering just how Claude and Jimmy were Doing It, but taking for granted that they were—and accepting the fact as 'something the boy would have to go through sooner or later, and far better that it happens with someone who really cares about him'." In spite of this, Claude never found the courage to discuss the situation with her openly during the two years his relationship with Jimmy lasted.

436 (Continued form 320) Thomas said, "So I was practically alone in the house and Hervé actually lived with me. It was very pleasant. From time to time his mother called to find out about her son. She quickly caught on to what was happening, and consented. She even defended us with her women friends."

"She also knew about the sex? That isn't obvious."

"Yes, I believe many of her female friends knew about that, too, because they asked her, 'What is your son doing with this young man? He's four years his senior! That's not normal. They are always together; they spend their nights together.' The mother preferred to confront the anger of these people, and she never made a move to separate us. As she saw it, she was very unhappy with her husband; her son was very happy with me, and this didn't disturb her."

"It lasted for years?"

"From when I was sixteen to twenty, and he was twelve to sixteen." (Hennig 1979, 141)

Open discussion and recognition are rather exceptional. We have already seen one case in example 132.

437 Leonetti writes about a 34-year-old teacher who had lost his job after being sentenced for sexual contacts with children. But a mother entrusted her little son to him every time when she had to go out. "She had no objection whatever if something sexual might happen with the child, as long as he willingly participated and liked it."

"Did she tell you so?"

"Yes. In her own words, 'If it enriches a child, even if only by giving him a new experience, I would be delighted if something happened.' "

In general mothers seem to accept such relations better than fathers (Pieterse 1982, I - 13). It is not unusual for women to see homosexual intercourse between males in a totally different light from heterosexual activity. There are wives who are quite tolerant of their husbands having sex with a boy but would become extremely jealous if he took up with a girl. Likewise, there are mothers who don't object when their sons have sexual relations with a man but who would be upset if he was having heterosexual intercourse.

438 Bieber (1962, 56) tells of such a case. A rather dominating mother, during the war years, often took servicemen into her home to spend the night. If there was only one guest, he would be lodged in her son's bedroom. The boy started his homosexual practices when he was twelve, and so "had a number of homosexual partners supplied by his mother. On one occasion she discovered her son in bed with a guest, but she raised no objection and made no comment. " But she warned him repeatedly about women. Whenever the boy showed an interest in a girl, "the mother immediately found fault. She encouraged his relationship with a boy"—the same boy with whom he had had his first homosexual affair.

After the publication of my German book on boy-love (1970), people wrote to me of a number of cases where parents accepted an erotic relationship with their son. "If they have a real understanding of such relationships, some parents may actually be happy that during these critical years their son has found an older friend and know he is now in good hands." (Schlegel 1966, 209) A similar judgement was made by one of my French acquaintances, an intelligent boy-lover with years of practical experience. He wrote me, "Wise parents generally like it when their son has a steady relationship with an adult man, providing this relationship is good for him. They enter into the game and make it easy for both to meet, as long as scandal is avoided. It is only when something goes wrong and police appear on the scene that their attitude changes, and then really because they don't want to endanger their own position and be accused of complicity." In a case study of Wilson & Cox (1983, 78) a boy-lover observed, "If the parents know that you are having this relationship, they say, well, they know it's not a good thing, but we will do more harm to him if we break it up." In her research among 148 paedophiles, Pieterse (1982, II - 28) found that 13.5% had been confronted only by parents hostile to any relationship. 12.8% had encountered parents who accepted the relationship and were aware of its sexual aspect. 29.7% had experience with parents who consented to the relationship but didn't know about the sex, and 35.1% had dealt both with parents who knew and tolerated the sex and those who did not know about it.

Rossman, after interviewing more than a thousand boy-lovers, observed that nearly all of them, sooner or later, had come across consenting parents who knew about the sex play with their sons, permitted it or tolerated it (1976, 169). A very limited Dutch research poll turned up the fact that 4% of parents interviewed said they would be willing to entrust their child to a paedophile baby-sitter (Nijhof 1978, 41-43). Bernard (1979, 80) and Rouweler-Wutz (1976, 33) cited similar cases. The latter found in one study of 45 sets of parents, 26 instances where they knew their child had relations with an adult, and in 16 of these cases the parents talked about the situation with the adult involved. In 12 instances the child told the parents. Parental reactions were: 4 accepted the

relations completely; 6 tolerated; 4 were indifferent; 3 were hostile, 9 tried to intervene (1976, 59).

In Chapter Three we discussed Sandfort's study of 25 boys currently involved in paedophile relationships. Three sets of parents were totally ignorant of the relationship; 13 were not explicitly aware of the sexual aspect (although it was almost certain that two sets of parents knew there was sex involved, and in 4 more cases it was probable they knew this, while in 2 cases they definitely were aware that the man loved their son). In a majority of the cases the parents accepted the relationship, (calling it, according to their sons, "good", "quite normal", "excellent"); some tolerated it; in one case they were indifferent. Two fathers were hostile. In seven, possibly eight cases the parents were well aware of the sexual aspect, and six accepted it fully while one only tolerated it. In one case the mother consented completely while the step-father, who himself had sex with the boy, was hostile. In the remaining case the mother suspected the truth, calling it "dirty," while the boy steadfastly denied any sex was taking place, saying, "I won't let us be separated. I'll decide myself what I want to do." (Sandfort 1981, 81-82)

439 When Kenneth first got to know 11-year-old Edwin, the boy still had little body hair but was nevertheless sexually precocious, being the proud possessor of a full-grown penis which was able to ejaculate a large quantity of sperm. A year later, when Edwin was twelve-and-a-half, Kenneth wrote, "On Sunday Mum and Dad and brother Nick returned home, leaving Edwin with me until last Sunday. He was very excited about the whole thing and loved every minute of his stay. He told me that his mother (who is a pious church-goer) had told him that she knew he and I were in love with each other but she didn't mind at all! What an incredible family! I must say that I am hopelessly in love with the boy and it is lovely to think, how many years we can still have together before he becomes a man."

A month later: "We had a wonderful Easter weekend in New York with Dave and boyfriend Fred (17). Edwin's schoolfriend Larry (13) (with whom Edwin had been having sex for the last three years) joined us and made passionate love with him both 8-hour journeys! They stripped naked in the car and Edwin sucked L. off at least 4 times drinking every drop. He really loves doing it. I never even suggested the idea! Pretty amazing for a 12-year-old. (...) I've never seen him looking more beautiful than he was at Easter. Unfortunately the other two boys gave him some juicy love-bites on the neck. (...) When we got back the family disbelieved his story that they came from wrestling with L. Mum gave a 'knowing' smile and Dad said he must be a girl or 'one of them'! Last time I stayed with the family E's brother was moved out of their bedroom to make way for me. So Edwin and I were alone together.—Ideal."

Three months later: "E was with me for *4* solid weeks. Marvellous!" His friend Roger (11) joined them. "We toured nudist camps. (...) Edwin celebrated his 13th birthday at the end of the trip. (...) Each evening a group of teenagers would play billiards, table tennis etc. in the clubroom—all naked of course. (...) The last two weekends I have met up with Edwin's family and we have all camped together in my caravan (...) Me and Edwin slept (...) in *one* big sleeping bag. Each night we were able

to make love without difficulty and absolutely no comment about the sleeping arrangements from Mum and Dad! They are both so open about sex that they often comment on the size of his cock and when he was embarrassed to get out of bed with a hard-on they told him not to worry, saying he should be proud to show off such a big one. So he did!''

Again a month later, ''Last weekend was remarkable. E's family stayed with me at my caravan. As usual we were naked most of the time and Edwin slept in my sleeping bag. Before going to bed, however, Mother and Father were congratulating him on the size of his penis and encouraged him to get a hard-on. So he did and so did I! They then got us to measure and see whose was the largest. Same size! Great amusement for all. Incidentally they have given me permission to take him anywhere abroad.''

Five months later: ''When he and his family stayed a the New Year, he thought he would have to sleep on the floor or sofa. Not a bit of it. His mother suggested he sleep in my bed as it is so big. She said she was sure I wouldn't mind as he had shared my sleeping bag in the caravan! So on the strength of all that *I* slept in Edwin's bed when I was at their house the weekend before last. No comments were made by any of the family!'' (Letters in the archives of the Brongersma Foundation)

440 The Dutch magazine *Nieuwe Revu* (1980) printed a letter to the editor: ''I'm the mother of two sons. One of them began such a relationship when he was eleven. Now he is fourteen and it is still going on. He has blossomed out since then. He used to be quiet and shy; now he is more open and self-confident. He used to think he was ugly; now, thanks to the assurance of his older friend Jan, he feels he is attractive. Lately their attachment has become a little less close, because he has taken up with a girl-friend, too. As you can see, one shouldn't judge in advance such a relationship as always being bad and dirty.''

In my column in *P.A.N.* Magazine (No. 9, July 1981) I wrote of a case in which not only the parents but even the vice squad of a Dutch city were not opposed to the sexual relations of an adult man and a 13-year-old boy, because it was obviously having such a good effect on the younger partner. This, of course, created the ideal circumstances for a steady relationship.

If fathers are favourable, it is often because they themselves have had such a bond in their boyhood.

441 An American truck-driver maintained his friendship with Lee, whom he had loved as a boy, long after their sex had stopped and Lee was married. Lee fathered a son, Roy, and the truck diver was invited to celebrate the birth, for he was very close to both proud parents. ''There is no doubt in my mind,'' he wrote, ''that Lee would have killed anyone who caused harm to his child. Roy was not only a beautiful child between the ages of 3 to 12, he was a loving child as well. I don't believe a father and his son could be any closer to another than Lee and Roy, for Lee loved his child deeply. (...) One time when Lee, his son, and I were fishing at a small lake near his home, Lee quite openly asked me if I would be willing to teach his son the facts of life (man/boy wise) when he got old enough. At this time Roy was only 5 years old, and hardly within my interest range at that time. I told Lee that I'd love to, but this only if Roy

was willing. (...) The years slipped by, and before I hardly knew it, Roy was 12 years old and showing every indication to his dad, in subtle ways which Lee easily understood, that he was suffering the hots something awful bad. (...) He knew about sex with boys and men, but had not become involved so, because he, like his dad, was hung much too large for boys his age, and unsure of man/boy sex. Lee wrote to me in Philadelphia, and said in so many words: Roy's ready! (...) I had not seen Roy since he was 8 years old, and was in for a hell of a surprise when I did see him again. Even though we had not seen each other for about 4 years, Roy hugged the hell out of me the moment I walked through the doorway of their place. I admit I was having serious problems keeping eye contact with Roy for the first few minutes there, and not staring at that huge bulge in his pants, but when Lee chuckled and said in a whisper so only I could hear, 'Big, isn't he?' I relaxed and took a good look. As I said earlier, Lee was very protective of his son, and he was no less so at this time when Roy was 12. (...) Roy managed to worm himself onto my knee with his arm around my shoulder. (...) I could not help myself from getting an erection in my Levi's, and there was no doubt whatsoever that Roy was well aware of this. We talked for close to an hour before Lee said that they had to go to the shopping center. (...) Roy remained with me as company, and as soon as we were alone he invited me to see his bedroom where he had all the model airplanes he had either built or was building. (...) Roy had long known of the way I was with other males. (...) I could not help but notice that his thick roundness between his legs had grown as he showed me plane after plane he had built, and it was quite obvious he too was getting a hard-on in his pants. Without a word, and in complete shamelessness, I reached over and firmly gripped the thick roundness of his large impression in his pants and squeezed gently several times. Roy said nothing and the only movement he made was to arch his pelvic forwards a little, exposing what I was holding onto even more so. Without any spoken words, I undone the front of his pants to which he offered not the slightest resistance, and drew pants and shorts downwards until his cock sprang out. By now, Roy was fully hard. My own knees were shaking so badly that I was having trouble standing there looking at what he had. Roy—for a 12-year-old—was hung in both size and length more than I was! I won't bother going into details here and now, but I did go down on the boy until he came, and he wanted the same from me. As it came out, both Lee and his wife were agreeable to me taking Roy with me to California in the truck, and spending a two-week working vacation together. (...) Roy was every bit as passionate as his father had been, if not more so. Although he had been a virgin in mutual sex before I had touched him in his bedroom, he showed not the slightest reluctance to try anything I suggested. In the two weeks we were together, we must have had sex at least three times a day in basic average. Roy expressed no pain as I had anal sex with him, and I had no problems whatsoever in being fulfilled by his cock in me. (..) About the only comment Lee made when we returned was to say, 'Did you two have a good time?' Both Roy and I nodded our heads in answer, and Lee seemed satisfied with that.''

This relationship continued for several years. ''In the last letter I received from Lee not so long ago, he told me that Roy was going to get married soon.'' (Letter M.S. 26.05.85 in archives of the Brongersma Foundation)

In other cultures this kind of positive attitude on the part of a father is hardly exceptional.

442 De Brethmas (1980, 54, 59, 64-65) met in the lavatories at the Gare du Nord in Paris an Arab boy, Camel who showed him his cock and asked, with a smile, " 'Shall we do it?' You rarely meet a boy of 15 who does what he wants as freely as that, who has swept away every last taboo, who's quite unafraid, knows his body is pure from head to toe, and behaves accordingly." De Brethmas took him home and they had sex together.

"The next morning he is ringing my door-bell. 'Tonight we're dining with my family,' he says. 'What do you mean—at your home?' 'You are my friend. You have to be introduced into my family, my home, my parents.' 'Aren't you scared they'll guess what we've been doing?' 'Why? It's normal, isn't it, when you're friends?' 'You've told them?' 'Of course. Why not?' "

The author was received with utmost graciousness by the family. In the course of the evening the father asked, " 'You love Camel? He loves you very much. He likes to visit a gentleman like you. It can only do him good... You know, he can come to you any time you want. Here in our house, there are always too many people.' "

As de Brethmas was leaving, the mother said, " 'Well, Camel, take a walk before going to bed. Walk your friend home. There is no hurry. You can return tomorrow if you want.' "

Parents may very well see financial advantage in such arrangements, but this does not necessarily mean that they are exploiting their children or don't love them. Often the fathers have had similar experiences during their own young years and remember how nice they were. In Nigeria, for instance, when it was still a British colony, many British officials had up to half a dozen willing black boys (15- to 16-year-olds) in their households; they slept with them, treated them well, fed and clothed them, sent them to school. Parents often came to offer their sons. It was appreciated if a white man liked black boys, and tribal chiefs, to honour a white official as guest, often offered him the choice of a girl or boy as bed-companion (Italiaander 1969, 104, 107).

Another parental motive for a permissive stance can be that sex with a male friend will keep an adolescent boy from seducing or violating girls. Rovsing (1959, 110) came across this argument in Bali, Indonesia, and I myself heard from a Moroccan that he thought his son was too young to marry at 15, so it was better, for a few years still, to "go with gentlemen".

And then there is the old belief that a boy will learn better if he loves his teacher, that the teacher may actually transfer his knowledge to the boy through intercourse. Pacificus Maximus, a Renaissance poet, tells of a father bringing his son to a schoolmaster with the instruction, "May the gods permit that you fall in love with him and fuck him, for then surely he'll grow into a learned man!" (Quoted by Forberg 1882, I - 166)

443 Rossman tells a rather funny story of a French teacher in a North African village. Until his appointment there he had never had any sex with boys, but his pupils insisted on taking him to the local hammam, and there they gradually started involving him in

their sexual romps. Soon one student after another was spending the night with him in his home. "They were sweet, sexy, naively innocent, and delightful. I'll remember those nights as among the happiest in my life. (...) In my third year in North Africa the chief of the village summoned me to his house. I went trembling, sure that I was to be punished for my sex play with the boys. He received me kindly, and over a cup of mint tea asked me why I had never taken his son to bed? It was true that I had rebuffed all overtures from the son of the headman of the village, fearing trouble. 'Of all the boys in your school,' the chief scolded me, 'my son loves you the most. It is important for you to encourage that love or he will lose interest in his schoolwork, and I am ambitious for him to be the first boy from this village to go to the University. I promise you that if you love him as he wishes, he will be your loyal friend for life.' It was true..." After the man returned to France, the boy wrote him every year. Many years later the chief's son came to France, bringing his young wife along to introduce to his former teacher (a most unusual act for an Arab!). He invited him to come back and visit their village. "He says all my former pupils will welcome me warmly, and also their wives and sons." (Rossman 1976, 117-118)

Retrospective Judgements

Finally we may ask how men now think about their boyhood experiences. Kinsey placed a high value upon such recollections (Wilson 1982, 139). Buunk *et al.* are more sceptical, especially where certain events are seen by the individual as the cause of present troubles (1984, 184). They give as an example later evaluation of sex contacts within the family; there can be little doubt that the sudden up-welling of concern over incest has made a number of people unhappy about such sex experiences as they may have had at home when they were young and persuaded them that those events were deeply traumatic. The open discussion of the formerly hidden theme of incest undeniably did a lot of good, but it has probably also caused much psychic harm as well.

Perhaps a distinction might be made between happy and unhappy memories, the latter being much more subject to reshaping by social attitudes about the kind of thing that happened than the former. It is certainly impressive if a boy's experiences with an adult man, despite constant condemnation as evil and harmful by everyone about him, remain forever in his mind positive, beneficial, good and beautiful.

But Joachim S. Hohmann, in his critical afterword to the German edition of Dr. Bernard's book, and later in an essay (1980, 36), disparages this approach. "All in all, autobiographical data concerning a sexual contact are worthless when investigating the subject's psychological makeup and social stability. We should know everything about the subject's history before we dare speak about the beneficial, harmful or neutral effects of a sexual relationship in childhood."

I don't agree. It is true, of course, that you cannot judge the meaning of a sexual event in a vacuum; it is highly dependent upon circumstances. If the same adult makes sexual approaches to two different boys, in precisely the

same way and under exactly the same circumstances, it may be a horrible, disgusting experience for Albert, who was brought up to view sex as dirty and evil, while it is delightful and a turn-on for Barry, who was raised to view sex as fun and pleasurable. No evaluation, therefore, is possible for the act itself divorced from actors and circumstance. But this doesn't mean that Albert and Barry don't have valid opinions about how the experience may have influenced their lives. It is true, here as elsewhere, that people can be mistaken in their judgements, and even this will largely depend upon the particular perspective of the observer-recorder. The author of this book, for example, feels that raising a child to sexual freedom is good and beneficial, while the Vatican has ruled that it be declared harmful and evil.

In order not to be sucked down into the quicksands of relativism, however, we must appeal to one guiding principle: people exist to make each other happy. Every human being, in the course of his life, has encounters which in retrospect he feels have increased or diminished his happiness. He will, then, be grateful to some people and have reproaches against others. Gratefulness is rarely unjustified; reproach often is. If a young man feels gratitude to a man for the fine days he gave him while still a boy, or for other things he offered him along his path in life, this hardly proves that each and every man/boy relationship is pleasant and valuable, but it does suggest we shouldn't disparage all such relationships. That is to say, it proves conventional public opinion wrong; it proves, moreover, that laws making such relationships punishable under all conceivable circumstances are unjust, and that parents discovering their son involved in such a sexually expressed friendship should not intervene without further thought and investigation, for it is possible that they are confronted with a good relationship which shouldn't be destroyed by a sort of knee-jerk reaction.

If we carry Hohmann's principle of distrusting retrospective evaluations to its logical conclusion, it wouldn't apply just to sexual encounters but to every other sort of experience as well. We would then be in a state of impotent uncertainty about everything we did which affected our fellow human beings.

In his contacts with adults, a boy is often subjected to things he dislikes, and this is true of sexual things as well. He might be raped, or abused, or importuned in a way he finds offensive or disgusting, either because of the people involved or the acts themselves. But for far too long have moralists, psychiatrists and psychologists pretended that youth abhors *all* contacts with adult sexuality. Many pages of this book have proven that this is just not so. It may be well now to add some autobiographical assessments.

First of all, it should be observed that many a boy who has been indoctrinated with our culture's taboos has to go through a period of inner struggle before he surrenders himself. A Belgian wrote me in a letter that whenever he saw that a boy was hesitant or uncomfortable or unwilling, he tried to talk with him

about it. He then would explain that their intimacy had nothing to do with homosexuality or indecency or sin; it was only an expression of their friendship. He, as a grown-up, would take full responsibility. ''At this point I always saw something start to shine in the eyes of my young partner, as if a wall was coming down. I was always surprised at the impetuosity of these boys. One started to tremble, stretched out his hand to me and asked, 'Is that true? Can I touch you?' Another boy embraced me violently, saying, with a profound sigh, 'At last!' ''

Thorstad (1981) published a booklet entitled *Boys Speak Out on Man/Boy Love* with section headings which speak for themselves: ''Sex is really beautiful with my friend'' (Dennis, 13 years old); ''I love him, and I know that he loves me'' (Darrel, 16 years old); ''He was very special and kind'' (Barry, 17 years old); ''For the first time in my life I felt wanted'' (Gabriel, 16 years old); ''He makes me glad I'm gay'' (Ed, 14 years old); ''The best thing that ever happened to me'' (Greg, 16 years old); ''If it wasn't for Mark I'd probably be dead today'' (Carl, 14 years old); ''He listens to me, unlike most people'' (Robert, 16 years old); ''Such a relationship is very beneficial'' (Dan, 19 years old), etc.

Sandfort (1982) analysed 25 boys between the ages of 10 and 16 who were involved in steady relationships. The study showed, as we have already mentioned, that all these boys thought positively about these experiences—without exception. It could hardly be otherwise, since in all the relationships the boys were actively involved in maintaining them: if a boy has a negative experience he simply leaves and doesn't come back again.

444 One man said ''that he had been visited regularly over a period of eight years by a neighbourhood boy for purposes of mutual masturbation and the enjoyment of his collection of pornography. (...) He stopped coming when he reached 14 years of age. Some three years later he turned up again, wanting a repeat performance and offering to bring his fifteen-year-old girl-friend to join in the fun.'' (West 1981, 254- 255)

Lotringer (Lotringer & Moffett 1980, 8-15) interviewed a fifteen-year-old, Mark, who was mainly after simple pleasure, and he was equally positive:

445 The first time I ever began to express sexual feelings toward anyone was within a man/boy relationship. Man love is also something which has helped thousands of boys discover their own sexuality and get in touch with what they really feel. A lot of people think of 'man/boy love' as just man/boy sex—a man's lust for a boy. They don't believe that between them there can be love, or the possibility of it. They are wrong.''

Sex is only one aspect of it?

Yes, although in some circumstances sex is the only aspect. (...) Actually, it's often not the man who goes out to seduce the boy, but the other way around. In my first experience, I did the seducing.

Have you ever been abused?

Perhaps once, although I really can't say that I was coerced into it. I was coming home from school and I met this guy. He had this incredibly large cock and I said, "Don't fuck me because I've only been fucked once before." I didn't want to be fucked, but he did it anyhow. But I don't know how you'd call it since it wasn't me being dragged on to his house. I invited him over to mine...

How long have you been involved in these encounters?

Since I was 13. (...) One day I was doing the laundry and there was an ad on the bulletin board for a gay dance and it said, "For further information call Frank." So I memorized his number and called him up. I asked him if he was gay. He said Yes. I said, "Do you want to have sex?"

Had you had sex before?

Before that I had sexual explorations with friends my own age. But I didn't consider that I lost my virginity then. When I had sex with that man was really first having sex. (...) Boys I know have a lot of sexual hangups. They are embarrassed to talk about it. They wouldn't approach a man directly. I don't know why I did it myself. Maybe I was just desperate.

You can be desperate for sex at 13?

Oh, yes. (...) When I moved from living with my mother to my father, he was much more open. He used to let me look at his pornography magazines. I began to feel that it wasn't a bad thing to talk about sex and to learn how people did things. (...) Then I was just attracted to men. That's what started it: physical attraction. I didn't want them because they had more experience, although when it came down to it, that helped a lot. (...)

Men you went out with, had they had previous experience with boys?

With young people, yes, but not as young as I was, I guess.

Did you find these men helpful and loving?

The man who owned a restaurant, he was very kind and loving. But also he asked a lot. He was very jealous. He didn't want me to have sex with anyone else, which I found difficult.

You were fourteen then?

Almost. The other people (an interior designer, a biologist, a carpenter, a student in economics), when they first met me they thought I was older, so that when we had sex they treated me as if I were eighteen. (...)

When you ran away from home, you were lucky enough to find a job. Lots of boys in that situation go into hustling.

I've hustled, and I've known people that have. But I never saw it as a relationship with men, just as a way to get money—as a job.

You never thought of hustling as a permanent profession?

No.

If you had to, would you do it again?

More than likely.

446 During a Dutch radio broadcast on paedophilia in 1973, a fourteen-year-old boy called in and said, for all to hear, "I have been having intercourse with a man since I was eight, and I wouldn't have missed this experience for all the world."

447 Another Dutch boy, aged 12, spontaneously wrote a letter to his 40-year-old friend. A facsimile was printed on the program of a meeting of an emancipation group in Venlo: ''I'm in my room. Now I'll tell you how much I love you and what I think about our relationship. You know how much my mother favours our friendship, and of course my father, too. I enjoyed last Friday night when we went out to that restaurant. I thought it was really nice, and afterwards, in bed, everything went so well, and during the night later. Or don't you think so? Yesterday my mother said you were a real good-looking guy. I really laughed about that. Yesterday we had such a good talk about sexual tension and other things in our life. When I was lying beside you in bed I thought to myself if all the men in the world could lie together with one another so nicely there wouldn't be any war.''

The over-all positive impression boys have is also shown by the many promiscuous men who have sex with great numbers of boys without ever being denounced by their partners to the authorities or otherwise being the object of boys' complaints. The official English Wolfenden Report (1963, section 95) wonders at boy ''victims'' showing so little resentment. I have already mentioned in this book the German youth leader who was proud of having had sex with as many as 800 boys from the best social circles (sons of people with academic degrees, high government officials or prosperous businessmen). Not one of them ever complained about it to his parents or to the police; many returned, time after time, to their friend's home. The same could be said of the Australian Clarence Osborne (Wilson 1982), who in the course of some twenty years had manual, oral and anal sex with 2500 boys from all social classes.

448 One of them was John. At fifteen he had already had intercourse with girls and thought of himself as completely heterosexual. He got into a conversation in a supermarket with Osborne, who took him for a ride in his car. The man turned the conversation to sex, and this gave the boy an erection. Osborne observed this and started fondling John's penis through his trousers. John himself pulled down his pants, and he was so excited that when he came his sperm shot all over the inside of the car. He had never had any sex with a man before this episode, nor afterwards. ''As you know, I am married now, with two kids, but at times I still think back to when he did those things to me and get excited by the thought of it.'' (Wilson 1982, 39)

449 ''In my lifetime I have had sexual intercourse with well over a hundred boys. Since I'm now seventy years old, most of my former sexual partners have long since grown up; many of them are family fathers with good social positions. Not a single one of them, when we are together now, has ever hinted at distaste or embarrassment. We share the secret of the hours we experienced with each other, naked orgiastic joys, and we can still remember how fine they really were. I get engagement cards, wedding announcements, notifications of births, sometimes after years of silence. Others regularly send me their good wishes at Christmas or my birthday. Not one of them has ever reproached me for what we shared.'' (Personal communication)

Peyrefitte (Montherlant & Peyrefitte 1983, 10) has the same tale to tell of the attitude of his former boy-friends.

450 Bernard (1979, 39) tells of a 68-year-old man who had his first sex with an adult man as a boy of seven. ''Later I had still more contacts with men. I was never sexually interested in my peers.'' When he was fourteen he met a man who worked as waiter in a restaurant; they had sex together, and he found it wonderfully satisfying. ''The next day I went back to him of my own accord. (...) Today, nearly 68, with a good life behind me, I see the contacts I then had as most positive for my development. I wouldn't want to have missed them and I certainly don't envy people who never had the same opportunities.''

451 Norbert, a handsome 15-year-old, liked to pose for nude pictures. A professional photographer made several photo series, and the boy kept coming back and begging to be photographed again. Often, during these subsequent photo sessions, they had sex together. Norbert didn't enjoy this very much, but he suffered it because he liked the man. Finally Norbert outgrew his physical attractiveness to the photographer and the sex stopped. He didn't come to visit him any more. But two years later Norbert suddenly turned up with a girl and proposed three-way sex. The photographer agreed, and was surprised that when he was in bed with the boy and the girl, all of Norbert's passion was directed towards him. (Personal communication)

452 The great German writer Stefan Zweig had the following to say about a man he had known as a boy: ''Before him I had my mother and father, and after him my wife and children, but there is no one to whom I owe such a great debt, and no one I have loved more, than this man.'' (Quoted by Mariotti 1952, 136)

453 (Continued from 282) Nineteen-year-old Vincent still has a very positive memory of the teacher who, when he was sixteen, loved him rather than beat him. It is striking how this rather simple young man, brought up in a strict Roman Catholic environment, describes his initiation into anal intercourse. His teacher Timmy (as described in No. 180) had him kneel naked on the bed. ''To me, all this was tremendously exciting. I wanted to give myself out of love for him. Since I was only 16 and had no experience at all, he was very careful. He whispered, 'My dear, dear boy, now you will belong to me completely; this will make you a very good boy and a real man.' I didn't understand at the time what he meant. But the whole thing seemed as solemn as being in church.'' (Letter in the archives of the Brongersma Foundation)

It is most significant how many erotic relationships between man and boy are later transformed into non-erotic, permanent friendships linking two adults. This is probably the best proof there ever could be of the younger partner's real feelings, as boy and man, since they could never persist if he had been disgusted by the sexual activities, or if he had later regrets and now viewed them as dirty and immoral. In Pieterse's research (1982, II - 14), 21.6% of her 114 subjects said they always maintained friendly contacts with their former

boy-friends, 33.8% mostly did, 18.9% sometimes, and only 2.7% mostly not. Of course, external factors may make lasting relations difficult or impossible.

454 An American naturalist writes, "When I was a young graduate student doing a field thesis in northern Canada I got to know the 12-year-old son of a heavy equipment operator. I was busy with red tape paperwork, when suddenly this young face with blond hair and dazzling blue eyes was staring at me with what I can only describe as extreme emotional intensity. There was curiosity, excitement, but also something else, like hero-worship, in those eyes. It was instantaneous.

"On my next trip to the lumber town I asked after Tommy, for that was his name, and hired him on the spot as my field companion—as company (for I was alone most of the time), specimen-carrier, and safeguard in case I got hurt out in the wilderness.

"Right from the start our relationship was erotically tinted, although in those days I was all but a virgin. Things came to a head one stormy night a couple of months later. We were walking on a footpath through the woods back to our base. There was nobody else there that night. We had no flashlights. I was guiding my steps along the trail by looking up at the pattern of trees against the lightning-filled sky which was dumping large quantities of rain on us, but Tommy kept crashing off into the woods, so I took his hand and had him follow behind me. And we communicated somehow through that hand-clasp—it was as though he had become a little boy, a frightened little boy who wanted to be led, hugged, held.

"When we got to the shanty we started a fire, stripped off our soaking clothes and strung them up on wires to dry. We were now only in our undershorts. Tommy, teasing me, lay down at full length on his back on the one wooden bench in the shanty, which we had pulled up in front of the stove. I told him to make room for me. He refused. I lay down on top of him. We both hardened up. Somehow or other, after I'd got up to feed the fire, I ended up on the bottom next time, with Tommy lying on top of me, now. Still nothing happened, except that both of us were very much aware of the other's arousal.

"We went to bed. Our cots were right together, touching. In the morning, still on my cot, I ordered Tommy out of bed. He refused. I attacked, playfully, of course, somehow ending up inside his bedroll, once again on top of the boy. And again both of us hardened up. He said, 'Let's just stay like this for a while.' Now there was no holding back. I pushed our undershorts down, and in that position we rubbed off to a very quick mutual climax.

"My relations with Tommy persisted for many years, all through the period of my field work. He wouldn't kiss; we did perform many kinds of oral sex. He gave abundant hints that he wanted me to fuck him anally, but this was not to my taste, and I refused. Mostly we made love in the simplest ways possible—by holding our two erections together in the grip of one hand with opposite hip thrusts providing the necessary motions, or, more commonly, me lying on top of him. Often I would wake up in the middle of the night and move over onto his cot, into his sleeping bag and we would make love in that kind of deep, almost dream state which is probably the most profound kind of contact one human being can ever have with another. We seldom talked about our sex—I was too guilty about it then.

"Tommy begged me on many occasions to take him back home with me (his home life was terrible), adopt him or, when he got older, find him a job where he could live

with me, or at least nearby. Alas, I was young then and not really very independent. When Tommy was about 17 his family moved to another part of Canada and I lost track of him.

"Many years later I returned to that lumber town and old acquaintances there gave me Tommy's phone number and, to make a long story short, he and his 8-year-old daughter got into his Volkswagen bug and drove some 1500 miles across the continent to my home. It was an almost tearful reunion. Tommy and I sat around my kitchen table talking over glasses of beer. I asked him what he now made of our "crazy" intimate relations when he was a boy. Tommy was, of course, no longer sexually attractive to me. 'Well,' he said, 'it would be nothing for me now, but then...' He couldn't quite find the right words for it, so he began to generalise. 'Those times with you, being at camp, seeing how you and the other people you knew lived, that was the best thing in my whole life. That's what I used to live for." (From the archives of the Brongersma Foundation)

455 "I've also been madly in love with three boys. My love has been fully and sexually returned by (...) the three boys, each of which was 15. But they 'grew out' of their attachment to me. I'm still good friends with one of them. He's just got married and I went to his wedding. I hope we shall be platonic friends for the rest of our lives!" (Barrington 1981, 80)

456 "I'm really turned on by adolescent boys, especially ones with very big cocks—for their age, I mean. I have the tenderest of friendships with two boys now. Both are 18, but I was smitten by them and first had them when they were 14. I've let them grow up into heterosexuals, and they look on me as a special friend and a sexual experience and adventure which they wouldn't repeat with any other man." (Barrington 1981, 143)

457 "I've been homosexual since 15 and I prefer boys 12 to 15. I've seduced 10 boys and the relationships have all lasted about 4 years. I'm still friends with some and am the god-father of two of their children. The sex-friendship never carried on after they were old enough to go with girls." (Barrington 1981, 145)

458 "In my lifetime I've been in love with 2 men and 3 teenagers. That love was returned fully and in every possible way, for years too, by one man and one lad who grew up to become my protégé, pride, subliminal son. He's now married, a father and still my very best friend." This man had sexual experiences with 3 boys under 16, 9 teenagers over 16, all heterosexually inclined. All have continued to be friends. (Barrington 1981, 213)

459 "The short-term nature of the boy-man relationship (which is bounded, after all, by the growth process in the boy) is not transience in the negative sense. My link to Jim Dubro, to Donny and to a dozen others lasts our lifetimes." (Reeves 1981, 32)

460 "Today I still know some 23-year-olds who continue to come and visit me, and I like them, but there are no sexual relations any more." (Schult 1982, 101)

461 In this context, let us recall the conversation set down in Example 313 between Thomas, now a man of 30, and Hervé, now 26, married and a father. They had lived together and loved one another for four years, when Hervé was 12-16 (see also Example 436). Both men recalled their shared past with pleasure: those years remained for each a beautiful memory. Hervé recognised the things he had learned from Thomas, and it didn't bother him that Thomas continued to have intimate relations with boys. Hervé had told his wife about his former sexual life with Thomas, having done this quite casually, just as he had spoken about other important happenings in his youth. Hervé and Thomas had even discussed their former love life together in her presence. Both Hervé and his wife considered Thomas a good friend. (Hennig 1979, 145)

And from the former boy's viewpoint:

462 ''When he satisfied me for the first time I didn't think it was wrong at all. It had given me a good feeling. I never thought I was ruining myself. The man is still one of my dearest friends.'' (Möller 1983, 104)

463 ''Carl was relatively late reaching puberty since he was beyond the middle of his 14th year before this occurred. Around the beginning of his 15th year he went on a hunting trip with his father, his oldest brother, and a 32-year-old engineer who worked in his father's office. The engineer was married with two young children. While in a secluded duck blind the engineer and Carl began discussing sex, which led to mutual masturbation. From this time until Carl reached his 22nd birthday there were many sexual occurrences between the two, with mutual fellatio becoming preferred. After the engineer and his family were transferred to another city when Carl was 18, Carl made several visits to the engineer's family. Carl is now 33 years of age with two sons of his own. (...) He is a graduate of a university, a young professional, and a staunch supporter of his church. (...) He was married at age 27. Carl and his family still have contact with the engineer and his family and visit one another as often as possible.'' (Tindall 1978, 377-378)

464 Father Ingram, a Dominican friar, mentions a clergyman who twice was invited by men he had loved when they were boys to perform their wedding ceremonies, and also a youth leader who became god-father to the children of three of his former lovers (1981, 183).

465 In England, during a discussion about the love of children, a man looked back upon the relationship he had had as a boy of ten. ''Allan was a young school teacher of 24 who came to my primary school. At first I would walk home with him to talk and laugh. Then it came to staying for tea, and this relaxation in formal ties led to expressed affection. His hand stroking my leg, or ruffling my hair or stroking the back of my neck, or even my bottom. Or my caressing his face, loving the feel of the stubble, and my own kids like to do that without any of the other connotations. Plucking up courage one day to kiss him just because I liked being with him. And we talked—about everything. Parents, adults, ideas, sex, heroes, TV, music we both liked, school, the future for me, his love of the Greeks which he gave to me, along with many interests which were his and which he delighted to share with me. There were other qualities

experienced, not taught—mainly a gentle tolerance. It came to sexual contact through horse play. No doubt it cost him agony. Wrestling in his living room floor after tea on a wet winter evening, he ended up on top of me and between my outstretched legs ensuring by his movements that I was aroused and that I could feel his excitement. He had shown great restraint but now he suggested that it would be better if we removed our clothes, which seemed quite natural to me, even though I wasn't sure what was to come. I know I wanted to see him nude and for him to see me so. The shock of seeing his substantial erection was not so great as to deter me. Rather I was prompted by fascination and frank pleasure as he embraced me to prepare me for sexual contact. It is hard to define, but perhaps a sensible parental attitude to nudity and sexual arousal made it less than alarming. The notion of inability to give consent, validly, seem ludicrous. Allan and I wanted what was happening. I don't know what (is) meant by too early penetration, but after masturbating me, Allan could not contain himself by my reciprocal action, and thus I had my first anal intercourse. Many men are reckoned to be insensitive lovers by women, intent solely on their own gratification. Allan was highly sexed and reasonably endowed, yet he made me feel that my pleasure was his main desire, that it was love not cunning seduction. I felt for him as great a love as I have felt for anyone. Who is to say that it was not valid or that I could not consent to it just because I was 10? To be caressed, brought to satisfaction, and opened to such passion and love was entirely acceptable to me, and I co-operated to make the very best of it. Allan experienced predictable guilt and remorse after his climax. 'Are you angry, Jo, that I really wanted you like this all the time?' And I remember telling him, as best I could, that I wanted it too, that his sex with me as a boy wasn't wrong, that it was a natural part of our love. This relationship endured until I was 14, with frequent anal and oral sex, but it was one part of a richness we shared. It was encapsulated by the holiday we spent in Scotland in a cottage he rented for six weeks. Painting my picture. A gift of a bike. Seeing dawn over the sea. Arguing like fury over his lapse into authority (and reconciliation and apology). My first ejaculation, and my first time of being the active partner. Attending a folk concert. Practical jokes. Our relationship was interrupted by his promotion to a deputy head—he was a marvellous teacher, loved by all the kids— and his move away. (...) We saw one another during holidays and at weekends. Over the years, we have kept contact as our relationship was more than just the sensual gratification of one man. (...) I am pleased that he now has a 15-year-old boy lover, Simon. But I will always be there if needed. People do dreadful things to their kids—I don't mean rape or physical abuse. Kids are filled with all kinds of perversion: hate this person, cheat your neighbour, lie, trample on the rights of others, bow to the state, believe harmful religious fairy stories, feel guilt about love, make a god of material possession. I had no consent, nor has any child, to refuse such filth. This is the abuse of innocence, not where Allan stuck his penis or whether I was 'corrupted'." (C.A.P.M. 1980, 30-32)

466 "The sexual contacts were a pleasant experience. Now as an adult married man with four children, I see this earlier period as one which was quite proper to my life and which I wouldn't want to have missed." (Möller 1983, 104)

467 "I had relations with three paedophiles. For me that was absolutely vital. My parents didn't care for me—they were only interested in their own relationship. In these contacts

I at last had someone paying attention to me. These people were tremendously important in my life. If I hadn't had them I'd have gone to the dogs.'' (Möller 1983, 104)

468 An American youth told me he had met a friend of his parents when he was ten, a man on very intimate terms with his family. They had sex together. The man simply persuaded the boy to do it, without any compulsion. The man was always careful not to hurt the boy's feelings. He answered his questions about sex, both homosexual and heterosexual, giving complete and truthful information. But this man wasn't just a sexual partner; he was a wonderful friend as well, treating the boy as a son. Several times the boy went as his companion on ski trips, speleological expeditions and other adventures, and he felt it was less for sex that the man took him than because he really loved him. The boy liked their sexual intimacies, partly because it enabled him to offer the man who was doing so much for him a pleasure he so obviously enjoyed, but also because it pleased him personally. This relationship opened the boy's eyes to the fact that there was more than just sex with women and gave him a better understanding of sexual variety than most people have. He is now 19 and thinks a relationship of this kind with a good man is highly beneficial, for boys as well as for girls. His own inclinations are heterosexual, but he would not be afraid to try it out with a boy if the opportunity presented itself. He still visits his former lover from time to time: he likes to be with him and appreciates his company. (Letter of C. B., archives of the Brongersma Foundation)

469 Most interesting in this context is the case of a French author and photographer. Lambert grew up as the son of a prosperous farmer. Near their farm was a labourer's dwelling. Lambert became a friend of the labourer's son Raymond, six years his junior. They started exploratory sex and, after Lambert matured, had anal intercourse, the act which Lambert learned to enjoy the most. This went on for many years, and then they lost track of one another. Lambert went away to the university in Paris and later settled in a provincial town. Raymond sent him an engagement card, then a wedding announcement and ultimately became a farm-hand living only about 80 kilometres for Lambert's home. Thirteen years passed. Preoccupied by his work and a new set of young friends, Lambert nearly forgot about his old relationship with Raymond. One night, quite unexpectedly, there was a knock on Lambert's door, and there stood Raymond, a man of nearly forty now, begging a confidential chat. ''You can't have forgotten, Lambert, how nice it was when we were young,'' Raymond began. ''I was twelve, you were eighteen. My oldest son, Fabrice, is now twelve, too, and I think he's exactly the kind of boy you would like. I want him to have it as good as I did when I was his age. Please come soon and visit us and get to know him. If you like him and he likes you, you might invite him over here for a weekend, or take him with you on a holiday trip—and make him as happy as you did me.'' Lambert accepted, and he soon was having a very pleasant relationship with Fabrice; frequent sex cemented their friendship, and to Lambert's delight Fabrice quickly showed a passion for anal intercourse. Three years, delightful to both, passed by, full of loving and imaginative sex. For example, one night Lambert returned home from work to find the 15-year-old Fabrice stark naked. After a passionate welcome kiss, the boy threw himself on the floor and cried, ''Hurry up, undress! I'm so horny it's driving me crazy! Let's do it doggy-style!'' As soon as Lambert had penetrated him, Fabrice started crawling

diagonally across the room, crying out in passion. When he reached the wall, Fabrice sank down under the body of Lambert, wallowing in spontaneous orgasm. But the end of their relationship was already near; Fabrice was becoming interested in girls. Lambert graduated to a younger brother of Fabrice. Ten years later Lambert was invited to Fabrice's wedding, and at the dinner he was given the seat of honour next to the bride. In a private moment he asked Fabrice, "Are you happy?" "Incredibly!" "And the sex with your bride is all right?" "Excellent. Just as good as it was with you in the old days." (Personal communication)

470 "I learned a lot from our relationship. I come from a very Christian background. All sex is prohibited, so you never learn how to deal with it, and that's fatal in marriage later on. Now I have really fine sexual relations with my wife. Gradually I taught her everything I'd earlier learned from my friend. Without this experience, we'd never have got this far." (Möller 1983, 104)

It is little wonder, then, that discerning people who haven't been lucky enough to have had such a relationship, later come to regret it.

