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Contents

Foreword	1
Introduction	7

Part 1 - Facts, Forms, Cases

Zoophilia, the last taboo	11
Human and animal sexual beings	17
The forms of zoophilia	57
Zoophilia in mythology	77
Zoophilia throughout history	87
The last two hundred years	125
Fixations	167
Zoophilic voyeurism and zoophilic display	177
Animal objects and forms of contact	187
Zoophiles in culture and society	211

Part 2 - The Assessment

Origin and nature of custom and law	259
The sexual morality of the church and zoophilia	273
“Permitted” contact with animals	281
On the benefits of animals	289
On the absurdity of Christian moral concepts	299
Secular moral laws and zoophilia	309
The medical aspect	315
Final word	321

Appendix

Excerpts from the Criminal Code	325
Contacts	327
Explanation of sexual terms and vulgar terms	329
Bibliography	339
Index	345

Preface

Ever since man existed on Earth, he has lived off animals. And for thousands of years, humans have lived in social communion with animals, having first turned certain species into domestic and farm animals. It was only a good century ago that a development began that caused that the majority of people no longer have direct contact with animals.

Now, after we have destroyed more of our natural environment in the last 100 years than in thousands of years before, we are slowly coming back to the realization that we humans are only part of nature. We will either live with nature, which means “acting in the spirit of nature,” or we will perish. The license to use arbitrariness that we have given ourselves was based on the erroneous assumption that the ability to think places us above the system of non-human existence. Only now do we understand that the human mind can only ever grasp partial aspects of nature. We do not even have the ability to grasp the perfect and immensely complex system of nature in its entirety; much less to mess around with it with impunity or even to control it. The mistakes we have made because of our arrogance are now catching up with us. And a race has long since begun between increasing cognitive ability and deadly ignorance.

The media is commendably bringing more and more aspects of the natural system closer to us. We see beautiful and impressive nature and animal films on television almost every day, and it is to be hoped that these films not only promote a love of nature, but especially an understanding of the living needs of our fellow creatures.

However, I have the impression that the images offered are either processed in a purely informal way and only increase our knowledge of nature or lead to an irrational enthusiasm and a longing for the wilderness. Clearly there is still a lack of conversion of knowledge into understanding. We can learn, but without practical experience we are obviously unable to internalize what we have learned. Our children today know more about the family life of African wild dogs than about the social behavior of chickens. The same child who precociously proclaims that the African elephants must be saved, is extremely afraid of horses “because they are such large animals”.

A biology teacher I know who teaches his students textbook knowledge about animal behavior, recently ran away from a few approaching cows when he wanted to fetch his son a crashed kite from a cattle pasture. Just because there was no protective fence between him and the unexpectedly curious animals, this man was overcome with panic. Such incidents clearly show us the (in the literal sense) unnatural alienation of humans and animals.

For modern people, the world of animal experiences only takes place in three very limited forms. On the one hand, there is the keeping of pets, ie smaller animal species (fish, reptiles, birds, rodents, cats, dogs) that are unnaturally brought into apartments and either serve as cuddly toys or have to fulfill their purpose as show objects and status symbols. On the other hand, industrial factory farming takes place, virtually to the exclusion of the public. Here, the animal bred for maximum yield is only treated like a biological machine. These animals are not given a species-appropriate life. And somewhere between these two positions we find the animal as “sports equipment”. Regardless of whether it's a horse, dog or pigeon - here too, breeding is based solely on performance. People's perverse pressure to perform is

transferred to animals. Winners are needed, losers have no chance. Simply being an animal is no longer possible under these circumstances.

What is striking is that fewer and fewer people have anything to do with animals and that where this is still the case, animals are becoming increasingly functionalized. In our society, the individual animal became the animal thing. The legacy of a millennia-old socio-cultural wealth of experience in the coexistence of humans and animals seems lost. Originally, the animal creature was given its own personality. From this perspective, it also had a natural right to exist and a right to have its needs satisfied. Even though humans have always “used” animals, in ancient times this was done with a natural respect for the individual animal. Only the emergence of monotheistic religions ended this “natural” ethics. The animal was declared inferior life and man was allowed to do with it as he pleased.

Ultimately, however, this negative attitude could not take effect. Because now people had to care for the animal and keep it happy out of economic self-interest. The performance of an animal was tied to health and performance. A broken horse would no longer pull a heavy cart. An overpacked donkey would not walk a step and would sooner collapse under its weight than serve man. A beaten dog no longer gave warning by barking and preferred to hide when strangers approached the house. Chickens that were kicked stopped laying eggs. It was only in this century that the almost perverse values of our religiously based ethics were able to come into full effect. Due to the mechanization of our living environment, we are no longer dependent on the strength, speed and skill of animals. In the world of modern humans, large animals seem to have a right to exist solely as a source of food and raw materials.

Man plays creator. He believes that he can intervene in complex natural events with impunity by using the natural instruments of evolution, namely mutation and selection, as he sees fit. Using the most modern breeding methods with genetic manipulation, artificial insemination and embryo transfer, offspring of animals are produced that only serve our economic interests. Active sexual participation by the animal is no longer permitted in high-performance breeding. However, the only task that nature has intended for each individual is the preservation of the species. Reproduction is therefore to be seen as the actual purpose of life. If we take away the animal's sexuality, we also take away its biological right to exist.

It can only be hoped that people will also rethink their attitude towards animals in the context of the ecology debate. Natural environment does not only consist of pure water, uncontaminated earth and clean air. Plants and animals are also part of this, and they have a right to a dignified existence that is just as “natural” and inalienable as humans claim for themselves.

However, this book is not intended to deal with our general attitude towards animals. Rather, it deals with the special area of the sexual human-animal relationship. A topic that was once considered a big taboo and that today, due to the ever-growing alienation between humans and animals, may seem even more bizarre to some readers. Probably largely due to traditional taboo ideas, a loud “yuck” is usually heard in public as a reaction to this topic. Such sexual practices are dismissed as perverted, monstrous or pathological. For oneself, such actions are rejected as unimaginable; Indeed, some people even claim that they generally cannot imagine “something like that”. But it sounds completely different at the regulars' table, in a club or in a private circle of friends. You wouldn't believe how quickly in such societies,

after a few glasses of beer or wine, lewd or pornographic jokes and anecdotes are told - and how often zoophilic practices are also mentioned.

The fact is. that at all times, in all countries and in all social classes, there have been people who have had sexual contact with animals. This is no different today. Nobody can say how large the group of those affected is. It is certainly smaller than the regular discussions would suggest, but on the other hand it is certainly larger than it is perceived by the public or would like to be seen by public authorities. Those affected certainly include all those who show a keen interest in zoophilic pornography, but have not yet had any concrete sexual experience with animals due to lack of opportunity.

Unfortunately, there are no recent and truly comprehensive statistics that provide information about the prevalence of this sexual drive. The few old zoophilia statistics cannot be used to assess today's conditions. Too many factors have changed now. In general, there is only a sparse amount of concrete information on the topic of zoophilia in the specialist literature. This may also have led to the repeatedly expressed, but in my opinion erroneous, conclusion by other authors that zoophilia is one of the rarest instinctual tendencies.

Due to the lack of concrete information, the population has had the most bizarre ideas about the frequency and severity of zoophilia. This book is intended to provide interested citizens with factual information. It is intended to correct misconceptions and enable a sober discussion of the taboo topic. In order not to bore the reader with constant repetition of technical terms and to describe complex connections briefly and simply, I have used colloquial language to a large extent. The deliberate use of vulgar terms does not limit the objectivity of the text. However, it offers many readers the opportunity to engage more personally with what they have read. Perhaps my book can contribute to a somewhat more comprehensive view of zoophilia.

Cologne, August 1993

Introduction

Zoophilia. spoken: Zo—o—filí (from the Greek zoon = animal and phileo = to love). is the sexually oriented love for animals or, more accurately, “attraction to animals”. In general German usage, sexual intercourse with animals is still referred to as “sodomy”. but you should finally refrain from doing so.

On the one hand, the term zoophilia includes not only zoophilic sexual intercourse (as the term sodomy does), but the entire spectrum of a sexual relationship with animals. On the other hand, the term sodomy is understood completely differently in foreign countries (usually as anal intercourse or homosexual intercourse).

According to the Bible, the cities of Sodom and Gomorrah were completely destroyed because all kinds of “unnatural” fornication were committed there. The Catholic Church later named all sexual practices that did not serve procreation as sodomy or sodomy after the “immoral” city of Sodom. The following were considered sodomy: anal intercourse between a man and a woman, intercourse with an animal, intercourse with a corpse and intercourse with a dead object (dildo, wooden doll, even a knothole!). At times, masturbation, oral sex, coitus interruptus and even intercourse with non-Christians (e.g. Turks, Jews and Saracens) were also referred to as sodomy.

In France, sodomy is still only understood as anal intercourse (including heterosexual intercourse). Intercourse with animals was traditionally referred to there as bestiality. Only recently has the term zoophilia been used in France.

A further conceptual division of zoophilia (e.g. into Zoophilia erotica, zooerasty, zoostuprum, zoofetishism, etc.) as used by some scientists seems inappropriate to me. Among zoophiles it is extremely rare to find people who are solely fixated on a clearly defined course of action. There are so many known forms and intermediate forms of zoophilia, both in terms of motives and in practical implementation, that a nomenclature specifically based on them can only cause confusion.

For the sake of clarity, all forms of a sexually based or oriented relationship between humans and animals are referred to as zoophilia in this book. When the situation was clear, this term was also used in most quotations and translations. Where the term “sodomy” was used in quotations, this was done in order not to destroy the historical image of the language, or there is no secure identity with “zoophilia”, although likely or at least possible. Texts in which “sodomy” can certainly or at least very probably not be translated as zoophilia were not taken into account.

Part 1

Facts, forms, cases

Zoophilia, the last taboo!

At the end of the 1960s, a profound change in civic self-image took place in many Western countries. New forms of political and cultural expression emerged. Sexuality also suddenly became an issue. This "sexual revolution" broke numerous taboos, which applied to the common citizen for two thousand years. In the last 25 years, attitudes towards sexuality have changed so much for the better that one could almost believe that one now lives in complete sexual freedom and self-determination. Forms of sexual activity that were once considered "unthinkable" are now normal behavior in many relationships. Sexual lifestyles that were once classified as pathological or criminal are now accepted without fear as completely normal. Gays, lesbians and prostitutes have their own interest groups, some of which are also politically active. Numerous transvestites have their own shows and entertainment programs, which are often taken over by television stations. On television talk shows we are even introduced to the problems of transsexuals, dominatrixes and their customers, drug prostitutes and underage prostitutes. Birth control, abortion, the circumcision of foreign girls, intimate jewelry, intimate tattoos, mechanical pleasure dispensers, aphrodisiac scents, peep shows and many other things from the area of sexuality are repeatedly made into topics of television programs. Such reports are often broadcast at prime time, when the whole family is sitting in front of the TV.