471 Pieterse (1982, II - 110) quotes an adult woman: "Looking back, I wish I'd had a paedophile relationship. (...) Seeing now how adults associate with children, in sex, too, I think I could have profited enormously if this had happened to me. I think the attention you get is a tremendous boost to your self-confidence, and you learn to share that confidence with others. If I'd had such a relationship I'd be a lot farther ahead than I am now, I think."

472 "One of my regrets has been my never having made it with an older man while still a repressed pubescent firecracker of explosive sexual desire. I get green with envy reading your marvelous accounts of fathers, hung uncles and next-door neighbors seducing, or better still, getting seduced by some resourcefully prescient manboy." (McDonald 1984, 22)

It is interesting to see this reflection on sexual experience echoed in the practices of a primitive Papuan tribe. The Kaluli, like most of the mountain peoples, believe that boys can only attain full maturity if they are instilled with the seed of older men. From 10 or 11 years of age on he is regularly subjected to homosexual intercourse which is publicly performed in the temporary hunting lodge of the men (the *bau a*) after dark. A few of the bachelors come to this house specifically to act as inseminators, announcing this publicly, and fathers sometimes consign their sons to a particular one. Other lads chose their own inseminators from among the older bachelors and form specific liaisons for a while. Pederastic intercourse is a marked feature of the *bau a* and men chuckle over it in reminiscence. "It was clear from the animated and emphatic way informants reminisced about the *bau a* they had attended more than twenty years previously that it had been a high point in their lives. The nostalgic excitement and zest in the telling expressed the extent to which, for the youths

and young men especially and for their elders vicariously, the experience had been dramatic and enjoyable. '' (Schieffelin 1982, 162-163, 165-166, 175, 177)

Taking all this into account, it is enigmatic why the general public knows so little about what really is happening in this area. It would seem that, even in our democratic society, there are powers which successfully resist the divulging of such facts, and this causes much distress among young people and their parents. And so a vicious circle is created: the parents' belief that these relationships are always evil prevents their sons from telling them about their good experiences.

The Benefits for the Man

People often ask what attraction an unformed, immature lad could have for a grown-up man—a not very astute way of posing the question, since no man alive could explain precisely why he is attracted to a woman, a girl, a man or a boy.

''For some older people, closeness to adolescents enlivens, stimulates and to some degree renews.'' (Lambert 1976, 115) ''The wish to remain young and innocent is an aspect of paedophilia. It is as if the individual is renewed by contact with a young prototype of the self as yet untainted by 'the dirty devices of the world', as the poet Traherne has it.'' (Williams 1976, 145) And this wish is fundamental to human fulfilment, for ''if a man loses the child inside him he loses the roots of those aesthetic and symbolic sensibilities upon which are founded all the most essentially human activities and achievements: that is the creation of art, literature and music, religious experience, the sensing of the unknown, the mysterious and the general search for the good and the beautiful. In other words only while child and youth persist as functional aspects inside him can a person be said to do more than just exist.'' (Gordon 1976, 38)

A boy-lover will feel excited by the mere presence of boys. Sometimes just being together with them is enough, and no need is felt for physical contact.

473 ''Are you afraid the temptation might be too great once you come in contact with these lovelies down at the Boy's Club? This is possible. But it is not likely. It is more likely, according to my experience, to have less of a physical need when you're around boys a lot than you did when you were just fantasizing.'' (G. Jones, quoted by Illinois Legislative 1980, 58)

474 A teacher in England is quoted by Havelock Ellis (1913, II - 166). The man had wet dreams about embracing naked boys, but they occurred only during the holidays. Over the school year, when he was surrounded by boys (but without having any physical contacts with them) he experienced no such sexual dreaming.

But when sexual contact is not avoided, the adult may experience it as both invigorating and rejuvenating. "Erotic play makes you feel young with young people, and this in turn allows you to experience the sexual impulse as you did when you yourself were young, for it is the most primitive aspects of sex which heighten lust the most. This is why older people look for contentment with the young, at the same time as the young seek guidance from the old." (Rovsing 1959, 49)

What happens when two bodies unite in lust is one of the deepest and most fascinating mysteries of human existence. Anybody who has consciously experienced this for the first time knows that afterwards nothing is as it was before. Something has been added, even if it is impossible to define what it might be, but for the boy, upon or in whose body a man has spent his seed in ultimate ecstasy, be he moved by ardent love or simple seeking of pleasure, the act takes on a significance which he will be aware of for the rest of his life.

Unfathomable mystery of sexual union! For the boy, too, if he has a degree of sensibility, his partner, the man, will never be the same again.

475 One night in Surabaia, Rovsing met a Madurese boy, 19 but looking 15. Rovsing told him he had no money, but the boy still wanted to go with him. Rovsing teased the boy, "I don't think you've got much in your pants." The boy looked around to see if anyone was near, opened his trousers and exhibited a big erection, an unmistakable sign that he really wanted it and proof of the honesty of his proffered companionship. They sought a secluded spot and had passionate sex with jubilant joy, the untamed original powers of nature possessing their bodies. "I am glad to have experienced this and helped that boy feel a lust stronger than anybody could have aroused in him before, and I loved his admiration and gratitude, unstated in so many words but to be read in the expression of his face and the mute, unconscious mime of his body, something which never lies. Just as I will never forget this lad, so he will always remember his experience with me. To give and receive pleasure in union is the highest aim of the art of life, an art which you can only learn by experience, for the unconscious in man is pupil and teacher at the same time. Every experience with a new friend should be vitalised by the same tension felt by actors on the opening night of a play: will it be a success or failure? In a holy moment like this, soul meets soul from another part of the world, and they experience together the great miracle of life: enthralment in the joy you give to someone else!" (Rovsing 1959, 160-161, 184)

476 The Abbé de Pradts, a priest who loves boys, is one of the central figures in Montherlant's play *La ville dont le prince est un enfant* and in his novel *Les garçons*. When the Abbé is on his death-bed, he hears the boys playing football in the school courtyard, and sometimes a ball bounces against the wall near his window. He reflects back on his life. "From its start until its close, there had been boys, one after another. Like the corks keeping a fishnet floating on the surface of the sea, they had kept him at the surface of life. There had been some who had never been better loved than by him, or loved as much. He had helped them, morally and materially; he had guided them; he had inspired them with self-confidence, sustained them with his will, those

who were so inclined to drift; he had brought more happiness to their youth. Nobody in all their experience had talked to them, respected them as he had, nor would anybody ever do it again. Not one of them had betrayed him; not one of them had seriously cheated or deceived him; mostly they had respected him, even the ones he knew were little rascals. Sometimes they also loved him a little, as much as boys are able to love. And he had experienced this kindness when they would have been able to grievously hurt him. Wasn't it sufficient to believe in the innocence of mankind? 'It was not in my character to love people. And yet I've been able to do it, thanks to them.' '' (de Montherlant 1969, 371-372)

Duvert quotes a biologist who conceives of the adult as only the shape a child is doomed by nature to adopt in order to procreate. We might say that the caterpillar is doomed to adopt the shape of the butterfly, were it not that the butterfly appears to us more beautiful and perfect than the caterpillar, while in man the child is the more perfect. ''For it is intelligent, has the sense of freedom, discovers things, is social, likes community, joy, goodness, courage, spontaneity, generosity, tenderness, malice, is rich in affection, solidarity, loyalty, beauty, etc.'' ''Every individual under thirteen or fourteen years of age therefore is the model of what we should love afterwards.'' (Duvert 1976, 213) And in how many ways are children the educators of their parents and their adult friends! (Hanry 1977, 226)

In many religions the child god is venerated. The Indians adore Murugan or Kumara, the boy-god, god of beauty and war, who never marries and is worshipped by homophiles. Kumara has his companions, the ganas. These mock the rules of morality and social order and symbolise the joy of life, the courage and the fantasy of youth. They follow the dictates of nature and hate the devastating cities with their mendacious morals. They represent everything which is loathed and feared by the bourgeoisie, and thus society accuses them of incest, molestation of boys, theft, the making of false charges, inebriety.

But the god of love is Kama, whom the Greeks called Eros, the Romans Amor. The Indians tell us that the god Brahma, when he created the earth, began with Sandhya, dawn, a girl of bewitching beauty. ''As I saw her,'' says Brahma, ''I got a spontaneous erection and I saw that all my sons too had stiff-standing members. So, from my thoughts, originated a wonderful being, Kama. Kama's face had the colour of gold, his breast was strong and solid, his nose well shaped; his thighs, his knees, his legs were rounded and muscled, his black hair curly, his eyebrows thick and mobile. His hips were slender, teeth perfect. His amorous looks seduced every living creature. He winked in every direction. His breath was a perfumed breeze. His whole person radiated the feeling of love. When they saw him my sons were speechless; they became excited and restless, their minds in a turmoil. Overwhelmed by love's impulse, they lost their thinking faculty.'' (Daniélou 1979, 34, 122, 124-125, 127-128, 131, 148, 161, 202)

There is deep significance in the fact that the Greeks and Romans saw love's impulse incarnated in the shape of a beautiful boy having just attained sexual maturity. His regular companion, Dionysos, was originally depicted the same way, but later became represented by a little child, the precursor of the Christ child. Like Christ, Dionysos was born in a cave, like him, he must die by violence, sacrificing himself as the saviour of mankind.

During excavation work among the foundations of St. Peter's Basilica in Rome, investigators encountered many tombs, some pagan, some Christian, for at one time this had been a cemetery which the Emperor Constantine had filled over with sand. There is a magnificent sarcophagus which must have been finished around 315 AD, just before the area was covered with sand. On the front is a wonderful figure of a naked young man, Dionysos, who poses with his arm protectively around the equally naked boy god Eros. Eros looks up toward him, full of confidence, with his right hand tenderly caressing Dionysos' belly. A little satyr is sitting next to them, excited, lasciviously observing the two friends and proffering them his cornucopia.

A few years ago I stood in front of this splendid sculpture deep below the mightiest basilica of Christendom. It seemed to me that the big ostentatious church had only served to keep intact this wonderful image of boy-love. At one point in the past Christian rulers had buried it; for centuries the Church had persecuted and excommunicated those who allowed themselves this love. And yet those two pagan lovers, the man and the boy, had stood all these centuries, in their tender embrace, right below the main altar of the basilica. High above them the Popes celebrated their masses amidst a crowd of cardinals and bishops and fulminated against ''immorality''. But, underneath, erect and unbent despite all this weight stands the God of Love, unimpaired, in radiant nakedness, just waiting to be rediscovered, as beautiful and as shining as on the day he was created.

Chapter 6.

Sexuality and Eroticism

"For some people it is just as difficult to have sex as it is for others to do without it. I have seen this too often to be able to believe any more that virtue has the same meaning for every man. And it's my opinion that we will find real virtue more often in those who do have sex. The others stand outside of life."

—Marcel Jouhandeau (1955, 340)

"Of all the sexual abnormalities, chastity is perhaps the strangest."

—Remy de Gourmont (quoted by Fontanié 1980, 42)

Importance of Sexuality and Eroticism

For a large majority of males, sexual satisfaction is an important element in their lives (Baurmann 1983, 48). In Bell & Weinberg's research (1978, 331-332), only 1% of the 575 white males they studied said they thought sex unimportant, 12% not very important, 47% fairly important, and 40% very important; a full 68% complained they didn't have sex as frequently as they would have liked. Questioned about the importance of orgasm, only 3% of Barrington's 300 subjects, all older men, said that orgasm was not important to them, 97% called it important, and, of them 60% very important; 48% went so far as to call it "vital". When asked how long they could remain "okay" without an orgasm, 50% replied one week, 20% 2 weeks, 10% 3 weeks; "none could 'work properly', 'be happy', 'keep my mind off sex' for any period without orgasm after 24 days." Barrington stresses the disadvantages to society of its members being sexually unhappy: "To the vast majority of men, aged 18 to 50, orgasm — no matter how often repeated — remains the single pre-eminent, most unpredictable, tantalisingly elusive, of all physical and mental pleasures: the source of his greatest passions, his greatest regrets, his deepest frustrations, his most violent angers, and in old age his most relived memories." (Barrington 1981, 24, 226, 228) A 40-year-old family father, interviewed by Craig Smith (1981, 37), said he would spend twenty to twenty-five percent of his time "thinking in a sexual way."

Had it been boys, especially boys in puberty and adolescence, who were questioned rather than adult men, the percentages would undoubtedly have been higher still. "The peak of sexual capacity occurs in the fast-growing years prior to adolescence — which accounts in part for so much of the so-called seduction of innocent youth by older boys and men," while "the peak of actual

performance occurs in the middle of late teens.'' (Barrington 1981, 75) For a young man of 20 interviewed by Craig Smith (1981, 52), ''sexual pursuits accounted for twenty-five to fifty percent of his energy. As a teenager... masturbation was his greatest sexual outlet and without it 'I would have died'.'' Several teachers at secondary schools have told me how they often commiserate with the sexual distress and needs of their pupils — and how they regret that they cannot discuss with the boys this strong preoccupation of theirs openly and honestly. Sandfort (1984, 48) quotes a staff member at a home for neglected children: ''These boys of 14 and 15 are always running around with a hard-on, so to speak. They're preoccupied with sex all day long.'' Osborne, the Australian who had sex with 2,500 boys, said: ''Any lad has only cock on his mind and if you remember that you'll be able to get their pants down.'' (Wilson 1981, 29)

On the surface, the 15- and 16-year-old boys Hass investigated would seem to have been different. They said they thought ''doing well in school, having friendships with girls, having friendships with boys, and sports'' were more important than having sex. But this question was the first one put to them during their interviews, and at that point they may have still been a bit inhibited. A later question, ''How important in your life is sex?'' elicited a more positive answer, especially from those having a steady relationship: only 8% of *them* thought sex ''not very important''. Finally, 87% of the 15- and 16-year-olds admitted that they ''often think about or fantasize about sex''. (Hass 1979, 11, 20 112) Which brings us right back to Osborne!

But it is well to remember that boy-love is much, much more than simply sex, and that boys like those interviewed by Sandfort (1981, 1987) — that is, boys involved in steady, intimate love or friendship relations with a man — are unanimous in their opinion that sex is not the most important element of their relationships.

''Boy-lovers and boys are as opposed to force or coercion as anyone else. Perhaps more so. To reduce their relationships to a question of consent is to trivialize them. They are often more profound and involve deeper emotions than those associated with mere sex acts. They are mutually rewarding learning experiences for both the man and the boy. They also often inspire acts of sacrifice and generosity as noble as any others humans are capable of. Consent is a lot simpler than some people believe. If it feels good, and the boy wants it and enjoys it, then I fail to see why anyone besides the two people involved should care. But the younger the boy is, the more responsible the man must be in ensuring that the boy is treated like a human being and his rights are not violated.'' (Thorstad in Thorstad & Hocquenghem 1980, 34)

Pure sexuality is the satisfaction of a corporeal desire, like those we have all observed in the animal world. Men need this satisfaction for their well-being. Sexual intercourse keeps men young, ''just like riding a mare,'' as the Arabs

say (Bullough 1976, 205). This satisfaction is perfectly natural and — if it is performed in full respect for the partner's person and his physical and mental health — the activity is morally praiseworthy. It is a mutual service.

But man is capable of more. With his words, his actions, his gestures, his thoughts and his fantasies, he can rise high above the plain of biological procreation and transform sexuality into eroticism. It is eroticism which makes sexual relations a specifically human activity and an art. In its most perfect form, eroticism brings about an experience of physical and mental unity of two human beings. In the teaching of Tantra, sex is not considered the means to an end: it discovers its aim in itself, and its aim is infinite. When engaged in sex, you shouldn't think about the future, only the present. Body meets body, here and now. Enjoy the contact of the bodies and souls and drown yourself inside the partner. Concentrate upon the moment; abandon every idea of having to go somewhere, attain something. Love makes it possible for two beings to melt together. Without love, the sexual act is performed quickly, the partner being only an instrument for the attainment of pleasure. With love, the partners communicate deeply and their bodies may remain enfolded for hours on end. But you mustn't think: let the ecstasies overcome you (Naslednikov 1981, 117)

Man shows in his eroticism how far he has mastered and controlled his sexual impulses, to what extent he has been able to exalt them (Borneman 1978, 337). In the 'sex is only for procreation' vision, intercourse is ''just like the mating of cattle. There is no room for refinement and cultivation. Indeed, any attempt at such refinement is a perversion of the 'natural order'. Man may strive to perfect himself in all other spheres of life, but in his sexual activity he must never rise above the level of the beasts.'' (Haeberle 1978, 198)

Even where the perfection of the Tantric union, which usually implies the presence of love, is not attained, a casual meeting of uninhibited, experienced partners may lead to an overwhelming climax, a marvellous and unforgettable experience. At this level, too, the partner's body becomes much more than just an instrument of passion, the object of impulse. In its passionate straining for delight, the body shows its admiration and veneration of the other. Some feel the other's seed received inside their bodies or poured forth upon them as a most precious, intimate gift. The simple fact of being grateful to him for his abandonment, of taking into account *his* feelings, desires, preferences and dislikes, of enjoying his excitement and sharing his pleasure — in short, of respecting him as a fellow human — may elevate even the paid intercourse with a boy-prostitute to eroticism.

To the Arabs and the peoples of India, sex is not only a natural and healthy necessary part of life: it is an art as well. A noble art. Burton (1963, 36, 67) quotes in this context a German philosopher, Maupertius, who said, ''We need not be afraid to compare the pleasures of the senses with the most intellectual

pleasures; let us not fall into the delusion of believing that there are natural pleasures of two sorts, the one more ignoble than the other. The noblest pleasures are simply the greatest pleasures.'' People who have watched live-shows and sex movies know that under certain circumstances sexual activity may be highly aesthetic. And this is not just because of the physical beauty of the performers: the act itself, with its lovely and supple movements, has its own beauty, too.

Another element reveals itself within the erotic. In the union of bodies, man may feel himself at times elevated to some higher level, one where he communicates with nature, deity, the cosmos (Lemaire-Mertens 1980, 21; Burton 1963, 41). Ultimately the personality of the partner may become of secondary importance, and in the orgy the behaviour of the participants approaches (but only seemingly) pure, basic sexuality, which is the simple satisfaction of impulse. The circle is now complete.

And so sex may be fertile even when seed and egg don't meet. Its purpose isn't limited to the biological: it is social as well. Sex relaxes, makes one happy, releases energy for useful work (Klimmer, quoted in *Gay Journal,* Nov. 1977). Sex dispells loneliness; it is an particularly irreplacable way of experiencing another human being. On a religious level, it unites us with primordial forces, with the source of our being, in the climax of ecstasy (ecstasy = stepping outside of one's self). The sexual act may be all of these things. In human praxis, procreation is just a possible secondary consequence; it is nearly never its primary aim.

Not everybody, however, is capable of experiencing its most ecstatic depths, and even those who are won't achieve this every time.

477 (Continued from 436) Thirty-year-old Thomas was united in a real love relationship with a boy, a relationship which satisfied him and made him happy. Sometimes when he visited other boy-lovers he met boys who were not really prostitutes but who offered themselves for payment. ''I've done it with them, asking myself afterwards, however, what good it did me. Believe me, I just felt disgusted. I was physically tired, weak. It left me with a sensation of emptiness. I promised I'd never do such things again, because what good ever came out of it? Nothing. It was only negative. Relations should be positive, I think, which means that there must be more than just sex. Sexual contact in itself is nothing.'' (Hennig 1979, 156)

As soon as there is more than basic sex, nuances start to make their appearance.

478 (Continued from 428) 14-year-old Gerard, interviewed by a radio announcer, declared, ''One day — I was 11 at the time — I rang Karel's doorbell. He took me to his bedroom and had sex with me. At first I felt this was very strange, but the more I thought about it the more beautiful it seemed. That was my very first sexual experience. Love means to me feeling safe. When Karel has sex with me I feel safe. (...) I'm sure I love Karel

more than I love my parents. I can discuss more things with him than I can with them. The first time I had sex with Karel I liked it. I didn't think it was dirty or anything. It felt fine, and so I didn't worry about it any more. (...) Karel discussed everything out in the open with my parents, and my mother said to my father, 'This is the way it is. You'd better give your permission, because if you don't your son will run away.' And that's true. If they'd keep me from visiting Karel I'd run away. I'd be very, very unhappy. Isn't it crazy that our love is something illegal? (...) If the police questioned me I'd tell them I thought having sex with Karel was wonderful. And it's not true he seduced me. It was really me that seduced him. I don't remember exactly how I managed to do it: I looked at him in a certain way, pressed myself up against him, etc. I remember at the time wanting to touch him. I've had this relationship with him now for three years. I have girl-friends, too. (...) I told Karel frankly that later I'll certainly be going around more with girls, and he accepts it. (...) There's no question I'll fall in love with a girl and that'll be the end of my sex with Karel, but I'll continue with my close friendship with him. Now already we're having sex a little less often. (...) The physical contact is not the most important aspect of our relations. We do much more in what we talk about and fool around with than in sex. (...) It's great to have this pleasure with Karel, and I'd like to do the same thing with boys my own age, but usually I'm scared to ask them, for they could tell others about it, and finally the police might come in. Isn't it stupid you have to be afraid of enjoying yourself in this way? (...) Karel's exterior is of no importance to me; it's his interior that counts. With girls, I'm more interested in their exterior. (...) Sometimes I feel no desire to have sex with Karel, and I just tell him so, just as he tells me if he's not in the mood for it. Then, of course, we don't do anything. But a few days later we'll both want it, and then we have sex. We have a good relationship, without compulsion on either side. (...) At home, in my bed, I often long for Karel; I feel restless (...) I'd like to sleep with him every night, but that's impossible. (...) Once in my life I had sex with a girl. It's quite different, because a girl behaves during sexual intercourse in another way than a man does. I couldn't explain this difference in words, and I couldn't say I prefer one kind of sex over the other. (...) It's different with a girl than with a man. I have other sensations. It is more or less similar, but still I feel it as different. It is impossible to put this into words...'' (Tape in the archives of the Brongersma Foundation)

The Various Practices

If there are differing shades of sensation, there is hardly any diference in the practices. Coitus excepted, all other exciting activities common between man and woman can also be performed by men upon boys and by boys upon men. It seems that giraffes have a particular way of fondling each other which they only practice in homosexual relations and never in heterosexual intercourse (Dover 1978, 99), but this is not so in human males: heterosexual and homosexual play is identical (Siegfried 1979, 32, 34). Hand, thighs, mouth or arse clasp the partner's member, or he rubs it against his companion's body.

Masters & Johnson observed in their laboratory hundreds and hundreds of male and female volunteers masturbating and having sex with each other. In their book *Homosexuality in Perspective* (1979) they reported, evidently with

some surprise, that homosexual couples understand eachother's sexual needs better than heterosexual couples and that their love-making is, on the whole, more refined. The ethics of sex-for-procreation-only has burdened heterosexuality with the prejudice that penis-in-vagina is the most 'normal' practice and that any other kind of activity is just 'fore-play' preparing the partners for insertion of the male member. In homosexual activities, however, no single practice has such priority. It is understandable, therefore, that same-sex partners use a variety of techniques more frequently than their heterosexual counterparts and enjoy experimenting with different methods (West 1977, 4).

One thing Masters & Johnson (1980, 87, 142) often observed in same-gender sex was the ''teasing technique''. One partner stimulates the other to a state of very high sexual tension, continuously changing its tempo and intensity in order to forestall ejaculation and so keep his partner for a long period of time right on the brink of orgasm. An expert may build up the tension in the penis and testicles so high that it finally becomes almost unbearable, making his friend plead for relief, emplore his partner to make him ejaculate. The ensuing orgasm may then reach an extraordinarily high level of delight.

479 (Continued from 417) Onno was a master in this art. It gave him a proud consciousness of his ''real sexual power'' to be able to reduce big, powerful men, prominent in society, to writhing, panting naked bodies, convulsed by lust, entreating him, a mere boy, to stop his teasing and to make them come. He wouldn't give in to their pleadings for some time, knowing his skilled postponement would only increase their final pleasure. (Personal communication)

480 A 40-year-old bisexual man, happily married, father of two children, declared, ''I'm well able to sexually satisfy women, but only by giving them expert attention with female orgasms well in mind! It gives me pleasure, of course, but it can still be at times hard work! With men, the 'scene' is totally different — a sharing of sexual pleasure with *guaranteed* orgasms for both persons. No problems, sexually or emotionally, on either side. (...) My own orgasms are typical of male orgasms, selfish, self-indulgent, self-contained, probably onanistic, and always — since adolescence — quite terrific and shattering.'' (Barrington 1981, 231)

It might be that homosexuality is less burdened with the unfortunate ''achievement motive''. Heterosexual intercourse is traditionally obsessed with the idea that the act is designed by nature to end with orgasm in both partners — or at the very least in the male — and is only complete when sperm has been poured into the vagina. Homosexual love-making is less subject to this sort of compulsion; its goal is more to enjoy your partner's body and your own, and to do this in any way possible. ''It seems that most couples would find greater sexual happiness if they concentrated more on the process of coitus itself and less on its possible outcome. There is no law that says orgasm has

to be the goal of every sexual encounter. Indeed, when it comes to making love, people do themselves a disservice if they strive for any specific goal at all. It is the shared experiences of physical pleasure, not its 'climax' or 'successful' finale, that makes coitus worthwhile,'' observes Haeberle (1978, 216). According to Borneman (1978, 764-765), sexual union without sexual intercourse brings the participants back to a feeling of being safely protected in a unity, where the consciousness of being individual, different, separated, alone has not yet developed. This sexuality is not fixated upon the polarity of genders but seeks to find the other partner, whatever his gender might be, as a warm, consoling creature, and in that respect it is similar to the mother/child relationship. This kind of sexuality does not need to lead to intercourse; full satisfaction may arise from body contact, holding hands, embracing and being embraced, touching the breast and sucking the nipples. Concentrating upon orgasm is injurious to the experience of sexuality. ''It works at the expense of its optimal possibilities: i.e. variations in the manner of being sexually engaged with each other.'' (Hart de Ruyter 1976, 52) ''Masters and Johnson (1979) confirm that female and male homosexual lovers do approach sexual congress in this nonorgasmicentric fashion. Many homosexual males deliberately learn how to enjoy fellatio, anal intercourse, etc. without ejaculating so as to prolong sustained arousal. One means for achieving this is to switch techniques before ejaculation occurs.'' (Suppe 1981, 81) Movies of men and boys having sex with each other often show this switching from masturbation to sucking, from sucking to anal penetration, each method being interrupted before a climax is reached.

''In orgy-room situations at the baths, it is not uncommon for gay men who wish to engage in subsequent activity to break off sexual contact when they find themselves close to climaxing (sometimes explaining, 'I'm not ready to come yet'), or to faking orgasm while performing anal intercourse. I know of one man who was involved with around 35 partners in one six-hour period, engaging in just about every conceivable sexual technique without ejaculating. Finally he became fatigued and retired to a corner and masturbated himself in order to have an excuse to end the episode. He found the entire incident among the most satisfying in his entire career.'' (Suppe 1981, 81-82)

Some individuals ready themselves for a sexual encounter by masturbating to ejaculation in advance so it will take longer under sexual stimulation to obtain a second climax (Vinterberg 1983, 54). Others don't need ejaculation to feel satisfied: they go on and on in the sex act until they grow tired — or they are able to have an orgasm without ejaculation (Bro-Rasmussen 1983, 83). Such a ''dry'' orgasm, like that of the immature boy, can be repeated many times in succession. In Tantra, the desire for orgasm is abandoned. This may be accomplished by interrupting penile stimulation as orgasm becomes imminent,

but in the higher forms of meditation it may be replaced by a spiritual delight: no techniques are intentionally chosen; the partners are no longer conscious of how they make love; they have entered into a condition of chaos and are no longer in control of themselves. "Then everything merges; the bio-physical energy carries the body away in a new kind of orgasm, a vibration rising from the feet to the head in the form of trembling which may at times grow very violent, as if one were a leaf on a tree blown by the wind. One then is filled with light and gladness. The fusion takes place when the boundaries of the body fade away in a kind of disintegration of the Self. There is no question of making movements, of 'taking' each other, of ejaculating; one is simply carried away by the impact of a universal flood." (Naslednikov 1981, 228-229)

This is not to disparage the high value and significance of orgasm. The strength and vehemence of orgasm is dependent upon the mental health of the individual. It depends upon his capacity to abandon himself to "the flow of biological energy" in his body. The less an individual is in touch with the vital elements of his being, the less he will be able to consciously control his real existence (Jensen 1983, 117-118, 121-122). Deep orgasm requires freedom from inhibition, from shame, from taboos, from all these artificial infringements upon our nature. Teaching a boy how to abandon himself completely to this working of natural forces within him and to take pride in this ability is to heighten his joy in life and contribute to his good health. If he feels entirely safe, intimate, protected and confident, he will be best prepared to reach this condition.

In the 16th Century the French philosopher Montaigne observed, and had the courage to write, that in the fullest and most perfect friendship beween two males "not only the souls might have entire fruition, but the bodies also might share in this alliance." (Galloway & Sabisch 1982, 33)

The art of eroticism is directed towards inducing the highest possible state of delight in the partner as well as in oneself. In principle, no activity which may increase this delight should be rejected; it is the subjective appreciation of the persons concerned that determines whether something is appropriate or inappropriate, not the "objective" judgement of outsiders. The fear of moralists that unlimited pleasure will lead to the destruction of all restraint is ill-founded. "Unrestricted pleasure just causes pleasure and nothing else; restricted pleasure is no pleasure." (Dannecker 1980, 22)

Different people have different preferences, and even in one and the same individual preferences may change from one period of his life to another.

481 (Continued from 218) When questioned at 15 about his favourite sexual act, Leo replied, "Being fucked in the arse by a boy a few years older than me." When the same question was put to him at 18, he said, "Fucking a boy my own age." At 25 he preferred heterosexual coitus (Personal communication).

A healthy assertiveness is definitely to be encouraged here. As the Dutch cabaret singer Robert Long (1987, 67) put it in one of his verses, "Everyone has to decide today for himself how far he wants to go and what he will accept, for if he never dares think for himself and just does as others tell him to do he will always be brought to bay."

Some boys vehemently refuse to engage in certain practices, especially taking the partner's penis in his mouth and being anally penetrated, but these very same acts are the preferred choice of others.

Kinsey's reports showed that the willingness to use a variety of techniques and to experiment sexually increases with intelligence and instruction. The smartest people are the most inventive. There is another effect, too: experience enlarges people's tolerance and acceptance. Research "has indicated that adolescents become more liberal in their sexual attitudes as they get older." (Hass 1979, 6) Boys of 17-18 are slightly more promiscuous than 15-16-year-olds. Older boys "are more liberal in their attitude toward cunnilingus and fellatio than are younger teenagers", and this is true also of their perception of homosexuality (Hass 1979, 25, 53, 143).

If a boy shows a willingness to have sex but the man doesn't know him intimately as yet, Duvert (1980, 152-153) advises the man to discuss openly and in advance what they will do.

482 In a poem by the Colombian poet Bernardo Arias Trujillo, it is the boy prostitute who broaches the subject. A seaman has come to Buenos Aires, wanders about the streets at night, and suddenly he sees an attractive urchin winking at him. The sailor is immediately aroused. The boy is barely fourteen.

Dark circles around his black eyes betray his lust,
perhaps heightened by his own hands.
"What's your name?"
"I'm Rubi Nelson, known by many men."
He is the flower of the port, this boy,
with his undulating hair, long as a Roman slave's,
and he is very conscious of enticing sailors with it.
He deals in cocaine, and he deals in lust.
"Tonight you sleep with me, you little pale boy?"
His eyes perceive booty and promise readily.

Desire enflames the sailor's body, sweeping everything before it. He kisses the boy. After a long walk they reach the sailor's lodgings. Rubi willingly gives himself to the man.

"How do you want to do it?" the boy's soft voice asks,
and for a moment there is a break in its harshness.

VI. SEXUALITY AND EROTICISM

Then, graceful as an odalisk, he strips off his shirt
and lies there naked, waiting, tender as a spray of flowers.
He is generous with his smooth body,
between the red cushions and the silky sheets,
and as his hands caress
they also search, for money and for loot...
"Give me one gram of heroin," the seaman whispers,
"and two grams of love."

Jouhandeau found that it wasn't he who decided what would happen when he had sex with a hustler of "magnificent face and perfect body", but the boy: "He knows by heart the manias of his mount, just like a jockey, and he dictates to me, as though giving a lesson, how it is to be done." (Jouhandeau 1981, 43)

If the boy's willingness is less obvious, and he still has to be 'conquered', so to speak, direct questioning might frighten him; it would be better to proceed with intimate caresses (Duvert 1980, 152-153). The man can then see what the boy accepts and what he refuses. More can be expected from an experienced than from an inexperienced boy.

A Belgian correspondent of mine invented a rather clever game to test the boy and how far he was willing to go. "Let's pretend I'm a pirate and you're the son of a man who has hidden a treasure somewhere in your house — and you know where it is. The pirate breaks into your house when your father is away. Now, lie down on the floor and imagine the pirate has tied you up and blind-folded you. He threatens to torture you if you don't reveal where the treasure is. I will tell you in advance what torture the pirate is about to perform on you, and if you don't object it really will take place. Then the next torture will be announced, and so on and so on. But as soon as you say 'Stop — I'll tell where the treasure is!' that's the end of it, and we'll change roles: you'll be the pirate and I'll be his victim. Now, let's begin. The first torture will be... I'll touch your nose with my hand..." And so it would go: the second torture would be the man touching the boy's mouth, each touch being more intimate than the last.

Experience proved that the boy would finally refuse a contact he thought too intimate, and then, after he had exchanged places with the man, would threaten the man with even more intimate contacts — and would carry them out. In this game the boy feels quite free and safe: his being tied up and blind-folded is only a fantasy; in real life he can see and move about, and whenever he doesn't want an threatened intimacy he only has to say one word to keep it from happening.

Active and Passive

In the older literature about same-sex intercourse, a distinction was usually made between active and passive partners. The writers evidently believed there were fixed roles, with the more virile men playing one role and the more feminine men the other. Better investigation shattered this picture (Westwood 1960, 130). There is nothing unusual in what Peyrefitte (1977, 418) constructs for the boyhood of Alexander the Great and his bossom friend Hephaistion: they threw dice to determine who would be the first to penetrate the other. Among peoples where it is customary for men to have sex with boys, the boy is more or less equated with woman and is thus suitable to be used by men to satisfy themselves. But where man and boy love each other as equals, all the sexual techniques may be used by them and in many cases tend to be centered more on the boy's satisfaction than the man's.

The division of sexual behaviour into active and passive positions leads to a great deal of confusion and is thus fundamentally wrong. It is only in anal or interfemoral (between the thighs) intercourse that this role division might be applicable, and even there the ''passive'' partner may energetically contribute to the act. In manual (masturbatory) or oral (fellatio) techniques, the role designation might easily be misunderstood. Is the partner who rubs, licks or sucks the penis of his friend to be called passive? English is fortunate to have the clear terms ''inserter'' (the man whose member is inserted into an orifice) and ''insertee'' (the man who receives his partner's penis). In the following discussions we will use the terms active and passive only where there can be no doubt about their meaning.

The Preferred Practices

What may happen between man and boy during sexual intimacy? In previous chapters we have already mentioned sexual conversations, using erotic or nude photos and films, seeing and showing off the naked body. A man might become excited if a boy looks at his sexual organs with evident interest.

483 Schild (1985, 70) quotes an unknown Arabian poet:

As the boy looked at it, my thing began to move,
And he whispered, ''This is wonderful.
Let me make love to it!'' I said,
''The deed is wrong; many are revolted by it.''
He said, ''Oh, I don't care.
To me, everything is all right.''
And I was too polite not to obey him.

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An Albanian poet wrote, "When I'm in the presence of my beloved boy, I gaze upon him and forget everything else. In his absence, I only think about him. If the beloved suddenly appears, I'm troubled. My heart is beating faster, and my eyes and ears are only open for the beloved." (Ellis 1913, V-41)

In this chapter we will go deeper than this, into touching and caressing the body, hugging, kissing, touching the genitals, exciting them with the hand until orgasm occurs, licking, sucking, intercourse between the thighs, rubbing the member against other parts of the body, anal copulation.

It is impossible to fix a general order of preference for these sexual practices. There are boys and men with a decided preference for one technique, while for others any practice is acceptable which gives pleasure to both partners (Matzneff 1981, 30). Such statistics as exist relate to criminal cases or the experiences of boy-prostitutes. Criminal cases, of course, tend to deal more with "advanced" than superficial sexual acts, and most statistics don't distinguish between contacts with boys and contacts with girls.

In 200 American criminal cases concerning boys, masturbation was used in 107, intercourse in 53, and fellatio in 32, but it was not recorded whether the boy in any of the latter contacts was insertee or the inserter (Illinois Legislative 1980, 14). In the biggest investigation ever carried out (N = 8058 of which 877 were boys from 0 to 12 years of age), Baurmann (1983, 367, 397) found that, compared with girls, boys were mostly involved in only the more casual and superficial acts. He quotes studies of Simson (1956) and Weiss (1963) in which genital display took place in 49.3% and 29.9% of the cases respectively, sexual conversations in 12.2% and 63.4%, mutual masturbation in 0.6% and 5.5% and oral or anal intercourse in 13.8% and 1.1%. In his own sample, showing of the genitals to the boys occurred in 49.4% of the cases, in 46.6% of the cases the boys were masturbated, but in only 3.9% of them was oral or anal intercourse performed upon the boys (Baurmann 1983, 341, 734).

Data furnished by prostitutes are distorted by another factor: certain practices may be traditional in certain regions.

We have already met with this kind of specialisation in our discussion of ethnological material. The Chingalee men and boys of Australia practice only mutual masturbation. The Azande of Africa accept only interfemoral, never anal, intercourse, while with the Nyakyusa both forms are commonly practised, but fellatio is considered a serious offence. With the New Guinea tribes, either fellatio or anal intercourse is customary — but never both with the same tribe (Roberts 1986, 15). Similar limits are commonly set by hustlers in the West. In Nashville and other North American cities, for example, it is customary for the client to suck the penis of the boy (Reiss 1963); in North Africa, anal intercourse is the usual method, with the older male being the insertee. Geiser (1979, 136) stated that American boy. prostitutes mostly used mouth or hand,

and that anal intercourse was limited to only about 4% of the cases — and then the boy generally asked for more money. An 18-year-old German hustler kept notes on the ways he satisfied his fifty past clients: he masturbated 9 of them, 5 rubbed their penises between his thighs or on his belly, he sucked off 11, had anal intercourse performed on him by 22, and 3 demanded sado-masochistic activities. Redhardt (1968, 78), in presenting these figures, claimed to have confirmation of these general trends from other hustlers.

Gebhard (1965, 819) investigated criminal cases. He asked the men serving prison sentences for sexual delinquency with boys what kinds of acts they performed. It must again be stressed that such statistics based on prison samples are always biased and skewed toward the most advanced as well as the most offensive sexual contacts: first, because only the graver cases result in imprisonment, second, because at any particular time inmates with longer sentences are proportionally over-represented. Table 10 shows the kinds of acts reported to Gebhard.

Table10

	With boys 0-11 (N = 109)	With boys 12-15 (N = 175)
Touching body but not genitals	8.2%	7.4%
Masturbation	45.0%	19.4%
Oral practices	37.6%	48.6%
Oral and anal intercourse	2.8%	3.4%
Anal intercourse only	3.7%	10.3%

In the Sandfort study of 25 11- to 16-year-old boys having steady relationships with a man, the sexual practices were as follows:

All 25 boys were masturbated by their partners, in 17 cases to orgasm.

22 boys masturbated the man, in 14 cases to orgasm.

21 boys were sucked by the man; 13 of them ejaculated in his mouth.

14 boys sucked the man, but none received the man's sperm in his mouth.

7 boys were "rimmed" (had his anus licked) by the man; no boy did this to the man.

5 boys performed anal intercourse upon the man.

2 boys had anal intercourse performed on them by the man.

During the sexual contacts 17 boys also masturbated themselves, 15 of them to orgasm; likewise, 22 men also masturbated themselves, 20 of them to orgasm.

In an unreported number of cases, one partner sexually stimulated the other in various ways, after which the aroused partner masturbated himself to climax.

Sandfort stressed the fact that in each of these cases activities designed to satisfy the boy equalled or exceeded those designed to satisfy the man. This is added evidence that in such relationships it is usually the boy who determines which practices will be used (Sandfort 1981, 55-57).

Table 11 shows the age of first homosexual experience and first penetrative experience for Bieber's homophile subjects (N = 96).

Table 11
(From Bieber 1962, 338. N = 96)

	First Homosexual Contact (any method)	First Oral or Anal Intercourse
0 to 10 years	29 persons	7 persons
10 to 14 years	29 persons	13 persons
15 to 18 years	24 persons	26 persons
19 to 24 years	11 persons	26 persons
Over 25 years	3 persons	9 persons

This shows that both oral and anal intercourse are more common with older than with younger boys. With 56 of the 96 boys, their first contact had been with mutual masturbation, for 7, intercourse between the thighs, for 23 it was oral, 6 anal (but we aren't told whether the boy was inserter or insertee). (Bieber 1962, 338) According to a French investigation by M. Bon & A. d'Arc (1974), the first activity in adolescent boys in two-thirds of the cases is masturbation (Buffière 1980, 19)

Some people keep most interesting statistics about their sexual activities. Nearly 20 years ago I published some data reported by a Belgian boarding school boy about his sexual relations with 51 of his fellow students (Brongersma 1970, 230-232). He masturbated 18 of them, was masturbated by 8, had mutual masturbation with 26, interfemoral intercourse with 23, sucked the penises of 2, was sucked by 7, performed "69" (mutual fellatio) with 2, was anal insertor with 17, and anal insertee with 6. With a number of them he had relations in more than one way.

In consulting the original manuscript of *Paidikion* (See Hammond 1966), I discovered that the author had added a detailed report on the sexual techniques

he used, giving the ages of his partners. Table 12 gives an overview of his sexual life with boys.

Table 12
Sexual Techniques and Age of Partners (From *Paidikion)*

	Age of Boy														
	7	8	9	10	11	12	13	14	15	16	17	18	19	20+	Total
Feeling						2					1	1		1	11
Mutual feeling							1								1
Intergenital friction		1					1		3	7	5			1	18
Ejaculation on partner									2	1					3
Masturbation							3	5	1	4	3		2	6	24
Mutual masturbation	1					2	2	4	3	6	4				22
Intercourse on breast or armpit										1					1
Interfemoral		2	1	2	2	5	6	10	9	16	9		1	6	69
Interventral										1					1
Fellatio	1				1	4	4	7	7	5	5	1		4	39
Mutual fellatio			1			1		2	1	5	3		2	4	19
Anal active			1	1	3	6	7	12	12	16	12	2	2	6	80
Anal passive	1			1	1	3	4	9	8	10	8	1	1	1	48
Anilinctus						3	1	1		4	1			3	13
TOTAL	4	4	4	5	7	26	29	50	46	76	51	5	9	34	350

This is, of course, only one man's sample, modelled by the interaction of his individual preferences and opportunities. Carpentier (1985, 4) asked 69 boy-lovers about their preferred practices, giving them the opportunity to cite more than one. 93% mentioned caressing (with 6% wanting to do it to the boy only, not the other way around), 87% mutual masturbation (4.5% wanting only to do it to the boy and 1.5% only wanting it done by the boy), 82% deep kissing, 82% undressing completely (with 9% wanting the boy only to undress), 81%

licking the body (12% only wanting to do this themselves), 78% sucking the penis (with 10% only wanting to do it to the boy and 3% wanting it only done by the boy). 76% mentioned play-wrestling, 76% kissing once again, 55% interfemoral intercourse (6% wanting to be only the insertor and 1.5% only the insertee), 42% mentioned anal intercourse (4.5% wanting to be the insertor only, 4.5% wanting to be the insertee only).

Once again we should stress what we have already seen in Chapter Five: in the many thousands of years in which mankind evolved, there has been no sexual practice which has not been condemned as evil and sinful, and no sexual practice which has not been praised as noble and good. Virtue has been sought in abstinence, and even castration, in order to kill voluptuous desire; elsewhere virtue was sought in temple prostitution and ritual orgies. The sexual ethics of Indian culture — a high point of social evolution — are in nearly every point the exact opposite of traditional Christian teachings. There, as in ancient China, sexual abstinence is viewed with contempt because "it is inadmissible that man should sit and bring illness and anxieties upon himself by not engaging in sexual intercourse." Christian sexual ethics are a product of Greek pagan philosophy (especially the later Plato) not universally shared by the human race (Bullough 1976, 292, 297, 276). Everywhere and always moralists claim their teachings are in accordance with the will of God or the gods. But in fact none of the great religious systems managed to develop clear and unambiguous moral laws accepted by all Christians, all Muslims, all Buddhists. There is no simple truth, and man could better trust his own conscience (Borneman 1978, 19-20, 1050).

The science of sexology is only a little more than a century old. There is no sexual practice which learned men have not described as perverse, abnormal, sick or unhealthy; nor is there one which has not been praised by other learned men as natural, normal and healthy. Everywhere and always, men of science claim that what they teach is true, but nowhere has there ever been real objective certainty. There is no simple truth and, as we have just said about religious morality, people would do better to trust their own impulses and feelings, as long as in obeying them they don't hurt others (Borneman 1978, 37, 1051)

As sexual ethics and science are roads without issue, it would be better to view sexual activity as a way I have of communicating with my fellow human beings (van Naerssen 1986 II.B.3.5.2, 4). This means that no sexual activity is in itself either good or bad. Its goodness or badness depends upon the consequences it has for my partner and on my intentions in performing it.

How a person deals with his fellow-beings depends largely upon the culture in which he lives. If some of these fellow-beings are slaves, it may be customary to order them about, even treat them brutally at times. The relations between man and boy fall within this system, and so a slave-boy may simply be ordered

to satisfy his master's desires when and how he is told. The sons of a defeated nation may be compelled by physical force to serve as objects of lust. Where society is divided into age groups, and obedience is demanded of younger boys, a candidate for initiation simply has to suffer what tradition demands of him.

In our free, democratic society, on the other hand, we think that a boy as sexual partner has exactly the same worth and rights and deserves as much respect as an adult man. No command, no force, no exchange of money, no exercise of power by the older partner should ever decide what will happen in the intimacy of their meeting. Only mutual desire, what is felt by both as exciting and satisfying, should determine what practices will be used.

A young boy, not yet inculcated with social taboos and bent only on satisfying his lust, is often erotically more "grown up" (or, put another way, more human) than many adults, tormented as they are by prejudice and inhibition. Being closer to infancy, that stage in life when the external world is explored by putting everything within reach into the mouth, the boy may well be less hesitant, for example, to lick or suck the penis of his friend than would an older person who has learned that his member is dirty because it also serves to evacuate urine.

484 Möller (1983, 32) quotes a boy-lover on boys: "They are so very inventive — sexually, too. A child often proposes new experiments, and gives you the chance to participate. He isn't burdened with all these ideas about what is normal and what isn't; he hasn't yet been steeped in prejudice." And another (1983, 95) said about his boy-friend, "Jerry is always experimenting with great intensity. He's very much excited by mouth-genital contact. And your whole body, your tongue, your hands, your skin. He sucks my ear, and I have to tell him how it feels. And I must do it back to him, and I must kiss his neck and bite it a little. Then he wraps his whole body around mine. He wants to practice every technique; he wants to know everything."

An individual who starts with sex rather late in life has much to unlearn and much to get used to: he has to overcome timidity and shame in order to be spontaneous. Wise and considerate guidance can facilitate and help speed up this process. To force the issue, on the other hand, shows lack of respect and is therefore objectionable; it may even be counter-productive. Many boys, for instance, acquire an aversion to anal intercourse after having suffered a lot of pain through clumsy and premature penetrations.

Langfeldt (1981, 40), a child psychiatrist, states that every sexual practice — mutual masturbation, interfemoral, oral and anal intercourse — may help the boy to become a better adult sexual partner. During a conference in Nijmegen Catholic University (1981), Constantine declared that, in alleged cases of a child being traumatised, no importance could be attached to the kind of sexual practice used, nor were homosexual incidents in themselves more traumatic than heterosexual ones. The same opinion was voiced in a reservation added to the Wolfenden Report (1963, 202). Traumatisation is not caused by the sex itself

but by the way a child may have been subdued by force or threats, or brought into a situation where it was impossible for him to withhold his "consent". In the latter situation, the age of the person who overpowers the child is also important. The freer a child feels, the more he spontaneously participates in the sex and enjoys it, the more he loves his adult partner, the less likely it is that he will suffer any harm from the experience. The laws of some countries attaching special importance to whether there was penetration — oral or anal, performed or attempted — are therefore quite arbitrary (West 1977, 288-289) and make no real contribution to child protection. What Tripp (1975, 102) observes about any kind of sexual activity applies equally to boy-love: "*What* is done is usually less important than *who* is doing it, *how* it is done, the spirit with which it is done, and the extent to which the partner enjoys it."

In what follows we will give numerous detailed examples of the different sexual practices, but we will not take them from the sort of erotic literature which is designed simply to excite the sexual appetite. Many such "realistic descriptions" are in fact quite unrealistic, fantastic images of sexual athletes, men and boys continuously raging with desire and provided with gigantic members, always erect, ready every five minutes or so to produce endless ejaculations of hot seed. As we emphasised in the previous two chapters, there is nothing wrong with depicting in text or image sexual conjugation, which after all is a most important human activity. But if we want to deal with reality it is better sought where people have recorded their own experiences in order to further human knowledge, or where serious authors set such scenes within the scope of a narration which is intended to do more than titillate the reader. Our examples are chosen to show what takes place during the intimate moments of a human relationship. There will, perhaps, be a certain amount of redundancy, because it is extraordinarily difficult for a reader without personal experience to get a well-rounded picture of what really takes place in a boy-lover's bedroom. Fortunately the Victorian age is past, and fine artists no longer totally eschew this theme.

We must limit ourselves, however, to the principal forms of homosexual practice. Everybody has within himself, consciously or unconsciously, a certain amount of fetichism, or sado-masochism, or exhibitionism, or voyeurism, etc. These specific tastes may express themselves in man/boy relationships. Sometimes a particular area of the boy's body is especially arousing to the man: his bare knees, the groove in his neck or in the middle of his chest from sternum to navel, the nipples, a characteristic haircut. For others, dress is very important: a boy-scout's or bell-boy's uniform, a sailor suit, leather trousers, long white trousers, an open shirt. Sadism may vary from pleasure in rough-housing and wrestling to whipping and beating, and masochists may pay hustlers to whip

them. In boys, especially during puberty, masochism seems more common than sadism: games involving bondage and being tied up are rather popular. There are men who like to exhibit their genitals to boys, and others who try to see boys in the nude, or watch them masturbate or in sexual romp with their peers.

The variations are endless. Fundamentally, every man, every boy has his own quite personal and individual sexuality, and that must be kept in mind as we limit ourselves to the most common sexual practices.

Adapting to the Child's Evolution

Brandt and Tisza (quoted by Geiser 1979, 8) proposed a very good definition of child sex abuse: "Sexual misuse of a child is the exposure of a child to sexual stimulation inappropriate for a child's age, level of psychosexual development and role in the family." Geiser adds: "It is important to realize that 'inappropriate' varies with families, ethnic groups, and socio-cultural context."

It could be claimed that, physically, a boy at any age could function as a partner to every usual homosexual practice. One might object that this surely doesn't hold for passive anal intercourse, but there are pictures of boys of four and five deeply penetrated by a very large adult's member, and with untroubled, even rather happy, expressions on their faces. Especially in the young body, tissues are quite elastic. Still, when you look at such a photo, you find it disturbing — and rightly so. We can concede that a child can be trained so that he no longer suffers pain when penetrated this way, but he is incapable at this early stage of his mental evolution of abandoning himself so completely. He must have been persuaded, if not compelled, at some stage by the adult.

We dealt with psychosexual development in Chapter Three, so we will only repeat here our conclusions: the sexual play of the very young child is concentrated entirely upon himself: "this feels good to me". The enjoyment of lust manifests itself early. By the time boys are nine, a good half of them experience arousal at least occasionally, and nature urges them into sexual experimentation. Confronted with an adult partner, the child, in general, assumes a passive role.

But only in general, for there are some very young boys who willingly take a very active part in their sexual encounters (Sandfort 1984, 133). Plato (*Phaidros* 255e) says the boy wants to see, touch, kiss and be in bed with his lover almost as much as does the man. Among 127 Dutch subjects having sex with children, 57.4% reported the child was active or collaborative in bed, 14.1% said they were passive, while 26.7% said they were both active and passive (Pieterse 1982, I-30). But most younger boys simply want to be caressed, and the adult partner should bend to this need. We can expect of him that he will

respect his partner: that is, do only those things which the boy likes. It is only by the time the youngster reaches puberty that he can attribute a new meaning to sexuality, when he sees sex as no longer being confined to himself. Then it isn't just something which is delightful for him but it is increasingly integrated into his relationship with another person (Straver & Geeraert 1980, 87).

If a man wishes to adapt his behaviour to the evolution of a little boy, he should start, as said, by doing only those things which the child likes, i.e., skin contact: touching, embracing, caressing, kissing, hugging. These give the young boy a feeling of being safe, protected, loved. The ''nice'' feelings in many boys can then swell to actual orgasm, which shows that they belong in a different category from other agreeable sensations (Martinson 1976, 252). Masturbation, therefore, may be part of this sex play. According to Kinsey, 50% of 3- to 4-year-old boys and nearly all of the 8- to 10-year-olds would be capable of experiencing the delight of orgasm (1948, 178).

On the other hand, the little boy is not yet alive to some of his adult partner's more mature needs, and the man should not compel him to perform acts which at best would be learned as a kind of drill and performed with no real pleasure. It is senseless to burden a child with sexual knowledge or experience exceeding its capacity to understand (Martinson 1976, 258).

485 Lex (28) is a social worker in a home for children with bad family situations. He sees two different kinds of sexual conduct of men with children. As an example of the first, he tells about a boy of 13 or 14 who insisted on sharing with him his changing stall at a swimming pool and wanted to masturbate with him, mutually. Here everything ''is more directed upon sex. You're just plain horny and, frankly, you want to see the boy come off, and get it off yourself. In sex play with little boys this is absolutely not the case. Well, maybe you touch each other's cocks, but it has quite another significance, it is altogether different. It, too, may arouse you, but that is incidental. You're not doing it to get turned on. You're not even thinking about arousal...'' (Sandfort 1984, 48)

It is true that the caress of an immature child differs from that of an adult. The child's caress expresses tenderness more than desire (Jans 1973, 29). But Möller (1983, 73) is right in advocating the use of the word ''sex'' for the cuddling and fondling of children. Few children today would call skin contact, sitting close to somebody, kissing and hugging ''sex'', but it would help bridge the gap between childish and adult sexuality if they would learn to do so.

When the boy reaches the age of spontaneous sexual arousal, physical relations with him can focus more upon the genitals — without abandoning the other kinds of caresses mentioned above. The boy's penis can be stimulated with hand or mouth. Some boys experience during these activities a kind of unresolvable sexual excitement which may become so intense as to be unbearable and has to be interrupted. In most, however, the pleasure increases and

leads to orgasms which in some boys can be repeated almost endlessly. The large genitals of the adult usually fascinate boys in late pre-puberty. They are often eager to touch them with their hands, taste them with their mouths, but it is done more out of curiosity, as an exploratory move, than to excite lust in the man. Their own desires are not yet directed toward rubbing or sucking the adult's penis to climax.

Only at puberty will this evolution reach its term (Martinson 1976, 257). Many boys, nevertheless, will retain their preference for passive attitudes in sexual relations with men until they are grown to young men themselves, or even beyond. Female researchers like Shere Hite and Nancy Friday were quite surprised to discover that "one of the major themes in male fantasy is the abdication of activity in favor of passivity. (...) It turns out that man's favorite fantasies are not about raping/forcing/making women do it. In fantasy, men want exactly what women want, to be done to." (Friday 1981, 276-277). Almost every man in Hite's investigation complained "that he had to do all the work in sex and that he resented this." Some felt "it would be nice to let someone else be in control." Another asked, angrily, "When am I going to be treated like a sexual object? I'd love it." With Hite's anonymous subjects, only 14%, among the non-anonymous only 4%, said they preferred their partners not to take the initiative in sex (Hite 1981, 499, 501, 626, 878).

No wonder, then, that in boys, too, this desire for the passive role is strongly present. It has been known for a boy, who some years previously had stopped his sexual relations with an older friend and who was now finding all his sexual release with girls, to suddenly show up again and demand a resumption of their love-making: "With my girl-friend I have to do all the work; with you I can just lay back and let myself be nicely brought off."

Passive behaviour in boys, then, cannot be entirely attributed to the adult partner's expressed desire or expectations (Langfeldt 1981, 40): it is quite spontaneous. But by this age the boy has become conscious of his partner's own desire to experience lust, and, if he likes him, he is usually willing to offer him this delight. The boy is now ready, upon request or perhaps his own impulse, for practices which are less agreeable to him, or which don't arouse him at all.

Boys' first reactions to a man's orgasm vary considerable. Some think his sperm "filthy", or are disturbed by his "strange behaviour".

486 When Peter was 7 or 8 a friend of his parents would sometimes get into bed with him and play with his little penis, which he enjoyed. Then one night the man dropped his trousers. "I had seen something like that on a friend, but this... When I looked at that cock of his rising, I got really scared. I cringed under my blankets, to show him how frightened I was. Of course I didn't stay there. I should say that he was a very

> nice person. (...) Later he asked me to rub him, of course. The first time he climaxed I got frightened all over again. I thought it was a kind of sickness.'' (Oskamp 1980, 96)

Other boys are fascinated observing a man's climax; they find it beautiful and important (Sandfort 1980, 191). It is not unusual for the two feelings to be mixed. In an autobiographical novel, the dancer Rudi van Dantzig (1986) described his fascination and his fear when he was initiated at age eleven by an American soldier, and how deeply he grieved when his friend departed. All the rest of his life he found himself searching ''for a lost soldier.''

In this connection, the part played by a child's upbringing is most evident. Being raised in an open, permissive manner makes it easier for a boy to assert his own will, for he can comprehend what is happening or is about to happen, and he can then consent or withdraw. If he chooses to participate, a liberal upbringing makes it easier for him to enjoy the sex (Corstjens 1980, 281). Research on sexual relations between pre-pubertal boys and adults shows that these contacts generally are compatible with the stage the child has reached in his mental evolution (Abraham 1969, 148). ''Far from being unrestrained sex maniacs'' — as the public sees paedophiles — ''their approaches to children are almost always affectionate and gentle, and the sex acts which occur, mostly mutual display and fondling, resemble the sexual behaviour that goes on between children. (...) Aggressive sexual overtures (...) are unusual...'' (West 1977, 214, 216) — even more so where boys are involved rather than girls.

Many other experts agree with West: they all discovered that intimacy with small boys is mainly limited to those activities which Mohr & Turner (1967, 362) describe as ''pregenital sex play, such as looking, showing, touching, kissing and fondling.'' That is to say, the kind of activities children participate in among themselves (O'Carroll 1980, 56; West 1977, 214). Sandfort's case studies (1982) illustrate this very well. After some time, masturbation is typically added to this pre-genital play. Mouth and anus become involved only when 1) the boy has grown older and bigger, 2) he has a longer-lasting steady relationship with a man, and 3) he voices a desire for these techniques himself. With a stranger, or a casual contact, a boy will only rarely go this far; in general he will limit the sex to the touching of his naked body, being masturbated, or possibly allowing his penis to be sucked by the older partner (Gerbener 1966, 36; Hartmann & Hauptmann, quoted by Baurmann 1983, 105; Ingram 1979, 516; Landis 1956, 94; McCaghy 1971, 21; Potrykus & Wöbcke 1974, 26; Righton 1981, 27; Sandfort 1979, 187; 1980, 190; Taylor 1981, XVI).

Van Naerssen (1984, 175) very aptly compares sexual expression with verbal expression. A small child may talk in a rather different language than does an adult, yet communication between the two is still possible. Their conversation is not inadequate: it is simply different from that between adults. Some adults are better at talking with children than others. In paedophile contacts the same

is true: some men are very good at understanding a child's body language, and can do so without imposing their own body language upon the child. We would probably best consider this a special "talent to react adequately and promptly to the expressions of children." (Blans 1984, 202)

As early as the Second Century B.C. (Pseudo)Lukianos described this gradual evolution: "The firtst phase is looking at the beloved boy, being happy to see him. But soon the lover desires something more: he wishes to touch him, to hug him. And from the first touch with the tips of his fingers the excitement of lust begins to stream through his whole body. From that level the lover longs for the next: to kiss — not too passionately, not impetuously, but quietly allowing lips to approach lips and then withdraw without touching, without leaving a trace. Then, pressing himself against the no longer resisting boy, the lover melts into an ever tighter embrace: now lips are open and every hand is busy. Bodies still clothed, the caresses are no longer casual; they stoke the lover's fire. Full of longing, the right hand seeks the boy's breast and plays with his nipples, which swell with excitement. His own cock turgid with desire, the lover moves his fingers slowly toward the boy's small cock crowned with those first sweet, soft hairs. But what more can I add? Having arrived at this level, the lover proceeds to his real work: playing his prelude upon the lad's thighs, he conducts the music, if we may borrow a simile from the comic writers, to its crowning finale." (Borneman 1978, 1002-1003)

Even in contacts which have resulted in criminal prosecution, where one would expect a higher incidence, "advanced" techniques are still relatively rare. In statistics from the German Federal Republic, vaginal and anal intercourse occurred in only 4% of all "indecent assaults" on children (Kerscher 1978, 151). Gerbener (1966, 32), summarising 169 criminal trials, reported that in only 3.6% did the boy suck the man's penis, in 0.6% was anal intercourse attempted on the boy and in 3% performed. Wegner (1963, 23, 53) reported that in 71 criminal cases involving boys, there was only one instance of anal intercourse.

The Canadian researchers Mohr & Turner (1967, 362) defined paedophilia as "the expressed desire for immature sexual gratification with a prepubertal child." Prof. van der Kwast, a Dutch psychiatrist, said it was wrong to reproach a child-lover with confronting a child prematurely with adult sexuality, for it is the adult who comes down to the level of the child rather than vice versa. He believed psychiatrists should better be concerned about the infantilism of a man satisfying himself with such incomplete activities (1968, 55; *cf.* Baurmann 1983, 304).

487 Van der Kwast's opinion is supported by a man saying about himself, "A paedophile very consciously restricts his sexual expressions to a form which children find attractive: masturbating, fondling, caressing, stroking. The paedophile has quite knowingly not

> developed into a fucking being — or at least I didn't. There is no need for this. I experience my sexual satisfaction just as a child does, and I continued so doing after I became an adult.'' (Möller 1983, 33)

Despite such testimony, I believe that Van der Kwast's theory is, in most cases, wrong. Just because an adult has sex with a child in a childish manner, it cannot be concluded that his own sexuality moves on a childish level. We cannot say that it is essential for sexual activity to lead up to an orgiastic climax by means of increasing stimulation. That may be true for ''normal'' sexual intercourse but need not be so for its variants. To conclude, as did Gordon (1976, 45) that ''the paedophile impulse stultifies and impoverishes'' the total sexual experience, is missing the point entirely. Of the child-lover it could better be said that he is moved by the very mature and adult desire to give pleasure to his partner in a way adapted to the partner's phase of evolution. We have previously quoted a passage from Davidson where he says his own orgasm is of minor importance and explains that his greatest delight is in observing a fine, naked boy convulsed with lust.

This is why it is so necessary for the man to pattern his sexual behaviour in consonance with the boy's wishes. Only if the boy feels happy, free and under no special constraints, will he be able to fully enjoy the act — and his partner with him (O'Carroll 1980, 60). Through nature's ingenuity or some fortunate coincidence, both partners come into psychological harmony. The boy focuses upon conquering the world for himself: this is the task set for him at this phase of his evolution. Especially with his physical maturation, a new world opens up for him with many hitherto uncontemplated possibilities. This has already been prefigured in the preceding years. It is quite understandable, then, that the boy is strongly self-centered and egotistical, that he tends to compensate for his uncertainty over all the seemingly overwhelming problems which face him by assertive behaviour and self-glorification (narcissism) (Hanry 1977, 98). He profoundly wants to be admired.

And now he meets a man who really does admire and venerate in him this boyishness in body and spirit. The man's natural impulse is to give the boy pleasure. As early as 1909 the German sexologist Albert Moll discerned this as the outstanding characteristic of child-lovers (1909, 203). And 65 years later Moll's American counterpart Geiser wrote about boy-lovers: ''The emphasis is upon giving pleasure to the boy, perhaps to the exclusion of the tutor's own sexual satisfaction.'' (1979, 83; see also Righton 1981, 27-28).

One of Leonetti's subjects says, ''For me it is enough to caress a boy, to see his pleasure. (...) My own chief sexual pleasure consists of seeing how the boy has his orgasm.'' (1978, 165, 169)

Pieterse (1982, I - 17) investigated 11 adult men who had sex with small

boys, limited to kissing, fondling and masturbation. Seven of them experienced orgasm while doing this to the child.

In his book about Clarence Osborne, the Australian who had sex with 2,500 boys, Wilson (1981, 80) observed, "The boys indulged in sexual activities with men because they greatly enjoyed being fellated, touched and physically caressed. They were highly aroused by sexually stimulating situations and wanted to further their sexual experiences and sexual partners. The older male allowed them to fulfil their ambitions because paederasts enjoy giving the boys pleasure in the same sense of 'enjoying the pleasure of the other' which Sartre writes about in *Saint Genet.*"

488 Sandfort's subject Frans (37 years old) said about his boy-friend Harrie (13) whom he had already known for several years, "He doesn't masturbate me, and for me that isn't really very important. Others tell me it is so wonderful to be sucked. Yes, I, too, like to be sucked, and I can remember several times when I was. But that doesn't seem to be the most important thing. Maybe the reason is that I'm used to... well I won't be hypocritical and talk about preferring to give rather than receive — of course, I like to receive, too — but the question is not whether you want to get more: it's a question of giving: to give something and to receive something else in return which is for me of equal importance. Maybe more important for me than being sucked is that I get in return a boy loving to be caressed or sucked. I can have an orgasm simply by sucking a boy. I am excited by the other's pleasure." (Sandfort 1979, 187)

An American physician, Dr. A. L. Ross of Silver Springs, MD, came across several cases in the course of his investigations where seeing a boy convulsed in orgasm was sufficient in itself to induce orgasm in the man (Personal letter 1982). Thus we can understand how boy prostitutes can be well paid for participating in group sex in the presence of spectators (Redhardt 1968, 71).

In many cases the man brings the boy to orgasm by rubbing or sucking his penis, sometimes masturbating himself at the same time, sometimes not even touching his own penis and thus denying himself orgasm (Sandfort 1979, 185).

489 A homophile subject in Hite's investigation described his sexual preferences in a similar manner: "I luxuriate in long slow periods of arousal for my sake and in order to please my partner as much as possible. I must admit that I get a great kick out of watching my partners as they experience the feelings going through their body. Of all the parts of having sex, my favorite is watching, savoring, and sharing the pleasure of my partner. This visual and auditory stimulation is for me the most exciting and arousing thing." (Hite 1981, 506)

Borneman (1978, 965) observes rightly that "The conscious, sympathetic observation of a loved one's orgasm is one of the most valuable experiences of the human soul."

490 Sartre analysed this "feeling pleasure in another's pleasure" in his book *Saint Genet* (1952, 383). What completely pervaded Genet in having intercourse with a boy was "the delightful sensation of being the cause of another human being's satisfaction" and being "the pious witness of his collapse in lust." He who is obsessed with his own lust cannot enjoy the happiness of seeing or feeling how it overcomes the other. As for his own pleasure, Genet took care of that later, almost absent-mindedly, secretly. This tendency was so pronounced in him that when sometimes he was performing anal intercourse upon a willing boy, he actually envied the partner he was penetrating and upon whose body he was striving for orgasm: he was jealous of the boy's role as giver.

For some people, the partner's orgasm is a prerequisite for their own.

491 A bisexual subject of Barrington's (1981, 229) said, for example, "My own orgasm is important, but I can't come till my partner begins his or her orgasm. It's my lover's orgasm that triggers off mine, I mean."

Most of the men who prefer smaller boys will therefore have no difficulty adapting to the needs of their little friends. The superstition that little children have no sexual needs is just as false as the opposite view: that children will want intercourse right away the moment they are told what men and women really do together in bed. "But they certainly do want to be caressed, to kiss, to caress, to play and especially to explore things." (Eggenkamp 1979, 45)

The little boy longs for body contact and to be fondled. In a study of pre-school teachers conducted by Spitz, 90% said the children "frequently" or "very frequently" wanted body contact with them and assiduously tried to get it in the form of touching and being touched, being caressed or hugged, sitting on the teacher's lap, being kissed and kissing. Twenty percent of the children tried to explore the adult's body (Gundersen 1981, 50-52).

How agreeable the sensations so provoked really are can be seen in the little boys' resulting erections. In our culture this may dismay the adults, who may learn to avoid such contacts. Boys usually respond by seeking substitutes — and finding them in romping, rolling and play-wrestling with their age-mates, and this may go on for hours. Most smaller boys don't really know, consciously, what they are looking for. But some do: they are ready and willing when an older partner comes along and takes the initiative (Constantine 1981, 231).

"Pederasts seem to be eternal adolescents in their erotic life. They become fixated upon the youth and sexual vitality of the adolescent boy. The budding sexuality of the boy can be fascinating to watch. Many pederasts speak with wistfulness of the boy's sexual vigor, his unbridled enthusiasm in sexual experimentation, and his ecstasy and sheer joy in sexual fulfillment. Pederasts love the boy in themselves and themselves in the boy. It may be a way to preserve youth and sexual vitality." (Geiser 1979, 83)

Real eroticism is a game, and tension as well as joy can be playfully increased through mock resistance. Many boys show a great deal of refinement at doing this, knowing how to say "No" in such a way that it clearly means "Yes!"

A little boy confronted with a man whom he intuitively feels is sympathetic, might suddenly announce, out of the blue, "I can't *stand* being tickled!" Or he might refuse to come nearer, saying, "I'm scared you're going to tickle me!" This, of course, is an invitation to chase and catch him and try out tickling to see if he really finds it so terrible.

An older boy comes to visit a man of whose sexual proclivities he is already aware. The boy refuses, however, to stay over night, because "I know you wouldn't be able to keep your hands off me." The man promises he will "be good." As soon as the boy is lying naked in bed at his side, the man takes him in his arms; the boy already has an erection. "Just as I thought, I *knew* you wouldn't keep your promise. But, now... oh, well..." And he abandons himself in lust. This little drama was recounted by Genet in his *Pompes Funèbres* (1953, 39-41).

Many boys tempt their older friends into a kind of sham struggle which all too clearly reveals their desire for close body and skin contact (Frenkel 1983, 27). As the romping proceeds, its erotic element becomes more and more obvious, until the sex organs themselves begin to take over. Strato, the ancient Greek poet, wrote:

Don't be so shy and timid, Diphilos.
In bed with me, at my side,
You never take the upper hand.
Solicit me with your kisses
And before we begin the real work of love,
Tease me and hit me and pinch me,
Hug me and chatter a little.
(Anthologia XII, 209)

So it is not at all unusual for a boy to be well aware that it will excite a man if he has to struggle a little beforehand. Martial (IV, 42) praises this quality in a slave-boy: "He often provokes me when I'm not willing; often he doesn't want it when I press him. And often he's more salacious than his master." To quote once again from Strato:

When I'm not in the mood you kiss me.
When you're not in the mood I kiss you.
When I refuse you are willing.
If I want it, you refuse.

And:

If I want a kiss, I don't like a bad-tempered refusal:
No pugnacious squawks, no hands pushing me away.
But neither do I like the boy who, when I embrace him,
Gives in immediately and abandons himself without a struggle.
The finest lover is he who carefully combines these responses
And knows how both to refuse and give himself at the same time.
(Anthologia XII, 203 & 200)

The attraction of these little games is basically derived from the special charm of boyish behaviour:

He was a boy when first we met;
His eyes were mixed of dew and fire,
And on his candid brow was set
The sweetness of a chaste desire:
But in his veins the pulses beat
Of passion waiting for its wing,
As ardent veins of summer heat,
Throb through the innocence of spring.
(Bayard Taylor (1825-1878), quoted by Bullough 1976, 617)

If the boy is shy and ashamed as a result of his upbringing, but at the same time longs for a sexual experience, darkness may make it easier for him to abandon his clothing and give in to his impulses. Once he has experienced in the dark how positively his older partner responds to him, he may well favour him the next time with the spectacle of his nudity. It is not just considerate but also sound education to respect the boy's original timidity.

In tenderly caressing another person for the purpose of sexually exciting him, one intuitively does what one would like to have done in return. An experienced lover, then, making love to an unknown person, is likely to say something like, "Caress me, touch me, I love it." Noting exactly what his partner does, he will do the same back.

There are the so-called erogenous zones which in most people are peculiarly sensitive to a tender touch. First of all, of course, is the penis, especially the crown (thick ledge) of the glans and the frenulum (the ligament) of the foreskin.

Other important areas are the scrotum, the skin around the anal opening, the inner thighs, and the lips. In the case of nipples, fondling them provokes no reaction at all in some boys, while in others it can actually bring on orgasm:

in one case I have learned of, a boy habitually excited himself this way to climax. Other favoured regions of the body are the buttocks, the neck and the back. Even the ear-lobes may be especially sensitive in some boys.

If man and boy are practised and trusted friends, one may openly ask the other for sex: "Let's go to bed!" Experienced boys are well aware that talking about their sexual desires tends to sexually excite most men.

492 "I'm tremendously loaded again!" a fifteen-year-old Sri Lankan boy used to tell his adult friend (Personal communication).

But more often it is the man who brings up the subject of sex and uses it to make the boy willing:

493 (More about case 448) A fifteen-year-old Australian boy met Clarence Osborne when he stopped to admire his car parked outside a supermarket. The previous evening the boy had had a date with a girl-friend, but it had been sexually disappointing because she had permitted him to do practically nothing. He was still feeling tense and frustrated when Osborne invited him for a ride, and once in the car Osborne soon turned the conversation to sex. "He seemed a nice guy and he could talk about anything and I knew that he wanted to do something with me even though he wasn't being heavy about it. And when he was talking he put his hand on my cock and just gently rubbed it and it really seemed nice. I can't honestly remember whether he told me to take off my pants or whether I just took them off so he could get his hand around my cock more easily, but it didn't really matter because I wanted to do it. I didn't feel a poofter or anything as he was talking about girls, but he was asking me how excited I was getting and I was telling him the truth — I was getting really excited! He seemed to know exactly how to do it to me and he kept asking me whether I liked being rubbed this way or in some other way and I told him how I like it the best. He was trying to ask me when I was going to come and I was telling him that I'd come all right and I sure did — all over the car. He wanted to measure my cock with a tape measure he had but I didn't want to because I couldn't see any point in that. He wasn't heavy about this and when I said no he just shrugged and began talking about something else.

He took me back to the shopping centre and was as pleasant as pie. I enjoyed talking to him and I enjoyed the sex as well. He's the only man I've ever had a relationship with before or since. As you know I am married now with two kids, but at times I still think back to when he did those things to me and get excited by the thought of it." (Wilson 1981, 39)

Whenever it is possible, both partners undress completely, because in a good sexual union all the surfaces of the body should be touched and seen. We pointed out in Chapter Five that being naked profoundly affects the behaviour of a boy. In a poem published in *NAMBLA Journal Six* (1983, 21), Antler observes:

For all their fast-talk and macho,
For all their postured coldness

and manner of superiority,
Rowdy, tough, joking,
Wary or contemptuous,
Once naked, once spreadeagled
on the silk bed
It's a different story.

This is the great value of nudity: all the boy's artificial attitudes vanish. He becomes his real self, open to the workings of nature, and this causes deep joy to his lover.

494 As one boy-lover put it: "For me, these are really the happiest moments of making love, when we are just together on my bed and I can embrace this naked, sturdy young body, and hug it. My hands run over his smooth skin, explore his nipples and navel, knead his full buttocks. I wish this could go on forever, but the tension in my penis soon gets too strong, and it urges me on to get down to the real work at hand." (Personal communication)

Hand Techniques

After play-wrestling or romping for a while, or in an access of tenderness involving ever more intimate caresses, the phase of overt sexuality is finally reached, and this is usually initiated by the man taking the boy's penis in his hand and rubbing it.

"For men and animals, it is the peak of happiness to fondle each other's genitals and to be tender to them in a way which sends waves of delight and affection through the partner's body. Nothing can draw two beings closer, make them more intimate, than touching these vulnerable parts which, hidden as they are, always remain hypersensitive." (De Klerk 1974, 138)

Hass (1979, 47) asked boys how enjoyable it was to have a girl touch their penises. By age 13, 23% of his subjects had experienced this, and by age 15, 49%. Of those experienced boys, only 2% had found it not enjoyable, 25% moderately enjoyable, and the remaining 73% very enjoyable.

This mysterious organ not only serves to express feelings which overwhelm the mind and body of its owner, but it can also give access to that mind and body. If a boy whose penis is fondled sinks back into his chair, or luxuriates on the bed, overwhelmed by the sensations the man's touch is producing in him, his eyes closed or staring absently into what seems like eternity, his friend can be sure that he has penetrated as far as is humanly possible into the boy's innermost being. The boy now knows and recognises him at a depth that cannot be plumbed in any other way. That boy will never be the same again to the man.

The feelings of lust which then rise in the boy often make him willing to be more active himself.

495 Hass (1979, 142) was told by a 16-year-old boy: "When I was fifteen I knew an older guy and he introduced me to masturbation. We were sitting by a river in Arizona and he said he thought it would be fun to play with my cock. At first it blew me away, but after I knew him about a month, I said okay. We did it a lot and after a while sometimes I would even ask him to do it to me. After a while I did it, too, because I felt I should. I'd rather have a woman do it, but he was a good friend of mine so it was all right."

"It is best to start with an exploration of the partner's member. Males vary a great deal in the sensitivity of this organ. You should thus try to discover which spots, when touched, produce the greatest reaction. It may be the frenulum, the ligament with which the foreskin is attached to the under-side of the glans, or the glans itself, or the shaft, or the opening of the urethra. If your partner is uncircumcised, test whether the foreskin is easily retracted. Inspect the shape of his erection." (Baker 1977, 23)

Some boys give themselves over quite passively to the lust induced by such handling.

496 In Guyotat's novel set against the background of a colonial war, a young general of the occupying army walks one night into the room adjoining to the barracks kitchen where the young apprentices sleep. He recognises a boy's voice calling him: "I'm alone. All the others are on duty." It is a young butcher, the 15-year-old Pino, naked on his bed with a comic book folded over his crotch.

"The general smiles; the boy, motionless, doesn't smile. The general bends over him, blows into his face, upon his breasts, his navel, his underbelly. Gradually the boy, too, begins to smile. The general's hand touches the boy's stomach, his navel. The boy laughs, loudly. Then the hand moves upwards again, to where the ribs begin.

" 'Does it hurt here? And here? And here? And there?'

" 'The thing which is hurting me, General, is much lower.'

"The general trembles. Sweat runs down his forehead into his eyelashes. His hand moves down the boy's stomach.

" 'Go lower, General.' "

While caressing the boy's breast with one hand, he touches the comics with the other.

" 'It's not standing up?'

" 'It is.'

"The general's hand moves the comics slightly to one side. Pubic hair is exposed, blackened and sticking together with sweat. The general moves his little finger through the wet curls, presses down upon the root of the member, pushes the book further aside, and at last the penis itself is revealed.

" 'That's where the hurt is, General.' "

The general lies down on top of the naked boy, who utters a low moan.

" 'Now give me mouth-to-mouth resuscitation, too.'

The boy has opened his mouth wide; his tongue moves to and fro. The general takes his lips, seeks the boy's tongue with his own. Their spittle boils, shining where lips touch.

" 'Do you remember that time when I had you summoned to my study?'

" 'General, I have a little pet animal who loves to be caressed.' "

The general goes on to tell Pino with great enthusiasm how he has always liked him, but the boy reminds him that he wants to be stroked. Then suddenly he warns:

" 'General, the little animal now is about to spit.' "

But the man continues talking about all that has happened between them.

" 'General, I'm making stains on your trousers!' "

(Guyotat 1967, 265-270)

Often this stroking of his penis is all the boy ever wants, and throughout the whole course of a relationship his sexual involvement may remain limited to this (Hass 1979, 43). For boys who in puberty and adolescence have a strong need of feeling protected and cared for, it may be sheer bliss simply to abandon themselves quietly and calmly to a trusted man's love and affection expressed this way by a ministering hand.

It is more rare to find a man who never wants to advance beyond this manual technique.

497 One such man was world tennis champion Bill Tilden. Tilden was physically extremely bashful; he never stripped naked in a locker room. When he had sex with his partners it consisted only of stroking the young boys' genitals. It seems he never opened his own fly or revealed an erection; he considered both oral and anal sex perverted (Deford 1975, 212). One day he was caught in the act with an adolescent boy, and this shattered his career and his life (Greif 1982, 39).

498 Masters & Johnson (1980, 74) cite the curious case of a man who was masturbated by two older brothers, starting at age fifteen and continuing for four years. Neither of the brothers, however, allowed him to masturbate them. This happened often, the brothers taking turns, and he submitted to the act quite willingly. At 19 he was introduced to the homosexual subculture where he never allowed any other acts than being masturbated.

While a simple passive stance satisfies a number of boys, others quite spontaneously want to touch their partner's erection and play with it.

499 "When I was five years old an old fisherman at the fish market always was nice to me. I would sit on his lap. (...) I had an insane desire to stick my hand far down under his belt and he didn't repulse me. I liked to take hold of it. (...) At home a man used to come to see my mother. I was sitting on his lap and I thought I would do the same thing. He didn't repulse me either. All of a sudden it got wet and sticky at the end. (...) When I was twelve an older boy started fooling around with me and masturbated me. I wasn't particularly interested until all of a sudden something was happening to me. I told him to stop. I was terribly scared. I thought my insides were coming out. About

a week later I went to the bathroom and did it myself. From then on I had affairs with boys in which mutual masturbation was practised once or twice a week.'' When he was about fifteen, the boy met a 32-year-old man at the seashore and went with him to his room. ''He put his hand on my thigh and then on my penis. (...) He asked me if I would like to take off my clothes. (...) He asked me if he could use his mouth. (...) I masturbated him. (...) I went back to him. It was a physical outlet for me and I thought it was daring. We practised mutual masturbation. After about four days I got sick of it. (...) By this time I had become attached to Jesse, a boy my own age who was very good looking. I showed him how to perform mutual masturbation. After my experience at the seashore I told other boys and I did it quite often to three or four fellows besides Jesse. I always loved to to it to Jesse because I thought I was doing something for him.'' (Henry 1948, 249-251)

An active or passive preference might be related to the two different types of boys described by the child psychologist Beets in a unique analysis of what goes on when 14-year-old boys masturbate. One the one hand he describes the boy intent upon touching his penis with his hand, feeling it, rubbing it, exerting pressure upon it; he orders his member about like a sergeant drilling his soldiers: it must lie down, stand at attention, be disciplined. And then there is the other boy whose penis is the focus of his entire attention; his hand is only its servant, ordered to caress and stroke it. This second type of boy might be inclined to passivity, while the first might be manually active on his partner's body.