It is now almost standard practice in feature films to show sexual intercourse. Striptease shows, erotic films and softies are broadcast late at night via the generally accessible medium of television. As part of the protection of minors, only the genitals may not be shown in direct "action" during such public performances. Hardcore porn is easily accessible to all interested adults. Here, almost all possible forms of sexual activity, even the most unusual ones, are shown in detail - and in the literal sense. What is said here about film and video applies equally to print media.

The change from prudery to today's sexual freedom took place in a quarter of a century. Millions of young women who today enjoy the sun with their bare breasts at the beach or on the coast of the Mediterranean can hardly imagine that in the 1950s products depicting bare breasts were only sold under the counter. The younger reader also has no idea about the heated discussions of the 1960s, when Ingmar Bergmann's film *The Silence* first hinted at sexual intercourse, or when completely naked people appeared in front of the camera and spoke openly about sex in Oswald Kolbe's enlightenment films for the first time.

Given the sexual freedom that exists today, it is astonishing that there are still forms of sexual life about which next to nothing is known to the public. The state uses repressive methods to prevent certain types of sexuality from becoming "public." So he exercises censorship in this area. This censorship applies not only to what children or young people are allowed to experience, but also to certain sexual representations that should be withheld from adult and "responsible" citizens.

In Section 184 of the Criminal Code, under Section III, we find the prohibition of any distribution or publication of pornographic representations that have as their subject violence, the sexual abuse of children or sexual acts between people and animals.¹

I want to talk about the sense and nonsense of this paragraph in the second part of this book. The fact is, however, that the term "pomographic" has been interpreted very broadly in legal practice to date. Almost everything that deals with these topics is banned or confiscated. The only exceptions are scientific publications and works of art. The purpose of this censorship is clear. According to the motto "what I don't know doesn't make me hot", the citizens are supposed to be deprived of the basis for their own experiments in these directions by concealing their existing sexual instincts. Should the citizen find out about the existence of such instinctual tendencies from another source, the conscious exclusion of the topic from the public will make it clear to him that this is something completely evil and taboo.

It is intended that the citizen draws the conclusion: "If the depiction of an action is forbidden, then logically the action itself is also forbidden."

However, this only applies fully to the sexual abuse of children. Sexual violence only becomes a criminal offense if it occurs against the victim's will. However, the conclusion that sexual acts between humans and animals are prohibited is completely wrong.

Zoophilic practices are no longer punishable today. So every person is allowed to pursue their zoophilic inclinations! The zoophile only comes into conflict with the law if he tortures the animal (animal protection law), if he injures or damages another animal (damage to property) or if - as is possible with all other sexual acts - he causes public nuisance excited.

So here we have the absurd legal situation where an action is permitted, but its representation is forbidden!

To make it very clear once again: A woman who has sexual intercourse with her dog is not committing a criminal offense. However, if she describes this process in detail to her friends in letters, she can be punished with up to one year in prison for disseminating pornographic images. Many people are not aware of this strange legal situation. You just don't find out anything about it. Thanks to Section 184 III of the Criminal Code, zoophilia is still a taboo topic. Yes, you can say that it is the last taboo when it comes to sexuality.

There is no longer a taboo when it comes to violence. Violence is presented to us every day in so many different ways that attempts at exclusion in the sexual area remain completely ineffective. All forms of violence are now the subject of public discussion. The attempt to keep sexual violence quiet cannot protect anyone from having to deal with this issue personally. "Real" sexual violence (rape, bodily harm or killing for sexual motives) even needs publicity. This is the only way a general rejection of such actions can gain a foothold among the population.

The legislature shows a complete misjudgment of sexual inclinations and "moral dangers" by not distinguishing between real and fake violence. A considerable part of the population experiences sexual pleasure in the simulated situation of exercising power or submissiveness. However, the huge army of S/M lovers is unlikely to contain 2% of real sadists and real masochists. The remaining 98% just play the corresponding situations. The

acts of violence that take place here are staged and agreed upon, so to speak contractually agreed upon. The use of force takes place with consent or even at the request of the "victim" and has clear limits. Millions of people today satisfy their sexual desires by experiencing pleasure in playful, sadistic or masochistic sexual contacts. If you read the personal ads in relevant magazines, they are full of dominatrixes, strict tutors, willing slaves and naughty schoolgirls who deserve the cane.

When it comes to violence, the state has long since given up consistently applying Section 184. When it comes to porn films and magazines, the moral watchdogs ensure that this paragraph continues to be applied, at least for the topics of "bondage" (= sexual longing for bondage) and "injury with a pointed or sharp object" (= needle fetishism, etc.). But here too, reality has long since overtaken the moral guardians. In normal cinema and television films today you can find scenes in which people allow themselves to be tied up or chained to the bed for sexual reasons.

And how should one evaluate the following situation? The film in which a woman pushes a thin needle through her nipple (for masochistic reasons) is prohibited under Section 184 (3) of the Criminal Code, but the film in which the same woman pushes the much thicker needle of a piece of intimate jewelry through the same nipple is prohibited, is allowed!

Modern literature is also teeming with scenes of sexual violence. So let's just note that Section 184 Paragraph III of the Criminal Code has long since lost its taboo effect, at least with regard to (sexual) violence.

Two deep-seated social taboos remained, namely sexual contact between adults and children and sexual contact between humans and animals. But part of the nature of a taboo is the bidirectional effect of its irrationality. A taboo can rarely be explained logically and is therefore usually not justified. The affected population generally accepts it without questioning it. A lack of information also prevents a rational discussion of the taboo content. A taboo is therefore a matter of belief and not of knowledge. This also applies to the initiator of a taboo (state or church). Since there is no discussion about a taboo, no feedback can come from the affected population. This leads to the initiator becoming increasingly uninformed and ultimately losing all contact with the current reality of the taboo content. This is the only way to explain why the state makes such blatant misjudgments about the frequency of taboo-breaking acts. The assumption that the lack of abnormality (detection of a crime) is also evidence of low frequency is wrong. It has always been assumed that the number of unreported cases of taboo-breaking crimes is higher than that of other crimes. But it is becoming increasingly clear that the true extent of such acts exceeds even the highest estimates.

There is currently an increased discussion about the abuse of children. And a tightening of penalties for child pornography has just been passed. Due to the current discussion, the true extent of this sexual practice is now slowly coming to light. Due to the publications of the last few years, the legislature has finally had to realize that sexual acts between adults and children occur much more frequently than previously assumed. The discussion is still quite one-sided. The arguments are still strongly influenced by taboo; They occur more "from the gut", i.e. they are determined more by feelings than by logic. However, it is likely due to the dynamics of the discussion that those people who subject the topic to a rational examination will soon also speak out.

The fact is that at least the thematic debate about the sexual abuse of children is no longer seen as taboo. While it was unthinkable a few years ago, there are now numerous publications on this problem. In television programs, victims candidly describe the events of the crime. Even pedophiles have been interviewed on camera. Even if the act itself is still considered taboo (not least because of the threat of punishment), the topic has long since been removed.

The situation is completely different when it comes to zoophilia. Although sexual contact between humans and animals is not forbidden, this form of sexuality is still considered a strict taboo. I could find no evidence that any person in the last thousand years had ever publicly and voluntarily acknowledged their zoophilic tendencies. There are also no public discussions on the topic. However, anyone who believes that zoophilia is rare is making a serious mistake for reasons that I have already explained above. A few years ago you could at least draw a limited conclusion about the frequency by evaluating the personal ads in relevant magazines. Search ads like “Animal lover, 32, is looking for contact with like-minded people.” or “Young couple, 24/28, animal lovers, would like to take a vacation on a farm.” left no doubt about the sexual preferences of the advertisers. Although the wording of these advertisements is in no way pornographic, the repressive and often seemingly arbitrary application of Section 184 (3) of the Criminal Code has meant that such advertisements no longer appear. For fear of their publication being confiscated, editorial teams now fundamentally reject such advertisements. or they arbitrarily delete, for example, the word “animal lover” from the text and thus make it incomprehensible.

The taboo is still so effective that it even prevents those affected from making contact.

¹ see legal text in the appendix

Human and animal sexual beings

The particular abnormality of this sexual orientation is repeatedly cited as a reason and constant justification for the taboo nature of zoophilia. Abnormal means “not according to the species”. But what is appropriate to our species? Who can, with a clear conscience, appoint themselves as arbiter and divide the entire complex of human sexual behavior into “appropriate” and “abnormal” as they see fit? Doesn't the very existence of a drive direction prove that it is peculiar to the species and therefore corresponds to it?

Another keyword in the fight against zoophilia is “unnatural” (= directed against nature). The argument here is not simply “unnatural” (= not coming from nature), but rather it is claimed that this behavior is directed against nature, that is, against “the will of nature”. Now it is precisely the moral theologians who use the term “unnatural” like a weapon who are least called upon to comment on the will of nature. There is no other group of people who have misunderstood nature as thoroughly as the theologians. For two thousand years they have preached: “Subdue the earth.” It was morally wrong to exploit and violate nature in every conceivable way. Everything natural had only one purpose, namely to serve humans. According to this logic, the use of an animal to achieve human pleasure would also have to be a morally impeccable thing. But since the church had recognized sexuality (or rather the denial of pleasurable sexuality) as an ideal means of power, it was not allowed to allow its own logic to apply in this area. Of all things, nature, which is otherwise supposed to be subject to humans, is used here as an overarching role model. The will of the church is sold as the will of nature. Sexuality may only serve to produce offspring. Pleasure is therefore only a biological aid that has to serve exclusively this purpose. For a long time, according to church interpretation, sexuality could only serve to procreate Christian people in the state of marriage. It has been sold to us as a “natural law” that unmarried people should have no sexuality at all and that a married couple should have sexual intercourse no more than four times in three years; more common only if pregnancy did not occur.

Church teaching therefore asserts that in nature there is only directed sexuality that is focused on the reproduction of the species. Consequently, there should be no deviation from this principle in other creatures. According to the Church, there is no sexuality among animals before maturity, no masturbation, no sexual oral or anal practices, no homosexuality and no sexual contact between different species. However, all of these sexual acts of animals are known. So they are natural.

Sexual acts before sexual maturity occur in most animal species in a more or less pronounced form. The best known practice is the “mounting” of sexually immature animals such as cattle, goats and sheep. Wild donkeys also exhibit this behavior. In the Berlin Zoo, a young giraffe with its tail out was constantly chasing an older mare.² In the Camargue, I was able to observe a young mare, probably barely three-quarters old, who was constantly standing in front of the stallion. Since he didn't react, she pushed her croup under the stallion's chest and tried to lift him. The stallion didn't respond any further, even though the mare was very persistent in her requests. I couldn't notice any of the typical horse symptoms, such as flashing, mucous or urine release, in the mare. Since the stallion remained completely indifferent and didn't bark, there was probably no smell of a horse.