Eglinton (1964, 141) observed another difference between boys enjoying manual stimulation. In healthy subjects, he says, ''there is excitement in the pelvic region with a definite urge to make thrusts forward. (...) Rigidity in the abdomen is unhealthy and usually a sign of fear of one's sensations. Holding the pelvis rigid rather than allowing it to make its forward thrusts is automatic evidence of disturbance, inappropriate inhibition, even sickness. The too common pattern of adolescent or adult males' masturbating by holding their breath, holding pelvis and abdomen rigid, and rapidly manipulating their genitals to orgasm is *completely undesirable* for the same reason. (...) In health, on the other hand, the excitement manifests itself by free, spontaneous, copulatory pelvic thrusts — against the hand or pillow or toy animal or partner — and each thrust brings a surge of pleasure and further excitment and a desire to continue with further thrusts. Usually the rhythm is such that one exhales with each thrust.''

To me it seems much more probable that this difference is quite unrelated to health or sickness; rather it corresponds to an active or passive attitude. Masters & Johnson (1966, 294-299) observed in their laboratory a general difference in the abdomen's reactions between males in intercourse and males in masturbation. The pelvic thrusts necessary for intercourse could be substituted in masturbation by the semispastic contractile reactions of the abdominal musculature, apparent in drawing in of the belly.

Since every boy has his own favourite masturbatory techniques, with its special tempos, pressures, ways of holding the penis, it is best first to ask him for a short demonstration of how he himself does it in order to provide maximum excitement and pleasure. Some boys "are more easily excited by slow, firm strokes; others like them light and quick." (Haeberle 1978, 262). Many stress "the importance of having their testicles caressed and touched." (Hite 1981, 561). A strong response will be provoked in most boys by gently fingering their anuses.

500 A rather sophisticated system was described by Gene, the boy in Example 499: He "would lie down and I would sit next to him with one leg under his and the other over. That brought our penises exactly together so that one or the other of us could use his hands. It was awfully nice. We had an emission at the same time." (Henry 1948, 253)

Other couples, however, prefer to avoid a simultaneous orgasm and take turns.

501 "Explained a 15-year-old who practiced this method: 'You can do it more often that way.' First, he said, he would masturbate the other boy. 'By the time he's got his rocks off, I'm ready to go. And by the time he finishes me, he's in the mood again. We went off seven times each one day before we quit.' " (Dort 1968, 26)

Of the 155 boys aged 13-17 examined by Dort, 84 had had experience with mutual masturbation: 8 had done it just once, 48 did it occasionally and 28 often (Dort 1968, 36).

In many cases, however, manual stimulation, continued until a single orgasm is obtained by one or both partners, is enough to satisfy them completely. In their excellent instruction book for adolescents, Tuohy & Murphy (1976, 219) recommend that girls, when stroking a boy's penis, use a prolonging technique. "As soon as he has a really stiff cock she holds the cock between her thumb and two fingers with the thumb on the underside of the cock just where the shaft of it ends and the head begins. The two fingers go opposite — one on each side of the ridge separating the shaft from the head. She squeezes with a fairly hard pressure for three or four seconds. You'll find the guy will lose his urge to come and his cock may soften. After 15-30 seconds the girl starts touching him again until he has a hard erection, and then squeezes." The same can be done by male partners, and gradually a nearly unbearable tension can be built up, the boy finally begging his partner to allow him to climax. Many a man and boy, while masturbating together or mutually, find a special pleasure in ejaculating sperm upon the naked body of their partners.

Masturbation, of course, is often used only as fore-play to more advanced techniques. In this day of AIDS, however, it has the very special and important advantage of being a completely safe sex practice.

Interfemoral (Between the Thighs) Intercourse and Similar Techniques

In Greek Antiquity, most men sought sexual satisfaction with both sexes, and often by preference with boys. They likened the latter to heterosexual intercourse, and thus preferred interfemoral and anal techniques. The boy's sensations were of lesser importance. The partners were thus unequal: it was the man's role to enjoy himself, and the boy's to serve the man's lust with his body. ''Acceptance of the teacher's thrusting penis between the thighs or in his anus is the fee which the pupil pays for good teaching, or, alternatively, a gift from a younger person to an older person whom he has come to love and admire.'' (Dover 1978, 91) In Greek vase painting, intercourse between the boy's thighs is depicted over and over again (Koch Harnack 1983, 79), and it is mostly shown standing up.

Perhaps it is this resemblance to heterosexual coitus, the extensive areas of the body where strong skin contact can be maintained, as well as the possibility of looking at and kissing the partner's face, which accounts for the popularity of this practice among men and boys. In Carpentier's investigation, 55% of his subjects (N = 69) mentioned interfemoral intercourse as a practice they liked, 6% exclusively in the inserter position, 1.5% only as insertee. When Abu Nowas, the Arab poet, was told — wrongly! — that the Christian religion allowed boys to be used in this manner, and that Christians considered ''the thighs a refuge for the member when it becomes aroused night or day'', he declared himself ready to be converted to their beliefs (Wagner 1965, 202). In English public schools the practice is so common that it has come to be known as ''the English boarding school method''. Other common terms are *leggings* (''reaching ejaculation by rubbing the cock between willing oiled or sweaty thighs''), *rubbings, slick leggings, thighs,* and *thigh sandwich.* (Bianchi 1983, 119)

Thomas Arnold, headmaster of Rugby School, invented the prefect system, where the older boys (''seniors'') supervised the behaviour of the younger (''juniors''). ''Fagging'', which already existed, became part of the system. A ''fag'' was a small boy whose duty it was to serve regularly one particular senior: shine his shoes, run errands for him, etc. — and very frequently be at the older boy's sexual disposition. It is hardly coincidental that ''fag'' became a slang term for homophile. C. S. Lewis, a conservative Anglo-Catholic priest, wrote, remembering his years at school, that there were boys known as ''house tarts''. A tart was ''a pretty and effeminate-looking small boy who acts as a catamite to one or more of his seniors.'' In this respect the otherwise severe seniors tended to be indulgent. ''They did not impose chastity on the middle-class boy in addition to all his other disabilities. Pederasty among the lower classes (i.e. lower grades in school) was not 'side', or at least not serious side;

not like putting one's hands in one's pockets or wearing one's coat unbuttoned.'' (Bullough 1979, 106-107)

Sexual contact with these younger boys was nearly never obtained by force; for the most part it was freely performed and inspired with tenderness, affection and admiration. The fag was treated like a favourite mistress. The senior laid himself down upon the junior, his penis between the thighs of the boy or pressed between their lower abdomens.

502 Havelock Ellis (1913, III 307-308) tells the story of a 35-year-old British officer who had been sent to a small private school when he was eleven. ''I was initiated at school, and used to handle the penis of the boy who told me. (...) I became conscious of pleasurable sensations when lying on my stomach with an erection, and used occasionally to gratify myself that way, caring little for the school tradition that it was 'wicked' and bad for one. On one occasion, when talking at night with another boy, we compared our organs, both in erection, and I then for the first time thought of trying what I had heard vaguely mentioned, viz. two boys playing at man and woman. I lay on him with my penis on his stomach and almost at once had an orgasm with emission, and experienced acute pleasure. I was thirteen when this happened. I did it once more with him before I left, this time the other way up, so as to spare him the unpleasantness.'' In his new school, many things happened more or less publicly. ''I have myself openly got into bed with or masturbated other boys, and on more than one occasion have helped forcibly to masturbate small boys or to hold them while others had connection with them, the idea of the last two acts being that the boy would thereby be seduced and become available for, and willing to perform, homosexuality. Before I became big enough to have boys myself I masturbated frequently (on one occasion three times in the day), and invariably by lying on my stomach without the use of the hands. In having connection with other boys I used to do it between the thighs or on the stomach, and I never heard of any other way at that school. Paedicatio would disgust me, and, moreover, would deprive me of the principal pleasure of intercourse, viz., the feeling of lying face to face and stomach to stomach. Of course, the satisfaction used to be mutual, but, though good-looking, I was never the passive party only, like some small boys who might be called professionals and whom I used to pay for their services.''

The emission of semen upon the other's body, which this boy tried to spare his partner, seems to be quite disgusting to some boys.

503 (Continued from 479) Onno, on the contrary, accepted it as a beautiful gift, as a veneration of his body, when the man sharing his bed sprinkled him with ''his noblest body-fluid''.

504 Quite another sentiment was voiced by Tony. Tony came from a neighbourhood in Baltimore where 50% to 70% of the teenage boys used to sleep with men, 50% to 70% of the men used to sleep with boys, and all of this had been going on already for a good hundred years. ''The boys have sex with girls, too, and eventually they get married, raise families, and start having sex with boys themselves.'' (Rose 1978, 20)

"The first time for Tony was with a 40-year-old man who invited him in for some lemonade, then suggested they go to the bedroom. There he pulled down Tony's pants, pushed him back on the bed, crawled in on top of him, and squirmed a few times. Then he pulled his pants up quick and said, 'You better get out.' 'I hate that guy,' Tony says now. 'I really hate him. I mean, why didn't he get a towel and wipe me up? You know?' " (Rose 1978, 20)

505 (Continued from 493) Clarence Osborne, the Australian with 2,500 young partners, showed much more concern for them. "Osborne went to extraordinary lengths to make sure that his boys attained the maximum amount of sexual enjoyment and would stimulate his partners for hours in order to make them satisfied. (...) One of the most common ways he used to relate physically to his partners was by engaging them in whole body contact techniques. This would take a variety of different forms. At its simplest, it would involve wrestling or romping with a boy and embracing him in the process. In these situations he would rub his genitals against the boy's body or alternatively make sure that the boy's genitals were rubbed against his own body. A quieter version of this full body technique was simply to lie with the boy and caress him and to have, in many cases, these caresses reciprocated. During these embraces mutual masturbation and 'tonguing' would often occur, increasing the sexual excitement that both persons felt. Although Osborne rarely engaged in anal intercourse, he often initiated a variation of this technique. Commonly referred to as the 'English method', this variation obtained its name from its occurrence among boys in British public boarding schools. (...) Typically he would suggest to the boy that the boy lie on his back and hold his thighs tightly together. Then Osborne would lie on top of the youth and with a lubricated penis would insert it between the boy's legs just below his crotch. He would thrust his penis in and out of the boy's legs emulating sexual intercourse. Often too, Osborne would suggest that the boy lie on his stomach and would thrust between the boy's buttocks without entering his anus. He records that boys would often ask to be stimulated by this form of interfemoral intercourse and would obtain great delight from it." (Wilson 1981, 42)

506 "At fourteen I was a bellboy on a transatlantic liner and (...) an oiler crept in bed with me and wanted to brown me. I allowed him to put it in between my legs. It gave me a terrific thrill and I had my first orgasm. The collapse following the orgasm was complete. I was so terrified that I leapt out of bed and fled. The man was surprised and tried to call me back. After that affair I started masturbating and ever since there has been no more delightful experience than to fantasy the oiler while masturbating." (Henry 1948, 194)

André Gide said he never used any other technique (Buffière 1980, 21) and Rolfe (Baron Corvo) philosophised about it in his *Venice Letters:*

507 (Continued from 240) He writes to his friends: "You both preferred the small, the 14 — while my preference was for the 16, 17, 18 and large. I have been trying to understand your preference, to find a reason for it, and I totally fail. This is why. *There is not enough of a little person for me to enjoy all of it.* It lies naked on its back. I stretch myself on its belly, my yard in the softness of its thighs. I clip it with my legs

and arms: it hugs my body: and we begin to wrestle. But where is its face? Where are the sparkling eyes, in whose depths I may see the ripple of pleasure? Where are the hot sweet lips which I may devour with mine? Buried under my breast and half suffocated. And I cannot thus enjoy the long long joys of contact, the delicious rests in struggling, the kisses and the vigorous renewals. But a big and lusty long body, like Gildo's or Amadeo's or Piero's, gives me all I want. The long muscular legs strain my thighs widely to clutch them. My yard thrusts through the cleft of their big thighs, my belly feels the heat and throbbing of their raging yard; and my body stretches to its uttermost, clutching their writhing muscles in my arms, to reach their rosy mouths, to breath their burning soft sweet breath, to kiss wildly in the fight, to laugh and kiss their brilliant sparkling eyes and every inch of them within my reach, and to sink panting on their great white shoulders or to bite their gorgeous throats, breast to breast and heart to heart. Do you see? A soft little body is all very well to lie in one's arms all night: but it cannot give me furious joys. I want one long enough to be face to face with me while I thrust through its thighs, and strong enough to struggle and to give as much joy as I take.'' (Rolfe 1974, 46)

Of all practices advancing beyond mutual masturbation, this is probably the easiest for beginners.

508 ''As I undress him, he undresses me. As I touch him, he touches me. Naked at last, I tightly hugging, we move together in that slow & ancient dance all other dances merely echo, fucking standing up. I tickle his buttocks — he didn't know they were ticklish — and he thrusts against me with sudden vigor, unbalancing us. We fall upon my handy bed and fuck forever, face to face, cock to cock between our bellies rubbing, dry at first but ever more & more lubricated by glad sweat. This is what I'd planned, it being, of all homosexual devices, the one least extraneously upsetting for beginners. We breathe heavily, panting parts of words & grunting, ohing & ahing gloriously, our hands all over each other finding centers of sensation, while the sensations in our cocks (mine, anyway, and from the evidence, his) mount ever in electrical intensity until explosively we come, spurting hot goo across our sweat-slimed stomachs — the spunky, almost Clorox smell of semen set at liberty — and fuck beyond that to exhaustion & lie still.'' (Valentine 1979, 64)

In this position the accent may be put on rubbing the genitals together.

509 Hephaistion, Alexander the Great's lifelong friend, remembers in Peyrefitte's novel how as a 13-year-old he fell in love with him: ''Love... what did it mean? I knew nothing about it, and neither did he. When we were troubled by our first emissions of semen during the night, the grave Leonidas explained that this was a trick of a very secretive and crafty god called Gamus, born of a dream Eros caused Zeus to have and during which the Olympian ruler had wet the soil with his seed. Later each of us for himself discovered how we could produce with our hands the same effect, but we never thought of doing it together.'' One night Hephaistion dares enter the room where Alexander is asleep. ''I crept into his bed. I felt his breathing below me. I looked only at his face, although he had pushed aside his sheet: he was as naked as I. Suddenly my eyes dilated: at the centre of his body, Priapus was erect — and it was immediately

the same with me. My hand went to Alexander, ready to greet him, respectfully, imploring his aid, when he opened his eyes. He started, frightened, then recognised me and smiled. I don't know whether he was smiling at me or at the god who was playing with our nerves. I fell into his arms, weeping, covering him with my kisses, and, despite his surprise, he didn't object. Instinctively we pressed our bodies together. Priapus struggled with Priapus; his double victory came quickly. We didn't speak a word.'' (Peyrefitte 1977, 99-101)

Sexual Activity with the Mouth

The mouth is a most sensitive, wet orifice in the human body, where mucus membrane meets the outer skin; it is also so mobile, with lips, tongue and jaws, that it can participate very actively in sex with others, especially in contact with their genitals. It is thus used a great deal, both in heterosexual and homosexual love-making. In heterosexuality, the Gonado investigation revealed that 80% of its male subjects licked their partner's genitals, and a similar 80% had their genitals licked and sucked by their partners (Pietropinto & Simenauer 1979, 45). It was in two areas especially that the ''sexual revolution'' of the sixties and seventies brought modern people back closer to nature by liberating them from taboos: total nudity and the use of the mouth in sexual relations. The better educated led the way (Blake 1970, 18). From Kinsey's research (1948) to Hurt's (1972), the percentage of males using their mouths in sexual relations among the academic professions rose from 43% to 61%, and among those with a secondary education only, from 15% to 54% (Pietropinto & Simenauer 1979, 46). Redhardt (1968, 45-47) found this trend well established in male hustlers: the higher their education level, the more daring their techniques, especially oral techniques.

Contemporary youths may start early using their mouths. Among Hass's American teenagers, 8% of the 13-year-old boys had had their penises sucked by girls, and 11% had licked a girl's vulva. With the 15-year-olds these percentages had increased to 35% and 53% (Hass 1979, 56).

Although this technique is not specifically homosexual, it is often held to be so. There was once a local fad in America for homophiles to wear red neckties in order to recognise each other, and when a group of street-boys saw a red necktie ''they sucked their fingers in imitation of fellatio.'' (Bullough 1976, 610). Rossman (1976, 153) mentions an unpublished European study according to which ''a majority of normal heterosexual adolescent boys found great pleasure in being fellated, and were highly aroused watching the act.''

510 Nancy Friday (1981, 66 & 88) reports instances in which married heterosexually active men fantasied about performing fellatio. Penrod: ''I recognize that I would enjoy sucking a cock. (...) I may have to wait some time before the circumstances are conducive for acting out this fantasy.'' Donald: ''I sometimes wonder what a cock

> would feel like in my mouth — and how exciting it would be to have it suddenly explode and my mouth fill with come. (...) I did suck cock as a kid of twelve or fourteen, and as I recall I enjoyed it then, though I never sucked until my partner came. Perhaps if Ann and I become involved in a four-way I will try it.''

Once having the experience of being sucked, many boys are ready to return the favour.

Historically, during Christian times, the practice has always been considered rather drastic. An Irish penitential of the 7th Century contains a special section entitled ''de ludis puerilibus'' (the playing of boys); it sanctions mutual masturbation with 20 to 40 days of penitence, intercourse between the thighs with 100 days, but sucking with four years (Bleibtreu-Ehrenberg 1978, 211; Bullough 1976, 360). The Archbishop of Canterbury at that time calls receiving semen in one's mouth the ''worst of evils'' (Bullough 1976, 361), suggesting that the practice was a rather appealing one. The ancient Greeks felt quite differently about it, ascribing the invention and teaching of penis sucking (along with time-measurement, numbers, the alphabet, animal husbandry, navigation, medicine and metallurgy) to Prometheus, benefactor of mankind (Peyrefitte 1981, 105). In the Crow American Indian tribe there were men dressed as women who specialised in relieving the sexual tensions in adolescent boys by sucking them off (Ford & Beach 1968, 142).

There are many variations in the way it is performed; not everyone likes all of them. A ''Gay Liberation'' study group discussed it deeply and a number of writers wrote pages about it. The possibilities are legion. The penis might only be licked. It might be taken in the mouth just part way so as to allow the tongue a lot of freedom of motion (often a circular motion around the glans), or deeply into the throat so it might even choke the fellator. By pressing on the fellator's head, the insertor can signal that he wants to penetrate deeper. If the fellator gags while performing the act he ''may simply not have discovered that a deep breath is required at the start.'' A deep breath ''raises the uvula in the throat, thereby neurologically blocking the gag-response.'' (Tripp 1975, 99)

The foreskin may be pushed back with the lips and sucked forward again or retained by a hand about the penis shaft. The scrotum, too, may be tickled, and first one, then the other testicle taken into the mouth. Strong contact of the teeth upon the stretched skin of the penis can hurt, but light nibbling on the shaft may, without being the least sadistic, increase excitement. Sucking, too, can alternate between soft and gentle, then strong ''like a milking machine.'' ''If you do this, your partner will realise that you really like him,'' a member of the study group said. And another added, ''I observe the reactions of my partner in order to make it as nice as possible for him. If he reacts strongly to some special touch, I go with it. Everybody responds in a different way.'' *(Revolt* 1973 - 1)

While performing oral sex, the fellator's hand can simultaneously caress the belly and thighs of his partner, play with the scrotum, touch the perineal area behind the scrotum and finger the anus.

Oral techniques require practice and skill. An inexperienced boy may at first be surprised or even shocked when it happens, because he may have always thought of the penis as a ''dirty'' organ used for voiding the bladder: how could one want to take it into his mouth? Soon, however, if he is the insertor, the delightful sensations in his penis are likely to dissipate many of his reservations, although reciprocation may never have much appeal to him. Some boys staunchly refuse ever to do it back.

More than one boy has expressed a fear that his partner may urinate in his mouth, but this is nearly impossible. With érection, the ureter between bladder and prostate is pinched off by a knob which, normally small, swells to fill the lumen of the ureter, blocking the passage of urine. For older boys, sucking may seem less natural than for younger boys, who are less disturbed by ''dirt'' and are closer in time to the infancy phase in their lives when they were busily exploring every object with their mouths.

511 I was once sent a letter a man had received from a friend who had an eleven-year-old boy-friend. Sex had consisted only of the man masturbating the boy, and even after several weeks of close intimacy the boy told him, ''I'll never let you suck me, so don't ask!'' (...) ''One day we were riding in the car and he said, 'My dick is hard.' (...) I got him to take it out for me to stroke as we'd done so often before. Suddenly he said, 'I wish we could stop this baby shit.' I asked what he meant and he said, 'This, with the hand, he needs sucked.' (sic) Well, we went home and he got sucked. Almost daily he got sucked. One day I returned home from work and he was at my mailbox doing a little dance as though he were about to wet his pants. He said, 'Where have you been?' I was about 5 minutes later than usual. I asked why and he said, 'I've been thinking about it, he's been hard all day in school; I need it bad, hurry up!' '' (Personal communication)

512 In the archives of the Brongersma Foundation there is a series of pictures taken by a man while he was being sucked off by eight- and thirteen-year-old (American and Philippine) boys. Every single photo shows the man's member as well as the face of the boy who is working on it: licking it, taking it into his mouth or watching how it ejaculates semen. Without exception, all the boys' faces are most serious; none shows the slightest disgust; rather there is an expression almost of veneration. For one of the boys it was his first experience of the kind.

In heterosexual love-making, it is well recognised that sucking and licking may be equally pleasurable to both partners (Borneman 1978, 175). A doctor at a Vienna school questioned 28 girls between 12 and 16 years of age, and 17 of them said they liked to perform fellatio on their boy-friends (Unpublished statistics in the archives of the Brongersma Foundation, SE 131).

From the male side, Hite (1981, 548-549) found that "most men who had tried performing fellatio were extremely enthusiastic about it", and she quoted one subject saying, "I like giving head. It makes me feel as if I'm part of him." And another: "Physically it feels great to have a hard throbbing cock in my mouth. (...) Someone's sexual essence in my mouth is like having the person's entire beauty in my mouth — very intimate — unexplainably beautiful." And another: "I enjoy it very much. I like it because I love cock, especially that of the person I love. I love the feel of it — the look, of it, the smell of it. I love it because it is part of the person I love." Still another: "It is the ultimate in mental and spiritual communication of one's feelings and caring." Finally: "I like the feeling of his dick sliding down my throat, and the jerking movement a man's dick makes when he comes in my throat."

513 A 30-year-old American father of two, recalling his own childhood, said that when he was nine he was in the house of a young man of about twenty, a friend of his brother. The man invited him into his bedroom, where he showed the boy an erection and suggested, "Why don't you put it into your mouth?" He complied with the request and found it an interesting experience. It didn't excite him sexually, but it did please him (Rush 1980, 248).

A man says about his 12-year-old boy-friend, "He likes very much to be caressed or sucked. I don't think it's so important that he's not active. For me maybe the most important thing is that he likes what I'm doing to him. I can have a climax just by sucking him. I'm excited because he likes it so much." (Möller 1983, 56)

This coincides with what a member of the Gay Liberation group said: "My pleasure is as intense when I'm sucking as when I'm sucked. If sucking, I want to get the whole penis in my mouth, as deeply, anyhow, as I can stand it." (Revolt 1973-1)

Just as with masturbation, it is possible for both partners to perform the act on each other simultaneously, as in the well-known "69" position.

514 One of Hite's subjects said he had his first intercourse in a brothel when he was fourteen. The sex was so enthralling that thereafter he couldn't ever get enough of it. He left school, got a job and spent all the money in the brothel. One of the girls taught him "69", and this became his favourite practice. He was able to perform it in many different ways, and did it every chance he got (1982, 318).

Another member of the Gay Liberation group said, "Sixty-nine is my favourite position. It is a mutual experience, for both do the same to each other. It is wonderful when his thighs enclose my face and I feel like I'm part of him. But it is difficult that way to climax at the same time." One of his colleagues, however, said, "I don't like 69 especially. It is very hard to have

an orgasm that way.'' *(Revolt* 1973-1) In the Carpentier investigation (N = 69), 78% of the adult boy-lovers said they liked fellatio, but 10% said they liked only to do the sucking, and 3% only to be sucked.

Tripp (1975, 98) points out that in the 69-position the partner's tongue can only play upon the least sensitive side of the penis, and, moreover, that the situation itself tends to be distracting. ''To both give and receive the same kind of stimulation at the same time is confusing, much like having to enjoy receiving a back-rub while giving one.'' The problem is not unlike that of the simultaneous orgasm. It may, in fantasy, seem like an ideal achievement. ''But in practice it is so disappointing that experienced partners, especially if they are well matched, try to avoid it.'' The enjoyment of your partner's orgasm is one of the noblest and most precious experiences in sex (Borneman 1978, 965). In order to obtain your own, however, you have to concentrate on your own feelings: this is a solo endeavour (Slob 1983, II A 4, 8) and makes it next to impossible to pay attention to your partner's sensations. ''Since a person's awareness of everything external is at a minimum during his own climax, simultaneous orgasm blinds both partners to each other at precisely the wrong moment.'' (Tripp 1975, 98). It is better for partners to have their orgasms separately.

While licking or sucking a penis is considered by experts to involve little risk of AIDS transmission, they advise avoiding emission of sperm in the mouth. Sperm is one carrier of the fatal virus, and there are often tiny abrasions (from a bitten lip, a recent use of dental floss) in the mouth, and here sperm might meet blood and infect it (Buro GVO 1986).

But even if fellatio carried through ejaculation should be avoided unless one is certain there is no chance of infection, that is no reason to avoid discussing it here, for our study must concern itself with how boys think about boy/man and boy/boy sex, and investigation reveals that many boys will of their own free will and quite spontaneously suck their partners' penises without being pressed to do so.

Even before the AIDS epidemic, some individuals would only suck a penis if their partners promised to withdraw before ejaculation. For others, however, taking sperm in the mouth, tasting it, swallowing it, is a very important pleasure, and it can be profoundly satisfying for the insertor, too, to feel his seed being drunk.

Haeberle (1978, 205 & 241) wrote: ''Many women enjoy having the man ejaculate into their mouths and, in fact, love the taste of warm semen'', adding the same about men. Masters & Johnson (1980, 90), however, noted a difference: most men performing homosexual fellatio swallowed the ejaculate, while most women, steady as well as casual partners, didn't.

It isn't at all unusual for boys to lick their own semen off their fingers after masturbating. Pilgrim (1985, 234) actually recommends that boys do this; it is

certainly one way a boy can get used to receiving sperm in his mouth and come to enjoy it.

One of the members of the Gay Liberation group said, "At first I never wanted to have the semen in my mouth. I didn't want to taste it. But one partner persuaded me. I had a sore throat and he said, 'Swallow the sperm; it's good for your throat.' He was right!" *(Revolt* 1973-1)

515 One of Friday's subjects had the following fantasy: "I think of how beautiful it would be if there were one hundred naked boys between the ages of thirteen and fifteen standing in a line with big wonderful hard-ons. I would be on my knees on a soft-cushioned conveyer belt, stopping before each lovely hard-on and then proceed to suck the heavenly come out of each cock. I would even suck and swallow the remaining drops of come juice that were still in the shaft of each cock after it had shot its wad." (Friday 1981, 412)

516 Another of Friday's subjects (1981, 117-118), a married lawyer, told how, as a boy of eleven, a thirty-year-old man invited him to share his changing cubicle at the local swimming pool. "As soon as I was naked, he began to fondle my cock and balls. I was frightened and submitted without protest. Then he had me lie down on a small bench while he sucked me to an immature climax. When he was finished, he removed his swimming suit and stood in front of me, legs slightly apart (I was now sitting on the bench). Taking hold of my hand, he directed it to his cock and had me 'feel' him until he became stiff. Then he made me suck him until he shot his load into my mouth. When he came, he held my head to prevent my pulling away, and I was forced to swallow most of his cum. I kept this incident to myself, but took it in stride. In fact, over the years I have fantasized about it while masturbating, and have enjoyed it in retrospect."

517 Another eleven-year-old didn't go quite this far — and later regretted he hadn't: "In our teens, I couldn't bring myself to swallow his come, but now in my fantasy (and probably in reality too, if given the chance) I swallow gallons of it as it squirts into my mouth." The 48-year-old man who wrote this was married and the father of two boys (Friday 1981, 123-125).

518 A 55-year-old Dutch musician said the following about his boy-friend: "When Ben is in the mood he is insatiable: he can keep on doing it all afternoon. He takes the greatest delight in sucking; he does it without any urging on my part. Recently especially, he insists on me ejaculating in his mouth, and then he drinks it. He doesn't himself get any sperm yet; he is only thirteen." (Pieterse 1982, II - 93)

Delighting in puns, American boy-love erotic fiction writer Casimir Dukahz (1984, 157) says of a youngster that he is likely to succeed, but spells it "suck-seed"!

It can make quite a difference to the insertor whether or not his partner swallows his semen — and, if so, how. Some receive the ejaculation but

expectorate it immediately thereafter. The same man from Gay Liberation quoted above said, "I like it most when my partner swallows my semen, but if he doesn't want to, he can take my cock out of his mouth: that's not so important. But it feels wonderful to come in his mouth, and the pleasure is twice as nice if he keeps my cock in his mouth for a while afterwards." *(Revolt,* 1973-1) When the partners love one another, it is an expression of the most profound intimacy to swallow the other's semen, to drain the conduit through which it was ejaculated by sucking, to press the last drops out of it and lick them up. To him who receives, this can symbolise their complete unity.

519 A 16-year-old French youth said, "Sucking is the best way to participate in the pleasure you give. When you do it, you have the keenest appreciation of the spasms, the trembling and the wave of lust you arouse." (De Brethmas 1979, 40)

Hass (1979, 59) quotes an American girl: "I love giving head and not only because it makes him happy, but because it turns me on. I like the feeling of his hardness in my mouth and I like drinking his come. What's better than that is hearing him groan and feeling his body tense as he starts to come."

There have always been men and boys, as well as girls, with an extraordinary passion for drinking semen. The famous Egyptian queen Cleopatra is said to have started doing that when she was nine years old; she publicly boasted that she had sucked off over one thousand males, and during the course of one banquet she performed the act on one hundred Roman officers (Bronslau 1968, 116; Foral 1981, 68).

520 A fifteen-year-old French girl reported, "He took my hand and placed it upon his member. I had never touched an erect penis. At the same time he taught me how to rub it. Then he took hold of my neck and pushed my head down, not violently but forcefully. He said I should do this to him because he loved me and he didn't want to abuse me since I was too young for coitus. As soon as I began to suck his penis he started to tremble and pant heavily. And right away I liked what I was doing, because I could feel how much lustful pleasure I was giving him, making him lose his senses, and giving me a kind of dominance over him. When he came in my mouth I was a bit surprised, found it slightly disgusting, but he told me to keep on, and I swallowed his sperm. Since then, over the last six months, I've done it to him frequently. He has never pressured me for anything else. Gradually I've come to like it more and more, and often it is I who takes the initiative." (Hanry 1977, 172)

A McDonald tale which has a ring of truth and is said to be told by an elderly American: "I was 12 when I came to San Francisco, having run away from my home in a small town in Oregon. (...) I first got into prostitution when I became acquainted with other runaways and boys of the streets. (...) The approach was almost always made by the customer. A guy would ask a passing boy for a shoeshine. If he wanted more than a shine, we would go into an alley and he would take his cock out of his pants. Kneeling down, pretending to shine his shoes, we could suck quite easily and if anyone approached, we stopped sucking and started shining. (...) At first I would

> spit out the load but later I learned to like the taste and would swallow it. I only spit it out if the guy didn't appeal to me. (...) I was a shoeshine boy until I was 16. You were considered a man at that age. Also, I was too old for the trade; the men really liked the younger boys better. But I never gave up cocksucking and I got a lot of cock.'' (McDonald 1981, 107-108)

About Vietnamese boy whores, a French medical officer reported that they sucked with a passion and swallowed the sperm down to the last drop (Sutor 1964, 62).

521 Graffito from a Parisian toilet illustrates a similar sentiment: ''I'm 15. I like sucking my big brother. He's 28. I'm pumping him with my whole mouth. I swallow his cum. It's wonderful when he spurts it all into my mouth.'' And elsewhere: ''I'm 15. I like to suck. It feels great.'' (Ernest 1979, 223)

In this connection, it is most interesting to note what ethnologists have observed about those New Guinea tribes where boys throughout the first phase of their initiation (roughly from their 7th to their 15th years) are obliged daily to swallow the semen of older youths (15 to 25 years) because it is believed they would not grow up into big, strong men unless they do. The boys manipulate and rub the penis of their inseminator to make it stiff, then suck it. The act ''normally takes place at riversides under the guise of having a bath.'' The man stands over his fellator, who kneels. At first the little boys object and feel disgusted, but ''some older boy-fellators do experience vicarious erotic pleasure from homosexual fellatio, as indicated by their reports (near puberty) of their own erections while fellating a bachelor, or by certain feelings or body sensations during fellation.'' ''Men also know that boys joke about fellatio among themselves and that initiates favor some bachelors over others in regard to the amount and taste of their semen.'' ''Among boys, a fellated's penis size is not accorded much importance, whereas his seminal fluid, amount of flow, etc., is.'' ''Bachelors likewise favor certain boys over others: those who are more attractive to them are either more or less sexually aggressive and/or willing to perform fellatio.'' (Herdt 1984, 188-89, 210; Sørum 1984, 323)

If the partners have a strong bond with one another, the swallowing of semen may be experienced as an act of deep unification. Thus a 32-year-old Frenchman said, ''I love taking his seed deep in my throat. I adore it, because it gives me the feeling I'm loving the boy's entire body.'' (Dieckmann & Pescatore 1980, 30)

We have had occasion to quote several times from the fine New Zealand book of sexual instruction for adolescents written by Tuohy & Murphy. In these matters it simply advises, ''If he comes into your mouth, don't move. Feel how his cock throbs in spasms emptying out. Swallow the come ''there's only a

teaspoonful though it feels sometimes like you're drowning. Enjoy and participate together.'' (1976, 226)

The same book quotes a girl: ''After I'd had a guy come in my mouth a few times I managed to identify the taste. It reminded me of salami. Since then I've found quite a variation; some hardly taste at all.''

Humphreys (1970, 74) observed anonymous sex in lavatories. Usually it was the older partner who sucked the younger. ''Some insertees retain the seminal fluid and swallow it: others clear their throats and spit it out. In one fifth of the encounters observed, I noted that the insertee spit following the ejaculation of his partner. One respondent claimed that he only spits it out 'when it tastes bad'. 'The variety of tastes is unbelievable! You can almost tell what a person's diet is by what it tastes like. A person with a good, well-balanced ordinary diet, the fluid has a very mild, tangy, salty flavor. A person who has been drinking heavily — even if they aren't drunk or suffering from a hang-over, if they drink a lot — the stuff tastes like alcohol. And I mean pure, rot-gut alcohol, the vilest taste in the world!' ''

Questioned by Hite, some men said about the taste of sperm, ''I don't hesitate to swallow the semen, since it has a taste of the sea.'' ''I don't like the bitter taste of some semen.'' ''I enjoy the taste.'' ''I did once get and swallow a mouthful that was more bitter than any other I had had but I swallowed it anyway.'' ''Sometimes it is quite bitter.'' ''It doesn't always taste the greatest, it depends on the man and whether he has good hygiene. But some cum tastes great. I highly recommend it.'' ''As to liking it, yes and no. It depends on the person's bodily chemistry. There is a chemical in the fluid that makes it peppery tasting and sometimes it can be strong and sort of burn your throat. Other people have rather sweet-tasting fluid. It varies.'' (Hite 1981, 550)

522 (Continued from 133) ''In his 14th and 15th years, Marcel liked to swallow my sperm. To me that was a very exciting sight: this fresh, handsome boy's face, with his lips stretched wide around my cock and his cheeks moving with his avid sucking. After I'd come he would lick it clean, very carefully. And he would tell me, 'Yesterday you had some wine: I can taste it.' He was always right when he said that. What I like best is for the boy *not* to swallow the sperm but keep it in his mouth, then lie down on me and press his lips against mine in a deep kiss, so we are then both filled with the pungent, spicy taste of semen.'' (Personal communication)

Certainly oral sex is one of the most exciting and stimulating techniques.

523 One night Peter Schult was walking near the zoo railway station in Berlin ''when this little fellow of 13 or 14 smiled at me and more or less offered me his company. We roamed around some cafés and then disappeared into the Tiergarten, where I wanted to be jerked off, as usual. To my surprise, the boy knelt down, took my cock into his mouth, started playing with his tongue delicately on the glans, simultaneously moving

his head back and forth, making my cock dance between his lips. Sensations awakened in me I had never known before. This was entirely new — and at the same time so utterly delightful as to send continuous shudders of pleasure up and down my spine. After a few minutes I sensed a great fountain welling up down there, still dammed but ready to burst out. I urged the boy's head slightly back and whispered, 'Look out — it's coming!', but he broke off what he was doing for only a second or two and whispered, 'Let it go — I like to swallow it!', and instantly he made my cock disappear deep into his mouth. I could feel my sperm surge up in several jets, felt a tickling in my spinal cord, shivers of lust race through my body which was vibrating in ecstasy. Then I felt his lips pressing around my glans and sucking from it the last drop, while at the same time every nerve of my cock signalled its entire satisfaction. I nearly passed out leaning against that tree, and for several minutes I was incapable of speaking a single word or thinking clearly. I caressed the boy mechanically, knowing I had never before in my whole life enjoyed greater sexual satisfaction, and I doubted whether I would again. I think ever since I've been looking for a similar climax of sexual ecstasy, but I've never found it.'' (Schult 1978, 70-71)

Certainly many men would agree with an American who said, ''Fellatio is the high point in *every* man's sexual experience, surpassed only by fellatio to orgasm!'' (Hite 1981, 538) According to Hite's statistics, reproduced in the Dutch edition (1981, 869-870), only 5% to 7% didn't like it, and only 1% to 5% had never tried it. Even among heterosexually inclined men, 18% to 23% wanted to try it with another male, and 19% to 21% had actually done so. The idea is fascinating to many. As for boys, Wilson, discussing why so many felt attracted to men like Osborne, wrote in a previously quoted passage that they greatly enjoy being fellated.

524 Some of Hass's subjects said:

17-year-old boy: The feeling was terrific. I was surprised that the ''kiss'' (what a polite way to term it) was such a sensational thing.

17-year-old boy: It just totally turns me on.

16-year-old boy: The first time it happened it was a huge turn-on. I felt kind of awed that there were so many ways to get pleasure from sex.

17-year-old boy: Very good. Surperior! I felt the girl truly did love me. Especially when she swallowed the sperm.

(Hass 1979, 60-61)

We have already quoted the first few lines of this excellent poem by ''Antler'' *(NAMBLA Journal Six* 1983, 21) while discussing nudity. It goes on to give an especially fine description of the effect of fellatio on a boy.

Now silent, deep-breathing,
motionless,
Completely given, to the experience
of homosexual joy,

Completely lost in total abandon
to the swirling tongue,
to the sucking mouth
As the boyloving lover
performs his love
Feasting not only on the cock
and balls,
But the whole crotch,
Service divine,
delicately done,
Yet fierce with devotion,
with worship.

Yes, how many boys so boisterous
and punky before,
Are reduced to silent naked forms
gazing at the
passionate ravishing
blowjob mouth
with awe
Finding it hard to believe
anything could feel so good.
How many boyhoods distilled
into the unquestionable essence
of a whispered sigh,
The look of absolute ecstasy
on their face,
Tamed and made gentle again
by the blowjob mouth.

To someone who is not used to it, the sucking role may at first seem somewhat humiliating or unmanly. It was viewed that way in the classical world of Greece and Rome (Borneman 1978, 948). Many boys are elated to have a big, powerful adult man down on his knees, or hovering over their loins, ministering to their young cocks. In any case, the sight of a man sucking on his cock is most exciting to a great number of boys. After becoming more experienced, most boys soon come to think of the practice as a fine expression of love or the desire to elicit delight. It becomes, with practice, more and more a normal way of making love, and inner resistance to the idea gradually fades away (Rossman 1976, 152-153). Perhaps one day the man's cock, during the course of their intimacies, comes close to the boy's head, and the boy

spontaneously takes it into his mouth. At first he is usually clumsy, but with practice and a little help from his partner, his zeal and dexterity grows.

Other boys take to the practice almost immediately. Perhaps they have already anticipated it in their fantasies. The oral erotic zone, moreover, seems to be more sexually excitable in boys than in girls, for whom the breast is more important (Kentler 1970, 185). Thus sucking and licking in itself is usually pleasurable to boys. It is hardly far-fetched to relate this pleasure to the pleasure they felt when as babies they suckled on their mothers' breasts (Abraham 1969, 30).

525 A 15-year-old boy said, after performing cunnilingus on his girl-friend, "It really made me feel good when she reached climax. I didn't expect it. I was so excited I came also."

Another 15-year-old: "When I was ten I fellated my best friend. I only did it once, but I really enjoyed it."
(Hass 1979, 58 & 142)

526 (Continued from 507) Rolfe passed a wild afternoon with his Venetian boy Piero. They mutually performed interfemoral intercourse. Rolfe wrote to a friend, "You can't think what a beautiful creature he really is, young, strong as a horse, slim and lithe and supple as a serpent, magnificently virile, with soft downy skin and firm hot flesh, sweet as a baby's. I asked him about sucking, No, he had never done nor had it; but gladly would he from me. Did one drink? Yes. Ah, what a beautiful diversion!" (Rolfe 1974, 52)

That the idea of fellatio isn't very far removed from a boy's thoughts can be seen by the large number of youngsters who, around the age of puberty, try to satisfy themselves in this manner (Beets 1964, 96; Borneman 1978, 116). No more than 0.2% actually succeed in performing auto-fellatio (Simons 1977, 91). Photos and films confirm the feasibility, and the sensations so produced have been described in detail by an anonymous American in a booklet called *Young Boys and Fellatio* (1974, no publisher given). His primary sensation was of sucking: this was his principal pleasure. His own penis was merely a substitute for the penis of an absent partner. The act was not easy to perform, and it was only after a lot of practice that he was able to do it at all: he would lock his arms around his upper thighs and thus draw his not very large penis toward his head until he could take it entirely in his mouth and was even able to caress his scrotum with his lips and tongue.

Bieber found that in a number of his subjects their preference was for sucking rather than being sucked. One boy "sought out virile-looking men, the type he wished to be like, for the purpose of performing fellatio upon them." Another described his feelings during the act as follows: "It's as if there were only one penis and he had it; when I sucked it, it was mine." (Bieber 1962, 210)

527 (Continued from 496) Guyotat goes on with his description of 15-year-old Pino's meeting with the general in an extended (and psychologically most interesting) passage. The general recalls a time when Pino was sitting before him and a frog jumped onto the boy's thigh. He had said, 'Look. It obviously likes to sit on you.'

" 'It has smelled a fountain, General.'

" 'A fountain?'

" 'Others have drunk there and and said its waters were good and satisfying.'

" 'Cool?'

" 'They're boiling when they erupt.'

" 'Clear and light?'

" 'Heavy, thick as milk, but after they've been out a bit they're very fluid.'

" 'And when can you drink from it? When does it taste the best?'

" 'In the afternoon, or after sunset.'

" 'Is it easy to approach?'

" 'Yes. One sits on one's heels, supported by one's knees on the floor, to the left and to right of the fountain; one lowers one's head to the surface of the water, pushing the grass aside, and drinks by sucking; the water spurts into your face; you sense the aroma; the water runs over your lips, your chin, your cheeks.'

" 'And how do you cause the fountain to sit up?'

" 'It does that all by itself; as soon as it hears the steps and the lips approach its bed.'

" 'And when it doesn't like these steps and these lips?'

" 'Then it stays asleep.' "

They hear a soldier approaching. The general hides. The soldier sees Pino.

" 'So..., little bastard, you're sleeping naked now?' "

With a sigh, Pino turns over, covers his genitals with his hands. The soldier wraps his fingers around Pino's penis.

" 'Everyone knows you're doing it with the general. It's in your blood, like it's in the blood of whores.'

" 'In the first place, the general doesn't even touch me. In the second place, you're jealous because every woman lusts after me and is disgusted when she sees you naked. I don't have to run after them. They never ask me for money. You...'

" 'Shut up, Pino. You just wait. You won't always be so young and fresh.' "

The soldier takes Pino's shoes, because he wants to borrow them, and rubs the boy's buttocks with their soles.

" 'Do it again. That feels good!' "

The soldier, excited, continues teasing the boy.

"Pino laughs loudly, stretches out flat on the mattress, opens his arms, then crosses them under his neck. (...) With one hand the soldier rubs Pino's belly with the sole of the shoe, with the other fondles the boy's nipples and tickles him under his arms. Pino's cock, with the glans uncovered, twitching, getting hard, raises, points toward the upper bunk. Pino arches his lower body until his cock-tip touches the bunk above. The soldier suddenly grasps hold of the cock, pinches it, flattens it downwards. Pino howls with pain, takes the soldier's hands and pulls them off, frees his cock. Smeared with the soldier's sweat, it goes slack, collapses down against his thigh."

The soldier goes away.

"Pino whimpers, writhing upon the mattress, his hand comforting his cock."

The general comes out of hiding and squats in front of the mattress.

" 'He wanted to break it! They're all jealous. One day they'll grab it and break it.'

" 'Tell me where it hurts, you poor little boy!' "

The general bows his head over Pino's stomach, takes the trembling penis, raises it in the hollow of his hand and kisses it.

" 'Go away. Leave me alone. It'll only get stiff for women!' "

Pino tries to free himself. He wants to turn over, but the general continues to hold him.

"One of the general's hands slides half-way under Pino's bottom; a finger of the other hand lightly touches the rim of his anus, returns to the penis, tracing with its tip the seam between his thighs. While the cock bends from both sides of the thighs' vice, a finger presses at its swollen root, feels the living olives on either side. His whole hand encircles these soft and luke-warm balls; a fingernail presses upon them. Pino is now moaning. His cock has become very hard, stretching the skin around it: belly, thigh, testes. Then he turns toward the general, who is kneeling at his side and whose fingers continue to grope, his face dripping from the boy's sweat and body warmth. Pino stretches at full length, then puts one leg across the other, encircles the general's neck with both arms."

Pino warns the general that the sentry may arrive any moment. The general whispers:

" 'You are my hunting dog with his little red tail.'

" 'Little? You'll change your mind when you get it inside your mouth or your ass!'

" 'Don't be coarse.'

" 'You like me when I'm coarse. The filthier my language is the stiffer you get. My commander, the sentry is coming. Go to the cellar and hide there. I'll come to you later.'

"The boy puts his lips to the general's ear and says, 'And then I'll jerk you off and suck you.' "

The general goes away "with his hard cock nearly bursting". The sentry arrives and leaves. Pino puts on a sweater and goes to where the general is waiting for him. The general gives Pino some money, and Pino loosens the general's trousers.

"The penis pops up against Pino's nose, gently, powerful, swollen with sperm. The boy bites it, seizes it with his fingers and puts it into his mouth. His other hand caresses, kneads the balls, tickles the inner side of the thighs. Keeping the cock inside his mouth, he rubs it softly, and then, feeling the semen begin to surge, takes it out of his mouth, presses it against his cheek, kisses it, pushes it against his forehead. Then, raising himself a bit more, he rubs his neck and breast with it. The general exhales deeply, pulls the boy's hair, pants, his legs rigid. (...) The sperm spurts over the boy's face: his cheeks and nose; his eyebrows are dripping with it. The boy opens his mouth, inserts the cock-tip into it. Semen is still jetting out of it inside his mouth; it runs between his teeth, beneath his tongue — heavy, luke-warm, like blood. The boy empties the penis by pressing it, both his hands flat upon the general's thighs. He presses his fingers into them, pulling the skin of the buttocks upwards, and continues to suck, sniffing, alternately puffing out his cheeks and making them grow hollow. The sperm he has sucked in becomes more fluid, hotter. The explosion of the last slimy threads makes the general sigh. The boy continues to suck, but now the spring is dry. His lips slurp, then open abruptly. He removes the penis from his mouth, licks his lips, reaching his nose with the tip of his tongue."

Afterwards, he straightens up the general's clothes.

"Then he wipes the sperm from his face with his hands and licks his hands clean. His fingers push into his mouth. In the semi-darkness the general sees the gleam of the

boy's neck as he swallows spittle mixed with the man's semen. And as he watches this, the boy swallowing his sperm, eating it, his penis begins to stiffen anew. Pino notices.''

The boy opens a door, allowing light to enter the cellar, and plays suggestively, smiling, with his cock and balls.

'' 'Demon! Demon! Infamous boy, how can you stand yourself this way, with your dirty hands and polluted lips? The women who make love to you will know you're a whore, see the traces of love and salacity that men have left behind upon your body. (...) Go away, I don't want to see you any more.'

'' 'As soon as you've left me your belly will be churning again.'

'' 'I don't ever want to love a boy again. Take me to your whores. I've never slept with a woman. (...) But I cannot make love to someone who isn't my equal.'

'' 'And yet I'm your subordinate.'

'' 'When I touch you, I touch myself.'

'' 'It's just the same with a woman.'

'' 'No. I'm infamous. I seduce you and do evil things.'

'' 'You're not the first, my commander. And I like you.'

'' 'Shut up!'

'' 'Your semen tastes like milk. (...) I've liked the taste for a long, long time. It's like the first milk I ever sucked.' ''

(Guyotat 1967, 268-278)

''Semen is a clean, harmless substance which can be swallowd without any ill effects. The only exception is the contaminated semen of a man who is suffering from a venereal disease.'' (Haeberle 1978, 241). It is regrettable that the spread of AIDS has made it risky unless one is certain that the sucked person is free of the virus. According to old, widespread traditions, the male semen is not only clean and harmless, but its ingestion is even beneficial.

There are ancient Greek myths about its magic power (Richepin 1921, II 176). We have had occasion several times to mention the New Guinea tribes, where drinking semen is considered indispensable for the growth and pubertal development of boys (Bleibtreu-Ehrenberg 1980; Herdt 1981 & 1982; West 1977, 135). The Sambia boys not only swallow the sperm, but after sucking they also rub it on their faces and chests in the hope that by so doing it will make them shiny-nosed, glistening and handsome (Herdt 1981, 152, 236). The Kimam tribe rub the cuts inflicted on boys during initiation rites with sperm from older men, for this is regarded as an excellent medicine (Gray 1985, 61). To obtain the sperm, the betrothed, often a very young girl, has to copulate with some ten men, one after another, following which the mixture of semen and female secretions flow out of her vagina (Herdt 1984, 28, 76). The Gowai put the sperm produced by homosexual activities on their arrows (Bleibtreu-Ehrenberg 1980, 85). ''Among the Marind, men believed semen helped heal wounds, stimulated the libido when eaten, and improved plant growth.'' (Adam 1985, 26) An English visitor to Tahiti reported in 1804 that he had seen men emitting semen into the mouths of others, who eagerly swallowed it ''as if it

were the vigor and force of the other; thinking no doubt thus to restore to himself greater strength.'' Today, still, ''they really believe it is first class food for them (Levy quoted by Schild 1985, 185-186). In Tibet a boy had to drink the sperm of his teacher in order to be impregnated by his wisdom and spiritual energy (Daniélou 1979, 216).

In other cases, the sperm of adolescents is seen as a medicine for feeble and dying people (Ellis 1913, V 172). In one Australian aborigine tribe, just as with the Kimams mentioned above, it is procured by six or more youths taking a strong young woman to some secluded spot where they have coitus with her one after the other. Afterwards the woman stands and the supposedly curative liquids from her vulva are collected (Bourke 1913, 309-310; Davies 1985, 51).

Many years ago in Europe sperm was a common ingredient of medicines (Ellis 1913, V 172). The French physiologist Brown-Séguard recommended subcutaneous injections or enemas with fresh semen to increase vital energy, a practice of which von Römer (1903, 926) approved. ''When held for some time in the mouth it produces a warmth similar to spices,'' John Hunter observed, and this may have suggested it possessed vital stimulant qualities (Ellis 1913, V 172). In former times when chlorosis in young abstinent girls was common, it was thought it could be quickly cured by intercourse and the absorption of semen through the vaginal membrane (Borneman 1978, 166; Ellis 1913, V 177-178). In any case, its absorption in the blood heightens a woman's feeling of well-being after intercourse (Abraham 1969, 10).

And so the conviction that sperm cures is still alive. Research has shown that semen does have one of the properties of penicillin: it kills bacteria (Kent 1967). Prostaglandine, one of the hormones in semen, may be the active agent. Some people even believe sperm can cure throat infections:

528 (Continued from 503) Onno saw the health of his severely ill friend make a rapid improvement after he ejaculated in the man's mouth. (Personal communication)

Anal Intercourse

You, tall boy, I like most of all.
A popish face doesn't suit you, really,
So cast me one of your salacious looks!
It would be better, too, if you were naked:
This long pleated shirt is much too chaste.
Now they turn. Seen from the back
These rascals are really most appealing!
— Goethe: (Faust, Part Two)

Anal intercourse is in no way peculiar to homosexuality (Borneman 1978, 170; Freud 1920, 29). In 1973 a French study revealed that 30% of the married men in its sample sometimes performed anal intercourse with their wives and that the practice seemed to be increasing: among the 18- 24-year-olds it had risen to 50% (Buffière 1980, 441).

The well-known English sexologist Dr. Alex Comfort wrote in 1972 that nearly every heterosexual couple ''tries anal intercourse once, and some women find it gives them intenser feelings than the normal route.'' (West 1977, 3) An enquiry among American students, performed in 1976 by *Playboy,* concluded that 20% of the males had tried it, 14% had liked it, and 41% would like to try it (Pietropinto & Simenauer 1979, 67).

This situation we find along all peoples in all periods of history. The French novelist Peyrefitte writes how in India, for instance, a bride had to be deflowered by the deity in the temple of Siva. To effect this, a penis made of iron protruded from a wall. While priests prayed loudly, the girl first inserted this member into her mouth, then sat down upon it, so as to make it penetrate in her anal opening; finally she introduced it into her vagina, encouraged by the calls of her family and the bridegroom to suffer the pain. A woman had be be deflowered behind as well as in front (1981, 236-237).

According to Haeberle (1978, 362), anal intercourse is commonly so satisfactory to both parties in heterosexual relations that it is often recommended by therapists consulted for marital difficulties. Barrington's findings (1981, 11) from his homosexual research that only about 5% practiced it seems incredibly low. Hite (1981 N, 877) arrived at a very different estimate. Of the gay males she questioned, 76% did it or had tried it, 11% had never tried it but would have liked to try it, 3% had neither tried it nor wanted to try it, and 10% had tried it but hadn't liked it. Considering the popularity of anal intercourse in heterosexual relations, it is hardly surprising that in societies where man-boy sex is considered normal and is engaged in by most boys and men, it nearly always seems to be the preferred sexual technique. This was so among the ancient Greeks and Romans, among the Chinese, the Japanese and the Arabs, as well as some of the North American Indian tribes where the men also enjoyed using their women in this way (Bullough 1976, 45). ''For North Africans and Southwest Asians it is self-evident that men like to sodomise all kinds of objects. It is understandable that men prefer boys over women.'' (Schmitt 1985, 55). One of the words Arabs and Turks use for ''boy'' is the same word for ''someone who gets fucked.'' (Schmitt 1987, 178, 181) The Albanian language even has a special affectionate word for a 10- to 16-year-old favourite with especially sensuous-looking buttocks, smooth and firm as an apple: *buthmollak* (i.e. ''apple-arse''). (Personal communication)

VI. SEXUALITY AND EROTICISM

In the fantasy of militant feminists like Rush (1980, 20) all paedophilia is directed toward achieving penetration: the huge phallus shoved into an all-too-small orifice in the child's body. In a national population survey carried out in 1984 by the Canadian government, 2.1% of all males reported they had been subjected before the age of 16 to actual or attempted penetration by a penis, a finger or other object (West 1987, 41-42). In Carpentier's investigation (1985, 4) a minority of 42% of the men said they were attracted to anal intercourse. It would be interesting to know how many of them would have agreed with the Renaissance humorist Beccadelli who said in his *Hermaphroditus* (I - 13), "The man who has just once made a boy bend over will never afterwards be able to abstain."

The Hite report (1981, N, 856-857) reveals that the experience of anal intercourse comes, on average, much later than the experience of fellatio. Table 13 shows, for all males who had had experience with both techniques, the percentage of them who by the ages listed had experienced fellatio and anal intercourse.

Table 13
Cumulative percentages of boys who had had experience with fellatio and anal intercourse. (Hite 1981)

At age	Fellatio	Anal intercourse
4	0	1.0
5	0	1.5
6	2	1.5
7	4	2.0
8	10	2.0
9	14	3.0
10	17	6.0
11	21	12.0
12	33	19.0
13	45	27.0
14	52	35.0
15	58	44.0
16	69	54.0
28	99	100.0
32	100	100.0

The Various Practices: Anal Techniques

In the present day of the AIDS epidemic, it is generally recognised that anal intercourse, especially in the insertee role, is the most risky sexual activity of all. The danger, as we all know, can be greatly reduced by the cautious use of condoms, especially condoms of the more resistant type specially made for anal intercourse, where the penis has to be forced through an opening much tighter than most female vaginas. Unless one is absolutely sure that he or his partner is not a carrier of the virus, it is foolish, if not irresponsible, not to use a condom in this kind of sex. In 1987 the Danish government organised the distribution of condoms to schoolboys from 12 years of age on up in order to make them aware of, and protect them from, this disease *(Parool* 18.4.87).

There is no doubt that, until an effective means of dealing with AIDS is developed, it would be best to avoid this form of intercourse completely, but experience shows that there is no great willingness to wholly abandon an activity which to many is most important and offers them very special sexual pleasures. There are, moreover, psychological aspects of anal intercourse which give special insight into sexuality. Thus we will proceed with a more thorough discussion of the practice.

American hobos (vagabonds) often seduced 10- to 15-year-old boys into accompanying them on their wanderings. This softened the hobos' loneliness, and the boys often served as substitutes for the nearly unobtainable woman by allowing interfemoral and anal intercourse to be performed on them.

529 Josiah Flynt, sharing his life with the hobos, told how one day he was in Pennsylvania travelling with eight other tramps "in a freight-car attached to a slowly moving train. A colored boy succeeded in scrambling into the car, and when the train was well under way again he was tripped up and 'seduced' (to use the hobo euphemism) by each of the tramps. He made almost no resistance, and joked and laughed about the business as if he had expected it. This, indeed, I find to be the general feeling among the boys when they have been thoroughly initiated. At first they do not submit, and are inclined to run away or fight, but the men fondle and pet them, and after awhile they do not seem to care. Some of them have told me that they get as much pleasure out of the affair as the jocker does. Even little fellows under 10 have told me this, and I have known them to willfully tempt their jockers to intercourse. What the pleasure consists in I cannot say. The youngsters themselves describe it as a delightful tickling sensation in the parts involved." (quoted by Ellis 1913, II - 316)

These experienced boys knew better than Josiah Flynt that the anus is a sexual organ. Just like the penis, which serves the double purpose of excreting urine and connecting bodies in sexual intercourse, the anus has the double function of eliminating faeces and joining people in sex. As with the entrance to the female vagina and the surface of the male penis, nature has richly endowed the anus with nerves which, if stimulated, produce sexual lust and pleasure.

VI. SEXUALITY AND EROTICISM

"Anal erotic reactions are very simple, common to all mammals throughout history, zoologically obvious and just as much a part of any human being's reactions, and as involuntary as breathing or waste disposal." (Barrington 1981, 181)

When Kinsey (1953, 585) wrote, "As many as half or more of the population may find some degree of erotic satisfaction in anal stimulation," we must keep in mind that the population he refers to is that of America, one impregnated with the strongest taboos against anal intercourse. There must have been a large percentage of people who dared not admit, even to themselves, that anal titillation could produce "some degree of erotic satisfaction". Nevertheless Kinsey went on to say, "There are some females and males who may be as aroused erotically by anal stimulation as they are by stimulation of the genitals, or who may be more intensely aroused."

"The anus is an erogenous zone for many people. Goligher (1980) claims that the 'anal skin is one of the most erotic areas of the body.' The anus and perianal area are richly supplied with nerves and tactile sensors, and many of these nerves and some of the muscles are shared directly with the genitals." (Agnew 1985, 76) In sucking a boy's penis, many boy-lovers titillate the boy's anus with their fingers. Moving the finger around the area, inserting it into the opening, they produce intense pleasure in their partners. Many go no farther than this (Sandfort 1981, 36), but others use manual anal stimulation to make their boys long for anal intercourse, and to prepare them for it.

Stimulation of the anal opening causes spontaneous contraction of the sphincter muscle. "Reactions of the muscles which normally keep the anus closed may be erotically stimulating." (Kinsey 1953, 585) "Contractions of the anal sphincter (...) may bring contractions of the muscles that extend into the genitals and produce erection in the male..." (Kinsey 1953, 586) or increase feelings of lust. "Many males are quickly brought to erection when a pressure is applied on the perineal surface at a point which is about midway between the anus and the scrotum. (...) Deep penetration of the rectum may stimulate the same perineal nerves, and prove to be similarly erotic." (Kinsey 1953, 585)

The sphincter is very much involved in the penetration and thrusting of the partner's penis, and in addition another erogenous zone, the inner thighs, is rubbed by the thighs of the inserter.

The rectum itself is elastic and extensible, but it is only sparsely supplied with nerves (Agnew 1985, 79; Kinsey 1953, 581). In erotic literature the passive partner is often made to say something like, "I felt his sperm erupt high up inside me like a hot flood." This is unrealistic nonsense. First of all, the semen, having the same body-temperature as the penis and rectum, is never "hot". Secondly, it is impossible for the rectum to feel what is happening above the anal area.

Stimulation of the interior of the rectum, however, "may also exert pressure upon the perineal nerve masses and it is known that this may bring specifically sexual responses with orgasm. This is frequently realized by persons who have been the recipients in anal intercourse." (Kinsey 1953, 698)

Other things happen inside the body. During medical examinations it is possible, through the thin wall of the rectum, to touch and massage — by means of a finger introduced into the anus — the prostate. This gland wraps around the neck of the bladder and produces nearly all of the fluid in semen. During orgasm it is spasmodically compressed. It is probably the spurting of prostate liquid into the urethra which unleashes the sexual climax. During anal intercourse the tip of the inserted penis may press against and rub (through the thin rectal wall) the prostate of the insertee, but normally this does not happen. The prostate is located about two inches from the anal opening, so, in order to stimulate it, the penis, once inside the canal, should be pressed against the anterior wall of the anus and down slightly; continued concentration of stimulation there may bring on orgasm (Hite 1981 A, 517). If the inserter wishes to evoke his partner's orgasm this way, he "must feel specifically for the prostate and ask the insertee for guidance, watching for signs or reactions." (Hite 1981 A, 537)

Pressure on the prostate may even bring on spontaneous orgasm. I have seen a home-made film in which a boy, shortly after being penetrated by a man, emitted quite a large quantity of white fluid, not in the usual ejaculatory spurts of orgasm but in a continuous flow from his flaccid penis. Nørretranders (1983, 18) mentions this "pure prostatic orgasm" without stimulation of the penis and calls it "a very strong sensation."

Hite's subjects told her "that an orgasm from prostate massage is quite different in feeling from an orgasm caused by stimulation of the penis; prostate orgasms are described as being 'deeper' and 'more generalised'." (1981 A, 537) One said, "The feeling on my prostate makes me feel like I am about to come for the longest period of time — after a while it is too intense and I can't stand it any longer." (1981 A, 530)

In the Indian Shiva cult, orgasm by massaging the prostate is intentionally induced (Daniélou 1979, 201). Larkin, an American devotee who extensively tested it, affirms that "it is the vigorous massage of the prostate gland in males which triggers the incredible intensity of the orgasm." (1981, 110) Bisexual men, having intercourse with both sexes, have been known to give up women after discovering that rubbing their penises in the vagina can never elicit the orgasmic intensity of manually rubbing their penises accompanied by prostate massage during anal intercourse (1981, 84-86).

530 Karl-Heinz (13) had a secret club with his school mates. "We took pieces of flexible electric cable, and entwined them with odd ends of fabric until they were about seven centimetres thick, pulled a condom over them and lubricated them well. The smallest measured 17 to 18 centimetres, the longest nearly 25. Then our leader made us perform group sex in front of the big mirror near the entrance of our cabin. Each of us in turn was held firmly by two others, had to bend over, and then the artificial cock was pushed into his arse, where it was slowly moved in and out. Many of us climaxed under this treatment alone, but most of the boys had to be assisted by someone rubbing their cocks." (Stieber 1971, 56-57)

Rossman (1976, 153) believes "that at least 30% of pubescent males are highly sensitive anally, although this capacity for pleasure begins to fade in mid-adolescence." Leo, a subject in my own research (see examples 2, 130 & 480), when questioned at 15 what kind of sexual technique he liked best, replied "to be fucked by a slightly older boy." When asked the same question at age 17 he answered, "to fuck a boy my own age."

The effect of prostate massage is reinforced by the general erotic sensibility of the anal opening. Thus, even without their penises being stroked, a number of boys can climax simply from the motion of a penis within them. "When he moves," a subject of Hite (1981 A, 531) said, "the massaging action sends a radiant pulsating warmth throughout my body, which I find very exciting."

531 Sandfort's subject Mark (35) said about Gerrit (15): "He loves to be fucked in the usual way. (...) If you're fucking him he climaxes without you jerking him off. It's quite amazing. I thought this was something you only read about in sex books, but with him it really happens!" (1979, 202, 184)

532 "My fourteen-year-old Arabian friend Ahmed is completely 'normal', *i.e.* he likes girls. We once had three-way sex with a girl, and he gave a plucky performance. But he also likes anal intercourse. I never openly demand it of him, but sometimes he'll come to my home saying, 'I want to jerk off'. He then strips naked, lies down on my bed and plays with his cock — after inserting a vibrator up his behind. He'll be lying on his side, and then I'll strip, lie down behind him, pull out the vibrator and replace it with my cock. Ahmed's reaction is immediate. All I have to do is made a few thrusts, without me even touching his penis, and he'll be spurting his sperm. Alas for me, it is then completely over for him: he doesn't like me to continue fucking him to achieve my own climax. So I have to break things off; my chief pleasure is in Ahmed's pleasure." (Personal communication)

533 Seventy-year-old Italian author Umberto Saba may have made use of some personal recollection in his fine tale about what happened between his 16-year-old hero Ernesto and a docker. The man had talked with the boy about sex, admitting he would like to use the boy's behind. Irresistible curiosity drove the boy to come back the following day.

" 'You still remember what I wanted to do to you?'

" 'You want to put it up my arse," Ernesto said with calm innocence.' (...) That was the boy's way: he liked to come right out with what he was thinking. (...) He wanted to please his friend, give him a good time, and experience, himself, a new sensation which he desired simply because it was unknown and unusual. But he was also afraid of being hurt. For the moment he didn't care about anything else.

" 'Does it really feel good?'

" 'It's the nicest thing in the whole world.'

" 'For you, maybe, but for me...?'

" 'For you, too. You've never done it with a man before?'

" 'Never. Have you done it to other boys?'

" 'Many. But none of them were as handsome as you.' (...)

" 'What did they say?'

" 'Nothing. They didn't say anything. They were happy. Some of them even asked me to do it.' (...)

" 'Show it to me. (...) Can I pull it out? (...) It's big,' he said, partly afraid, partly amused. 'It's twice as big as mine.' "

As Ernesto is afraid, the man promises to stop right away if the boy asks him to. They both undress, and Ernesto bends over a pile of sacks.

Ernesto "got a curious sensation of something warm (at first rather pleasant) as the man found the right spot and united their bodies. Neither of them said a word, until, just before he climaxed, the man sighed, 'Like an angel!' and the boy muttered an 'Ow!' when he felt the thrusting grow too fierce. But the man kept his promise: he didn't really hurt him; he'd taken pains not to. It all happened very simply, and it was all over much sooner than Ernesto imagined it would be. He wanted to stand up, but the man urged him not to just yet. 'Now what?' he thought, but relaxed when he saw the man pulling out a handkerchief: he simply wanted to wipe him off. Consideration, or to remove the traces. (...)

" 'You were fine as fresh bread,' the man said.

" 'Did you enjoy it?' he asked.

" 'It was paradise. But, admit it, you enjoyed it, too.'

" 'Not very much. At first a little, but afterwards it hurt some. I even cried out (...)'

" 'We enjoyed it together,' the man said.

" 'How do you know?'

" 'I felt it when you came. That's something you can always feel. And look...'

" 'Where?' Ernesto asked, upset. The man pointed to a stain left behind on the flour-sack (...) over which he had bent. Ernesto examined it, and was convinced." (Saba 1978, 24-30)

534 Duvert (1976, 153) had a similar experience with a handsome 14-year-old. "At first he doesn't want to be fucked, but my friendly encouragement makes him turn upon his side and I try to penetrate his arse. He doesn't squeeze. I push with soft insistence. I feel him giving in, relaxing, making himself hollow, and I pass through to the other side of his muscle. But right away he asks me to stop and breaks free. He has spurted onto the sheet. He hasn't masturbated: it has come spontaneously. (...) At the very moment my cock penetrated him his sperm shot out. He was so sure about his abhorrence of abandoning himself. Now he is embarrassed about the pleasure he felt. He wants immediately to get into his clothes.

The pleasure of feeling something moving inside the anus is such a common experience that many boys and men, lacking a male partner, insert candles, vibrators or dildos into their anuses while masturbating. 49.5% of Barrington's subjects (1981, 163) did so.

535 I am a boy of thirteen and have enjoyed sex with myself from about the age of nine or ten (...) which I do until this day — at least twice a day. (...) One of my fantasies takes place when I insert tampons in my anus, while I masturbate. I imagine one of my friends really giving it to me good up the ass. I'm not a homosexual, but I would love to really make it in every way possible with a couple of my friends. (...) Sex is on my mind constantly, but I'm still a virgin — not for long, I hope.'' (Friday 1981, 360-361)

So the man who wrote the graffito in a public toilet (Ernest 1979, 138) may not have been making his tale up: ''I'm a truck-driver of 30. One night I took a boy of 14-15 who was hanging around the square. I brought him here and filled his arse. He liked it.'' For most males, however, the anal stimulation alone is not enough to bring on orgasm in the insertee, and some manipulation of his penis is necessary.

536 In *Roy,* Peyrefitte's novel about a boy from a well-to-do family seduced by the Los Angeles Commissioner of Police, the man says to Roy, ''Don't be surprised at what will happen to you now. I'll penetrate you as gently as possible, so as not to hurt you. This muscle that I'm now touching with my fingers and which makes you tremble with desire, is very elastic. Relax, don't squeeze, and I'll possess you, just as one does a woman.'' Roy obeys, and the penis, ''big as a horse's'', goes in half way without causing too much pain. Instinctively, now, he tightens his muscle, which brings on the man's emission. The man then rapidly moves his hand over Roy's penis, bringing relief. ''Was it good?'' the police chief asks, kissing the little hairs on the boy's neck and his right cheek which was turned toward him. ''Yes,'' Roy says, his eyes half shut as his pleasure subsides. ''It seems you are made for this,'' the police chief says a little later. ''It's wonderful the way you opened yourself up. You're a real find.'' Roy was pleased again by the affectionate care with which the police chief wiped him dry, behind and in front, washed him and dried him off again. (Peyrefitte 1979, 47)

537 A handsome schoolboy visited Peter Schult. One day Peter said to him, ''I'm gay.'' The boy was surprised, but nevertheless came back again. ''Actually the anti-homosexual prejudices are far less prevalent in 13- to 16-year-old boys than is commonly supposed. (...) P. was one of those boys, who, once his initial inhibitions are conquered, simply explodes in bed. (..) At first he balked at allowing me anal intercourse, but very quickly he came to like it. I not only sensed this; he told me so himself. He would hardly be inside my house before he was lying beside me on the mattress waiting for the love-play to begin. It always had to end up with me fucking him from behind -- and while this was going on he wasn't just lying there passively: he participated, by moving his buttocks back and forth, pressing himself back against my cock when I thrust forwards, and audibly moaning. And I always jerked him off

at the same time. This is a question of sensibility. I have known many gay people who are only after a good fuck and forget that the boy, too, wants to come. For this kind of gay the other person is just a sexual object, not a partner. With P. I could immediately tell when he was about to climax, for he would wiggle back, practically on top of me, in order to engulf my cock as deeply as he could. And God help me if, in the heat of our struggle, it happened to slip out! He'd then grab it with his hand to put it back in his hole as quickly as he could. Sometimes my cock wasn't stiff enough. P. noted this right away; he'd turn around and help matters with his mouth. And that usually worked: sucking zealously, and with the help of the tip of his tongue, the required rigidity would almost always be re-established.'' (Schult 1978, 259-261)

If the Greeks wouldn't manipulate the penis of a free-born ''respectable'' boy while making love, this certainly wasn't the case when they had contacts with hustlers (Borneman 1978, 993): in anal intercourse they sought a heightening of their own pleasure by bringing on the involuntary contractions of the boy's sphincter accompanying his orgasm *(cf.* Masters & Johnson 1980, 140-141).

Schult (1978, 253-254) described the whole process in a poem which starts with hand and mouth foreplay, then continues:

So, are you willing? That's the main thing!
Then turn around. I like to see your back,
but I like to see your sweet bottom even more.
Don't jump: the pain will ease;
It's only at first. Once inside
You won't feel my hardness any longer.
You see? It's going better now...
Yes, that's wonderful, that little twist.
Swivel with your hips, thrust your behind...
Oh, if you knew how this adds to my lust!
Now it's turning you on, too. I hear you moaning.
Pain can also be lust. I see yours is hard...
Wait, I'll help you... or do you want to do that yourself?
As you wish: I'll do it gladly.
You'll let me? Can I put it in deeper?
Well, lie half on me
So with my right hand I can better
Take your cock and fondle it,
And you'll quickly give up your load.
Now, raise your leg, let me slide in deeper
To bathe you inside with my sperm,
To bless you, to baptise you. Do you feel the pressure?
Don't moan that way: you're driving me mad.

I'm nearly worn out, my little Ganymede.
You've wet my fingers, I see.
You're spouting — a boy's fountain. It spurts
With jets which nearly reach your shoulders.
Wait, now, it's my turn... just a little deeper...
And now it runs and runs and runs...

The insertor's penis has its reward, too, for the pleasure it gives. As the insertee reaches climax, his anal sphincter contracts simultaneously with the muscles at the roots of the penis which cause ejaculation "and the anus may open and close in violent convulsion as an after-effect of orgasm. Most persons are unconscious of this anal action unless they have had anal intercourse." (Kinsey 1953, 634) The pleasant sensation of the inserted penis being squeezed by the anal ring can sometimes also be induced by tickling the bare glans of the insertee: this can cause a series of spasmodic reflex contractions of the anal sphincter.

The way the anus clasps and squeezes his penis may strongly increase the insertor's pleasure—or even bring on orgasm. Some "active" partners acquire, or improve with practice, the ability to climax simultaneously with their lovers. (Baker 1977, 43-47)

In any case, the insertor can control, to a certain extent, the level of lust in his partner by the manipulation of his partner's penis (Strato XII, 7) When admonished that he could just as well take his anal pleasure with a girl, a famous French marshal cried scornfully, "A girl? It's like chicken without the drumstick: there's nothing to hold on to."

In the event that the insertor cannot or doesn't wish to masturbate the insertee, the latter often has to do this himself. In Masters & Johnson's (1980, 100) laboratory observations, only two of his ten insertees attained orgasm, and both accomplished this by rubbing their own penises.

538 (Continued from 432) Max, at age 16, said, "If I'm alone and jerking off, it always takes a long time before I come. When my friend fucks me and has penetrated me, I only have to move my hand once or twice and my sperm comes right out, because I'm so excited. Sometimes at home I shove some kind of cylinder up my arse and make believe it's my friend's cock." (Personal communication)

Anal intercourse demands a certain amount of skill on the part of both partners. One must be very experienced to be able to insert an unlubricated penis without causing pain. "The lubricant is best applied to the anus itself. This also offers the opportunity for a gentle massage of the anal sphincter or even the insertion of a finger. After this preparation, the penis can be inserted. The insertion itself should be very slow, and, once inside, the penis should not

be moved for a while until the anal sphincter is completely relaxed. Then one or both partners can begin some cautious pelvic thrusting.'' (Haeberle 1978, 220)

''Though the external sphincter is maintained in a state of tonic contraction except during defecation, contraction and relaxation of the sphincter is under voluntary control.'' (Agnew 1985, 79) The insertee, therefore, must relax. If he contracts his muscles and lies down rigid, deathly afraid of what is happening to him, he will certainly experience pain. Sphincter relaxation can be practised and learned (Kent 1967). The insertee acts as if he wished to defecate. It might take a boy some time to learn how to do this.

539 ''When I played hooky with some of the other boys we used to hide in cellars. (...) There we played with each other. One day older boys came in on us. I told one of them I would jerk him if he wouldn't tell. From that we used to jerk them all. Then the older boys had relations with us between the legs and this went on to sodomy. Then we tried it on each other. (...) I was only twelve. I used to have a guy try it on me every day until he succeeded. I fell in love with this guy.'' (Henry 1948, 419)

It is best to have the insertee guide the penis, help it find the opening and determine at what rate penetration proceeds. If there is pain, no movement should be made before the pain subsides, which, if force isn't used, usually happens rather quickly. As soon as the ridge of the glans has passed the sphincter, the pain disappears. At that point one should pause for both partners to get used to the position. After this, the thrusting may start, but at first gently and cautiously.

540 Jouhandeau described the process with his friend: ''You feel the glans pressing against your lips, playing with them, teasing them open a bit. It tries to pass beyond them; passage is refused; it breaks through at last. You give a piercing scream. I am master of the fortress without having caused any real havoc. Then your pleasure begins. You're feeling me; you're feeling the serpent's head swelling inside you, filling you out, and the rest slowly follows, taking a long time to introduce itself, slowly, going farther, so far you wonder how you can get so much of it inside you without bursting.'' (1981, 145)

''Quick, powerful thrusts can more easily absorb the sensations of the insertee, and to such an extent that he may lose awareness of all else and can thus abandon himself to orgasm. With slow and tender intercourse it is much more *difficult* to attain this condition of 'conscious unconsciousness' (orgasm), but on the other hand it may lead to a really cosmic explosion at the end.'' (Jensen 1983, 128)

Thrusting in and out is the most stimulating motion for the inserter, while an additional lateral or rotary motion, as we saw described in the Siwa man/boy orgies, is often the most satisfying for the insertee, ''because of the consistent,

rather than intermittent, stimulation this kind of activity creates.'' (Marshall 1965, 62)

Allen Ginsberg (1982, 362) says in his poem *Please master:*

...please master shove it in me a little, a little, a little,
please master sink your droor thing down my behind
& please master make me wiggle my rear to eat up the prick trunk
till my asshalfs cuddle your thighs, my back bent over,
till I'm a line sticking out, your sword stuck throbbing in me
please master pull out and slowly roll into the bottom
please master lunge it again, and withdraw to the tip...

According to one contemporary popular book on the subject, clients of Japanese boy-brothels enjoy prolonging their couplings. After the man has inserted his penis into the boy, ''much of the pleasure consists of lying absolutely still for long periods of time, only quivering or moving as little as possible. Penetration may, therefore, continue for hours — without climax but presumably with many near orgasms.'' Following near-climax, this source continues, the man lies still again, spending much of his time sleeping or dozing. Even after a full climax is reached, the penis stays in the boy's anus in anticipation of a new erection. The whole may well last for up to ten hours, and this technique is considered very restful. The man tells the boy this is what he wants to do by saying ''I am going to seek my peace in your heaven.'' (Drew & Drake 1969, 112-113)

The insertee is often described as the passive partner, but this isn't always accurate, since he may be a very active participant. Much depends upon the position of the two bodies, but in any position he can use his anal sphincter to knead his partner's penis with voluntary constrictions, squeezing it and then relaxing.

If the insertee is lying on his side with his legs drawn up, the inserter positioned behind him, he can move his buttocks back and forth. With the inserter lying on his back and the insertee sitting astride him, impaling himself upon his partner's penis, it is the insertee who has complete control of the rate of insertion, he who makes the major movements. In this position the partners can look at each other's bodies and faces, although from the standpoint of touch, the contact is not as close and intimate as others. With the insertee lying on his back, his legs raised and resting on the shoulders of the inserter, there is much more body contact and the two lovers can even press their faces together and exchange kisses. The movements then will mainly be performed by the inserter, but the insertee may respond to thrusts with counterthrusts of his own.

In the Big Namba tribe mentioned in Chapter Two, it is thought that the *nilagh sen's* intercourse with the boy to whom he is married should be different from intercourse with his wife. Thus it is performed standing (Bleibtreu-Ehrenberg 1980, 96). The same is told about ancient Greek boy-love, but there are vase paintings showing other positions (Sergent 1984, 56). Standing upright or bending over, the boy was able to swing his hips and to rotate his buttocks, a movement the Greeks thought especially sensuous—in fact so much so that their language had quite a few expressions for it: a boy skilled in this trick was called "proktosophos", or wise with his arse (Borneman 1978, 73).

Movement on the part of the insertee is almost impossible if he is lying on his stomach with the inserter stretched out on top of him. But even here one variation has been discovered:

541 During World War Two an American soldier in his fifties, married and father of three children, visited a boys' brothel in Naples. He spent a night with an 11-year-old who had lost both of his parents in the bombing. At first the American thought the boy was too small for anal intercourse, but the child showed he was disappointed by this reluctance and the man decided to go ahead and do just what the boy instructed him to do. The boy lay down on the bed on his stomach and told the man to drop to his knees and bend over him, leaving a space between their two bodies. "As soon as my glans penetrated him, he began to work with his hips. Pressing himself upwards, until my penis entered him up to the root, he then sank down again, until only my glans was still inside him. His sphincter then worked violently, sort of sucking the glans. After this he returned, going to whole way, making my member disappear completely into his bottom. To me it seemed a mouth was working on it, but a tight-fitting, hot mouth. He was an expert in this movement of his abdomen. What this child knew to do at eleven many adults wouldn't succeed in doing. Finally I got a violent orgasm. Mentally and physically I felt shattered. I laid stretched upon him, heavily, embracing him firmly, moaning, kissing his shoulders and his neck. He seemed delighted by my attention. When I had withdrawn my member from his body, I saw his little penis, erected. It was hard and throbbed visibly with the beating of his heart." The American satisfied the boy with his mouth and then said good-bye. The boy wept and wanted to stay with him. (Personal communication)

The most usual position is for the insertee to kneel, bend over and support his body with his arms, while the inserter kneels between the insertee's legs, keeping his body upright or lying forward over his partner's back. This has the advantage that the inserter is free to rub his partner's penis. As we have seen before, "Many men enjoy being masturbated by their partner while they have his penis in their rectum. He, in turn, may be glad to oblige because his knows that the anal sphincter will contract during orgasm and thus provide additional stimulation for his penis." (Haeberle 1978, 245)

If the insertee is sitting astride the inserter, and his penis is long enough, the inserter may simultaneously suck his partner's penis, and so they can attain a

kind of circular exchange of semen, emitting and receiving it, just as in the oral ''69'' position (Henry 1948, 153).

Active — Passive

According to a French investigation, 34% of gay men enjoyed both active and passive anal intercourse; 21% wanted to be inserters exclusively, and 15% exclusively insertees (Buffière 1980, 441). Among Belgian boy-lovers, with 42% practising anal intercourse, 4.5% limited themselves to penetrating the boy, while another 4.5% wanted only to be penetrated by their boy-friends (Carpentier 1985, 4). Contrary to public opinion, such preferences have nothing to do with being or not being ''macho'', or ''virile''. ''Certainly, in clinical experience one finds men of indisputably masculine physique and attitudes who derive immense erotic satisfaction from the experience of penetration per anum.'' (West 1977, 38)

542 A 24-year-old subject of Gauthier (1976, 205) said, ''At first I tried to penetrate men, but I couldn't enjoy it. I ejaculated without sensation of lust. Being penetrated myself, however, I felt pleasure and no pain. Very soon I got used to being taken without preliminaries, without lubricating creams, without spittle. It is not that my opening is so large. Even if it hurt, I just cried out and that was all. Once it was inside, it didn't hurt any more.''

When very small boys begin playing sex games, they often try to carry out anal penetrations. Frequently they lose their erections during the attempt and insertion becomes impossible. Age mates ''usually require a mutual role exchange as an agreement. (...) This need for mutuality in the homosexual interaction has been observed in four-year-old boys.'' But as soon as there is an age difference between the two partners, ''probably in all cultures the older boys mount the younger ones, and the younger seems to accept this passive role pattern. (...) Interviews with men and boys having sexual relations show that boys between 10 and 16 very often prefer the presenting (passive) role, and this preference does not seem to be related to the requirement of such a role by the adult man.'' (Langfeldt 1981, 104-105) Duvert (1980, 149) even regrets that ''a terrifyingly large number of boys want the passive role, and that exclusively.'' Peter Schult's experience (1978, 255) is somewhat different: ''I often find that boys, though strongly aroused during anal intercourse, don't like to admit it. This is caused not by the anal intercourse itself but by our morality which defines such activities as abnormal, perverse and criminal. What boy wants to be 'abnormal'? There are enough boys, however, who have been honest enough to admit to me their enjoyment, especially those less infected

by our morality, thus mostly youngsters from the proletarian classes and minority groups.''