Onanism is widespread in the animal world. It doesn't seem to only occur in captive animals. Even among free-living male animals that live with females of their own species, masturbation

occurs relatively often. If there are no females present, if existing females are not in heat or if females in heat are occupied by an alpha male, masturbation is a solution as we know it from the human world. The same applies to animals that are not shaped in their own way and are more likely to masturbate than to accept a loving partner of their own kind. Whether there is also masturbation "out of pleasure" (i.e. a conscious expansion of sexual life with the creation of additional possibilities for sexual experience) and this when coitus is possible is a question that has not yet been answered. At least for some species, e.g. monkeys (F.Darling also mentions deer), this seems to be the case. Although masturbation is more common in male animals, it can also be observed in females.

Captive male monkeys masturbate frequently, often excessively. They use their hands, feet or mouth to do this. Zoo visitors can regularly observe such scenes. According to Zuckermann, masturbation was common among all males in an observed baboon colony, even among those who had female partners.³

Captive female monkeys also often masturbate. They are less likely to use fingers or toes, more often they rub the genitals on solid objects (bars, branches, ledges) or they use loose objects that they rub along the genitals or even stick into them.

At the Cologne Zoo I was able to observe a young female bonobo masturbating extensively and over a longer period of time. She used a thin, straight branch about 1 m long for masturbation. She had obviously prepared or made this instrument specifically for its intended purpose. The leaves were neatly removed, apart from a remaining tuft at the tip of the branch. She worked the end where the branch had broken off with her teeth so that no sharp edge or splinter could injure the genitals. In all possible positions, but mostly standing in a slightly bent position, she alternately rubbed the blunt end of the branch along her vulva or inserted it into her vagina. The female monkey was tireless and very inventive. She handled this "dildo" in an extremely skillful manner. So, in a strongly bent position, she inserted the branch into the vagina from behind. She only held the instrument with one hand. It should be noted that the bonobos (pygmy chimpanzees) at the Cologne Zoo are kept in a family group, so a male would definitely have been available.

As early as 1928, Bingham⁴ wrote about the masturbation of another female monkey: "What is particularly significant is the variety of methods this female chimpanzee used."

Ford and Beach⁵ continue to quote Bingham. A female chimpanzee who was not yet sexually mature would sometimes stand with her back against the cage door and press her genitals against it as hard as she could. Another prepubescent female, tested to see if she could build towers out of packing boxes, had a habit of rubbing her genitals on the corners of the boxes. Bingham describes another female that was not yet mature enough to have been transported in a large box that also contained a billiard ball. She immediately squatted down so that her vulva touched the ball. The billiard ball also began to move as a result of rocking movements while being carried and rubbed back and forth against the chimpanzee's genitals.

In one case, an adult chimpanzee was playing with a mango fruit. First she placed the fruit on her external genitals. She was obviously not satisfied with the result of this procedure, because she placed the fruit on the ground, sat on it, turned, slid back and forth, rubbed clumsily with her hands and constantly changed her position as if she wanted to improve the procedure which she caused genital friction. She then raised and lowered her body several

times, pushing her genitals against the fruit. A little later she examined the vagina with a finger and also inserted a pebble into the opening. In another case, the same chimpanzee inserted the stem of a leaf into her vagina, then stood with her back against the cage bars and rocked back and forth. In this way the sheet was pushed along the bars. Sliding from one rod to the other caused quite violent vibrations in the shaft, which apparently caused sensations on the inner walls of the vagina.

Females of other monkey species also sometimes engage in masturbation in captivity. Female baboons housed alone in a cage occasionally masturbate. During estrus, a female Gray-cheeked Mangabey had the habit of examining her swollen perineal area and often rubbing it against any existing surface.⁶

But monkeys don't just practice masturbation in captivity. In free-living hordes of baboons, young males often have the task of guarding. They sit on elevated places at the edge of the colony and warn when an enemy (e.g. a leopard) approaches. Sometimes these animals pass the time with intense masturbation. However, your attention does not seem to be restricted. Field observations also report⁷ that spider monkeys touch their genitals with their tails, which are extremely well equipped for grasping, and that this is also the case with several other species. Carpenter further reports that in wild rhesus monkeys he was not only able to observe the masturbation of bachelors. In three cases, masturbation was practiced until ejaculation, even though these were adults living with females. So masturbation seems to occur, at least in monkeys, not just because of a lack of opportunity for normal sexual intercourse.

Masturbating horses and donkeys dig out the penis and beat it rhythmically against the abdominal wall. The tapir does the same. But grabbing the foreskin or glans with the teeth also occurs in horses and donkeys.⁸

Bulls, billy goats, deer and antelopes obviously have the ability to intentionally narrow the foreskin. They then masturbate until they ejaculate by extending and retracting the rod several times.

Jumping on dead objects, in which the penis is rubbed against the object, could also be interpreted as a special type of masturbation. The previous interpretation of such processes, namely blind sexual intoxication, which makes everything appear to be a sexual partner, which is even remotely similar to the recognition scheme for the natural sexual partner, can at least be questioned. Observations of specially shaped animals raise doubts. If a human-imprinted lamb jumps on a ball or a human-imprinted rooster attempts to mate on a single old shoe⁹, then it can hardly be assumed that these objects correspond to the appearance of "humans".

According to Berkum, camel stallions during estrus are said to masturbate up to 60 times a day. They hit the back, the testicles and the hose with their tails in a rapid swinging motion, then they stand there for a few minutes, twitching convulsively. Urine leakage can always be observed during masturbation. An animal film about feral camels in Australia shows how the camel stallion sometimes bends in his hind legs when he masturbates. This position is similar to that in regular copulation, in which the she-camel always lies down and the stallion kneels with his hind legs while his body and forelegs lie on the mare.

Bull elephants masturbate by throwing the tube between their hind legs, clamping it there and then rubbing it back and forth.¹⁰ Groping with the trunk also occurs.¹¹

Male and female dogs masturbate by intensively licking their genitals.

I personally still remember a strange form of masturbation, although I was only able to observe it in a single dog, and this was 30 years ago. There was a male Pinscher where we lived who won many enemies through his masturbating acts. If this dog was accompanied by his master or mistress, he would trot along obediently and didn't seem to be able to muddy the waters. But as soon as he was alone, he began to walk in a strange style. When he ran, he crossed his legs so tightly under his body that he was obviously able to exert a massage effect on his genitals with the insides of his hind legs. The dog now ran at high speed to the right, almost perpendicular to the axis of the body. In particular, the left hind leg was crossed so far under the body that the foot touched down to the right of the body. If you saw the animal running like that, you thought it would fall over at any moment. Shortly after this slant began, the rod emerged and ejaculation began. The dog now ran all over the inner town center, constantly spraying. He visited all the places that he would otherwise go with his owners, including most of the shops in town. If the entrance doors were open in the summer, the dog would run in and neatly spread his semen on the floor as he ran across the sales room. After about 20 - 30 minutes (about the duration of a normal dog copulation) the dog seemed to be "exhausted" and he walked back home at a normal gait. Despite being repeatedly kicked into the streets by many business owners, the animal clearly hasn't learned from it. It continued its "journeys" for years. I have never seen this form of masturbation in dogs again. Perhaps it was only possible because of one of those hip joint anomalies often found in overbred dogs.

Female dogs in heat often slide their vulvas along the ground and masturbate. The same behavior can be found in female foxes and wolves kept in captivity.

Some male dogs jump on dead objects, especially if they have smelled the scent of a running female but cannot follow it. The frequent "attempts at coitus" on a human leg should also be viewed more as masturbation than as real attempts at interspecific sexual intercourse. It is worth mentioning that dogs can have strong dreams. Vocalizations and motor reactions to dream experiences are the rule. Apparently there are both frightening and erotic dreams. I found earlier reports of dream-induced erection and ejaculation in sleeping male dogs¹² confirmed based on my own observations.

Male and female porcupines masturbate, often using sticks.¹³

Masturbation behavior has been observed quite frequently in captive male dolphins. They rubbed the stiff member on the bottom of the pool or even inserted it into a water pipe.¹⁴

In many animals, oral practices take the form of licking the partner's erogenous zones before sexual intercourse. This usually takes place immediately after the olfactory heat test. In individual cases, licking may just be an additional taste and tactile check of readiness to mate. In many cases, however, it clearly serves to stimulate the female and has the distinct character of foreplay. In addition to the genitals, other erogenous zones can also be stimulated with the mouth. I myself was able to observe several times how young mares who,

despite being high horses, rejected the stallion, immediately gave up their resistance after the stallion had lightly nibbled on their udder with his lips and teeth.

Anal practices are very rare in the animal kingdom. In cases where the penis is inserted into the anus of females, it is mainly due to clumsiness of young animals or those acting too violently. Real anal intercourse occurs more often only in animals that act homosexually. A particular preference for anal contact of a different kind

I found it with elephants in zoological gardens. There you can always observe how animals use their trunks to interest and extensively work on the anal area of other animals. The trunk is often literally inserted into the rectum. This also seems pleasant to the passive animal.

Homosexual behavior is very common in the animal kingdom. Straton already described the same-sex relationship between dogs.¹⁵ Wulffen cites the book *Pederasty and Tribadomy of Animals* by Karsch (Leipzig, with Max Spohr), according to which same-sex intercourse even occurs among insects (bees, beetles, butterflies, flies). Homosexuality occurs particularly in stallions, bulls, dogs, rabbits and especially goats and sheep.¹⁶

However, a distinction should be made between 1. the undirected sexual behavior of juvenile animals, 2. the bisexual behavior of young sexually mature animals, which is often determined by the pecking order, and 3. the truly targeted homosexual behavior of adult animals.

1. Same-sex contact occurs most frequently among young, immature animals. Licking the sexual organs and jumping on each other are the usual form. For cattle and sheep, mounting other members of the same sex during the development phase is actually the norm. This applies equally to male and female animals. In cattle, the jumping up of one animal appears to have a strong stimulating effect on the other animals. The active animal is then jumped on again and so on and so forth. A line of sometimes six or seven animals forms, with the ones at the back jumping onto the ones in front. The same behavior was previously attributed to wild asses. Lesbian chain, lesbian dance or "playing on the train" is what people call this phenomenon, which can often be observed on calf pastures.

2. In many animal species, most notably in some monkey species, symbolic offering to the sexual act is an integral part of social ranking behavior. Often it remains a mere gesture from the lower-ranking animal. In other groups, the higher ranking performs a short, purely symbolic mating act without his genitals becoming erect. But there are also cases (e.g. in baboons) in which the penis is actually inserted into the vagina, or in males into the anus (!). Afterwards, friction movements are carried out for a short time like in real mating. However, ejaculation is unlikely to occur during such symbolic coitus between wild animals. Things seem to be different with captive monkeys. Here, the monkey "ready to mate" sometimes even masturbates while the stronger animal engages in coitus with him.¹⁷ And it can probably be seen as a form of socially enforced bisexuality when males who have a sexual partner allow themselves to be used homosexually by the boss of the clan.