In this connection it is interesting to note the experience of one French gay male during 3-way anal sex where the man in the middle penetrates and is penetrated at the same time. He found it impossible in this position to participate in both activities simultaneously without feeling ''dissolved''. For the most part he concentrated less upon what he did than upon what was done to him (Dieckman & Pescatore 1980, 141-142).

In ''classic'' Greek, Roman, Chinese, Japanese and Arabian boy-love, as well as in contacts within primitive cultures, the boy traditionally serves as insertee. It was said about the poet Abu Nuwas that, of course, in his boyhood he used his beauty to earn money serving men while, as an adult, it was his turn to pursue boys (Schild 1985, 77). From him we have the lines, ''A lover is not healed from his love by embracing and kissing; his only cure is intercourse'', and ''It is nonsense to sleep with the beardless unless the arrows are put in their quiver.'' (Wagner 1965, 121). It was not becoming for the man to be the insertee: it was even scandalous. Martial scoffs in his epigram (III, 71):

If the boy's cock hurts him, and your arse is sore...
I'm no seer, Naevolus, but now I know what you've been up to.

It's a quite different situation, however, in man/boy relationships where the partners are equal and everything is permitted that both of them enjoy. There are, then, no fixed rules. According to Thorstad, in contemporary Western boy-love, it is even more common that ''the boy fucks the man (...) than the man fucking the boy.'' (Thorstad & Hocquenghem 1980, 21)

One of Henry's subjects who had experience as a hobo (see also Example 529) said that in these relationships very often it is the old man who gets his pleasure ''being buggered'' by his young companion (1948, 29). Two other cases from the same investigation:

543 ''Early in the evening I was picked up in the subway by a man about thirty-five. I was then fifteen. He took me to his apartment and we went to bed. (...) He was a very masculine looking man. I saw him a few times in the next couple of years. Sex consisted mostly of rubbing my penis against the stomach of this man until I had an orgasm. I practised sodomy on him and there was also mutual fellatio. I took the initiative as much as he.'' (Henry 1948, 135)

''I was still only fifteen years old but I got a job as a cabin boy on a yacht going up and down the coast. Before long one of the deckhands put his arms around me and another got hold of me. They wanted to perform sodomy on me. I fought and the mate put a stop to it. When it was over I went back to the mate's cabin. He asked me if I would like to see a woman. He got out the old vaseline jug and I performed sodomy on him. This was repeated every other night. Suddenly I got a raise in wages. (...) He

never did anything to me. (...) He would have an erection and an emission.'' (Henry 1948, 457)

544 An American related: ''When I was in junior high school, some of the older boys would goose me and play with my ass in a teasing way and I found that extremely erotic, and when I masturbated I fancied being AIed. I'm sure that those fantasies, in which I greatly enjoyed the AI, paved the way for my persuading myself to sometime let someone do it. That sometime came sooner than I expected, and that first time though painful was extremely exciting and erotic, and so from then on my masturbatory fancies were full of spankings and AI. (...) There is nothing still that I enjoy as much as being AIed by a very young boy, especially if he greatly enjoys it, with musical sighs and ecstatic groans when he comes. Also, of course, there isn't ever any pain with a very young boy, and he can ususally bounce in with spit, without any lubricant even, with no problem at all. However, there were a few occasions when I took on someone that was too huge and too rough, and I had some rather serious after-effects (although I must say that the roughest so greatly enjoyed it that I found it magnificently exciting). And the after-effects, painful for days, were extremely erotic, indeed the mild pain as I moved and sat, reminded me continually of the excitement of the act, and the pain during bowel-movements was intensely erotic.'' *(Boy-Love Newsletter,* Nov 8, 1971)

It is not unusual for the two partners to want to take turns, just as boys will do with their peers. In the orgies at the Siwa oasis (see page 40 *ff* Vol. 1) the boys are alternatively passive and active, and, in non-orgy times, the boy is the active one ''in many but not the majority of instances. (...) They call it *ed dudah,* 'the worm', because it feels like a worm in the rectum.'' (Schieffelin, quoted by Bauserman 1986, 76). In the ''Arabian Nights' Entertainments'', Abu Nuwas proposes to three boys, offering them wine and meat:

> *Then eat of these and drink of those old wines that bring you jollity:*
> *And have each other, turn by turn, shampooing this my tool you see.*

Burton, the translator, (1885, V 65) notes, ''It refers to what Persian boys call, in half-Turkish phrase, *Alish Takish,* each acting woman after he has acted man.''

545 Interesting in this connection is a case history cited by Henry (1948, 442-443). Victor (23) said, ''When I was fourteen I had an affair with a garage employee whom I admired, a strong, well-built man, six feet tall and twenty-one years old. He performed sodomy on me. He more or less forced me into it. I thought it was terrible at first but afterwards it was all right. After that I went with another man of twenty-seven for about a month and then I decided I wouldn't do it anymore. (...) At sixteen I met another masculine boy of twenty-one. We became very good friends and one night we slept together. I pretended I was asleep and he performed sodomy on me. I didn't care for it as I was interested in kissing and embracing. After an affair of three or four months

I started doing it to him. Then he got married and I didn't see him for quite a while, not until a Thanksgiving party. He was dressed in women's clothes and he asked me downstairs and forced me to do it. I said I wouldn't let him unless he let me do it first. (...) For three or four months nothing happened until I met a large and strong Swedish fisherman at Coney Island. He was twenty-eight years old and had had experience. He took me to his home and performed sodomy on me. I asked him to do it and I paid the bills.''

Since it takes some skill on the part of the inserter to penetrate his partner without hurting him, it is much better if he himself has been penetrated and so can know what his partner is feeling. Strato likened the act to wrestling (''Bend your opponent, take aim, push, thrust it in, hold him tight!''), during which the trainer calls out to his pupil *(Anthologia* XII, 206):

Move, now still yourself, my Kyris,
And bear my breaking in.
Before you try to do it yourself,
Have it first done to you!

''You do it, and have it done to you, in very different ways, depending upon how familiar or unfamiliar you are with the other role, and like or dislike it. If you have experienced it both ways, the act gives pleasure to two equals; it's not a scene with people playing roles rigidly assigned beforehand. I would thus advise 'macho' men to allow themselves to be vigorously thrust into: nothing is more productive of the spirit of equality than habitual give and take.'' (Duvert 1980, 152)

It was just this possibility of alternating roles in intercourse that made Paul Verlaine think homosexual love, tender and raging, preferable to its trite heterosexual counterpart:

To comply with their desire, each of them, in turn,
Performs the most sublime act, raised to perfect ecstasy.
Now it is the hand, now the mouth, now the vessel,
Dizzy as the night, glowing like the day.
Their tangling is great and merry. No cries,
No faintings, no nervousness: rather dare-devil play. And, after,
Happy, tired arms embracing necks, to sleep,
The two together, less pining than closely linked,
Their sleep only broken off to play anew.

Patzer (1982, 48) claims that in ancient Greek boy-love anal penetration was strictly prohibited; it was only done to prostitutes. He offers no proof of this,

and his opinion is contrary to what is generally believed. It is true that in many of the vase paintings genital contact never gets beyond copulating between the thighs, but Ungaretti (1982, 13) reasonably suggests that this could depict foreplay rather than consummation. In Sparta it was said "that virgins there were used in the same manner as boys." (Sergent 1986, 60, 245) In one group of vases depicting sexual acts between contemporaries, anal intercourse is clearly taking place (Davies 1985, 159).

Greek and Roman authors themselves often differed about what the boy felt while serving as insertee. According to Dover (1978, 52) the conventional Greek answer was that the boy derived no physical pleasure from the act at all. Vase paintings not unusually show boys apparently uninterested or bored when approached by an adult lover (Ungaretti 1982, 13). And Xenophon, indeed, stated pessimistically, "The boy does not share in the man's pleasure, as a woman does; sober himself, he observes how the other is drunk with lust; small wonder, then, if he even begins to despise his lover." (quoted by Koch-Harnack 1983, 145) Lukianos actually denounces the practice in a plea against boy-love: he makes Charikles observe: "The lover thinks the boy affording him this delight is enjoying himself, but really that boy experiences only stinging pain and tears, and when he finally accommodates to it and the pain subsides it is still only disagreeable and he finds no pleasure in it." (Buffière 1980, 492) The Greeks used to say that the boy was rendering a service to the man, was serving him as a subordinate (Dover 1978, 44-45). To Plato, intercourse, for the boy, was a sacrifice he made (Buffière 1980, 442). In Rome, Ovid expressed similar thoughts in his *The Art of Love:*

> *I hate a union that exhausts not both.*
> *To fondle boys 't is this that makes me loth.*
> (II 683-684, transl. B. P. Moore)

It was thus supposed that the boy ought to be recompensed. Gundela Koch-Harnack made a study of the animals traditionally presented by men as gifts to boys they courted (1983). Birds were often given, and in Aristophanes' comedy the chorus of birds sings, "Many an attractive boy, refusing coldly, has, at the approach of the frontiers of youth, been won for loving by our power." *(The Birds* I 701-702)

But there is contrary evidence as well. We have already referred to Aristotle's fear that boys could be turned into homophiles through the pleasure they experienced during intercourse with men (Dover 1978, 168). Moreover, men often fondled the boys' penises during the act, and this certainly was stimulating to the boys. In quite a number of vase paintings we can see the man tickling the penis of a boy with one hand and caressing the boy's chin with the other:

this was a traditional expression of love; it was an invitation, and also a prelude to intercourse. The ability to fondle the young partner's genitals as he was anally penetrated was, as we have already seen, considered an advantage boys had as lovers over girls (Dover 1978, 204). Strato said bluntly that the girl's vagina had no sphincter muscle with which to clasp your penis, and if you took her from behind she had nothing in front to take hold of *(Anthologia* XII, 7). Hupperts (1986, 60), moreover, points out that there are several vase paintings of boys showing by their erections the pleasure they feel at being fondled by men who were evidently intent upon arousing them.

But the most eloquent testimony comes from Roman literature, Petronius' *Satiricon* (LXXXV-LXXXVII). The hero of this fragmentary comic epic written during the reign of Nero, meets an old "hypocrite" who tells him this amusing story:

546 During a tour of duty in Asia I made together with a quaestor, I was welcomed with much hospitality in Pergamon. I felt very happy there, not only for the beautiful lodging, but also for the presence of the extraordinarily handsome son of my host. I pondered how I could start an affair with him, without making his father suspicious. So, when during dinner the conversation turned to boy-love, I blushed deeply and by my severe countenance I made it clear that such obscene talk offended my ears. The mother especially considered me then to be a very virtuous philosopher. Soon I was allowed to accompany the boy to the gymnasium and to supervise his homework. Shortly afterwards I started to instruct and educate him myself, so as to prevent anyone wanting to court him from entering the house. Arrived a festal day when there were no lessons. We were both lying in the dining-hall. It had been a jolly evening, and we were too lazy to get up. At midnight I perceived that the boy was still awake. Softly and shyly I addressed the goddess of love with my vow: "Almighty Venus, if you permit me to kiss this boy without him becoming aware of it, I'll give him tomorrow a pair of pigeons."

As the boy heard what I was willing to pay for my pleasure, he immediately began to snore loudly. I went to the little hypocrite and gave him a few kisses. Satisfied with this start, I got up early in the morning and bought a pair of nice pigeons. I brought them to him, who sat already waiting for the fulfilment of my promise.

The next night the opportunity was favourable again, but this time I advanced a little more: "If I may touch him with an enterprising hand without him perceiving it, I'll grant him for his tolerance two pugnacious game-cocks."

At this promise the boy drew willingly nearer. I believe he was afraid I'd fall asleep again. I satisfied our desires, with my entire body snuggling against him, enjoying my lust, although avoiding the ultimate. As soon as daylight returned I bought him, who was highly pleased, what I had promised. Then there was the third night, anew a favourable occasion. I got up and whispered in his ear, while he was pretending to be asleep: "O gods immortal, if I can enjoy the complete, desired delight with this sleeping boy, I will give him tomorrow as a prize for my happiness a magnificent Macedonian riding horse, on condition, however, that he'll not perceive it."

There was never anybody so deeply asleep. First I felt his white, tender breast, then I kissed him on his mouth, and finally there was the happy fulfilment of all my desires.

VI. SEXUALITY AND EROTICISM

At day-break the boy kept sitting upon his bed, awaiting that I would accomplish my promise, as usual. Everybody knows that it is easier to procure pigeons and cocks than a horse. I was afraid, moreover, of provoking suspicion by such a very large gift. So I went out for a walk for some hours. When I returned, empty-handed, I kissed him. He looked everywhere, embraced me and asked, "Well, Sir, where is the horse?" (...)

My bad faith had destroyed everything I had accomplished so far; nevertheless it was my most fervent wish to re-establish our former relationship. After a few days, good luck assisted me again. When I had ascertained that his father was sleeping soundly, I begged the boy to reconcile himself with me; that is, to allow me to satisfy him. I said all such things as are dictated by raving lust. But he was evidently still mad at me and his reply was: "If you don't go to sleep I'll tell my father everything!"

But in life nothing is unattainable. Impudence leads to victory. "I'll call my father," he threatened.

Notwithstanding this, I threw myself upon him, and in spite of his feigned resistance I enjoyed my climax. The boy wasn't without some pleasure at my insolence, and only complained lengthily about my deceiving him. He had boasted of my gift to his comrades, and now they were laughing at him and ridiculing him. "But I'm more generous than you. If you want, you can do it again."

So everything was pardoned and I was in favour anew. Tired after a repeated effort, I fell deeply asleep. But the boy wasn't satisfied by only one repetition. He was in his bloom, at an age which pushes him toward passionate abandonment. He woke me up and asked, "Don't you want to do it any more?"

His willingness was not entirely unwelcome to me. Panting and moaning, I achieved what he wanted and, exhausted from lust, I fell asleep again. Within an hour, however, he was pinching me awake again, "Why don't we do it another time?" Furious at this continued interference, I told him, in my turn, "Go to sleep—or I'll tell your father everything!"

The division of opinion can be explained by ambivalence about being inserted. Greek boy-love was thought to help the beloved boy achieve virile adulthood, i.e., to make him more male. But on the other hand the position of insertee was despised and considered unmanly. Therefore one could not admit that the boy could really enjoy it (Davies 1985, 160); the convenient fiction was invented that the boy only suffered what was done to him, deriving no pleasure from it, and this fiction was adhered to even in the face of contrary evidence (Foucault 1984, 245-247). Among Western boys of today it is much the same: they may like passive anal sex, but, as this is not approved of—is, in fact, considered "queer"—they deny they enjoy it, or pretend they do it only for the money they can earn (McMullen 1987, 15). We will come back to this point later in the present chapter.

Of a similar origin is the claim some boys make that they were used while asleep without their knowledge or consent:

547 Rafael tells: "At sixteen I practised sodomy for the first time. I was with Boy Scouts in the country. One boy would pretend to be asleep and the others performed sodomy.

> I enjoyed it. This boy liked it that way. He pretended he was asleep as otherwise the boys would knock him in the head or pinch him. Only one of my brothers participated. He said it was all right to take the active role.'' (Henry 1948, 387)

Of course this is just pretence. Abu Nuwas used to ply boys with wine in order to rape them when they were sleeping off their drunken state. And even then one victim woke up: ''I went to him with my member straight, having my battering-ram prepared for its head-thrust. When I had sunk my dart inside him, he regained consciousness, like someone regaining consciousness after being wounded. I said to him 'By your father, this thing won't trouble you, and you have no need to revile me.' He replied 'You've won, you're welcome to fuck me, but do it cautiously, and as generously as possible.' And when I had laid my weight upon him, he seemed to be singing hymns of praise.'' (Schild 1985, 77-78)

The anus is much more extensible than is commonly supposed. The British Wolfenden Committee, certainly not a public body bent on minimising sexual problems, stated ''that cases in which physical injury results from the act of buggery are very rare'' even where the passive partner is young (1963, Sect. 85; O'Carroll 1980, 122). Helen Navin (1981, 69-70, 72) described ''handballing parties'' in the USA, where 10 to 15 naked men come together and for five or six hours take turns inserting their fists and arms up to well past the elbow into each others' anuses while the others look on. Since this demands a great deal of concentration, talking is prohibited. The insertee gets an erection and ultimately ejaculates. This practice is strenuous and risky (since the colon higher up is insensitive and wounding might not be noticed), but not necessarily painful. ''Many participants claim that even those who have practised handballing regularly for many years have had no lessening of anal muscle tone, or at least have not been troubled by incontinence.'' Peter A. Larkin (''Purusha'') calls this ''the most powerful and reliable ecstatic ritual of our time'' and mentions ''the incredible intensity of the orgasm'' brought about by ''the vigorous massage of the prostate gland.'' (1981, 110)

In the prudish nineteenth century the French physician Tardieu (1878) put forward his theory of the ''infundibulum'': with repeated insertion of a penis, the anus would become funnel-shaped, a smooth-funnel form replacing the original wrinkles. Thus inspection of the anus could establish whether someone had been subject to anal intercourse. (Tardieu was evidently a rather imaginative man: he claimed in addition that the inserter's penis would be distorted through the act until it took on the shape of a dog's.) (1978, 260-263, 265; *Cf.* Bullough 1976, 638; Rohleder 1907, II 83-88; Sutor 1964, 81-82). This, of course, was utter nonsense, since the anal tissues are quite elastic enough to rapidly resume their original form (Bleibtreu-Ehrenberg 1978, 336). Perhaps this old wives'

tale has its origin in the poet Eubulos' tale about the Greeks during the Trojan war. It was said that, in the absence of women, the soldiers had to use each other, and after ten years of siege they had ''bottoms more gaping than the city's gates''. *(Anthropophyteia* VII, 164) Anal funnelling may be nonsense, but for many decades it persisted in the scientific literature, and it has only recently, reluctantly and incompletely, been abandoned. There are still policemen, prosecutors and judges who believe it, or pretend to believe it in order to intimidate witnesses. Recently in England one Marietta Higgs, a physician at a hospital in Cleveland, caused great distress to children and parents by inspecting anuses, putting many children into foster homes and accusing their fathers of incest.

548 In one town, probably Marrakech, Duvert (1976, 122) got to know a boy he calls Francisco. He took the boy to his room. ''I had reflected upon what I wanted from him and what he doubtless wanted from me. Thus I was prepared for him to penetrate me. But we had hardly begun to touch each other when Francisco, who was lying on his back, turned to press himself against me. He seized my cock, spat upon it, lubricated it and inserted it into himself. Or rather he engulfed it in one movement. Now, this candy-stick is rather big. It is not a banquet in itself, but neither is fashioned for Lent, and it isn't often someone takes it into himself the way Francisco did, without strain or grimace. Yet his anus wasn't stretched; he had a normal hole, very active, small, muscular, and he could open it at will. Later I discovered that the other boys here who have it done to them often have a similar control over their bodies. Instead of confronting the cock with a ring which has to be forcefully pierced, they spare themselves pain by opening the anus as though it were a mouth. I was surprised that I was almost completely unable to exercise a similar control over my own body."

Once a boy becomes accustomed to it, his anus will accommodate even frequent and vehement use. In the porno film *Harem* by Tony Dark (Cadinot Studio, Paris), we see a young Frenchman being fucked by a Tunisian, who repeatedly and roughly thrusts his rather large penis into the young actor's anus, withdraws it all the way, and again thrusts it in all the way to the scrotum—all this apparently without hurting his partner. If we can believe a somewhat suspect source (Drew & Drake 1969, 142), in Mediterranean and Near East brothels, the boys often satisfy up to ten clients a day without their anuses being hurt. Eglinton *(Boy-Love Newsletter* 22/11/71)cites the example of a certain ''R'' ''who has been experimenting with anal intercourse from age 11 to 14, was so cautious in use of lubricant, choice of partners, etc., that despite a certain amount of concern on that score over the years he had no trace of muscle damage'', and also ''Billy H.'' ''the Texas boy who from age 15 made it with an average of 100 sailors a month'' and never had such trouble.

549 One of Léonetti's subjects was a hustler who told him he satisfied an average of five or six clients a day. ''There are also days when I do it with 12 or even 20. (...)

The anus is a circular muscle, a muscle like any other that will be strengthened by being put to work. I don't see why using your anus should harm your health. And I frequently go to a physician who give me a thorough check. He hasn't found any deformity." (Léonetti 1978, 214)

550 (Continued from 528) Onno had similar experience. "At times Nick, who had his own social life, sent me to John for the weekend. The night before my departure Nick would satisfy himself thoroughly upon my body—needing an advance, as he put it. That meant he needed an orgasm Friday night and again on Saturday morning. Later that day I would take the train to John, and John would have intercourse with me that night. Early the next morning he let me go upstairs and get into bed with his young servant Dieter, who also penetrated me. And then that afternoon the three of us went to Rob, another of Nick's friends. In the summer there were always a group of at least half a dozen gays on Rob's sundeck, all naked, oiled and randy. A long orgy ensued. Dieter and I, as the youngest, were both frequently fucked, with the others watching and waiting their turns. The next night I would again spend in John's bed, and he would be active once more. Monday I would return to Amsterdam, taking the tram directly to the painter G., where I would pose nude for him, and waiting at the tram stop I would experience a curious 'singing' feeling in my arse, reminding me of all those hours of delight with all those men. Posing for G., I would be radiantly happy, playful, exuberant—and acting so sexily it would affect G., who would throw off his clothes and once again I would be fucked. At night, when Nick and I were naked together again, I had to tell him everything, all the details, and this would arouse him violently, make him brutally horny. In his frenzy he would fuck me without a lubricant, mercilessly. I wouldn't have missed this experience for anything in the world. It was the period of my bloom, of perfect bliss." (Personal communication)

Anal injury is only be to feared in instances of forceful rape or other brutal practices.

551 Lord Byron (1788-1824) said he had to consult a physician about the "overworked anal sphincter" of his beloved 15-year-old French-Greek friend Nicolò Giraud (Greif 1982, 28).

552 Ellis (1913, V 84) mentions the case of a 16-year-old American boy who used to let a large dog do it to him. One day something startled the dog and "in attempting to extricate his swollen penis from the boy's rectum he tore through the sphincter ani an inch into the gluteus muscles."

Copulation between boys and dogs has been staged in brothels as a live show for clients. Guyotat (1967, 359-367) depicts such a scene down to the finest details and describes the boy's mortal fear of being subjected to the dog's salacity.

It is often thought that a very large, especially a very thick penis is an obstacle to anal intercourse. Bowie (1970, 186) reproduces a humorous Japanese drawing depicting the plight of a man with an enormous erection. "He is unable to

insert it into the fundament of the youth (kneeling in front of him) without causing serious damage.''

553 Jackson (1989, 62) reproduces a letter from a gay ''lonely hearts'' column (Dear Uncle Go) in a Thai newspaper: ''When I was about fourteen I came to work in Bangkok. (...) My friend N and I used to share the same bed. One night I woke up because I felt someone holding my dragon. Uncle, would you believe I was fourteen and still hadn't helped myself? N. came in the back gate. At first it hurt a lot but then I felt a strange sort of happiness. (...) A couple of weeks later the boss's son, a year older than me, befriended me and asked me to sleep with him. Uncle, on the third night I got quite frightened because my back gate hurt a lot. I didn't let him continue because his thing was too big. (...) Uncle, how could anyone take him when it was as big as a horse's?''

554 Barrington tells the story of a 25-year-old postal officer: ''I'm a fat 6½" erect, so I can't fuck young guys,'' while a brown-black Jamaican of 28 told him, ''Even at 15 I had a huge cock; it's 9" now. (...) Screwing is my main scene sex-wise, man. I first did it with a man at 17 and he had me too. Mostly it's done to me, 'cos mine's too big for most guys to take.'' But a 26-year-old dramatist, on the other hand, said, ''I tend to collect big cocks, anything up to 9½" I've taken happily. I love to be fucked by 6"-plus studs, all hard muscle and shiny black skin with cocks that are huge and never go soft no matter how long we screw.'' (Barrington 1981, 68, 86, 76)

The age of the boy-insertee (within reason) would seem to be no obstacle either. According to Aristophanes *(Ecclesiazusae* 112-113) the Greeks admired boys who sustained ''vigorous thrusts'' and said they made the best orators.

555 ''When I was ten and eleven, a neighbor boy, five years older than I, would visit me and persuade me to have sex with him. Frequently he would penetrate me anally, which was painful at first but soon became surprisingly pleasurable and I found myself anxiously waiting for his next visit.'' (Friday 1981, 145)

556 A French journalist who loved 11- and 12-year-old boys and for whom anal penetration was an essential element in his relationships with them, said, ''My cock is very large, but I've never yet met a boy whose anus was too small to let me enter.'' (Personal communication)

557 (Continued from 550) Among the many men with whom Onno had relationships, there were two with very large erections. One was the young man mentioned in Example 44 who made a living out of displaying his organ. The other, a dentist, used to tell him, ''Now, just grin and bear it!'' As an old man, Onno, upon seeing a photo of a teenager with a very large penis, wrote, ''Looking at this enormous cock and remembering all the similar-sized cocks that have penetrated me—completely, right up to the balls—all I can think of is what wonderful times I have had!'' (Personal communication)

In Chapter Four we mentioned "peg houses", brothels in the Near East and Mediterranean countries where boys were prepared for their task by having wooden pegs inserted into their anuses. Gradually longer and thicker pegs were used, and so a boy could accommodate progresively larger members. Being accustomed to this stretching facilitated insertion without any pain or effort. (Bullough 1976, 305; Karsch-Haack 1906, 13; Marcuse 1926, 540) Japanese boy brothels where more sophisticated sex play was expected of the boys, often used another system of education. They employed experienced trainers who taught and exercised the novices for months until they were suitably prepared for their jobs. (Krauss 1907)

558 A American tourist met a 12-year-old boy at Amsterdam's Central Station and took him to his hotel. The boy asked for 30 cents to go to a movie (this was 1971). "Hard as soon as clothes were off, but wouldn't jerk me off or oral intercourse. (...) So I requested anal intercourse. (...) He had never been anally intercoursed before. He moaned, whined and whimpered (in English), 'Oh de pain, de pain'. I felt a whine and stopped, but he said, 'Go on, I want 30 cents.' So I did. Sobs, tears and wiggles, but he was a virgin no longer. Five seconds after it was all over, he gave me a passionate kiss because I gave him $ 1.00. 'All for me?' Huge eyes. The next day I had him again and it didn't hurt so much because I let him poke a vibrator up first and keep it there for about half an hour while I orally intercoursed him. He loved it, but still gasped and squirmed when I went in." *(Boy-Love Newsletter* 13/12/71)

Theokritos (V, 41-43) made fun of this situation in the conversation of two shepherds recalling their boyhood coupling:

> *Komatas:* Then I took you from behind. You jerked in pain, and all the nanny-goats around us started bleating, and the Billy-goats jumped them.
> *Lakon:* Why you crooked old hunchback, may they bury you no deeper than you pushed it in me then!

In Ancient Rome anal rape, painful and humiliating, was an official punishment for certain crimes (Borneman 1978, 82). Many boys, of course, are afraid of having this done to them.

559 There is an Arab anecdote about a man who offered a lad two dirham. The boy went off with the man, but at the crucial moment resisted, saying, "Put it between my thighs." The man replied, "You little cheat, for forty years I've had it between my thighs and nobody's ever paid me two dirhams for that!" (Tifachi 1977, 181)

560 In his short story *The Drunken Ship* Pierre Herbart (1970, 11-40) also treats the theme with humour. A ship has just returned from a long trip and the crew, after unloading the cargo, refuses to set off immediately before the men have a chance to go into town and have their pleasure with the local women. But the captain is in a hurry: he offers

the men his two cabin boys as substitutes. Mortally afraid, the two boys jump overboard and save themselves from this fate by swimming ashore.

If pain and fear were all there was to it, the solution would be simple: a man who really loved boys would want to see them happy and cheerful, and he would therefore abstain from a practice which hurt them. A man who didn't would be an egoist: even, if he enjoyed their pain, a sadist.

Actually the situation is far more complicated. First of all, the pain usually wears off rather quickly and the boy begins to experience pleasure; sometimes that pleasure is so intense that he will come to prefer anal penetration to all other sexual practices. Second, being penetrated affords the boy a kind of experience he cannot gain otherwise and that may prove quite helpful to him in his later sex life. Third, anal intercourse gives the partners a profound feeling of being united, and so sometimes boys insist on this being done to them, willingly and gladly suffering any accompanying pain.

Let us first considere the pain. Pain and pleasure are not necessarily opposites; if we don't keep this in mind it will be difficult to understand the following examples. Pain and pleasure may, in fact, fuse together. It is then only when pain becomes too intense that pleasure can no longer be perceived through it.

A striking example is the custom reported in former times of some Borneo native tribes where the glans penis of boys was pierced from right to left by drilling a hole through it into which a 2-inch stick (ampallang) was inserted before intercourse. The ampallang caused considerable pain, both to the vaginal walls and the mutilated penis, but both partners seemed to enjoy this extra stimulation, and the practice was quite popular. Similarly, Europeans and Americans sometimes use condoms with strings or "goats' eyes"; like the Indian followers of the Kamasutra, they often bite their partners out of sheer lust during intercourse (Ellis 1913, III - 97-98).

With quite "normal" people, a little pain intensifies pleasure (Larkin 1981, 93-102)

561 A woman told Gauthier (1976, 251), "Anal intercourse hurts—really hurts—you can't fool yourself, it really hurts. But it is marvellous!" And Nichols (1976, 31) tells of a boy crying, "Put it in deeper, 'cause it hurts so *nice!*" Sheik Nefzawi (1963, 55) quotes a poet:

Between his buttocks I thrust home, and tears streamed from his eyes. "Why not drive it hard?" he cried.

"Out of pity for you, my lad," I said. "Oh, to hell with that!" he cried.

John Bishop described a similar scene with some subtlety in his short story *Del* (1984, 118-120).

Perhaps it is partly this mixture of pain and pleasure which makes insertees long for partners with large penises.

562 In a public convenience in Geneva, Ernest found the following graffito: "I'm 14. I like it when my uncle licks my arsehole and my balls and then drives his thick, long cock slowly very deeply inside me. By jerking me off he excites me and makes me come. His cock is 23 cm., and 5½ around." (1979, 82)

563 Hennig (1978, 319-320) interviewed a young hustler, Marc:

When a man penetrates you with his cock, it feels to you as though you are absorbing all energies, and this is closely connected with your adoration of supermen...

And of men with very, very large cocks—I'd say with abnormally big cocks.

You say this is almost like worship, taking part in a sacred ritual.

It's sacred anyhow. To me, a man with gigantic genitals is someone you must kneel down in front of. It's so magnificent, an immense phallus. You're getting back to the primeval religions of mankind, which were like that: you just have to see those stones they erected.

Lust and pain are especially linked in boys with masochistic tendencies (and in puberty and adolescence sexuality is often coloured with masochism). A prison rape victim wrote, "I know that my experience (...) was the most terrifying event of my life. It was also the most intense sexual experience I have ever had. Memory suppresses the terror and retains the sexuality." (quoted by Schild 1985, 202). And one of Barrington's (1981, 113) subjects said, "I do like the first pains a big cock on a strong passionate man gives, and then the pain after he goes on for a long time, and the pain next day to remind me of last night's thrills."

And so a boy may allow himself to be subjected to this practice with mixed feelings of fear and joy.

564 Drew and Drake reported hearing boy prostitutes speak about an "itching in the rectum", "of the heart beating faster and the breath becoming shallow and difficult, of being fascinated by the desire of the customer." " 'I enjoy every minute of it, until he actually begins,' " said a 14-year-old. Another boy, with a preference for brutal, primitive customers, said, " 'When I find out that *that* is what he wants, I begin to get woozy and I feel that I will faint.' " A 12-year-old was exploited by a pimp who didn't let him have anal intercourse more than twice a week, and that only with a rich customer. The boy said "he was almost hypnotized for hours by a man's penis once he knew that anal intercourse was on the evening's agenda." (Drew & Drake 1969, 180-181)

565 Peter Schult analysed his feelings in considerable detail when he had his first experience of this kind with a hustler whom he called Marlon Brando for his resemblance to the well-known actor. "Marlon Brando was a powerful fellow with a gruesome thick cock, and I let him fuck me simply out of curiosity. It was enormously

painful, but that pain was all mixed up with a lustful sensation which I found strangely moving. I was torn by the wish that he would stop, that it would all come to an end, but also that he would continue. The initial pain gradually subsided as he went on fucking and the lust feelings prevailed, until finally I actually wanted the pain to return, and I abandoned myself more and more intensely to my partner. After that experience, before I fucked another person, I always let him fuck me. That meant playing the passive role which was against my nature. Soon I stopped doing that. But later, in the Foreign Legion, I went through another period when I got turned on by being fucked, and I made young Arabs fuck me and had the same kinds of feelings I had had with Marlon Brando in Stuttgart: initially fear of the pain I would have to endure mixed with lust caused by this pain; then the subsiding pain and the wish it would resume which inevitably caused me to provoke my partner to thrust more and more violently and deeply, until pain and lust merged into one single feeling of bliss. The next time the scene began, the initial fear was there again.'' (Schult 1978, 76)

566 Tony Duvert described his own reactions, ''I had to wait until I was twelve before I was really taken from behind. I had done it with age-mates—they tickled my anus very nicely indeed—but that couldn't appease my desire for a really big cock. All I could do was jerk one of those off from time to time.'' To get what he wanted ''rape was needed—with, of course, me as actor. My victim was a boy of 15 or 16 with whom I'd sometimes mutually masturbated. I went to great pains to persuade this big-cocked block-head to mount me. He didn't want to do it—it wasn't to his taste. But finally I got what I wanted. And all that reckless hammering, those vigorous thrusts like a madly rutting dog—it hurt a lot, but I didn't say a word and let him finish the job. In the midst of the pain there were a thousand pleasures. Afterwards I sat on the toilet for a quarter of an hour: I thought something was flowing out, but nothing came. Then the feeling subsided. What remained was an endless series of sensations incubating my memories. I was dying with desire to repeat it.'' (Duvert 1980, 25-26)

It is little wonder, then, that a loving, tender man shrinks from imposing such suffering upon his young friend. But he may be astounded to find the boy insisting upon his own ''execution''!

567 (Continued from 427) Conny's friend Jan had previously had a relationship with Botho, beginning when the boy was ten and a half and continuing thereafter for more than three and a half years. They initially satisfied each other by mutual masturbation, but one day after they had known one another for quite some time they were standing together under the showers at a swimming pool when suddenly Botho announced, ''Today I have a big surprise for you: you can take me from the rear.'' As soon as they were back in Jan's home they decided to try. Botho lay face-downwards on the bed and Jan lay on top of him. As soon as Jan's penis attempted penetration Botho began to cry. ''Does it hurt a lot?'' Jan asked. Botho nodded. ''All right, then,'' Jan said, ''I don't want to do it.'' He withdrew, but Botho immediately shouted, ''No, no! Go on! Go on!'' As time went on, after both became more skilled, everything went much more smoothly. Botho used to like to seize Jan's erection and guide it himself into his anal opening.

We will describe Jan's relationship with a second boy, IJsbrand, later. Conny was the third, and that relationship, which began when Conny was twelve and a half, persisted until his fifteenth year, when it evolved into an intimate but non-erotic friendship. Conny was eager to experience every sexual practice. He pleaded with Jan to have anal intercourse with him, but the first time the pain was so intense that he yelled and wept. Jan firmly refused to continue. Conny ran to the bathroom and stayed there so long that Jan became concerned and went to see what was going on. He found Conny sitting there trying to prepare his anus by inserting into it the handle of a toilet brush. Conny continued to insist upon being taken anally and Jan finally gave in. As a young man of 20, Conny told me, "The first time it hurt really tremendously; the second time it gave me a sort of nauseated feeling; the third time it felt good!" Conny would kneel down, spreading his buttocks with his hands for Jan to enter him, or he would have Jan lie on his back and then squat over him and impale himself upon Jan's erection. (Personal communication)

Some men are driven to ignore the boy's initial resistance not only by their own desires but also by the knowledge that, once the first discomfort is over, the boy himself will soon come to enjoy being penetrated.

568 "When I was thirteen a paternal cousin, a married man aged thirty-five, started to feel my breasts. I could feel him getting a hard-on and I put my hand right on it. I started to move my hand up and down and he started to play with my ass. He pulled it out and it seemed I got a kick out of it, it was so big. Next thing he put me on the bed and I couldn't walk or sit down. The next day he said he would try it easy. He kept on going and I got to like it." (Henry 1948, 419)

A more sadistically inclined man may be excited by the boy's expression of pain.

569 Jacques de Brethmas (1979, 60) tells a cogent story about his adventure with a 13-year-old bellboy in a Marrakech hotel. He has surprised the boy having sex in a clothes closet with another 12-year-old employed by the hotel. The boy then comes to Jacques' room and impudently demands that he be allowed to do it to Jacques, too. But the boy's erection proves to limp for penetration, so Jacques switches roles to teach the little rascal a lesson. The boy screams, " 'Oh, oh, oh, *ow!*' (...) In the moment of pleasure my cock swells even more, and this makes him scream again. I give him more of it than he promised to give me, then withdraw. He turns around, gives me a furious look. He is strongly aroused, showing that all parties have been pleased, even that little rapscallion. For a while he handles his cock, but he feels so humiliated he doesn't dare ask me again if he could try once more to do it to me. Now he starts seriously jerking off. It all happens surprisingly fast: the first splatters of his ejaculation are hanging on the wall 30 centimetres above the edge of the bed, which is already quite high. Far-flung spurts have covered the pillow, his trunk, his face with long creamy globs: only the last drop of it falls upon his belly. (...) With a rapid movement of his pointed tongue he licks around his mouth, greedily lapping up the sperm he had just jetted there."

Where both partners share sado-masochistic impulses, the boy's torment may prove mutually exciting.

570 (Continued from 557) This was certainly the case in the friendship between Onno and Nick. From time to time Nick liked to make Onno suffer, and even when Nick hurt him rather cruelly, Onno not only accepted this but felt it drew him closer to Nick, and never doubted of the man's love. Throughout the months when Nick was ''training'' Onno sexually, he had tried out every sexual technique on the boy except anal intercourse. ''He then taught me the best position for being fucked: kneeling, knees wide apart and leaning fowards on my elbows, head downwards upon my hand, thus presenting my anus to my lover. Nick had often pressed his glans against my opening but hadn't attempted penetration. Finally he began to express a desire to have his cock completely inside my body. At first I protested: 'Please, be patient... wait...!' Because I was really afraid, especially of the pain. Until now our love had been completely free of pain; it had only been bliss, pure, sunny pleasure, only sweetness. I liked it when he rubbed his cock-tip over my anus, but penetration... oh, no!

''Then one night he carried things through, ignoring my refusal, my resistance, quite disregarding my desires. And I struggled. By rotating my bottom I tried to escape his cock and sabotage his attempt to penetrate me. In a rather threatening voice he said, 'The master will be obeyed!' With all the strength of his muscular arms, he held me helpless in the fucking position, which stopped my rotating manoeuvre, put his glans upon the hole... and suddenly he gave this tremendous thrust. The pain was enormous, but he was inside me, going deeper, deeper, up to the balls. All other sensations were completely blocked by the pain, and that pain continued. At first it blanked out all lust, but gradually it began to subside, and I became conscious of what was happening with me and inside of me. I could feel Nick's lust radiating out of him. I began to enjoy his caresses; hearing his words inspired in me an excess of love. Inside my body I could feel Nick's strong cock going up and down. And I'll never forget Nick's triumphant cry as he came deep inside me with a series of quick repeated thrusts. (...)

''After that night he allowed me a week for recovery and reflection. I became aware of the immense happines this kind of intercourse could give. I had entered, sexually, a wholly new territory. Nick's penis took on a new, deeper significance and I loved it more than ever before. The next day I was playing with it, looking at it curiously, and Nick said, his voice vibrant with happiness, 'It's been *in* you!' I came to realise that the pain had been mainly due to my resistance.

''After a week Nick resumed my anal education, now using a lubricant. It was my job to make his erection slippery and his to do the same for my anus. He then guided me to relaxed abandonment. He pressed his cock at my anus but didn't enter. He talked reassuringly, softly: 'Stay calm... It's so wonderful... I want it so much!' And so he worked upon my mind until I was no longer tensed up and afraid. Several times he acted as if he was about to insert it, but then didn't, and so my attention wandered. Then suddenly came this penetrating thrust. It hurt for a moment, but the pain was nothing compared to the previous time. He immediately withdrew his cock and the same play was repeated. He did this several times: inserting, pulling out. At last he was so horny he thrust home, hammered me violently with his whole trembling body, until his sperm shot out, deeply inside my body.

"After this kind of practice I became quite familiar with being 'pierced.' It always hurt a little, but that's just part of it, and it even can be a pleasure. Bicycling the day after, I sometimes had to rise up and stand on the pedals to ease the soreness from the seat pressing into my sore backside. But soon we were well adjusted to one another. I also performed the act on Nick, and a few weeks of practice made me quite dextrous in the active role. In fucking another person you get to understand better how to behave in the passive role. But to a boy with my nature it was always more fun to be fucked by mature men than to be active myself. I used to obtain my own satisfaction by passionate hugging or being sucked off by my partner.

"Soon Nick stopped using lubricants so he could give me a 'raw fuck', as he called it. This always elicited a tearing sort of pain but was nevertheless to me the most delightful way of doing it because on our way to orgasm through anal intercourse we didn't have to interrupt our love-play for the lubrication process. And Nick enjoyed inserting himself brutally, although after the act was complete he was always extremely careful and tender. When the lover pulls out, part of the injected sperm, alas, oozes out of the anus, and the man should then wipe it off with a sponge or towel. Nick often kept his cock inside me for a long time after he ejaculated, in order to keep his sperm in me as long as possible. This was a delightful way of relaxing, intimately connected." (Personal communication)

571 When Bill, a 17-year-old Australian boy, was asked, "Who was the first bloke who rooted you?" he replied, "I was about fifteen. It was at a Christian Youth Camp down the coast. We sat up talking one night and got talking and eventually got around to sex. There were ten of us in the hut. Assembly of God Church Rally, I think. The others were all asleep. About 1 a.m. this guy started rubbing his hand up and down my leg. I put my hand on his leg and soon our clothes came off. We were on my bed, he reached for his hair oil and put it right up me for the first time. It hurt at first but after a while I liked it very much. He did it the once. He lasted a long time. He was a very big boy. A neighbour of ours. He's square and roots girls. He lasted about twenty-five minutes up me. It was marvellous while it was up there. He didn't pull me off after it. I did that myself. I sucked his cock too, but he didn't blow again. I went looking for sex after that down the public toilets in the city." (Wilson 1981, 37)

With some boys it is not so much masochism as love for their partners than determines them to endure the pain.

572 (Continued from 538) When he was 16, Max told me, "I had already been intimate with David for some time, but I was only 12 when he said he wanted to take me from behind. He massaged the opening first, but it still hurt a lot—not enough to make me cry, but enough to be unpleasant. But I loved him so much I was happy to make this sacrifice. And one gets used to it very quickly. Now I think the feeling is indescribably wonderful—it makes me really horny." (Personal communication)

It may very well be, however, that the real problem with anal intercourse is often not the initial pain a boy experiences but rather the intense pleasure which accompanies "being used like a girl" and which may terrify a boy deeply concerned with his manliness.

573 Erskine Lane discussed this matter with a 15-year-old boy named Alvaro after having performed anal intercourse upon him. "If by some strange circumstance you were forced to suck another boy or to let him fuck you, which, I asked him, would you prefer?

" 'I'd probably suck him... Yeah, I'm sure. I'd suck him.'

" 'Why?'

" 'Because if I let him fuck me, I'd probably like it and then I'd do it again. And then I'd be queer...' " (1978, 56)

574 How painful the struggle between indoctrinated rejection of the insertee role and a boy's underlying desires may be is well illustrated in Bernard's history (see No. 368). He had already been intimate with his friend for two years; they had done virtually everything sexually together save anal intercourse. One night in bed during their love-making Bernard persistently turned his back to the man. At last he was lying on his side, and he reached behind himself, grabbed the man's erection and started pushing it into his anal opening. The man tried to co-operate in what the boy so obviously wanted, but suddenly Bernard threw him off, sprang out of bed, ran to the bathroom and plunged into a shower. (Psychologically it is easy to interpret this as an attempt to cleanse himself of forbidden desires.) A little later the boy returned, naked but frowning, and started to slap his friend. (Again, this can be seen as punishing the man because, with all tenderness, the man seduced him into nearly abandoning himself so shamefully!) But the slapping changed into wrestling, wrestling into romping. And with the romping their erections returned... and so, with the need for discharge, came reconciliation. It was only several months later that Bernard was at last able to conquer his timidity and summon the necessary courage to allow his friend to do what he so deeply wanted him to do. The capitulation was ecstatic: Bernard moaned with delight and shouted with wild passion when he achieved the peak of his pleasure.

An open, friendly discussion could dispel many fears. A boy should be told that this kind of sexual response is a thoroughly normal experience of puberty and early adolescence, and in a heterophile youth it will gradually fade away with time. In his novel *The Chronicles of St. Barnabas* (1986, 121-126) Colin Murchison gives an excellent example of such a conversation with a 12-year-old. With sensible upbringing and proper sexual education, an adult man should be able to look back to this period of his evolution without anxiety or regret.

575 Nineteen-year-old Albert, during a discussion about sex, openly admitted, "When I was younger, I liked, among other things, to be fucked." (Dieckmann & Pescatore 1980, 74)

576 An extreme example of such an evolution was related to me by Dr. George Rossman. A 15-year-old American boy was so enthralled with passive anal intercourse that he used to let three or four adult men use him one right after the other. By the time he had reached 19 years of age, however, he was living a thoroughly heterosexual life.

To sum up, we can now say that the initial pain a boy experiences in the insertee role is not *in itself* sufficient reason for even a very tender and

considerate boy-lover to abstain from the practice, for he might thus be depriving the boy of a source of intense delight.

But there is a second argument: playing the insertee role gives the boy an experience he cannot obtain in any other way and which will be of great benefit to him later in his sexual life. If he evolves into a predominantly homophile man, it is, as we have already seen, important for the inserter to be familiar with the insertee role, and vice versa. If he evolves into a predominantly heterophile man, he will know far better what the girl is experiencing when she is penetrated by her partner's penis and receives it deep into her body.

577 "I never really understood how a woman could let a man enter her until I was entered myself. I enjoyed the feeling. It's an experience or a feeling, a state that most men never have. To be penetrated is very different from penetrating." (Hite 1981 A, 491)

578 Clarence Osborne reported many instances of boys attracting the attention of older males, enticing them and inviting them to have anal intercourse with them. In all sorts of ways they were active seducers—but active only in making the initial contact and during foreplay, for nearly always they chose to be the passive partner. What they wanted to know was what it felt like to a girl to have a cock inside her. They always kept coming back to this question in their conversations (1977, I 4).

And Dr. Gisela Bleibtreu-Ehrenberg observes that, during initiation rites of primitive peoples in which anal intercourse occurs, the boy discovers "from the example of his partner how to be active in sex; i.e. he learns how an adult man behaves sexually, and thus how he later should behave with girls and women." (1980, 129)

A boy's first experience as insertee ("losing his cherry") is thus rather similar to the deflowering of a girl. We may wonder why nature has made such initiation so painful. Some cultures consider it the product of profound wisdom, since pain makes the act more important and unforgettable; a few peoples even seek to increase the pain by demanding the act be performed brutally. In some Sahara desert areas, the tribesman want to see the bridegroom bleed and suffer just as much as the bride: circumcision is performed during the wedding ceremony, and the young husband must use "his newly-flayed penis in a test of his manly strength when he consummates the marriage." (Berkeley & Tiffenbach 1983, 26). Even under normal conditions it is not unheard of for the penis to be hurt in breaking the hymen (Borneman 1978, 179).

Even when intentional brutality is absent, the psychological impact is enormous. This was beautifully expressed by Vincent, the German student quoted in Example 453. When his loving teacher made him kneel naked on the bed and penetrated him, this Roman Catholic boy experienced the act as "something solemn, like a church ritual."

Quite apart from the pleasure the act may bring him in the end, and the enriching experience he may gain from it, the boy may have a third motive for accepting any suffering he may initially have to endure: the intense satisfaction of union, of amalgamating two bodies into one. ''Anal intercourse is a feeling of fullness, warmth, being possessed, cuddled, explored, manipulated, loved, used, needed, and surrounding another man with your own warmth, love, usefulness and needs, etc.'' (Hite 1981 A, 523)

579 (Continued from 570) Onno reflected, ''Gradually I came to want men to take me this way. It gave me a powerful feeling of confirmation, of my own value, consciousness of self, of responding to my true destiny. It completed me as a gay boy. It made me more handsome, exultantly handsome and horny. With time the entry of all those cocks went more smoothly; they slid in with more suppleness.'' (Personal communication)

Other boys may through intuition grow more and more certain that this is what they want.

580 ''When I was about twelve, for a reason that quite escapes me, most of my fantasies involved anal penetration.'' This boy searched the *National Geographic Magazine* for articles on primitive tribesmen. ''Using the pictures as a base, I would fantasize being ritually sodomized by the tribe's warriors, one after the other. This fantasy was infused by a longing that I did not at all understand, or want to. This was a recurrent and very powerful fantasy. (...) I fantasized endlessly about the unattainable bodies of the seventeen- and eighteen-year-old Adonises that I could see in the changing rooms of our swim club. Their thickly sprouting pubic hair, lithe movements, and firm bodies haunted my imagination.'' (Hite 1981 A, 937)

''If a boy loves an adult, he knows perfectly well he is still too young to be the giver. He knows this, and accepts the fact that he must be the receiver. And it's an act of love. It is one of his ways of loving you, of proving his love. That was the case with a number of boys I had anal intercourse with. Let me tell you exactly what goes on. He loves to feel the cock of the man he loves inside his body and to be united with him in the flesh. This gives him great satisfaction—and what is also satisfying to him is giving the man who is having intercourse with him, who is enjoying himself inside him, pleasure. That creates in him great joy, because love is giving as well as receiving. It may be difficult for outsiders to understand, but what I've said really is the truth. A child is quite capable of loving sexually.'' (Dugué, quoted by Leîla Sebbar (1980, 127-128)

Many boys express their deep gratitude by giving of themselves in this way (Nichols 1976, 32). Even small boys may wish to do it.

581 One of Léonetti's subjects told him he had met boys even as young as 8 and 11 who insisted on being penetrated. He regretted his inability to accede to their wishes, but his erection failed him. (1978, 164)

582 From Oskamp's investigation (1980, 77): " 'One of society's misconceptions is that every paedophile wants to thrust his cock into little asses. Have you ever done it?'
" 'Oh, yes. The first time it happened to me the boy himself asked me to do it. He grabbed it and put it in. I'm always afraid it's impossible.'
" '*Is* it possible?'
" 'Yes. Some can take it easily and like it.' "

583 Sandfort's subject Erik (42) told about 13-year-old André: "André likes to make love. First he starts fooling around with me; that can happen down here in the living room. And then he likes to lie naked in bed with me. At first a little masturbatory play. André is unique in my experience with other boys in wanting in the end to have anal intercourse—from very early in our relationship he wanted that. (...) He also likes to kiss my genitals but won't go any farther. He enjoys it to a certain extent but he doesn't like real oral sex. It turns him off." (Sandfort 1979, 183)

584 The potential strength of a boy's urge is amusingly illustrated by the tale of a tourist who was sexually approached by a 13-year-old boy in the streets of Naples. When his proposal was rejected, the boy offered to give the man 2000 lire if he could introduce him to another tourist more willing to perform anal intercourse upon him. (Archives of the Brongersma Foundation KE-18-5-87)

The intense longing for this unification was most poignantly expressed by Jouhandeau's loving boy:

585 "Even if you make me bleed, give it no thought. In your embrace, though you squeeze all the wind out of me, I breathe more freely than anywhere else. There is nothing in this world I venerate so much as this great bough of your being as it penetrates me. It is you, yours, and what ecstasy it is to feel the lust, your lust, in the panting breath of the rider on my back, when you cry out, biting into my ear! Then it's as though I'm lost, melted, fused together with you, and the two of us are just one entity. Shame on those profane who never know the sublimity of these desperately entwined, connected arms and legs." (1955, 201)

Anal intercourse may provide some men and boys their most complete satisfaction and will then be the most decisive step in their sexual contact. As such it is extremely important that it be free of compulsion.

586 When Hieron, tyrant of Syracuse (478-466 BC), discussed his love for young Dailokos, a boy widely admired for his beauty, with Simonides the poet, he said, "Of course my love for Dailokos makes me want from him certain favours such as nature impels every man to desire from a beautiful boy. But I'd like him to offer me these out of friendship. I'm incapable of wresting them from him by force. I'd rather kill myself. (...) Taking your pleasure with a boy in a way that's only unpleasant to him, giving him caresses which he loathes—isn't that miserable, insupportable and sad? But if the beloved boy gladly abandons himself to the loving man, then his very willingness is proof that he grants his favours out of friendship." (Xenophon, quoted by Beurdeley 1977, 28)

A striking example of how to test such willingness in a young boy was given by Nichols (1976, 96):

587 Johnny has lately become much more affectionate, and when he kissed me this evening, he said, "I'd do just anything for you." So I told him how much pleasure it would be for me if he would let me go inside. He explained that he knew about such things, but had never thought of doing it himself. Johnny sat quietly on my lap for a long time. He then kissed me and said, "You really want to do that?" "Yes," I replied, "more than anything in the world." He sighed and kissed me again. "Why?" he asked. "Because I love you," I said. "And I don't want to do it until you love me enough to want to do it." I wondered what was going through Johnny's mind as he sat on my lap, snuggling against me. I kissed him again, and, probing between his legs, I found that he was quite aroused. "Do we have to do it tonight?" he asked. "We never *have* to do it," I replied. "You asked me what you could do for me, and I told you the thing that would please me the most, to have you feel my love more deeply and intimately than you have ever before." I do not think Johnny understood what I said; perhaps it was over his twelve-year-old head, and his mind was evidently too full of thoughts and emotions—how I would like to know what they were. What does a boy think at a time like that? He kissed me, and as he did so, he felt between my legs, more gingerly than ever before, as if he didn't want to rouse up something he couldn't take care of. When he found how hard I was, he jumped off my lap. "I've got to go," he said. "When are you going to let me in?" I asked. "Not tomorrow," he replied. "If I go to the country with you on Sunday, then we'll do it. I'll let you know by Friday." Johnny kissed me lightly on the cheek and fled. By now he is in bed and thinking about me. What is he thinking?"

If the big decision is taken and a boy decides to let himself be loved in this way, every precaution should be taken to prevent him from suffering unnecessarily and to lessen any resulting pain.

A boy is "deflowered" when for the first time in his life a penis penetrates his anus. It is important that it be done tenderly, lovingly, in such a manner as to inspire confidence. If the inserter makes vigorous thrusts and plunges in without extreme consideration, the resulting torment may make the boy unwilling to attempt anal intercourse ever again.

588 "When I was about fifteen I went to the seashore with my mother and sister. (...) I was absorbed in a mystery book and a man walking along the boardwalk stopped and asked me what I was reading. He told me he was unmarried, thirty-two, and had a good deal of money. He asked me to come to his room." (...) There "he put his hand on my thigh and then on my penis. I was so excited I was ready to die. He asked me if I would like to take off my clothes. (...) I was terribly excited. He asked me if he could use his mouth. It frightened me terribly. All of a sudden something happened—I had an emission. I asked him to stop. Then I masturbated him. He wanted sodomy so I turned over but it was disastrous—much too painful. I made him stop. I have never permitted sodomy again but I went back to him." (Henry 1948, 250-251)

589 At thirteen "I got a job as a bellhop and of course I was wise. I had two or three amours with men. They would masturbate me or go down on me or vice versa. I didn't go in for much buggery because it was too painful and it didn't especially appeal to me." (Henry 1948, 463. See also Tuohy & Murphy 1976, 227-228)

In deflowering a girl, experts advise tearing the hymen quickly with a sudden, powerful thrust of the penis (Spinner 1931, 177; van der Velde 1926, 258-259). We could liken this to giving an injection: if done quickly, the piercing of the skin is hardly felt; not so if the needle is pushed slowly into the flesh. But this advice does not apply to anal intercourse: there is no rectal membrane to be pierced or torn, rather a ring of muscles inside which has to be stretched in order to allow entry of the penis. And if this is done suddenly, with one powerful lunge, the result is extreme, agonising pain: the muscle is forced inward and the person feels as though he is being torn apart.

The anus is kept closed by the sphincter muscle. If something tries to penetrate, the muscle's involuntary reflex is always a strong spasmodic contraction. With inexperienced persons this spasmodic contraction may last for a minute or even longer (Masters & Johnson 1980, 99). An experienced inserter will soothe the sphincter's protective mechanism by tiring the muscle: introducing the tip of his finger or penis and then withdrawing it again.

590 (Continued from 579) When it came time to initiate Onno, his friend Nick had him get upon his knees on the bed and support the upper part of his body with his arms. Nick knelt behind the boy, between his legs, and "teased" Onno's sphincter by pushing his glans down into the opening and then withdrawing it immediately when he felt the muscle contract. He kept this up for about a half hour. Initially afraid, Onno gradually got used to the new sensations and was surprised when, after this protracted foreplay, Nick suddenly thrust forward and easily penetrated him past the stretched and thoroughly tired sphincter. (Personal communication)

The position of the insertee's body is important: it should be bent at the hips. If the insertee is stretched out flat on his stomach, the insertion will be more painful. The anus and the penetrating penis should be well lubricated. The mental condition of the insertee also makes a difference: he should feel at ease and be able to trust that his partner will not to cause him any unnecessary pain, and will stop immediately if it hurts too much.

591 An American correspondent (Letter LT, 7/1/85 in the archives of the Brongersma Foundation) witnessed the initiation of a pubertal boy. "I obviously don't like to admit it, but in my earlier years, from about 14 to 22, I wasn't too smart in knowing how to enter a young boy without causing a degree of pain to the boy, and so hurt more boys through ignorance than was necessary. (...) I did, of course, learn a little time later from a very dear friend who also enjoyed the anal pleasures of young boys, as he showed me with a little ten-year-old boy-friend he had at home which he had not as yet engaged

in anal sex, but was going to that night. The boy did not seem to be upset with me there as a witness, for he playfully romped about the place stark naked in utter joy. The boy had had oral sex with my friend on several occasions before, so was not scared of an unknown. I'd like to say that I wasn't jealous of my friend, but in fact I was, as the little boy was a delight in both beauty and open nature. (...) My 28-year-old friend was not particularly overly endowed as penises go, but it was more than sufficiently sized to have satisfied most any female should that have been his thing. Anyway, this friend of mine showed me a little later that evening the procedure he used in order to fully relax the boy so the boy would enjoy the sex play as much as my friend would. He first laid two pillows atop one another near the center of the bed, placing the boy's pelvic area in the center of the pillows so his rump was uplifted nicely, and then he performed oral-anal sex on the boy for about 20 minutes, sporadically easing his finger in and working it around. The boy seemed totally relaxed and made no objections whatsoever when my friend put his finger into him. The first part completed, my friend then rubbed an ample amount of baby oil on both his penis and the boy's anal opening. He then mounted the boy between his spread-apart legs and pressed his penis up against the boy's opening until he saw the boy grimace a little bit. Instead of continuing as I would have done, my friend got back off the boy and sat down near the end of the bed and started explaining to me that the best way of doing something like this was to put enough pressure against the anal opening (which he simply called the asshole) with his penis to slightly expand it, and then back away and let it rest for a little while. Next time, he said, it will open a little more, and so forth. It took eight or ten trys and a good hour before my friend easily entered the boy quite deeply without any sign of a grimace on the boy's face.''

Once the glans of the inserter's penis has passed through the anal sphincter, further penetration is easy. Dr. Alex Comfort advises ''steady pressure with a well-lubricated penis and a slow initial penetration.'' Too much vigour can cause injury (West 1977, 3-4).

The duration of spasmodic contraction of the anal sphincter will decrease with the number and frequency of previous penetrations. At first the contraction, as we have already seen, will last for a minute or more; in an ''experienced'' anus the muscle usually relaxes in 10 to 30 seconds (Masters & Johnson 1980, 99) and is increasingly able to be consciously controlled by will.

Sexual arousal tends to numb pain, and so insertion is made easier through erotic foreplay, caressing and otherwise stimulating the insertee's penis. A horny boy will be less put off by minor pain and more willing to continue in spite of it. Acts which in a non-sexual setting would be irritating or even rather painful, may, by increasing the over-all level of stimulation, add to the individual's erotic ecstasy and possibly even make him solicit such ''torture'' (Larkin 1981, 93-96).

592 ''Z says that he became aware of his boy-love interests at about 17 and as a sailor in his younger years he had young boys in every port. Before he was 20 he had developed great taste for and skill in anal intercourse. He says that he probably holds

the world record for the number of young boys he anally intercoursed. (...) He says he is very gentle, and never knowingly hurts one, that many young boys never notice much the initial pain if they are really having fun, are excited, worked up. He never discusses the idea, simply does all things in wrestling, coming to anal intercourse after oral intercourse and many other things. He says there is a great difference between young boys, some taking it so easily, others only with difficulty, some can be anally intercoursed vigorously right off, although he rarely pumps more than 15 minutes, while others have to go slowly for weeks." *(Boy-Love Newsletter,* August 7, 1971)

If the inserter, while breaking down the sphincter's resistance, erotically manipulates the insertee's penis, it will help to lessen his partner's perception of pain. Tickling the anal opening with finger or tongue during pre-penetration foreplay can also engender intense feelings of lust, and this is often used by men to make their boys more willing to take the next great step.

Gabriel Matzneff (1979, 106) described this in one of his poems:

My tongue laves between your thighs,
Travelling the deep cleft of your buttocks
Where no hair has yet appeared.
You shout, "Oh, yes! Yes! Do it more!"
You thrill to the touch of my pointed tongue
Probing the rosy opening in your cleft.
And when my root slips through, into your body,
You whisper, "Oh, it hurts! It hurts!"
But you don't refuse it.
In the hollow of my hand, dear boy,
I feel your wild heart beating, wildly beating.

593 An American wrote in the *Boy-Love Newsletter* of April 5, 1971 about a 12-year-old blond boy and the delightful way "he could be persuaded when he didn't want anal intercourse. An hour or two was required to warm him up each time, until what he wanted to refuse was eagerly sought. It was fascinating to watch him move to consent." In the final phase the man would use a vibrator, turned off when inserted in the anus, then turned on once inside. This made the boy "go wild." "He was extremely tight even after months of anal intercourse, which he loved because he was rather masochistic. That hard-won beauty would sustain anal intercourse for an hour, for he had a sense of when the man was about to come and would then cease all motion, for them to stay impaled, to delay it, and as he lay still he was able to produce sensational pleasure by little rippling motions of the canal—quite different from anything the man had ever before found a young boy could do—much better than the typical and delightful contractions that some learn. This canal rippling caused exquisite sensations, at the same time calming the man so that he could have a fresh start for prolonged and vigorous anal intercourse."

594 One of Hite's subjects (1981, 943) related that he was similarly persuaded to let himself be penetrated for the first time by a "graceful, witty, handsome young black man." "He managed to titillate my asshole so sensitively that I decided to let him in. He was very sensitive, taking a very long time to work his well-greased, long but not too thick tool in. Then he waited even longer, only moving slightly, until I began to grow comfortable and until he was thrusting away without hurting me in the least. I enjoyed the sensation enormously, but he grew very passionate and could not get enough. He had one orgasm, and went on to another. Then he wanted to go on to another, but I had to beg off. He immediately desisted. It can be a very powerful experience. I thought everything from, now I'm really degraded, to what would my mother think of me now? to ohh, this is really *it!*"

Finally, it should be added that the rule of initial pain has its exceptions. Some boys seem to have their sphincter muscles well under control and, by commanding them, are able to make penetration easy. We have already seen this with Duvert's partner in Marrakech (Example 548), but he was ban experienced boy. There are boys who have this ability to relax their sphincters right from the start.

595 A New Zealand boy said, "The first time I went to bed with a guy I knew nothing about arse-fucking. I mean, I knew it existed, but I didn't know anything about it at all. The guy said, 'Is it okay if I fuck you?' I agreed, I said, 'You've done everything else so you might as well do that!' He just rolled me over on my side, facing away from him. I was quite surprised. I thought, 'Oh!' He said, 'This may be a bit cold!' I thought, 'Oh' again and then thought, 'What may be a bit cold? It wasn't cold when I last touched it.' He said, 'It's just KY.' He lubricated my arse then he slid his cock in. I didn't feel a thing, which is amazing. It just went off perfectly. He moved until he came. I felt totally passive. It was over a lot sooner than I thought, like after about 30 seconds." (Tuohy & Murphy 1976, 188)

596 (Continued from 567) After his period with Botho and before he came to know Conny, Jan's boy-friend was IJsbrand. Their relations started when IJsbrand was 12 years and 9 months old and continued over two years. Anal intercourse was quite easy for IJsbrand. He always cried, "Deeper! Get deeper inside! Still deeper!" Jan's diary, written in telegraphic style, give us interesting insight into how things developed: *Aug 3*. Got acquainted with IJsbrand in swimming pool. *Sept 21*. First time I saw his genitals. *Sept 25*. Observed that his foreskin sticks to his glans. *Oct 5*. Second examination. Masturbation. *Oct 7*. Foreskin comes loose for a little way down. *Oct 11*. Foreskin entirely loose. *Oct 14*. The rim of his glans is freed. *Oct 20*. He said, "Oh, how wonderful!" *Nov 18*. We are extremely happy. *Nov 22*. He allows me to do it once a week. *Nov 29*. "How does it feel, now, to you, when it's going on?" "Much better!" *Nov 30*. He enjoys it too. *Dec 6*. I'm allowed to do it three times a week. *Dec 16*. "You may do it as often as you want." *Jan 10*. It has never been more marvellous than it is now. *Jan 13*. He tells me, "Being naked in bed—that's the most wonderful thing in our friendship!" *March 7*. His mother tells me, "Since he's been going around with

you, he's always singing.'' *May 9*. His mother tells me, ''He pays more attention to you than he does to us.'' (Archives of the Brongersma Foundation)

597 ''O was young, quite young, too young, really... O ran after me. I didn't seduce O: O seduced me. (...) Sex to him was completely natural. He took my cock in his hand just as easily as he would have taken up a pencil at school. This isn't a very good comparison, of course, when you consider the relative sizes. It was I who had the pencil between my fingers: O had to use his whole hand. It may have been my doing that things didn't stop here, but the last step, although at first it didn't enrapture him, caused him no pain either—at least he didn't show any. Quite the contrary: I soon saw he was enjoying it; discovering pleasure in it, even if his young body was still innocent of orgasm. And he didn't just lie there passively: he co-operated: he moved, energetically, lithely, sometimes forcefully. Is anal intercourse abnormal, painful to a boy, unnatural? If so, why did O whisper softly, ''It's slid out'' every time I hadn't noticed this in the heat of our struggle?'' (Schult 1978, 258)

598 A graffito recorded by Ernest (1979, 128) would also seem to refer to a first experience: ''I'm a boy of fourteen. I was jerking off here once and a man came in and took me to his home, where he undressed me and put his cock into my behind. It was nice.''

Superstition accorded healing powers to anal intercourse, especially against snake bites.

599 Peyrefitte describes the army of Alexander the Great crossing a region of Asia infested with venomous snakes. Young soldiers and servants complain of being continually assaulted by older warriors claiming anal penetration was the only real antidote to the snakes' poison. Alexander, however, says that an even better cure is to rub one's own sperm into the wound. Soon everywhere in the camp men can be observed openly masturbating to procure for themselves this miracle medicine (Peyrefitte 1981, 252).

It is the mystical aspects, however, which are most commonly encountered, in primitive societies and civilised lands alike. Blood and sperm have always been perceived by man as profoundly significant: they are the carriers of life. With his penis, symbol of virility, the man penetrates deep into the body of his beloved boy, to pour into him his noblest fluid, the germ of life, and in so doing he is swept away himself for some moments in violent ecstasy. Mustn't he, then, at that moment of ejaculation, give the boy some inspiring spark of his own soul?

In Indian esoteric science the image of the labyrinth is very important. It is difficult for man to find the right path in life, the one which leads to its centre, his real self. In his body his intestines symbolise the labyrinth. Ganesh, door-keeper of the mysteries, guards the gateway to this labyrinth, the anus. When a penis enters here, Ganesh is perturbed, and thus the penetrated person

may by spiritually enlightened by the sudden intuition of a higher reality. Stimulating the rectum also stimulates artistic, poetic and mystic faculties in males, and is thus beneficial (Davies 1985, 264). Thus anal intercourse plays an important part in initiation (Daniélou 1979, 156-157). These beliefs and practices are not restricted to India; as we have already seen, they occur in a number of primitive peoples who are convinced that a boy cannot grow into a strong, virile male unless men have poured their seed into him through mouth or anus (Bleibtreu-Ehrenberg 1988, 86, 101, 104; Herdt 1981, 234, 238).

And so the ancient Greeks called the boy-loving man the *eispnèlas* (the inspirer), he who communicates his breath. Even if Patzer (1982, 13) doesn't wish to see this as a proof of the significance of sex in Dorian boy-love, he is inclined to agree with Bethe's vision (1907, 471): "A people living with the conviction that the soul reposes in the seed could easily arrive at the conclusion that a man's soul, his magic, his virtue, could be transmitted to a same-sex companion through his seed, by way of an act similar to heterosexual intercourse."

Buffière (1980, 57) rejects this view. Dover (1978, 202), on the other hand, thinks it is psychologically accurate, and Gisela Bleibtreu-Ehrenberg (1980, 79) calls Bethe's analysis "brilliant": "It was in precisely this act of sexual love that—according to the Doric view—the man transmitted to the boy all those things which he, the boy and the state alike thought good and worthy of procreation. (...) It was believed that it was his real self which he was bestowing upon the boy in his sperm."

Thirty years ago, according to Davidson (1971, 185), pupils of Koran schools in Morocco subjected themselves to anal intercourse by their teachers. These men knew the Holy Scriptures by heart, were therefore holy persons themselves. Wasn't it, then, evident that, with the seed of these holy men in their bodies, the students should be better able to learn the sacred texts?

The Primordial Force

The subject of this book precludes a discussion of sex for the purpose of procreation. We have, however, amply examined it as an expression of love and as a source of pleasure—pure lust. There remains, then, one last, impersonal form: sex as the "oceanic experience", as Freud called it, as abandonment to the primordial forces of nature, to the divine, the Dionysian.

This aspect of sex has been repressed, banished into the unconscious, nearly forgotten in our Western culture. We become conscious of it only when we feel its enigmatic side, its unfathomable mystery, and this is something our rational minds recoil from. The impersonal character of this kind of sex, where the partner's body is only a means to attaining ecstasy, or instrumental in

abandoning oneself to a higher force, is in sharp conflict with our Western cult of the unique I and the unique You.

The poverty and one-sidedness of this culture, then, should be blamed for the scantiness of what we shall now have to say on this subject. Prof. Beemer, a Roman Catholic priest and theologian, considers it incorrect to think the cosmic conception of sexuality (like the hedonistic one) outdated. We tend in the West to conceal "the cosmic dimensions which are part of every fully-lived sexual experience" and are at work on or below its surface. Considered in this way, the cosmic experience of sexuality remains an unpaid account that some day will be presented to society (Beemer 1980, 68-69). It is difficult for us to understand how intimately connected with religion, at other times and with other peoples, sexuality was or still is. Only exceptionally does someone manage to break through the crust, like the young man quoted by Margaret Walters in a magazine article (1979, 305), "When we find our true nature we discover it is nothing other than the beautiful and awesome revelation of divine love itself. Fucking is just a way of saying *Amen.*"

Any person who has really experienced sex will have felt its mystery, its unfathomable depth. It is as though his body and his mind has been touched by something cosmic. One of my correspondents cited a text by Gerrit Komrij (without further indicating its source) saying that the real impulse is "the cosmic one, blowing in from on high, intending nothing and doing its worst. This impulse is beyond morality and conscience. It paralyses any reflection. There is no longer any barrier between resolution and execution. Like ecstasy, this impulse is elusive. We don't know when it will come and from where." How true this is! We will see illustrations of it in the following pages.

Carpenter (1911, 165) speaks of "something divine made actual and realisable." And this is the connection between sex and religion recognised in many ages and by many peoples.

The essence of sacrifice is abandoning something; the highest sacrifice a man can make is to abandon himself. To the Western mind, the male, in the sexual act, reaffirms himself, asserts his dominance; Eastern philosophy accentuates man losing himself, being carried along by unfathomable forces, and so he arrives at "the little death", the short moment of unconsciousness in orgasm. This is seen as a revelation: the human being is but an instrument in divine hands and experiences in his body the ecstasy of divine creation (Borneman 1978, 967), of divine bliss (Daniélou 1979, 73).

"All enjoyment, all pleasure is the experience of divinity. The whole universe springs forth from enjoyment; pleasure is found at the road of everything. Perfect love itself is the transcendent joy of being." (Karapati, quoted by Majapuria 1981, 89. The same view is expressed by Nasledníkov 1981, 85; Daniélou 1979, 73, 98). "The first undifferentiated potential perception presupposes that the

first principle of experience corresponds to pure, absolute enjoyment, the innermost nature of existence.'' (Majapuria 1981, 84) Or as Arab Sheik Nefzawi (1963, 194) put it, ''Orgasm is a foretaste of paradise.''

Those who consider the act of love ''as a mere physical function are bound to fail in their attempts at physical as well as spiritual achievement.'' ''Sex and sexual love are subsidiary to reproduction. The highest function of sexuality is to help the spiritual growth of the individual; the perpetuation of the human race is only one of its secondary purposes.'' ''It is not pleasure but desire which binds man and is a great obstacle to his spiritual progress. (...) Kama is the great god of lust and he is regularly worshipped by *yogis* as he alone, when pleased, can free the mind from desire.'' ''Sexual union symbolically stands for peace, progress and perfection.'' ''Lust or sex-desire has its origin in pleasure and therefore it is divine.'' Pleasure is the essence of sexual union (Majapuria 1981, 91, 43, 149, 203; Davies 1985, 245; Daniélou 1979, 98). The purpose of love is to bring us together, to unite God's creatures, to re-establish for once the original unity of the world from which all creatures have differentiated themselves, and so giving us the peace which we need to gather our forces.'' (Borneman 1978, 967)

''Centuries of thought and practice must have gone in the building up of this philosophy on a basis which is sound enough to get sex looked upon as a part of religious practice and which has ultimately led to the free and frank expression of sex in the form of erotic designs made on temples and shrines.'' ''Obscenity comes in only when the mind despises the body and the body hates and is antagonistic to the mind. As the whole universe, however, ''is based on the union of male and female (...) there is no point in our feeling ashamed of sex exposure.'' ''Sexual act is a basic part of religious pursuits. Sexes should not be concealed or suppressed but should be accepted and exalted.'' (Majapuria 1981, 39, 169, 187)

It is this vision from which the erotic sculptures on temples in India and Nepal derive, illustrations shown in Anand (1978) and Majapuria (1981) showing males united with females and with other males in every conceivable form of sexual activity. Majapuria (1981, 228) frankly admits that such sculptures are also designed to attract to the temples young men and boys ''who are not very keen on doing religious duties.'' Here they learn ''the philosophy of attaining the favour of God through sex and pleasure.'' We may, by intoxication, by music, by ecstatic dancing, approach the divine bliss, but the phallus, made for pleasure, shows us the shortest way.

As instrument of sex and pleasure, the phallus is divine (Majapuria 1981, 228, 91). Daniélou, having lived for years in India, explains that, for the Hindu, the male member in its excited state is the foundation of the universe and therefore venerable to everyone striving after perfection. Man is the bearer and

the servant of his organ. It appears in its divine form in Shiva, god of the erection through which he is permanently united with the goddess Shakti in continuous ecstasy (Daniélou 1979, 72, 73, 79, 81). His symbol is the bull whose phallus is dripping with seed.

In temples the phallus is shown carved in stone, the lingam.

600 There is a fine story about a boy by the name of Shyame kneeling down in front of this long polished stone, and ''not really knowing whether it would be sacred or sacrilegious, decided to offer to the god the best of himself, the very essence of his life. Caressing his sexual organ, he spurted onto the lingam the white drops of his juice, murmuring the sacred formulas the priests use when pouring out the sacrifice of oil. For this pious act the gods recompensed young Shyame by giving him miraculous wisdom (Daniélou 1983, 134-148).

The *Khamasutra,* a manual on how to use the penis in order to obtain the utmost delight, is considered a book of divine origin. ''The *tantra* opens up new vistas of ideological and spiritual life and in its spectrum of experimental techniques it recommends love and sexual pleasure which has a psycho-therapeutic effect on life as one of the best alternative means of experiencing a spiritual life.'' ''The Tantrics are of the opinion that by manipulating this energy inherent in gross sex one can find creative powers to ascend to the spiritual plane, plane of transcendental union for the realisation of pure joy.'' (Majapuria 1981, 153, 202,, 215)

So the Tantra technique shows how to obtain an orgasm quite different from the usual one. Sex, which can so very deeply enslave us, can also carry us to the highest freedom. This is the most perfect chastity compared to which all other forms are mere perversions. ''Forget your civilisation,'' the Tantra says, ''forget your religion, your culture, your ideology, forget yourself. (...) First of all, don't consider the sexual act a means to arriving somewhere. Sexual activity is not a means, it is the very aim itself. An aim without limit. Don't think about the future; stay in the present. (...) And if you're brimming over with energy, don't think about discharge, let this congestion stay on. Don't strive for ejaculation, put it completely out of your mind.'' Only by the observation of these rules (and many more!) will you arrive at the Tantric orgasm, essentially different from all others. While in the common orgasm there is an explosion of energy, in the Tantric orgasm there is an implosion, an accumulation of energy. While the common orgasm lasts a few seconds, the Tantric orgasm is indefinite. While in the common orgasm I'm playing with another body and dependent upon another person, in the Tantric orgasm I'm absorbed in myself and the other person vanishes, the respiration is calm, the body is immobile, consciousness is intense (Nasledníkov 1981, 116-118).

VI. SEXUALITY AND EROTICISM

The art of eroticism is a path to knowledge and perfection. The universe is a spark of divine energy; lust is its substance. Sexual delight, therefore, is an experience of the cosmos and its divine origin. The passion, the sexual impulse itself, is pure, an elementary force like air, water, earth, fire (Daniélou 1979, 177, 188). Any sexual activity which brings us to ecstasy is sacred. As procreation is only of secondary importance and the first and highest function of sex is to help spiritual growth through pleasure, homosexuality also comes under the cover of religion. In their view on homosexuality, Indians thus will tend to stress its ritual significance more than its sentimental or social aspects (Majapuria 1981, 194, 57)

See how an Indian tale describes a boy's first ejaculation:

601 Young Moni enjoys the visits of his uncle Debou who is only four years his senior. One night Debou, saying he thinks Moni is very beautiful, pushes the boy back, loosens his loincloth and starts fondling him. "An intense sensation made Moni tremble as his body was suddenly filled with light. He thought, 'A god has entered me,' and almost automatically he whispered the words of praise with which people invoke the gods. Debou pressed his body against him and for a long time they stayed in that embrace. The inner light faded slowly away when a little bit of Moni's life had escaped from his body. Moni remained tenderly leaning against his older friend. He had just discovered this strange intoxication which people call love and through which we participate for a moment in the nature of joy, which is the nature of gods." (Daniélou 1983, 263-264)

These religious concepts give rise to a very different view of prostitution. Sex for payment gives the traveller, the monk, the deprived, the husband no longer able to have satisfactory sex with his wife the opportunity for self-realisation. Prostitution is a beneficial, charitable, even sacred institution. The temple is the proper place to help men who aspire to come closer to the deity through ecstatic pleasure. Girls and boys consecrate themselves to this task, thereby serving the gods. They even have their own trade union which at times makes its existence felt through political statements, position papers, etc. (Daniélou 1979, 268).

In 1934 Bombay issued a decree against temple prostitution, but it seems it was rather ineffectual, for in 1981 an article in the *Bangkok Times* told of Indian parents offering their sons to the goddess Ranuka, after which the boys were obliged to live as transvestites. They are called *jogratas*. At a conference of *davadasis* (temple prostitutes) in Southern India, a jograta said he had already completed high school when his parents decided to offer him to the gods. He didn't reproach his parents for this and didn't feel unhappy since he was simply doing what the goddess asked of him. (Davies 1985, 268)

Even a European, if he can approach this subject with an open mind, is capable of participating in such feelings, as can be seen by the Danish author

Rovsing, who, after spending a night with a Javanese boy, reflected upon the human impulse to give joy to others. "For this impulse is in the sons of Bali and Java. The former are Hindu-Buddhists—and in the old Siva temple-brothels of India the faithful could chose with whom he wanted to honour Siva. And the latter are Mohametans, who are promised that in Paradise they will be free every night in all eternity to pick a new boy or a new girl to sleep with. (...) In the hour filled with lust you feel yourself happily transformed into a god who creates happiness." (Rovsing 1959, 92-94)

The phenomenon of religious prostitution spread over the entire ancient world from its origin in Mesopotamia (Davies 1985, 140). Boy temple prostitutes were common in the cities of the Medianites and the Chaldees (Scott 1970, 76) as well as with the Greeks. At the venerable oracle of Trophonios in Boeotia and in the temple of Amphiaraos in Oropos, boys masturbated the pilgrims coming for enlightenment (Borneman 1978, 1412-1413). It is characteristic of an outlook quite different from ours that *pornè* (whore) was an honoured name for the Corinthian goddess Aphrodite (Davies 1985, 156). Young girls in the service of Zeus had "to give themselves to men until their menstruation began for the first time, whereupon they were married," but males married only in their twenties. According to Herodotus, the Greeks and the Egyptians were the only peoples who didn't perform the sexual sacrifice in the temple itself. Everywhere else this was done (Rosenbaum 1945, 37).

In Canaan of olden times, temple prostitutes were venerated and called "saints". These boy-whores had a rank equal to the priests and above all other servants of the temple. When the Jews conquered Canaan they sought to eradicate every memory the inhabitants might have of their original culture and religion, and anyone who observed the old rituals of the temple, those sanctifying sexuality, were killed. The *Kedeschot* (the "saints") are abused as "dogs" in the Old Testament (Deuteronomy 23:18-19). The extreme vehemence of these laws witnesses the difficulty of eradicating traditions which seem to have subsequently become attractive to the Jews themselves. For three centuries, up to the time of the Babylonian exile (586 B.C.) the Jews maintained male temple prostitutes despite the furious opposition of the prophets (Davies 1985, 179, 181).

In the end, the need to make themselves distinct from the peoples surrounding them broke these customs down. Thus what was once a human and understandable desire for ethnic purity, later inflated to Divine Law, permeated Jewish and later Christian morality and finally caused thousands upon thousands to suffer a cruel death at the stake. In Christian terminology, they were all "sodomites", a term which was gradually extended to include those who exhibited any kind of "deviant" behaviour, and, in the Middle Ages—with fine historic irony—even to non-deviant intercourse with Jews. Since Jews were then not

considered human, it was logical that sex with them was a form of bestiality, thus sodomitic, and the perpetrator had to be punished by being burnt to death at the stake in order to preserve the Christian population from the wrath of God (Bleibtreu-Ehrenberg 1978, 243, 295, 298, 300).

But the deepest forces of human nature aren't easily subdued, and so we find in the writings of Christian mystics ideas strikingly parallel to those of the Indian philosophers. Saints considered themselves married to God and their spiritual ecstasies seem almost identical to physical orgasm. At the consecration of a nun a wedding ring is put upon her finger and the choir sings strophes from the Song of Songs, that most sensual love song of the Old Testament. St. Bernard of Clairvaux (1090-1153) wrote, "Man has access to divine love through carnal love." (Daniélou 1979, 198)

"Above the main entrance to a village church in the French department of Deux-Sèvres there can be distinguished a carving of the male and female organs of sex in actual conjunction. The design is flanked on either side by figures of a man and a women. Their contorted features clearly indicate the experience, that of the copulation orgasm, which they are supposed to be undergoing." (Cleugh 1962, 30) Until the Fourteenth Century, religious processions flourished with "banners embroidered with pictures of the male and female pudenda." (Cleugh 1963, 44) Some heretical Christian sects also celebrated orgies.

The orgy, of course, by multiplying orgasm, intensifies it and makes it impersonal, raising it to a super-human dimension. Therefore through all history, everywhere in the world, people have had recourse to this extreme manifestation of sex. The ancient Incas of Peru celebrated orgies, as do their present-day descendants (Sutor 1964, 422-424); the Greeks and the Romans had their important, influential Mysteries of which orgies were part, just as they are in present-day initiation festivities in Melanesia and Africa (Popp 1969, 26, 46). And boys, as the most salacious of all humans, participated in them, too. In Greece there were boy-priests in many sanctuaries, and it was said that it was always the most beautiful who were chosen for this function (Rühfel 1984, 96). At least until fifty years ago, Hindus in northern India had their popular passion play of Ram-Lila in which three boys, selected for their good looks, played the roles of the hero Rama, his wife Sita, and her royal seducer. It was performed every afternoon for about a week, and part of the accompanying religious ceremonies included the sexual use of the boys by the organiser of the festival (Bilderlexikon 1928-1931, IV 106).