3. True homosexuality also occurs among animals. This must always be assumed if there are no other logical reasons (e.g. inaccessibility of heterosexual partners or social pressure) for such actions. In Belgium, I was able to observe an Ardennes cold-blood stallion who suddenly began trying to mate with a gelding standing to his right, even though two mares were

standing to his left. There was hardly any odor irritation due to the spatial grouping of the horses. The duration of the attempt (around 6 minutes long!) and the way it was carried out rule out a mere “demonstration of power” by the stallion. The stallion was extremely sexually excited. Once he jumped up, he found no way to escape and danced around his sexual target on his hind legs. Finally he stood sideways to the gelding. His erect penis also ended up under the other horse's neck and would have been exposed to possible bite attacks from the gelding. The gelding seemed to like that. He stood quietly and showed no sign of fear, submissiveness or intent to flee. The whole process was then interrupted by the farmer who rushed over and led the gelding away.

Ford and Beach cite numerous cases of animal homosexuality¹⁸, with the observations on monkeys being probably the most revealing. As an accompaniment to anal coitus, kissing and mutual masturbatory acts also occur.

In an experiment, TP Gordon found that visual impressions can also be stimulating in monkeys. He kept three separate groups of rhesus monkeys, one group of females and two groups of males. One group of males had visual contact with the females, the other group did not. When the females showed willingness to mate, those males who had visual contact were so strongly stimulated that spontaneous homosexual matings with ejaculation occurred among them. The group of males without visual contact, however, remained sexually inactive.

Chevalier-Skolnikoff often observed homosexual acts in female macaques, with the females reaching real orgasm.¹⁹ A recent television report showed that in bonobos there are both reciprocal same-sex acts in entire groups of females, as well as established lesbian relationships between two individuals.

Homosexual behavior is often observed in male dogs. Once a male dog has had positive experiences in a more casual contact of this kind, he may seek further, often changing, homosexual contacts. There is hardly any actual anal coitus. Usually, the male dog makes such violent search movements with his tail that the mere act of rubbing against the fur of the animal being mounted triggers ejaculation. Since there are hardly any free-roaming animals left in our regimented civilization, bitches in heat are usually no longer accessible to the “average dog.” For this reason, the homosexual lifestyle of some dogs may seem logical. There are even permanent relationships between “gay” dogs. Ghioleni describes such a relationship between two male bulldogs.²⁰ The passive dog later died of mastitis. G. also mentions another tragic case.²¹ After that, a poodle suffered a fatal rectal injury as a result of anal sexual intercourse with a Danish mastiff.

Camel stallions sometimes try to mount each other. Both sexes of lions engage in same-sex mating attempts. Hyenas engage in almost regular same-sex intercourse during the mating season. The females have an extremely elongated clitoris, which can be erected like a penis and supposedly even allows penetration into the vaginas of other females.

Female poultry exhibit lesbian behavior in the absence of males.²² Even male dolphins have been found to exhibit homosexual behavior.²³

We call zoophilia the sexually determined contact between humans and animals of a different kind, which here logically can only be of an animal kind. Interspecific contacts, i.e. sexual relationships between different species, also exist in the animal world. The animal that seeks

such contacts can choose animals of another species as well as humans as targets. In contacts between different animal species, the biological "strangeness" is often greater than in contacts between mammals and humans.

Many readers will still remember that a few years ago, full-page photos of such interspecific animal matings were regularly sold as "joke pages" in German magazines. I remember photos of a bull elephant mounting a rhinoceros, a donkey trying to mount a giraffe, a dog copulating with a goose, rabbits copulating with ducks and domestic chickens, etc. etc. The captions then read <> In the case of large and strong animals, sexual attacks can pose a serious danger to humans, and not just attacks in the context of a hierarchy battle.

Animals that are used by humans for zoophilic purposes can also become so accustomed to this sexual contact that they eventually launch sexual attacks on humans of their own accord. This is particularly true for animals that have to be trained in order to enable certain zoophilic practices. The "smell animal" dog is naturally very interested in licking human genitals.³⁹ The attempts at coitus on the human leg or on other parts of the body that are unsuitable for this can be interpreted in different ways. The dog certainly recognizes the human as a sexual target of a different kind. It is difficult to determine whether the attack is completely arbitrary and of its own accord or because it has already gotten to know the human as a suitable partner. On the other hand, it can be considered certain that there is no dog that would be able to carry out regular coitus with an adult human being completely without instructions and without previous experience, i.e. purely on its own initiative, even if this is done in the most suitable way possible presented in a manner. Only after a very long period of training is a male dog willing and able to perform coitus in an exposed human orifice and to do so "technically flawlessly". Linda Lovelace, one of the most famous porn actresses in the USA in the 1970s, had significant experience with dogs. In her book *I unpack* (original: "Ordeal") she describes how easy it is to deprive even a trained dog of the desire for sexual intercourse, even though you are obviously presenting yourself to him in the most ideal way.

The only known case in which a dog is said to have attempted coitus with a human on its own initiative (i.e. aimed at the genitals) is scientifically controversial. Since the incident is only indirectly accessible, I also quote the introductory text from the source I have. Merzbach writes 41: "Hufeland (1762 - 1838) reports a very strange and probably unique case of an instinctive moral offense committed by a dog against a child, whose report we reproduce after Garnier's Onanism, since we were unable to do so in the publications available to us of the author of Macrobiotics, who left behind more than four hundred works and papers, to find the case.

Observation 129. A little three-year-old girl was sitting on a low footstool and playing with a dog, which she had taken between her thighs and was pressing against them. Undoubtedly, as a result of the touch and the warmth of the child's thighs, the animal's sexual instinct was stimulated, so that a kind of copulation took place between the child and the dog. Suddenly you heard the child screaming, you rushed over and arrived just in time to witness this act of coercion. The child's genitals were injured, inflammation occurred, which was followed by small, chancre-like ulcers."

Although this case is indeed "strange and unique," at least it does not seem completely illogical. Since a three-year-old child does not yet have the sexual scent of an adult, the dog was not distracted by the much more tempting oral contact, as is usually the case. Such an

attack is conceivable in which the animal would otherwise simply rub its tail on the victim's body. In this case, contact with the child's genitals could have occurred purely by chance, i.e. solely due to the "suitable" size of the victim. And it's probably not entirely unthinkable that this was a trained animal. The rapporteur does not seem to have checked this.

Once an animal has been trained for a particular sexual practice, it often happens that it seeks this form of sexual satisfaction on its own. Sometimes, over time, such an animal becomes fixated exclusively on the trained form of instinctual satisfaction. In such cases, species-specific sexual behavior often disappears completely and species-specific sexual partners are ignored.

In some cases of sexual attacks by animals on humans, one can therefore assume that the aggressive animal is one that has been specially trained for zoophilic practices. This applies in particular to the repeated attempts by male dogs to jump on women (and more rarely also on men). It must be made very clear here: A male dog who makes a real attempt at coitus is always trained!

The following remark from an English study must also be seen under this premise: "Usually the man is the acting part and the animal the tolerating part, but there is at least one case recorded in which the situation was reversed. A large black dog was the active part and a male delinquent was the suffering part.»⁴²

Von Hentig quotes an American doctor ⁴³: "In America a countess, followed by an aristocratic wolfhound, entered the hall of a hotel. She slipped and fell on her stomach. To everyone's cheerful trepidation, the dog misjudged the situation." and he then comments himself: "It must be assumed that the dog was just repeating the act that had often been carried out secretly in the wrong place."

Hess observed that a large mastiff had thrown an old woman down and was trying to rub its genitals against her.⁴⁴

A few years ago I was able to observe such an incident myself in Cologne. A woman of about 45 was standing on the street talking to three young girls. She was holding a Great Dane, a beautiful and strong male, on a leash. One of the girls suddenly sees a small ball fall to the ground. The girl bent her body to pick up the ball. At the same moment, the male dog jumped up from behind with the intention of copulating. He dug out the penis and made violent search movements. Red-faced, the woman pulled the dog away from the frightened teenager. Her embarrassment increased noticeably when she saw me in the immediate vicinity. She hastily said goodbye to the girls and left the scene.

It was clear from this woman's reactions that this was not simply embarrassment because of the improper behavior of her animal. Rather, the deepest consternation became visible. This woman knew that the dog's prompt and targeted reaction had made her zoophilic inclinations public.

It seems important to me at this point to point out that "training" for interspecific sexual contact is only possible with the animal's consent. If an animal doesn't like what is happening to it, it is usually able to immediately stop such attempts by swearing or aggression. Yes, in contrast to rape or calm endurance, dressage requires the animal's active interest and participation.

With the exception of the last-mentioned cases of trained male dogs, all of the previous examples show that all forms of sexuality that are repeatedly described as “unnatural” by moralists also occur in the animal world out of their own animal drive - that they are therefore natural.

Even forms of sexual contact that humans describe as pathological or criminal seem to exist in the animal kingdom. At least one case is described that could be interpreted as sexual murder in the broadest sense. «I remember a dog that had to be killed because it instinctively attacked certain other dogs (always dogs of the same, already very degenerate type as itself) and choked them until they were dead. The animal undoubtedly showed sexual excitement.»⁴⁵

I am not aware of any other cases in which one animal consciously killed another in sexual excitement. Deaths in the context of interspecies contacts are probably more likely to be a coincidence and can be explained by the usually delicate constitution of the victims. Although spousal murder does occasionally occur in the animal kingdom, a connection with sexuality is unlikely. Sheik Nefzaoui claims that the lion kills the lioness when it detects from the smell that she has “betrayed”. However, this could be a misinterpretation of the fact that the clan of a pride of lions often kills the young of foreign fathers. Without their cubs, the lionesses return to mating more quickly and are then sexually available to the head of the clan again.

The picture encyclopedia of sexual science mentions a case in which a canary destroyed its nest and killed its female - and also a case from the Hamburg Zoo in which a male kangaroo killed his female and her young. The “sexual rage” assumed in both cases can be doubted.

Rape also occurs among animals. In most cases, this happens when females already emit the typical heat smell at the beginning of heat, but are not yet willing to mate. Strong male animals then often use force to overcome the female's defenses, and outright rape occurs. Young mares are often chased by the stallion until they are completely exhausted and then have to endure being ridden. Even when domestic cats mate, one often has the impression that it is a case of rape.

Similar to the abuse of children, sexual intercourse with sexually immature individuals also occurs in the animal kingdom. There is a good reason why the farmer does not send calves to the bull pasture. I was able to observe a blatant case when breeding feeder mice. The male mouse copulated with a mouse that was just a few days old and was just walking and coming out of the nest for the first time. An example from Patagonia is even more extreme. In several sea lion colonies it has been observed that young bulls, who do not have their own harem, kidnap newly born young animals and then “treat them like females in heat”. Researchers estimate that up to fifty baby sea lions per year die this way in a single colony.

The ban on incest, i.e. the prohibition of sexual intercourse between close relatives, is a pure human invention. In nature, incest is the rule. Human-controlled breeding of animals is also largely based on incest (genetic stabilization of a desired racial trait).

Urolagnia and coprophilia only occur in animals as part of the heat test and when reporting ownership. A fetishistic turn to excretion without any connection to the animal excreting was not observed.

The ingestion of excreta from alien individuals is partly based on the fact, that important minerals or undigested food is absorbed in this way (e.g. when sparrows peck undigested grains from horse manure). However, oral intake also occurs for sexual reasons (odor signal). The actual interest should then be directed towards the producer of the excretion. In the sexual life of animals, urine and feces are only important as odor carriers.

Sadism and masochism have been repeatedly attributed to individual sexual acts of animals, but in no case is there conclusive evidence of an animal's consciousness tending in one of these directions.

To my knowledge, necrophilia has not yet been observed in animals.

Research reports on the sexual behavior of animals can also be used to draw clear conclusions regarding the origin and value of human sexual behavior. We recognize that the vast majority of sexual practices also occur in nature - and therefore must be viewed as "natural".

Other forms and preferences that exist in human sexuality, obviously do not occur anywhere else in nature. They are tied to the "mental performance" that is unique to humans in a higher form. This applies particularly to fetishism. But it also includes all the other sexual practices in which the pleasure experience is not physiological, but rather finds its origin and satisfaction in the human imagination. For example, sadism, masochism, desire for defilement, longing for bondage, longing for danger (this ranges from the danger of being discovered during sexual intercourse in publicly accessible places to the concrete danger of death in autosexual strangulation and suffocation practices 46), as well as urolagnia, coprophagia, the fetishistic preference for sexual partners certain body characteristics (crippled, extremely obese or skinny, extremely short or tall people, extremely young or old people) and finally also certain forms of necrophilia. Ultimately, all of these forms of sexual preferences can be traced back to fetishistic origins.

Humans are no different from animals in biological terms. The success. The success a species achieves in the system of nature depends on the extent to which this species develops the ability to assert itself in its specific environment. This can happen through this, that one achieves higher physical performance than the competition (faster or stronger animals have a better chance of surviving and reproducing) or that one develops new tactics (e.g. if the escape speed cannot be increased, then perhaps camouflage, aggressiveness, poison or the "Playing dead" is a better chance). According to this evolutionary principle, ALL creatures that currently exist are "top products" of nature. Every living being has an above-average, i.e. outstanding, ability. From a physiological point of view, humans are real failures. Many animals are faster, stronger, have more endurance, and can see further or smell better than humans. Only the human hand is a peak physiological performance. By far the most outstanding human ability is that of thinking. With the development of his brain he surpasses all other creatures - but ONLY with that!

In terms of evolutionary history, thinking humans have only existed for a very short time. Therefore, it is not surprising that his brain does not yet function perfectly. Logical, i.e. "reasonable" thinking has so far only taken up a small part of our brain's total activity. Really complex processes cannot yet be fully understood logically. On the other hand, a lot of

illogical "feelings" arise (quite unintentionally and uncontrollably) in our brain, which we accept as expressions of the "soul", as well as unrealistic mental constructions, which we experience as a "world of imagination". This irrational function of our brain gave us... The tangible also includes a fantastic world in which mysticism and religion are located and in which concepts such as faith and hope have their place. In addition to the positive aspects of free, non-specific thinking (e.g. the development of creativity), there are also disadvantages, that the unreal world of our imagination often deviates so greatly from the requirements of the real environment that serious problems arise. Generations of psychologists have already tried to resolve this contradiction. But it remains the same: the human soul, or let's put it more clearly, human unreason, simply does not fit into nature; it only causes harm there.

According to evolutionary theory, there is no compulsion to develop a soul. On the contrary, the irrational use of brain power has ultimately only brought us disadvantages in our environment. From the point of view of nature, irrationality must be seen as a sign of underdevelopment at best, and at worst as inappropriate undesirable development. Animals that we like to deny consciousness, thinking and reason because of their weaker brains are certainly capable of learning and behave consistently logically, even though we often don't understand this. Animal behavior is much closer to the internal logic of the natural system than the emotionally influenced and therefore inconsistent behavior of humans.

Humans and animals are sexual beings. They are given by nature not only the task of reproduction (sexually), but also a natural right to live out their sexuality. Only the animals do this in a consistent way. A few examples may illustrate the transition between naturally occurring sexual forms and their human-specific forms. A moral assessment should not take place here.

Terms such as pedophilia (the sexual desire directed towards children) and gerontophilia (the sexual desire directed towards old people) are "boxes". People like to organize things; so also in "normal" and "unusual". For an animal, the age or appearance of the sexual partner does not matter. Only sexual attractiveness and availability are decisive. And roughly speaking: Anything that is "usable" has sexual attraction simply because of its usefulness. At least because of this fact, even very young and very old individuals are sexually attractive to animals.

Even if an animal develops a preference for one of these unusual age groups over time, a fixation on age has never been found. In humans, too, responsiveness to sexual goals is often found in unusual age groups. If people follow this call and thereby simply expand the spectrum of their sexual contact possibilities and experiences, then this must be considered completely natural.

But if fixation on such a sexual object occurs, this is a "human-specific form of sexuality. When people no longer feel like they are part of nature. then all sexual forms that occur exclusively in humans (like this fixation) must be viewed as "unnatural".

This applies, for example, to sadism and masochism. Apparently there is no scientifically documented case in which an animal has committed an unambiguously clear S/M act - as already described above, there is animal sexual behavior whose external appearance is easily misinterpreted by humans. The goal of aggressive or submissive animal sexuality is always the completion of coitus. Analogous behavior in human sexuality is understandable, if

not exactly desirable. Even mock S/M practices only serve to stimulate; the ultimate goal remains the orgasm experience. But only humans are able to identify the exercise of power or suffering with pleasure itself and to see this as the fulfillment of their sexual desires. Statements like "The journey is the destination" are purely mental errors.

The word "disposition" is often still used when assessing human sexuality. This term, which comes from the psychological language of the last century, was previously used in the sense of genetic predetermination and was repeatedly used as an excuse for sexual practices that did not correspond to the norm. It is part of the lie that an uptight society has built around such a "sensitive" topic as sexuality. Science has long since proven that there is no predisposition to a particular form of sexuality any more than there is a predisposition to crime.

Only the experiences, the evaluation of the experiences and the often random selection of opportunities to gain experiences determine the preferences we set for our lives.

It is therefore very surprising that even today prominent gays still support the thesis that everyone has a homosexual disposition and that in most people it is simply suppressed by repressive upbringing and social norms. With sayings like this, the wish is more likely to be the father of the thought.

What is true, however, is that humans, like animals, are sexual creatures. When he is born it is only determined that he will have a sexual life later. At the latest when he reaches sexual maturity, due to the effect of internal secretory glands, sexuality will inevitably become just as elementary a need as breathing, sleeping, eating and drinking. The only goal that sexuality sets is satisfaction. The way in which this satisfaction is achieved is not predetermined. However, from the first minute of life, a learning process begins which, based on upbringing and experiences, shows the growing being what will be important and right for his future life.

As a result of biologically and socially anchored standard situations, people are initially shaped in their own way and in heterosexual behavior. However, in the course of the learning process that follows, experiences can be had that initially remain without any particular meaning, but later acquire a special and therefore new value in connection with sexuality and ultimately manifest themselves in extraordinary forms of sexual interest. Apparently, sexual preferences arise in such a way that the first sexual impulses are registered in a "sensitive phase" and that at the same time another experience, often accidental, takes place, which is later - consciously or unconsciously - related to the sexual sensation. Examples of important ones In personal conversations with zoophiles, I found influences that were not recognized as such by those affected at the time of the event.

Case 1

Klaus M.47, teacher, 46 years old, married, 2 children.

«I got married when I was 26. Apart from the usual arguments that occur in every marriage, we have a good married life. I would describe us both as sexually "normal", although I also have strong zoophilic tendencies. My wife has no understanding of this; she is disgusted at the mere thought of having sexual contact with an animal. Sexuality between my wife and I

was always satisfactory for both parties. Since our daughter left the house, we have actually intensified our intimate life again.

When I first noticed my zoophilic tendencies, I had already been married for two and a half years. Since then, this tendency has only grown stronger. But it has never changed or even replaced my family sex life in any way.

I've always wondered why I react so strongly sexually to some animals. It wasn't until about 10 years ago that I had a key experience. We went to the circus with friends. It was like the scales fell from my eyes. I remembered a situation that I had experienced when I was seven or eight years old. At that time, all the students in my class were in love with an extremely pretty girl in the parallel class. But I had the privilege of going to school with her. One day there was a small circus there. The horses of this company grazed, far away from the festival site, in a meadow that was right on our way to school. Where we lived wasn't rural, so we kids didn't have access to large animals. When we passed where the animals were being tied to long chains on the way home, lunch was forgotten. We asked if we could look after the horses. We were allowed to do this on the condition that we had to stay away from the stallions that were pegged a little further away. Then we were left alone with the animals. We petted the animals and felt very familiar with them. We didn't go over to the stallions. We were also a bit suspicious of them because they let an organ that we didn't yet recognize as a sexual organ dangle down into the grass while they ate. I later told my mother about the strange horses that eat grass at the front and have a vacuum cleaner hose under their bellies that they use to eat insects (I really thought they were using it to "suck up" the numerous flies and mosquitoes).

This adored girl and I were now horse herders. We proudly told all the children who passed by. We didn't let any other children get close to the horses, while we ourselves demonstrated our familiarity with the animals by petting them. At some point we were both so engrossed in looking at the strange stallions that we forgot about the mares for a few minutes. A previously petted and now neglected mare probably wanted to draw attention to herself and pinched my little friend's shoulder with her teeth. She screamed that the horse had bitten her and began to cry. Now my big hour came. I took the girl in my arms and comforted her. She opened the dress and showed me the "injuries" on her back (two small red spots). I kissed her wounds and massaged her back. Then I took her home. I have to emphasize that I didn't know anything about sexuality back then. I was just "in love" with this girl, the way many children experience infatuation.

Only now, in memory, do I see the strongly sexual component. I had made a conquest - and it was an animal's fault. If I remember correctly, this was the first conquest in my life. The girl had exposed herself in front of me and I was allowed to caress her. I think at that moment I had something like a sexual feeling for the first time. Since the whole situation was inextricably linked to the experience of animal contact, the connection between animals and sexually pleasant feelings probably emerged later in my subconscious. At least that's the best way I can explain my attraction to animals."

Case 2

Günter H.48, roofer, 36 years old, single.