Some years ago the Italians made a documentary film about the most impressive fertility rites of the African Kuru tribe. When it came time to sow the fields, the adolescent boys went naked to the hillside, where they dug little holes. After rubbing their penises to erection, the boys lay down, face to earth and, inserting their genitals into these holes, copulated with the earth and gave

it their seed. The vision of all those graceful young bodies lying next to each other, buttocks moving up and down working to make the soil fruitful, was strikingly beautiful and most solemn.

Before the Christian Church organised itself into an official religion, the Agapes (''love feasts'' of the faithful) were much like the pagan mysteries. There was music and dance. The women were naked at baptism, phallic cakes were distributed at Mass. Sexual promiscuity was not then considered debauchery: it was held to be symbolic of Christian unity. It was dignified and ceremonial, evidence of a spiritual nobility to which modern Christians are quite unable to accede (Armand 1931, 137, 202). The Agapes were later forbidden at the Council of Carthage in 397 A.D.

Individually, not in the company of others, the young male in Western culture may still acknowledge in moments of spiritual elevation ''his delight in life'' and give ''the rein to his desires to chariot him to the extremest bounds of his kingdom,'' as Carpenter (1911, 165) poetically expressed it. ''The kiss of the senses is beautiful beyond all and every abstraction; the touch of the sunlight, the glory of form and color, the magic of sweet sound, the joy of human embraces, the passion of sex—all so much the more perfect because they are as it were something divine made actual and realisable.''

Even where there is no direct religious connection, the orgies of our own ancient civilisation as well as modern primitive cultures have some deeper meaning. There is ''sexual activity of tremendous proportions and the whole purpose of it is to achieve supernatural powers.'' (Majapuria 1981, 214) The partner one embraces is no longer seen as a person: one's relationship with him ''is established on the level of pure energy. Each partner helps the other—he is his mirror—and this intensifies the energy of the group.'' (Naslednikov 1981, 151) And so sex, elsewhere engaged in because of the pleasure it affords, becomes in this context a sacrifice. Rather than an act of taking, it is transformed into an act of giving. It is no longer the atomised, egoistic copulation of two people withdrawing from the rest of humanity to enjoy their private pleasure: the aim is now to join all with all. The aged and the young, the beautiful and the ugly, man and beast, father and daughter, mother and son, brother and sister, man and man, woman and woman, child and child—they all join their bodies before the eyes of everyone. There is nothing secret, no guilt, no shame, because the act is sacrificial.'' (Borneman 1978, 968) It is a kind of total sexual communism. When the proper time of the year arrived, a report from the Viti Islands (Fiji) ran, ''the most incredible scenes will be seen in the public streets.'' Kinship was no hindrance. On Fiji the girls and women would run away, in a race, and they would have to submit to the first male who managed to catch up with them. In Western Australia, the Watchandi, during their orgies, adopted

a special style of heterosexual copulation, similar to that of animals (Bloch 1912, 55).

The self-sacrificial aspect of the orgy is seen in the fact that no partner is rejected: the participant must accept the person who presents himself or herself, age or beauty being immaterial. One must abandon oneself unreservedly to old and young, to the ugly as well as the handsome, to the silly and weak as well as to the brutal and macho (Eigeltinger 1983, 83). Just as in Fiji, in Ancient Peru, during a festival in December, naked men and women took part in a race, and the first man who overtook a woman was obliged to have intercourse with her on the spot (Stern 1903, II 178). The egoism with which we normally select our partners is forbidden; the invalid and the healthy claim equal rights. The partner has no individuality—you may even not know who he is—and this deprives you of your own individuality, for individuality, to be confirmed, has to be reflected "and in fucking an unknown individual there is no reflection, no affirmation, and your individuality melts away." (Foral 1981, 23-24, 18)

The solemnity of the orgy can also be seen in how in the whole multitude of participants (whose number may be a thousand), in this joyful, lust-drunken mixture of people, there is never any brawling, squabbling, no insult, cavil, complaint (Foral 1981, 107). Heterosexuality and homosexuality merge. What if two boys penetrate the same girl at the same time, one from the front and the other from behind, as the novelist Peyrefitte (1977, 300-301) has Alexander and his friend Hephaistion do with the charming Campaspe, the future king's first female partner? Rectum and vagina are separated only by thin walls, so to the boys it is as though their members meet and rub against each other, thrusting together. This effect is intentionally brought out in the initiation dances of the Hamito-Negroid East African secret societies, which are a kind of potency test, as described in the following passage from Edwardes & Masters (1963, 163-169):

602 "The dance is generally performed by the youngest males and females of the group, both married and unmarried, between the ages of ten and twenty. (...) Several naked youths, hot with anticipation, kneel and beat their drums with a cadenced rhythm. Then from an enclosure adjoining the area of performance there step the dancers, two separate troupes of boys and girls with nothing about their nude bodies but the traditional *futeh* or narrow blue breechclout, which hangs to the level of their knees, just barely concealing their private parts. The spectators now notice that the boys' loincloths are beginning to lift; their sexual organs are starting to swell at the very expectation of erotic activity..." The boys move forward and signal their desire to the girls, but the "girls turn their backs to them, hiding their faces in their hands. The light glows upon the girls' contours, beautiful bottoms which excite the ardor of the youths considerably; for the spectators observe that several begin to experience fullsized erections underneath their scant covering."

But, since the girls remain indifferent, the boys retreat and sit down to smoke their pipes. Now it is the turn of the girls to advance, making alluring movements, until the boys suddenly get up and come forward, whereupon the girls fall back again. This ritual of temptation is enacted several times. Finally the males, somewhat angered, retreat into the enclosure to smoke their pipes, and now the girls become bolder in trying to seduce the boys.

"They perform the classic *regs es-surreh* (belly dance or nautch of the navel) by whirling and wriggling and shimmying and shaking their lithe young bodies, proudly thrusting their ripe rounded breasts and buttocks out, undulating and gyrating their smooth bellies and hips, and teasingly uncovering, then covering again, their secret parts by a quick sideward flick of the futeh with their nimble fingers. When the boys do not emerge from their covert, the girls, in a white heat of amorous agitation, rip off their loincloths and reveal themselves stark naked. With a wild cry of triumph the boys, pulling off their own breechclouts, leap out of hiding, revealing their virile members in violent erection. They approach the girls in a frenzy of measured movement, their handsome black bodies glistening with perspiration, their every muscle rippling and aquiver, their long slim penises vibrating in the palpitant heat of excitement. The dance now reaches its climax. The boys pair off and approach each girl, dancing around her and making as if to seize her in their embraces. She pretends to resist, shifting her shoulders from one side to another, covering her eyes, her breasts, then her sexual parts. Now one of the boys comes up behind her while the other frisks about in front. In order to ward off the latter, she bends slightly forward and so prevents him from touching her between the thighs. Also, to hinder him from entering, she puts forth her slim hands and greedily grasps his penis, rubbing it in her palms and stroking it up and down while he struggles to take her hands away by grabbing her forearms and clutching her breasts. Suddenly the youth in the rear darts forward and thrusts his organ between her buttocks, which are presented to him in perfect form. The young woman releases an ecstatic cry, her face taut, and lurches her loins forward as the lad in the back begins to force her. Then the young man in front, seizing his opportunity, yanks away her hands, snares her in his embrace, and pushes his penis completely into her vagina. (...) Then both of the boys hug her tightly and, still prancing about, thrust in and out rhythmically until she begins to tire, her legs trembling and sagging. The girl now stands perfectly still, her thighs slightly apart, while the two boys, grinning and shouting and pressing her body with legs spread on either side, joust rapidly in time to the throbbing of the drums until she moans and sighs and is nigh to swooning. The perspiration pours from their bodies; and the semen oozes out from between the girl's thighs, tricking down her legs. Suddenly they withdraw; and the girl sinks limply to her knees....

"The two youths attack another female, whose partners leave her and take the one who has fallen. They lift her and the dance begins again. Meekly she grips the genitals of the male in front, but she is too weak to resist. He is dynamised, inflamed to frenzy by hashish; but she is languid, spent with motion and repeated orgasms. His penis is hot and hard and slippery. Her hands cannot hold it, it slides into her vagina. He pulls her loins forward with a shocking jolt, while the boy in back squeezes and fondles her breasts, then takes aim and enters, also with a jerk. The orgy seems unending. The girls writhe in pleasurable torment, their faces twisted and twitching in orgiastic convulsions; while the boys, spurred to pulsating violence by the beat of the drums, continue to torture them with continuous thrusting. The youths lurch their buttocks furiously; they

attack and retreat unmercifully. They rotate by turns, abandoning themselves to frenetic spasms of lust, alternatively assailing front and rear until they well-nigh lose their senses and faint from overexertion. When they can stand no more they sink to the floor, male and female together, pawing and clawing each other. The girls squirm and groan; they hotly and hungrily handle their delirious partners. The drummers, afire with desire, rapidly masturbate with a free hand. A few dancers, in a final burst of vigor, feverishly mount their trembling damsels, then roll over in a swoon...

"The young females lie with their legs splayed wide and their tremoring hands pressed between them; they have endured the most vigorous ordeal of womanhood. The young males also lie with their limbs spread apart, hands trembling between; they have stood the tremendous test of virile manhood." To pass the test "a boy must keep up his resources for at least three orgiastic rounds." (Edwardes & Masters 1963, 164-169)

Orgies were important events in the circus spectacles of Rome. First girls came on performing voluptuous dances which became more and more lascivious. "Then, like wild animals suddenly set loose, adolescent boys ran into the arena, threw themselves upon the girls and, after a moment of simulated struggle (to honour the memory of the abduction of the Sabine virgins), raped them." At parties of the Roman patricians, naked dancers and actors cavorted in the way satyrs and nymphs were thought to pass their time and so incited the spectators to imitate them: girls were possessed in the presence of their fathers, boys copulated in view of their mothers, husbands and wives committed adultery with their lovers in each other's presence. (Armand 1931, 78, 90)

There is a feeling common to many societies that humans are so filled with vital energy that moral restrictions and taboos should occasionally be set aside for some set period of time. This was the underlying impulse behind the Christian carnival and the January festival of the Ho tribe in Hindustan where after the harvest "the barns are full of corn and the people are full of devilry." At other seasons of the year a quiet, reserved people, modest in demeanour, the Ho now were observed to throw off their clothes and have sex almost like animals, all in the presence of many spectators (Ellis 1913, I 128-129). As has been said of Greek antiquity (Richepin 1921, II 31), even respectable Ho women made use of the most obscene and vulgar language.

The sexophobia of our culture has to a large extent destroyed the mystic, elevated aspect of the orgy. Modern Western man is unique among the peoples of the world in that he has channelled the orgy into mere "group sex", shorn of all deeper meaning. When Hollywood film stars throw sex feasts and hire young males and females to participate (O'Day 1964, 109-114), when local clubs put on more modest "free sex" parties, all reference to religion, all feelings of exaltation and mystery vanish. The only thing the participants desire—and get—is lust; they want to observe and be observed.

According to recent German reports, 7% of males have rather frequent group sex, and nearly 16% of married couples have participated in group sex or an exchange of partners. During the "sexual revolution", group sex broke as a wave over the Federal Republic (Foral 1981, 14, 15, 424). Research among Swiss youth showed that boys were considerably more open to the idea than girls. No girl in the study sample was unconditionally in favour of it, and 96% rejected the idea, while among boys 8% were unconditionally in favour, 17% favoured it under certain circumstances, 5% were neutral, and 64% rejected the idea (Biener 1973, 51; 1983, 30).

In 1976, Bullough (669) observed, "Group sex has become a way of life for a significant number of individuals." Since then the number may have diminished under the threat of AIDS, but that should not lessen the percentage of males indulging in group-sex fantasies. Curiously, in the 3,000 or more letters Hite received in the course of her investigation into male sexual fantasies, there were "only one or two describing scenes of more than four people," (1981, 339) but Masters and Johnson (1980, 186) found it the fifth most important fantasy theme, and this was true of both heterosexual and homosexual males. If, in the above-mentioned German report, only 7% of the males had practised group sex, there were, in addition to these, another 17% for whom this was their most important unrealised sexual wish (Foral 1981, 14). Many males find fantasies about three- or four-way sex very exciting.

603 One of Heine's subjects (1957, 91-92), for example, said, "In my spare time I'm almost always thinking about handsome men with big, strong cocks, and I'd be delighted if some well-built guy, powerful and beautiful, endowed with a big cock, fucks a girl in my presence. I'll be violently excited by this sight, and I'll touch the beautiful body of the fucking boy, and I'll mount him while he is fucking the girl, and I'll do the same to him and insert my cock into his arse. It's a pity I don't have enough money arrange for this scene, because I'm always thinking about it."

Sexual trios have been observed among animals, too. Borneman (1978, 1527) mentions one in which the participants were one Billy goat and two male donkeys!

Wilson and Cox (1983, 126) found the same desires for group sex among paedophiles as among heterosexuals.

604 The following tale about a runaway boy from Oregon who made his living by prostitution in San Francisco is taken from a commercial gay porn magazine, later reprinted in a book (McDonald 1981, 107-108; see also Example No. 520). Although its authenticity may be suspect, it is representative of the kind of group-sex fantasies many paedophiles surely have:

"Many of the regular whore-houses had boys 'on call'. I first got into prostitution when I became acquainted with other runaways and boys of the streets. (...) The

approach was almost always made by the customer. (...) Kneeling down, pretending to shine his shoes, we could suck quite easily and if anyone approached, we stopped sucking and started shining. (...) At first I would spit out the load but later I learned to like the taste and would swallow it. (...) A boy named Manny approached me one evening for a four-way. A rich saloon owner liked to have three boys at a time. I went with him and we all stripped. The guy was in his early 50s. He liked to have one boy suck him while the other two stood by and he could feel them up, running his hands all over their bodies, and playing with their cocks. He would stop the boy sucking him and have one of the others take over. Eventually, all three boys would suck his cock. He would time us by counting, each boy making ten slides up and down his cock, then another boy. We went on like this, 10 strokes apiece at a time. Whichever boy was lucky enough to get his load got $20 in addition to the fee he paid each of us. He was married and had three daughters. (...) I was a shoeshine boy until I was 16. You were considered a man at that age. Also, I was too old for the trade; the men really liked the younger boys better.''

None of this is really new. People having group sex always enjoy involving boys, if only because of their potency. Procopius cites the Roman Empress Theodora (527-548) as having a preference for beardless boys. She used to invite ten or more strong lads, noted for their salacity, to all-night parties. Once all were exhausted, their slaves had to come in and take over (Anthropophyteia, X 281-282). During the Middle Ages, it was common after a military victory to collect all the female camp-followers and organise a foot-race between them and the soldiers, everyone, literally, stripped for action. The woman who won got a red mantle; all the others were at the disposal of the soldiers (Borneman 1978, 1019)

In the 18th Century a secret club in Paris threw sexual competitions for its 90 male and 90 female members every two weeks or so. A prize went to the male who achieved the greatest number of ejaculations and the female able to satisfy the greatest number of men (Borneman 1978, 958). Catherine the Great of Russia arranged parties at her palace from 1794 to 1796 at which she could watch other copulating couples while she herself was served by two or three men (Borneman 1978 1079).

605 De Sade (1740-1814) as a matter of course involved boys in his most erotic scenes. In the *Philosophie dans le Boudoir* it is the gardener's boy August ''whose member has a length of 13 inches and a circumference of 8 and a half''. In *Juliette* Olympia has ten naked boys of 16-20 years standing around her while she is prone. Two of them are fondling four others, and Olympia is soon covered with sperm. She sucks their penises in turn, while the two fondling boys have intercourse with her, one in front, the second from behind. Young girls are now called in and ordered to arouse the boys anew, and then all ten of them, simultaneously and in all imaginable ways, have relations with another woman. Following this, the boys have to satisfy the girls (Foral 1981, 218, 220-221).

606 The German singer Wilhelmine Schröder-Devrient (1804-1860) had quite a musical reputation during her lifetime. In her autobiography (the authenticity of which, however, is disputed) she told about an orgy she participated in, organised in Rome by Capucine monks and Jesuit fathers. There were nuns and ladies from various levels of society, but the ratio of males to females was three to one. Also present were very beautiful boys of 12 to 15 years of age (Foral 1981, 280).

607 In Paris during the 19th Century there were special brothels with "gigantic beds in which three or four couples could function at the same time." (Borneman 1978, 319).

Coming to our own time, King Farouk of Egypt is best remembered as a very fat sybaritic failure, but as a boy he had been very handsome and then participated in orgies with adult men whom he later appointed to important governmental posts (Axgil & Fogedgaard 1985, 96).

608 Two of Osborne's Australian subjects said that when they were still schoolboys of 16 they had been invited to a sex party by an important official and his wife. The man was gay and liked to watch boys having sex with his wife. "She was about thirty and really nice. It was great. There were about twelve of us boys, naked, and we fucked like madmen." "Half the schoolboys in the neighbourhood had their first fuck after school in the house of that official." (Osborne 1985, II 19, 54)

609 An Austrian tourist found himself walking with a Neapolitan boy-lover over the rocks by the seafront where boys were usually found. "Five nice randy boys 12 to 14 years of age from one of the suburbs joined us. My friend spoke with them, and they immediately agreed to have sex with him. Soon a ball of fiery, naked bodies was twisting and turning, full of enthusiasm and recklessness, intertwining with each other, panting, laughing, sweating. None of them wanted to be left out, so they shouted time and again, 'Me! Me! Do it to me!' until my friend, after ten minutes of this, sank down exhausted. But they hadn't had enough, so it was my turn. Two pushed their iron-hard penises into my mouth, two others from left and right into my ears, while the biggest boy lowered my shorts to take me anally as I masturbated myself. It was some turbulent scene! I had difficulty finding a rock to hold onto so I wouldn't fall down. It was a unique experience, since I usually prefer quiet, tender sex." (Archives of the Brongersma Foundation E-227)

Orgies organised by boys among themselves only rarely come to be known by adults.

610 Several such instances were reported in Munich in 1942. Three boys and three girls, all thirteen years old, had been having group sex sessions, and two boys 13 and 16 had been doing the same thing with three 9-year-old girls (Foral 1981, 385). In Bavaria in 1969 a group sex session involving 25 boys and girls was discovered taking place in a hay barn (Foral 1981, 424). In 1979 the Belgian police arrested a boy of 17 who for the last three years had been organising sex parties with tens of participants between the ages of 12 and 23 in a country house at Ekeren. When the police broke in they

found 8 minors between the ages of 12 and 17. (Archives of the Brongersma Foundation T - Ek2).

611 Bloch (1907, 258) wrote about a diversion of young peasants in the Vosges mountains. A group of boys would take a girl to a barn. There each in turn would lie naked upon a table while the girl stood over him with her thighs closed about his neck. The boy would kiss and lick her genitals while his hands seized and fondled her breasts. The other boys would measure and record the time it took him to get a full erection and finally a spontaneous ejaculation.

612 A Rotterdam boy, later evacuated during the war, told me that from the age of 14 he often "wanted to fuck a girl", but never had the courage to ask. One day when he was 16, aimlessly walking the streets of the city, he was approached by a group of 13 boys and girls 15 to 17 years of age and led by his 16-year-old neighbour. "We're six boys and seven girls," they told him. "We need one more boy—so come along." He joined the happy group, and they walked on, laughing, talking and singing, although he had no idea what they had in mind to do. A pretty girl of fifteen took his arm. They went into a bar. It was deserted but for its owner who simply greeted them, and, without ordering anything, the whole group of 14 boys and girls climbed the stairs and went into a big room with ten beds along the walls. The boy was amazed when everybody immediately started to undress and, once naked, fell as couples onto the beds. The girl who had taken his arm, nearly naked herself now, encouraged him, "Don't go to sleep," she said. "Get your clothes off!" A moment later they were lying side by side caressing each other. He was wildly excited by the sight of the other six couples, by their movements, the sounds of their love-making, their cries. The girl pulled him on top of her, took his penis in hand and guided it into herself. She seemed thoroughly experienced. This first experience delighted the boy enormously, and it rid him once and for all of his sexual inhibitions and timidity. To him it was what every boy and girl should do, a very common and natural thing, but something extremely pleasant as well.

613 A 19-year-old subject of Barrington's said, "Group sex is okay occasionally, as long as you know all the guys... It's happened to me about four times since 17... I was pretty exhausted and sore after each session, I can tell you!" Another, the same age, said, "I have had a little experience of group-sex and I enjoy it." A third had a happy memory of group masturbation when he was in the army: 25 men in the barracks: "Usually started with cock-measuring combined with beer-drinking, and ending inevitably with a wanking orgy. No one felt shame, on the contrary much hilarity; it seemed to me, and to them, a delightfully harmless way to spend an evening." A fourth (aged 18) said, "I also like group sex, maybe, depending on the other men there, but all I've had up to now is for threesome minor-orgies." But it is often just these trios and quartets that are especially pleasant, and so a sixth boy said, "A couple of times I was screwed by a guy while I screwed a chick, and that was terrific!" (Barrington 1981, 33, 34, 191, 27, 26, 127).

614 In the Hite Report (1981, 862), a 31-year-old man, married and a father, told of his high-school experiences and the special friend with whom, for three years, he was

always "sucking and fucking". "One night this boy and six others of us were staying at my house overnight while my mother and father were away for the weekend. Someone had gotten some girly books and we all got hot and picked partners, stripped, and played with each other. You name it and we did it. Then all of us would take a turn sucking each boy, and taking it up the ass. Then all eight of us made it with the other. This went on till four that morning, then we all fell asleep. After a few more gang bangs the club started to break up because we all started to date girls."

In recent times research has focused upon what kind of persons involve themselves in orgies. Since orgies are traditionally considered extreme examples of licentiousness, one might imagine that participants would be unbalanced profligates who lived most unusual lives. But the research results "were surprising. People celebrating orgies prove to lead a normal, well-balanced existence. Most of them go regularly to church and have children. Usually they are moderate drinkers; many are even teetotallers. With few exceptions they occupy honoured positions in society; many have their own businesses; some are academics, architects or nurses. There are dentists and lawyers among them, as well as gentlemen-farmers, estate agents, film actors, fashion models, authors, pharmacists, civil servants, army officers, businessmen and politicians." (Borneman 1978, 540)

Their aim in the orgy, of course, is lust, but some participants, especially the young, often said later that they experienced something special which went far beyond simple lust: a feeling of intense solidarity with the group, an indescribable feeling of having been personally enriched, which made them intensely happy. Without seeking it, without being conscious of it, they had touched the margins of human existence. It is interesting to note that in the Mineshaft bar and sex club in Manhattan, where from 1979 to 1982 men had group sex in a dimly lit room—performing fellatio, anal intercourse and masturbation—a number of the men later said that their experiences had religious meaning. Indian wisdom had always held that sex could let a man enter the source of all being, on condition that he conquers all inhibition, moves past all taboos and abandons his body in total trust to its original impulse, allowing himself to be guided by it, wherever it may lead.

A boy is closer to nature than a man. If allowed, boys tend to participate with enthusiasm in erotic dancing and orgies, where they often demonstrate a tremendous sexual energy and potency. If they have no companion they will perform alone. There are always boys seeking deserted places in the woods or back from the beach where they can go to masturbate; perhaps we could better say they are stirred by the sublimity of nature to quicken themselves to orgasm (Langfeldt 1981, 108).

615 "On my birthday I walked into the woods and, in a new planting I sprinkled my seed over the last patch of snow. On another occasion I got horny over thinking about sneaking deep into the underbrush. In that mossy place, a sunbeam pierced the air like an arrow. To sit there smelling, hearing and getting intoxicated—oh, how marvellous!" (Pilgrim 1985, 220)

The shedding of seed can be like a libation. Friends and lovers, too, find their lust strangely enhanced when they unite their bodies in the open air.

616 Ralph Chubb, the English author, spent one of his holidays with a 15-year-old boy. "Idling we pass'd our sunny days bathing in sequester'd streams, Sprawling with gold-brown bodies side-by-side beneath the noonday beam, Fondling, spending, silently embracing. The mounting heat, the shorten'd breath, the surging onslaught of desire, Sweet pulsing short-lived agony seeking relief, the brimming consummation and flood, The drooping languor, the heavenly listless content with bright, swimming pupils gazing up seraphical at the azure vault." (quoted by d'Arch Smith 1970, 222-223)

Boys growing up in today's big cities are often deprived of such experiences, although some have been able to gain them, in the deepest and most desperate secrecy, through special youth associations—which shows how ineradicable the impulse is:

617 I was told about just such a group of 12- to 18-year-old boys led by an adult. During the holidays they used to visit a nudist beach. The rules of the club these boys formed was that every boy should have sex with every other. When the group later came under strong attack from the outside, the boys' solidarity proved to be so incredibly strong that it overcame all vicissitudes. An older boy would propose his younger brother for membership, when he reached the proper age, as a beautiful gift to the group and to the boy himself. It was impressive to see how fully the younger members were accepted by the older boys as partners with equal rights. If, during a meeting, it was a younger boy who made a proposal, he was listened to attentively and seriously. The younger boys seem to have flourished in this society where they felt confident and fully accepted. (Personal communication)

Modern youth has group sex in two fundamentally different ways. In one, couples come together to have intercourse at the same time and place, every boy retaining his own particular partner. The sex, then, remains rather personal. Abu Nuwas was doing this many centuries ago (Wagner 1965, 307-308):

God bless the days of idleness, when, in the bloom of our youth, we had our pastimes,
Days when I, upon a horse of love, rode about the jousting-ground of my pleasures,
While an army of love surrounded us.

The second way is where the participants mix in a wild medley. Sexual intercourse is performed with the body one meets by chance, and so it is impersonal. Heterosexuality and homosexuality may take turns, the participant coupling now with a male, now a female partner. The sole aim is to elicit lust in and upon another body.

Hanry (1977, 178) wrote that it is not unusual for youth groups to start off adhering to the first way of doing things and then gradually shift over to the second. Couples of lovers who didn't like sharing would then break away from the group.

618 Noelle, a French girl, told about a session with 8 boys and 8 girls ranging in age from 15 to 22. They were dancing. One boy suggested that the girls bare their breasts. "I believe I was the first to follow this suggestion. Three or four other girls then did the same. It was nice, because all the boys could now fondle our breasts as we danced. We soon made up a small sub-group within the group, and the boys crowded around us. We were all terribly excited. When the boys asked us to strip naked, we did it unhesitatingly. Afterwards they made us strike poses, and then we began having sexual intercourse, each of us with her friend, in the centre of the room, in front of everybody. No one was dancing any longer: every boy and every girl was watching us. I liked that right away, their staring at us. I made exaggerated motions, uttered loud cries, just as the other girls were doing. I saw two couples sneak off into the bedroom; a third lay down at our side. Then we started exchanging partners. Beside me I watched a 15-year-old girl having intercourse with her friend. I had often before felt a strong attraction to this boy who was also quite young. He moved like a mad man. I asked the girl, 'Would you like to exchange partners?' She laughed and agreed. The boys obediently changed places with each other, and other couples followed our example. This kind of group activity always excites me very much. One boy alone doesn't mean so much: I find it a very sexy thought to exchange him for another. If my friend doesn't want to do it just now, I'll prefer another boy. It's so easy. Having intercourse with a number of people in one room, changing partners every now and then, really turns me on. I believe it has now become absolutely necessary for me." (Hanry 1977, 180)

619 There is an interesting passage in a novel Erica Jong wrote when she was 35. In the German edition, quoted by Susanna Foral (1981, 458-459), she has one of her characters, Isadora Wing, say: "How was the orgy? Did you enjoy it? This is what my friends are always asking. The truth is I can hardly remember. It is, of course, thrilling. And, of course, too, there are many orgasms: mine, yours, his, everybody's. Moreover, you feel yourself lifted up, liberated, vastly superior to the inhibited bourgeoisie which can only make it in couples. All the time I'm thinking, 'Now you're licking this woman and you're licked by her who is simultaneously being fucked by a man who is himself being screwed from behind by another man. Oh, this must be the first time since the earth was created.' The overall impression, however, is that we really should have somebody establishing order out of this chaos, who, with a megaphone even, could be regulating the traffic. What was happening now was like rush hour on the streets. At every moment you have to shift about in order not to lose contact, and the resulting positions could only be maintained comfortably by someone

adept at Yoga. In the meantime, we persevere, making the best of it. A kind of group craving develops; those who used to be satisfied with two, three, four orgasms now want to go on to have dozens, in all imaginable positions, with every partner. I am astonished by my own endurance. The now anonymous pile of limbs becomes an organism in itself, expanding, contracting, feeding itself and evacuating, crawling away from the soiled under-layer to a drier spot. I count ten arms, ten legs, two cocks, three cunts and six tits of different sizes, not to mention ten eyes, five mouths (nearly continuously filled). There is always something erupting, as in a volcanic area. Something is always being swallowed up somewhere by some aperture. And yet there is this totally wonderful sensation of nearness, of intensive corporality, the awareness of being only body...''

620 (Continued from 590) Onno's young body was often the centre of such experiences with a group of gay males. The orgies took place in the open air, on a roof terrace hidden from the outside world. He reported, ''The condition of cosmic ecstasy was not attained spontaneously, and at times not at all. One had to work oneself up to it. Everyone had to be there, and in no hurry; nobody could participate if he could do so only for a set period of time. All of us were naked: not a thread of clothing was permitted.

''In the beginning there was still talk: there were jokes; tenderness was still individualised. There was a You and a Me. Gradually a climate of companionship began to prevail, of a sexual community, with increasing promiscuity. Our host Roland was the great pacemaker of this heating-up process. He understood very well how to raise the ambience of orgiastic salacity. He was the flame which seized hold of everybody, kindling everybody, and igniting in them one single fire. With his gigantic hard-on he made everybody horny, created in every member of the group the desire for orgy. It was extraordinary how he achieved this. He had been taught in Germany and he returned frequently to take part in gay orgies there.

''In the end everyone was ready to give his body to everyone else. Now everything was permitted; to refuse anything was impossible. Ten naked males melted into one lump of flesh, one flow of seed, dominated by one single salacious lust. No one talked. No one joked. All consciousness was focused upon sex, sensual pleasure, lust, joy, salacity, lascivious feeling, touching, looking, fondling. At times you could see nothing. You only heard the sound of naked bodies ringing with each other, of horny panting, a rutting cry. Here and there naked, oiled bodies were dashing lasciviously upon each other, fucking each other with hot, energetic thrusts.

''And so came a feeling of cosmic union, and we all experienced a bacchantic delight. A unity of cosmic love, sexual delight, ecstasy. Desiring and possessing each other in a cosmic absence of bounds, in a cosmic abandonment, unconditional and complete. With my young body and fully developed homo-eroticism, I was the centre to which all were drawn. My naked, smooth, oiled body at times was tugged over hot, horny men's bodies, hauled to the other side of the tossing group, from where lascivious, greedy hands were reaching out for me, caught me, fondled me, salaciously grubbing in my flesh. I shut my eyes in a fully voluptuous, cosmic abandonment, giving myself to these naked, glowing bodies, the hard, hot cocks, the grubbing hands, and so I was guided to delight, to ecstasy.

''This unlimited lewdness of the group might continue for half an hour, or even an hour, without any spurting of seed. It was like the undulating of the sea: mounting

high, then again dying down, and after this the waves mounting higher and still higher. My horny body was entirely in the hands of men, my most intimate parts being fondled, seized, kissed, pinched. I abandoned myself completely. As to ejaculations, it was the rule that when one of us came this was a signal for everyone to follow after. Then people coupled, fucked, sucked, pressed belly upon belly, at times three lying upon each other, in the most voluptuous of embraces. Several times it was my turn. Three naked, randy guys sprinkled me, one after the other, with their sperm, relentlessly, with cosmic love. And how I enjoyed it! I felt totally happy. My body was trained for everything erotic and I was willing to do everything. Mostly I was sucked off by a greedy, drinking mouth.

"And then there was this silence, as on a battlefield after the action. Here were these exhausted, deliciously nude males, contented, dripping with sun-oil, sweat, seed, still tenderly caressing each other. I looked at them, their glorious dangling cocks, their heavy, fleshy thighs, their strong male breasts. Usually I was the first to get up. Kneeling down, I kissed their cocks. I loved those cocks, softly drooping after their gift of sperm. I touched their balls, kissed their groins, their navels. It delighted them when I did that after they had spurted their semen. I licked up seed, left and right, wherever I saw it. Gradually the men woke up again, smiled at me. I felt their hands moving again over my erotically so sensitive skin. People leaned on their elbows, stood up, resumed their conversations, returning from this cosmic ecstasy and bacchantic orgy to commonplace wants, such as a shower, a drink, refreshment. We stayed naked. The effect of that union of our bodies remained: it was something precious, linking us together. In that feeling of unity, we kept on kissing each other. It was delicious." (Personal communication)

When we see more and more males whose erotic behaviour would seem at variance with their true personalities, casting off a sense of shame and joining whole-heartedly in homo- or heterosexual orgies, we may (like Redhardt 1968, 79) be amazed. We might even be revolted by their behaviour. But we might also try to understand it.

In recent centuries our culture has endeavoured to rationalise everything, to de-deify, to de-sacralise. And so we have created a climate which drives many people to despair. A longing arises to return to origins, roots, to communicate with the source of life; without really being conscious of it, many people seek it where the wisdom of the Orient has always found it: in unconditional, total surrender to the primeval forces inside us. Everything melts away: shame, restraint, taboo, the self-centred ego. The man returns to nature, and, in approaching her, becomes a child again, a boy.

Peoples who practise the orgy as a mystery, a sacred ritual, never prohibit sexually mature boys from participating: often, in fact, they are the central figures. In some Greek vase paintings of "orgy scenes the participants are all quite young as, given the acrobatic ingenuity demanded of all concerned, they would need to be." (Walters 1979, 47) In their mysteries, the Greeks sought "to have intercourse not so much with women but rather with boys as incarnations of salacity."

VI. SEXUALITY AND EROTICISM

"In Trophonios's dream-oracle at Lebadeia, those who came for enlightenment were anointed with oil and masturbated by boys." During the Askolia, the annual festival of Dionysos, naked boys leapt "upon a stiffly filled wine skins, made slippery with oil, jumping from one leg to the other, presenting poses for the spectators one could otherwise only observe in boys' brothels." (Borneman 18978, 603, 607)

Might not a boy who had participated in such festivals, awakening from the cosmic intoxication, be better able to accept and revel in the joys of the body, and be a better friend to his friend? And might he not later be a better life-companion to a woman—or a man, if that is his nature?

In our occidental culture, the minds and bodies of millions upon millions of boys, adolescents and young men are corrupted, maimed and killed by the powerful masters of industry, reformatories and the military. Those responsible are honoured: statues and monuments are erected in their memory. There are also many memorials to the countless boys who "freely" made "the supreme sacrifice" (as it is always called) for their country.

These heavy thoughts preoccupied me one day as I was visiting a battle cemetery where the bodies of thousands of boys, most of them nameless, putrefied in the soil. And then I thought of another boy who had sacrificed himself, but this time out of his own free will, many centuries ago. He, too, was an unknown hero, since his name was not recorded. We only know that he was the brother of a certain Bathykles and lived seven centuries before the beginning of our era on the small Greek island of Thera, to the north of Crete.

There, every September, men by the thousands flocked to the Ephebion, the sanctuary of male youth, to see the Gymnopaideia, where naked boys danced in what must have been a magnificent pageant before the temple of Apollo Karneios. Thera loved youth: the inhabitants proudly displayed to all her visitors and to each other their recently matured sons as they moved solemnly in brilliant nudity to the hieratic dance for the Sun god.

Let us visualise this brother of Bathykles as he is about to be rituallly sacrificed to the god. The wine harvest is over; it is the first full moon, and, of all these radiant boys, he has been chosen. Priests crown his head with vine-leafs and grapes, but the rest of his body remains uncovered, shining in the moonlight. Now he runs off toward the temple district high up the mountain, as fast as his feet can carry him. Is he really trying to save himself from a violence that would hurt him, or is he longing instead for his inescapable fate? Who can tell? The boy knows he is prey for the hunters. He is only a short distance from the sanctuary when he hears shouts behind him. It is a pack of young men, like him unhampered by clothing. They are already closing in on him; they are bigger, stronger and quicker than he. It is an unequal contest. He

knows he will ultimately lose it, must lose it. It will be his sacrifice, what the god requires.

He is close to the temple area when he is overtaken. "I have him!" cries Krimon, leader of the pack. His hand clutches the boy's shoulder, brings him to a standstill, then forces him to the ground. The boy feels the hard arms and legs of the panting victor grasp and hold him helpless. The others form a circle about them and watch in silence. Slowly Krimon's breathing returns to normal, and now, as he strokes the smooth skin of the vanquished boy, his instrument of desire stretches, hardens and lifts. Ready, now, Krimon raises himself a little, presses himself between the thighs of his victim and, with the cry "By Apollo Delphinios!" thrusts his penis deeply into him. The boy, too, cries out—pain or lust, which is it? The others continue to stare at the convulsed bodies twisting at their feet. Krimon is breathing hard again, and as he cries out anew, "In the name of Apollo!" the boy beneath him is thinking, "Now... now, his power, his sperm is pouring into me. The sacrifice is complete!"

The following day Krimon returns to the spot where he had venerated the god with his virility. Carefully, he engraves in the rock near the temple gate in large, elegant letters, "By Apollo Delphinios, here Krimon has fucked a boy, the brother of Bathykles." (See Brongersma 1990)

One day on Thera, this island of boy-love, a man disembarks, a man who has never heard about Krimon or Bathykles' young brother, nor about the festival of naked boys dancing, nor about the ritual pursuit of the lad crowned with grapes. He comes from far away. Life has not been easy for him. He has loved boys, admired their beauty, even taken pictures of them; he has fondled their bodies and taught them how to enjoy themselves. People who enjoy watching cruel, bloody fights, who punish lightly those who batter and emotionally traumatise their children—people who think it is quite normal to train boys to kill other boys—have ostracised him from society, turned the full fury of their disgust upon him and have thrown him in prison where he has passed many dreary years. Now at last he is free and able to travel again. But he knows that in his own country he will always be an outcast.

He has no special knowledge of the island's history when he arrives at Thera. He is not tempted by the excursions offered and prefers to walk on the beach, alone and meditating. And then in an isolated spot he begins to feel dizzy, excited: the beach and the mountain start to spin. Acting on sudden impulse, he throws off all his clothes and stretches out naked on the ground, as though to communicate with the soil.

He lies there motionless for a long time, this man of the Twentieth Century. His mind is filled with alluring images of radiant, joyful youth. Worry and

sorrow seem to melt away into the sand. And there, not too far away, stands a boy of perfect beauty, beckoning.

He doesn't understand what so suddenly has come over him on this island he hadn't ever heard about before. But he is filled with one clear conviction: he has come home!

High on the mountain above him the rock still bears Krimon's proud proclamation. For twenty-six centuries it has braved the sun and rain, and long before it fades into illegibility all our monuments to the victims of wars will have fallen into ruins. And this is only right, for death and decay pass but lust and joy remain forever.

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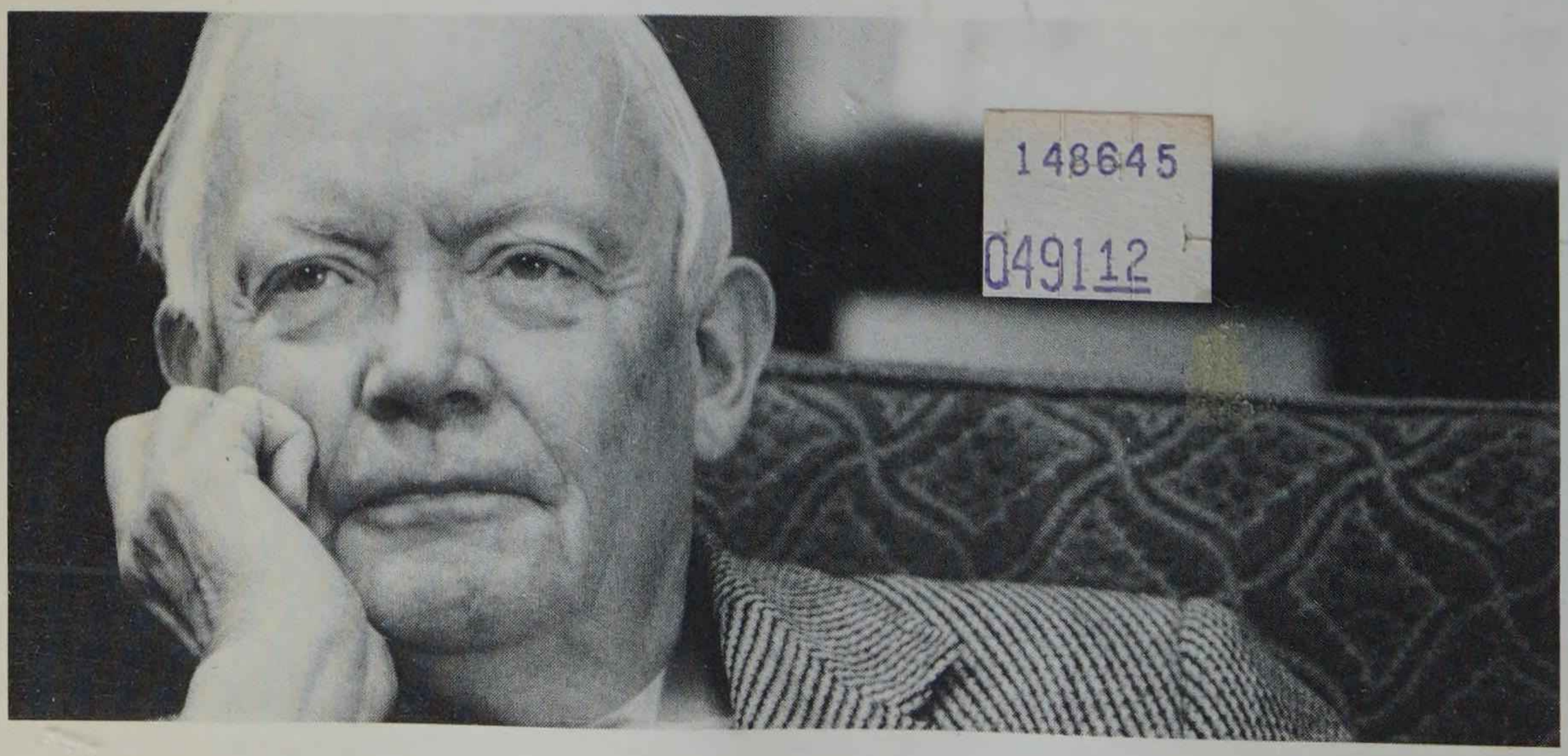
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