H. currently lives in a stable relationship and, according to her own statements, previously had numerous girlfriends. He owns a trained male German Shepherd and likes to include him in his sexual acts, which are exclusively carried out with women. According to H., after initial hesitation, most of his friends were happy to get involved in experiments with the dog. Some women are said to have even preferred this over time and are now actively zoophiles themselves. When H. is alone. He masturbates the dog and lets the animal lick his penis at the same time. According to his own statements, H. has never had any homophile feelings or experiences.

He began to masturbate around the age of ten. He cut out the ads for corsetry from magazines and hid them in the basement. He sneaked into the hiding place several times a day and masturbated while looking at the pictures. The shapely female breasts fascinated him.

Two experiences that occurred several years apart seem to have been important for his zoophilic inclinations. H. describes the first experience as follows:

«I was about 11 years old. A distant relative, whom I called aunt, came to visit with her little son. This aunt was younger than my mother and quite pretty too. I liked her very much. On Sundays we all went to the zoo. It was very hot and my aunt was wearing a light summer dress with a deep cleavage. We had only seen a small number of the animals in the zoo. when we got to the lion cage. There was a sign there: Caution! Lion splashes. We were still puzzling over the meaning of this warning when it happened. The lion had hit my aunt with a sharp jet of urine.⁴⁹ The foul-smelling broth ran down her face and décolleté and then half-stained her dress. We tried to dry our aunt with handkerchiefs and use eau de cologne to get rid of the smell. Nevertheless, we had to cancel the visit to the zoo. On the tram, my aunt sat in a seat next to the middle aisle and I stood right next to her in the aisle. I stared at her cleavage the entire ride. With every breath her wonderful breasts rose and fell. At the same time, the pungent smell of lion urine mixed with cologne hit my nose. Despite the repulsive smell, I found the situation very erotic. I wanted to reach into my pants and masturbate."⁵⁰

At the age of 14, H. had an experience that triggered zoophilia in him. A male boxer is tied up in front of a shop. The dog is sitting and has his limb extended. The H. stands nearby and looks at this bright red and clearly visible sexual organ. At that moment the owner of the animal comes out of the store, unties the dog and disappears with him around the next corner. And this pet owner is a young, well-built woman with a low-cut summer dress - like her aunt once did! In the first few days after this experience, H. can no longer think of anything else. than to dogs with an erect penis. From now on he often has sexual dreams in which dogs appear alongside beautiful women. At the age of 16 he had his first girlfriend and first sexual intercourse. Shorter or longer relationships with women continue without major interruptions, until today. At the age of 18, he left his parents' house and moved into his own apartment. The first thing he buys is a male boxer! He trains the animal and tries, with varying degrees of success, to get his girlfriends to play sexual games with the dog. When a woman who shared his enthusiasm for zoophilia leaves him after a long relationship, he gives her the dog (albeit with the ulterior motive that the dog would bring them back together). A few years later he bought a male German Shepherd, which he still owns today.

The two cases mentioned above show that even the chance coincidence of an erotic moment and an animal experience can lead to zoophilia in later years.

Féré⁵¹ described another case in which sadistic elements also gain significance:

«The tanner B., 37 years old, started masturbating when he was 9 years old. One day he was about to masturbate with another boy. The two were on the embankment of a road that was very steep. Just as the two boys were masturbating, a heavy four-horse carriage came by. The coachman shouted and beat at the horses, who strained so much that their hooves sent sparks into the road. This scene made B. very excited and he ejaculated at the same moment as one of the horses fell. Since then such a sight had the same effect, and he could not resist witnessing such scenes and seeking them out. Even when a horse simply had difficulty pulling the load, B. became so sexually excited that he then had to relieve the tension through masturbation or coitus. Even after he became a husband and father, nothing changed.»

However, it would be wrong to assume that zoophilia can fundamentally be explained by such reactions from the subconscious.

The far greater number of zoophiles, without any formative childhood experiences, acquired their first knowledge of interspecific intercourse as adults and then consciously undertook corresponding experiments. The most common reason was: "I wanted to try that too." Here you can probably assume the completely natural urge to get to know new things. i.e. to expand your own wealth of experience. But it also became clear again and again that it was precisely what was supposedly forbidden⁵² that irritated people. I would like to describe a typical case here:

Case 3

Hans-Peter K.⁵³, caretaker and equipment manager in a rowing club, 52 years old, married.

K. is in a bowling club. Once a year, all members of this club go on a major trip together. About ten years ago such a trip went to Hamburg. On the first evening we take a stroll together along the Reeperbahn. One of the club members is approached and asked aside by an elegantly dressed gentleman, who is leading a German Shepherd on a leash. After a short conversation, the bowling brother comes back and laughs and announces that this guy has offered him to hang out with the dog. They move on amidst general laughter and everyone tries to make a joke about such a perverse offer. The very idea of such intercourse is viewed by everyone as ridiculous or disgusting. A day later, some bowling brothers say they were in a bar where striptease was being shown in the dining room. In a back room, films were shown that showed women having sexual intercourse with all kinds of animals. K. is staying overnight in an inexpensive double room with another bowling brother. In the evening the two men talk about the report from their club mates. K. says that he would also like to see films like this. But he is afraid to go to the bar in question. Since the screening of these films is forbidden, he fears that he will be found there in a possible police raid. K.'s roommate then says that such things are not new to him. He had already jerked off (masturbated) a stallion once. You just have to do it very carefully. Firstly, so that the stallion doesn't hurt you, and secondly, so that no one notices and calls the police.

K. cannot judge whether this statement from his roommate is true or just a statement. In any case, K. is very excited. Although he can hardly imagine a zoophilic act and finds the practical implementation of it rather disgusting, he decides at that moment to do everything in his power to do such a forbidden thing. Three circumstances convinced him that sexual acts with animals were forbidden.

1. The zoophile matchmaker pulled his clubmate aside and made his offer in a whisper - even though "the biggest messes" on the Reeperbahn and the Große Freiheit are offered openly and loudly.
2. If a bar in which the live show on stage is unbridledly pornographic only shows such films in the back room, that must be forbidden. (K. is correct here! See § 184 III StGB.)
3. His roommate not only drew attention to the danger posed by the animal, but also to the danger of police intervention.

The only thing that kept K. from resting was his desire to do what was forbidden. The sexual act with animals had to be particularly attractive if it was forbidden to the population. K. could not see any other reason for the ban.

About a year later, K. was given the opportunity to put his longing into action, and since then zoophilic contacts have occurred again and again under the same circumstances. On the rowing club's annual hiking trips, K. drives the equipment cart with the boat trailer. Once the boats have been launched and occupied in the morning, he dismantles the tent camp, packs everything into the equipment truck and then drives to the new campsite. He chooses the new campsite so cleverly that there are always pastures nearby. At night, when the tired rowers are sleeping, K. sneaks up to the animals. According to his own statements, he often spends several hours there. No matter what form of contact he chooses (this also depends on the type of animal), he always feels deep and complete satisfaction. It seems that what he does doesn't matter that much. Rather, the appeal and satisfaction lies in not getting caught.

Finally, another example of the simple temptation to zoophilia:

Case 4

Detlev L.54, physicist, 28 years old, single.

At the age of 22, L. and his entire family were invited to a wedding in a small town in Münsterland. It was a really big farm wedding with a lot of guests. Since there was no hotel on site, the guests were distributed among the various courtyards. L. was supposed to spend the night alone on a remote farm. Together with this farmer's son, who was about the same age, L. reached the farm at around 3 a.m. Both young men were drunk. Before they went into the house, the farmer's son asked if L. would like to see the calf that was born on the same day and led him into the stable. As they both stood in front of the box containing the cow and the calf, the young farmer raved about the fantastic possibilities of sexual satisfaction that such a calf offered. He said that all one had to do was hold the penis up to the calf and the animal would then lick and suck it until it ejaculated. He would "really fuck" the larger calves and the feeling was almost better than with a woman. While he was still talking, he took his penis out

of his pants and offered it to the calf. The animal also immediately began to suck eagerly. When L. saw this, he was so excited that he followed suit. Afterwards, the two young men went to the boxes in which there were half-grown calves, and each of them then carried out actual sexual intercourse with such an animal. Since this incident, zoophilic sexual acts have been very important to L. He even claims that if given the choice between a woman and an animal, there is a 70% probability that he would choose animal sexual intercourse. As a reason, he cites the rarer possibility and the fact that such an act is often more emotionally intense.

The above examples show only a small part of the possible spectrum of reasons and paths that can lead to the expression of a sexual preference. Further reasons will be apparent from the list of zoophilic forms and the descriptions of individual cases. However, this chapter should not be concluded without mentioning the functionalized use of sexual stimuli in humans and animals.

Aware of the strength of sexual feelings, which humans and animals cannot simply escape, humans have always used sexuality to achieve certain non-sexual goals. In earlier times, sexual distraction and sexual addiction were therefore viewed as legitimate means of controlling a being.

For thousands of years it was customary to hold screaming, crying or whining infants to the breast in order to calm them down. It didn't always have to be the feeding breast of the mother or wet nurse - it could also be the empty breast of a non-lactating woman or, if necessary, that of the old grandmother. In his book *Negro Eros*, Bryk compares the effect of such empty breasts with that of the modern pacifier. The breast represented a "pleasure-inducing" and therefore distracting and calming agent (see Freud's extensive statements on this). Freud was right when he so beautifully divided the child's sexual development stages into the oral, anal and genital phases, because the main part of the child's pleasure gain is characterized in each case. However, this does not exclude the possibility that genital pleasure can also be experienced in the oral phase, for example. Every mother can describe the moments of childish pleasure when a baby's genitals are cleaned.

For this reason, for many years it was customary to calm screaming children through masturbation⁵⁵ when no breast could be given. Of course, the church always bets against this "kiddling". Nevertheless, this custom survived in our regions until the First World War. This form of immobilization was particularly popular in the bourgeois era. It had become inappropriate for modern women to breastfeed their children. If it's the income of the dares. Among the nannies, pupil masturbation was considered the best. Indeed, it is often the only means of immobilization and is widely used. One of the rare documents about this is the drawing *Premieres impressions* by Michael von Zichy (1827 - 1906).⁵⁶ In contrast, there is numerous literary evidence in which the first sexual feelings of the author or his novel's hero are associated with nannies. This shows that calming masturbation was obviously not always limited to infancy. At the beginning of this century there were suddenly numerous lawsuits against nursing staff, in which the practice of masturbation, which had been common until then, was blamed on nannies as child sexual abuse.

Morals had changed so thoroughly that this practice was now completely eradicated under the pressure of the law. Today, even the fact that such acts once existed is hardly known to

the population. Who among the parents still knows that such harmless games as “tickling” or “Hoppe-Hoppe-Rider” originally go back to distracting and calming masturbation?

The medical use of distraction masturbation is also known. According to reports, this may have been quite common during the Spanish-Dutch and Thirty Years' Wars. Although medicinal immobilization (using hops, valerian, opium poppy, brandy, etc.) and methods that produced "counterpain" (wooden hammer method) were known, the paramedic often called on prostitutes to help with the removal of bullets, splinters, etc. Apparently it was then possible to distract the injured person by masturbation or fellatio to such an extent that the surgeon could cut without additional anesthesia.

We also find analogies in the immobilization of animals. Sambraus reports on a mare that was largely influenced by humans and which was later to be accustomed to its own species: “There was a striking tolerance towards humans during interventions of all kinds, for example when taking blood.”⁵⁷ It is clear that the particular tolerance towards the influenced species was also sexually determined to accept.

In the past, farmers often massaged the genital area of animals when a veterinarian performed operations on the animal's head or neck area. This calmed the animals and also distracted them to a certain extent.

In Thailand, the popular water buffalo fights take place as part of an annual folk festival. These fights are considered the highlight of the festival. Many a farmer has already bet his house and farm on it. I was able to observe how the bulls being led to the arena were intensively massaged by their owners between the anus and the scrotum. When I asked about this, I received the answer: “That keeps the bull calm until it gets into the arena. Otherwise it would attack the many people walking around here. In addition, the animal becomes so horny that it attacks the adversary (sexual competitor) in the arena all the more violently and angrily.”

Thieves have always known how to take advantage of animal sexuality. Guard dogs, if they were male dogs, were often distracted by bringing with them a female dog in heat. Numerous dog thieves also used the same lure.

But some dog thieves acted in a different way. They lured the dogs with some treats to a hidden place, where they then masturbated the animals extensively. Afterwards they walked home without any worries and could be sure that the animals were following right behind them. The mass murderer Peter Kuerten, who was executed in 1931, lived as a child in Cologne-Mühlheim with a dog catcher in the same house. He later reported this to the court expert:

«The dog catcher also showed me how to get the dogs, how to play with the male dog's genitals until he ejaculated. An animal like that can no longer be beaten away from you.”⁵⁸

This form of “lure masturbation” became particularly famous in connection with horse theft. In Eastern European countries, gypsies used to be considered particularly skilled horse thieves. Anyone could steal a horse from the pasture. But if a horse was led noiselessly out of a stable at night, this was “a gypsy thing”. In fact, gypsies repeatedly offered animals at the horse markets that had been “lost” in other districts. Nevertheless, the police were almost never

able to catch such a horse thief in the act. No wonder, because the theft happened like this: The horse thief, muttering quietly, sneaked into a stable and approached the interesting animal. The horse was petted until it had confidence. Then the intruder began masturbating the animal. He did this with great patience and perseverance over a long period of time. Then the thief stopped the sexual stimulation, untied the horse and left the stable, leaving the stable door open. The "fired up" animal naturally looked for a continuation of the stimulation and immediately followed the human. This meant the horse could be led away without using a rein or rope. A few soft calls and a little masturbation from time to time even caused the animal to follow its captor over long distances. If the thief was found committing the crime, the theft could not be proven because he was not leading the horse "by the reins". He simply claimed that the animal had suddenly run after him and he had no idea where it came from. Although the police knew about the method of "lure masturbation", there was almost never a conviction due to a lack of evidence.

2 picture lexicon of sexual science, p. 816

3 Ford/Beach, p. 183

4 according to Ford/Beach, p. 184

5 Ford/Beach, p. 183 ff

6 Zuckermann, after Ford/Beach, p. 183

7 Carpenter, after Ford/Beach, p. 180

8 picture lexicon of sexual science, p. 820

9 Sambraus, Nutztlerethologie, p. 37

10 picture lexicon of sexual science, p.820

11 Ford/Beach, p.181

12, among others, in the picture lexicon of sexual science, p. 816

13 Ford/Beach, p. 180 ff

14 McBride and Hebb, after Ford/Beach, p. 181

15 Vorberg, Glossarium .., note on p. 457

16 Wulffen, Criminal Psychology, p. 573

17 Ford/Beach, p. 153

18 Ford/Beach, p. 152 ff

19 Sexual Medicine 4/1973, p. 220 ff

20 picture lexicon of sexual science, p. 819

21 ibid, p. 817

22 picture lexicon of sexual science, p. 819

23 Ford/Beach. p. 158

24 Ford/Beach, p. 170 ff

25 edition 1930, p. 819 ff

26 As a current addition: There are currently There are television programs on various TV stations in which "funny" scenes from amateur videos are shown. In April 1992, a accidentally filmed scene was shown in which a young bull jumped on a mare even though a rider was sitting on the horse!

27 This is probably one of the most remarkable cases. Multiple, completed, interspecies anal coitus, which also includes homosexuality.

28 I cannot follow the sexual lexicon's characterization of this case as sadism on the part of the turkey. The turkey was probably just behaving according to its nature. The fact that the beak strokes caused damage to the duck is probably due to the huge physical difference

between the two animals. If the turkey finally attacked chickens, it can be assumed that he now also recognized these as sexual targets - and not as a way to act out sadism. It seems to me that there is a much clearer masochistic tendency in the duck's behavior. If, after the terrible experiences of her first attempt at copulation, she repeatedly sought contact on her own, this can at best be described as tolerance for suffering (she accepts suffering in the form of a balancing of interests in order not to lose the "higher" good of sexual satisfaction). It is doubtful whether there is real masochism (i.e. the search for sex for the purpose of sexual deception or the substantive equation of pleasure and suffering), although this cannot be completely ruled out either.

29 Wulffen, *Psychology of the Criminal* Vol. I, p. 236. Here too I cannot follow the theory of sadism. The death of the chickens was hardly intentional. The clear goal was coitus.

30 Ford/Beach, p. 171

31 Wulffen, *Kriminalpsychologie*, p. 573

32 Ford/Beach, p. 168 ff

33 He demonstrated this to me with 1.1 Python molurus molurus. These animals do not have sweat that could transport the scent as it evaporates; However, a scent secretion is obviously secreted between the abdominal scales near the cloaca and thus brought to the ground.

Although I was hardly able to detect any smell of the pythons even after several attempts, this snake catcher was able to determine the sex of the animals even with his eyes closed.

34 Apparently a type of cockroach. In my opinion the largest "cockroach" I had ever seen. However, the locals claimed that this species only occurs outdoors.

35 *Sexual Medicine* 5/1977, p. 390

36 picture lexicon of sexual science. P. 819

37 Hediger, p. 175

38 *Reiter Revue* 5/74, p. 328 ff

39 This is not a sexual act for the dog. More on this in a later chapter.

40 Lovelace, p. 194

41 Merzbach, p. 313 ff

42 Radzinowicz, p. 346

43 Nathan A. Shiff: *Diary of a nymph*. P. 88, New York 1961

44 picture lexicon of sexual science. P. 819. Rubbing on the clothes was probably not the intention here.

45 Lessing, p. 179

46 For understandable reasons, the latter will not be discussed in more detail here. Experts know the problem. The physical reaction that is often assumed to be the reason for such actions rarely plays a role. Much more often, the search for the "kick" is clearly in the foreground.

47 Name changed

48 Name changed

49 Male lions mark their territory this way. In the old, narrow lion cages that were once common in zoos, the bars were inevitably part of the territory delimitation and were marked accordingly by the animals. Of course, the strong-smelling marking beam not only hit the thin metal bars, but also the audience standing in front of it.

50 From the story it emerges that H.'s longing was directed toward his aunt, or rather, toward his aunt's bosom. He would have liked to touch these breasts, but was prevented from doing so by his instilled morality. The lion had "touched" the breast without asking, even if only with the stream of urine. A certain envy of the animals' impartiality doesn't seem to be completely dismissed.

51 Féré, *L'instinct sexual*, p. 255

52 Many people don't even know that zoophilic practice is allowed today.

53 Name changed

54 Name changed

55 If you would like to find out more about this, read: Edwardes/Masters "Source of Eroticism"

56 Zichy, love. The artist noted on the sheet "que l'enfant ne pleux"

57 Reiter Revue 5/74, p. 330

58 Karl Berg, after: v. Hentig, p. 78

The forms of zoophilia

We can divide zoophilic behavior into nine different manifestations. These forms are times more, sometimes less clearly pronounced and often merge smoothly into one another. As a rule, the zoophile is not fixated on a single, clearly defined form. Yes, some forms inevitably also contain other forms, which are then to be viewed as a preliminary stage or prerequisite. Zoophilia is usually only experienced as a supplement to other "normal" forms of sexual purpose. Only the vanishingly small group of object fetishists is fixated exclusively on the sexual goal of animals, and the somewhat larger group of action fetishists is fixated on a specific form of zoophilic contact.⁵⁹

The nine basic forms of zoophilia can be characterized as follows:

1. The accidental experience and latent zoophilia

Stimulus triggered by the knowledge of the sexual

2. The zoophilic curiosity

Voyeurism

3. Frotteurs

Pleasure through mere physical contact

4. The animal as an instrument of self-gratification

From lap dogs to dead fish

5. The animal as an inferior substitute for action fetishists

S/M objects, sexual murder, dismemberment of corpses

6. The animal as a fetish

The fixation on an animal genus or an animal individual

7. Physical closeness and warmth

The search for love and affection

8. The animal as a substitute for a human sexual partner

Sexual surrogate

9. The animal as a freely chosen sexual partner

Conscious expansion of sexual life

These basic forms, which will be described in more detail below, can be divided into three groups, which are characterized by the intensity with which the zoophile is emotionally involved.

In the first group, i.e. forms 1 and 2, only an external, non-tactile perception serves as a stimulant. The resulting sexual tension results solely from mental performance. The basis is the knowledge of the sexual. The reduction of instinct usually occurs without an animal object.

It is unimportant whether there is any emotional connection to the animal causing the stimulus.

In the second group, i.e. forms 3 to 6, the animal is instrumentalized. It is merely a living "thing," a sexual object whose only value at the time of the sexual act is to satisfy the zoophile's lust. Whether the animal perceives the respective act as sexual is at best unimportant and often even undesirable. An emotional bond with the animal may exist (e.g. woman with a lap dog), but it should be seen as neither a trigger nor a basis for action for the zoophilic act.

In the third group, i.e. forms 7 to 9, the animal is treated as an individual. It is a subjective being with its own world of emotions. The animal can receive and give affection and "love". It has its own sexuality and is therefore entitled to satisfaction. The zoophile assumes that the animal recognizes his actions as sexual and that, at worst, he tolerates his actions, but ideally he enjoys the action. The level of feelings that the zoophile has towards the animal ranges from simple respect for the individual to deep love.

Let us now take a closer look at the nine basic forms of zoophilic experiences.

1. The accidental experience and latent zoophilia

Have you ever seen a stallion's long hanging or even erect penis? I claim: everyone is impressed, even sexually excited!

Animals freely express their sexuality. They often have large or prominent sexual organs that simply cannot be overlooked.

Since we ourselves are sexual beings, we recognize what we see and put it in the "correct" perspective. We cannot escape this knowledge of sexuality. However, the reaction to such visually clear signals (stimuli) varies from person to person. It depends on the psychological conditioning of the individual. i.e. upbringing, morals and sexual "uptightness". However, the reaction also depends in a very special way on the current environment. If the perception takes place in public, you "look past it" - but if you believe you are alone, you look very closely.

We all know such incidents. Even when animals engage in clearly sexual acts, the people who happen to be present try to appear as unbiased as possible. But there is no one who really just ignores it and moves on unimpressed. A second glance always follows, albeit furtively and from the corner of your eye. For this second look, the movement is always slowed down, even if sometimes only for this "moment" and then rushed on even faster. And children are hastily pulled away from such "things".

Others slow down significantly and look around several times at the animals as they continue walking. Others stand still, fascinated, and look at the matter, usually trying to appear completely unbiased. However, no one is unbiased. All people show clear changes in facial expressions and motor skills.

In zoological gardens you can observe how huge crowds of spectators quickly gather in front of such enclosures in which copulation between large animals takes place. There is a series of pictures from Kronberg's Opel Zoo, the description of which is as follows: "An ever-increasing crowd of spectators followed the natural spectacle of mating elephants with increasing attention."⁶⁰ If people feel unobserved, their reactions are usually far greater more violent than the admission of their interest in the form of "growing attention". In public, an obviously strong interest in the viewer is suppressed simply out of shame. This shows how dishonestly we deal with sexuality because of our upbringing. The mendacity becomes even more evident in behavior that I observed at numerous agricultural and horse exhibitions. All horses are petted, but as soon as a stallion digs out his penis, you walk past this animal seemingly "completely uninterested". The animal is not touched or even examined closely. This reaction does not occur out of fear of the animal, but rather out of fear of the opinions of other spectators. The deliberate omission of this animal shows that the animal sexual organ has acquired considerable (shame-inducing) significance for the actor - he has definitely not remained unimpressed.

However, the knowledge of sexuality automatically leads to a strong interest in human beings, i.e. an increased engagement with what they see. Subconsciously processed experiences and learned regulations determine the result of psychological processing. Predisposed people will then admit to themselves the strongly stimulating effect of what they have seen. The increase in stimulation can be so strong that the person concerned looks for a repetition, and even that the mere idea of such events becomes so evident that one has to speak of a zoophilic instinct triggering. Zoophilia can also be spoken of when only zoophilic fantasies (the church calls this mental immorality) act as a stimulant, but physical satisfaction does not require an animal partner.

2. The zoophilic curiosity

As we saw in the last chapter, no one is completely unaffected by large, exposed animal genitals or by animal copulation. Some people can be seen to be quite unnerved by such a sight. This also happens in public. Unlike the form mentioned above, sexual excitement becomes visible as an immediate reaction. The sexual desire of humans is clearly stimulated by the sexuality of the animals here. But no animal is needed to satisfy the desire. I would like to cite three of my own observations as examples.

In the Cologne Zoo, a female bonobo masturbated extensively with a branch.⁶¹ A young couple walked hand in hand in front of the window of the large cage and of course immediately recognized what was happening there. The two laughed quietly, looked into each other's eyes, then intense physical contact was made with each putting an arm around the other's shoulder. Apparently the young man was no longer aware of the public nature of his actions. His hand slid gently over the woman's back, caressed her bottom and then slid between her legs from behind. The young woman looked around embarrassed and then gave her lover a push, whereupon he withdrew his hand in shock.

An agricultural fair is held every year in Libramont (Belgium), which also includes the largest award and sales show for Ardennes horses. The animals, separated by gender and age, are presented to the audience in places surrounded by stands. On the footpath that led between these "rings" I suddenly noticed a young woman. With a loud "Boh!" Did you see that? That

makes me horny. I have to take a photo of that!” she called back to her friend who had rushed ahead. Through the gap between two stands she had seen a stallion with his sexual organ extended to its full length. Extremely excited, with a flushed face and camera ready to shoot, she fought her way through the crowd of spectators. She lost all consideration and politeness in her attempt to get to the top. Only after she had taken a whole series of photos did she calm down and remain standing at the ring as if absentmindedly, her gaze fixed on the animal's genitals.

I observed a similarly violent reaction at the presentation of Ardennes horses in Habey-la-Neuve (Belgium). I sat in an open beer tent and chatted with a 45-year-old couple from Luxembourg. As a stallion with an erect penis was led right past the tent, the woman pinched her husband's thigh so hard that he jumped up with a scream and spilled his beer in shock. The lady just wanted to draw her husband's attention to the spectacle, but in her excitement she had clamped down far too hard.

Many people become so excited by the sight of animal sexual organs that they continually look for situations in which they can make such observations. Zoophilic voyeurism can be assumed among many visitors to zoological gardens, animal shows, etc.

The voyeuristic form is most evident in the consumption of zoophilic pornography, such as novels, photos, magazines, films and videos. Likewise when attending zoophile shows in brothels or night bars. Here too, the animal is only a stimulant and is therefore not necessary to reduce the urge. However, it can be assumed that the majority of zoophilic voyeurs have a strong desire for real animal contact. There is certainly at least the desire to touch an animal genitals. However, simply because of a lack of opportunity, real sexual contact with animals will remain a dream for most of those affected - they will hardly ever put their passion into practice.

3. Frotteurs

Who doesn't like petting animals?

Touching a soft, warm animal body gives humans sensual pleasure. If you observe how extensively some people pet animals, then you understand that there is often a desire for even more intensive "physical contact". Often this desire also has sexual origins. If the opportunity is given, the body is brought into large-scale contact with that of the animal. Appropriate body movement usually results in an intensification of feelings. Direct contact between the animal's body and the human sexual organs is not necessary to generate pleasure. Some people find just "rubbing" on the animal's body to be so stimulating that it can lead to orgasm. Although this form of zoophilic experience is very rare⁶², I was able to observe two cases myself about 10 years apart.

Near Nice I observed a woman about 35 years old. Just a stone's throw away from a busy beach, this woman was lying alone in a small bay and sunbathing. A large sheepdog lay panting next to her. The woman had her eyes closed and appeared to be in the half-sheep-like state we call "dozing." When she then rolled over onto her stomach, her right leg ended up over the animal's body, probably unintentionally at first. She now stopped turning her body and lay sideways facing the dog. The bent leg lay on the animal. Now she put her arm around

the dog's neck and moved her body very close to the animal. Then she began rubbing her body against the dog's intensely. When the Hung tried to jump up, she held him firmly to the ground and even increased her movements. Only after she had clearly experienced an orgasm did she abruptly stop what she was doing. The woman didn't even open her eyes the entire time. Despite the intense physical irritation, she seemed to do all this in a kind of half-sleep state. Even though I was only about 20 feet away from her, the woman didn't notice me. She also didn't seem to be aware of the relative "publicity" because someone could have come over from the beach at any moment. It should be noted that this woman was wearing a bikini and only brought her body into contact with the dog while toweleling, but not the immediate genital area.

At the previously mentioned horse show in Habey-la-Neuve, I noticed three young girls who were stroking the horses much more intensively than any of the other visitors. A thick wire rope was stretched between two rows of old trees, and mares were tied to it standing side by side. The visitors who stood in front of the wire rope stroked the animals on their heads and necks. The girls, who came from the town and were not familiar with the horses that were unfamiliar here, stroked the animals very extensively in the same way. One mare in particular was happy to be petted for several minutes. The oldest of the girls, about 14 years old, slipped under the wire rope and stood between the horses. It began to stroke the mare in question all over her body. It pushed its own body against the animal in such a way that direct, large-scale contact was made. With violent movements, one arm stroked the horse's neck and chest and the other arm stroked the back, flank and croup, while the body was intensively pushed against the horse's again and again. The little girl hung on the horse like a butterfly with its wings spread. She worked as if possessed and yet probably believed that she could sell what she was doing as just normal stroking. Finally she bit her lip and a clearly visible tremor ran through her body. But I wasn't the only one who noticed the girl's behavior. Many visitors reacted disturbed and expressed displeasure. When the little girl slipped back out from under the rope and joined her friends, a woman reproached her violently. But the girl acted completely unbiased and claimed that she didn't understand what the woman wanted from her.

In the cases described above, it was probably assumed that both the animal and any spectators understood the act as a harmless caress. The sexual act was unmistakable in both cases.

4. The animal as an instrument of self-gratification

The above-mentioned cases of terry dressing actually fall under this category, but they were listed separately because in this rare form of zoophilia only the body is irritated by the animal. On the other hand, irritation of the genitals, directly or indirectly by the animal, is much more common.

Riding, for example, can be viewed as an indirect irritation. It is known that for a considerable number of people the rhythmic pressure exerted on the genitals while riding is perceived as pleasant - indeed, that for some riders the pleasure is so great that it can lead to orgasm.

A classic case was published by Iwan Bloch in the Medical Clinic in 1906 63:

«It is a 42-year-old farmer, tall, stately, with a healthy appearance and normal physical condition. ... As a 12-year-old boy, the patient felt sexual excitement for the first time while riding a beautiful horse. Since then, his entire sexual feeling has been closely linked to the idea of beautiful horses, in the sense that just the sight of them excites his libidinalism, so that for years he has had an ejaculation with a strong feeling of voluptuousness once every week while riding. What is remarkable, however, is that he has no erotic dreams whatsoever that relate to horses. As mentioned, his sexual sensitivity towards human women (and men) is zero. ... The few attempts at more intimate intercourse with women - mostly whores - disgusted him; they resulted in no or only a very weak erection. The patient's sexual life is not a very active one at all, he ... is completely satisfied by the ejaculation that occurs once a week and the libidinal excitement of horses."

About an almost identical case, Dr. Hanc reported as early as 1877.⁶⁴ There it was a 20-year-old "intelligent and well-educated" young man. He always had "great joy" in animals, especially horses and dogs. «One day, when mounting a horse for the first time, sensations of voluptuousness. After 14 days, on another occasion, the same thing, at the same time as an erection. Shortly afterwards, first ride. This time ejaculation (!). A month later, the same incident." Although the boy

If a man then gives up riding, it is of little use. Now he constantly dreams of riding a horse or training dogs. Just the sight of riders or dogs now triggers erections in him. At first he fails completely with women, and later he can only achieve a sufficient erection and climax during coitus if he uses fantasy images of riders and dogs. These obsessions only disappear under psychiatric treatment.

The two cases show that the sexual experience of riding can be so significant for men that it even leads to fixations. But riding often triggers sexual sensations in women too.

I received a current report on this from a farmer in the Ahr Valley. Several of this man's neighbors have now given up farming and turned their properties into horse farms. The farmer told how he was working in the field and a group of riders passed by: «... the girl was behind the others, she sat on her horse as if absentmindedly and almost rolled her eyes, she moaned softly and her head was very red. At first I thought she was sick, having a seizure, or something. But then I realized what was really happening - she was having a real orgasm, and it was so strong that she almost fell off her horse. Then, when she became clear again, she noticed me. She smiled sheepishly at me and then galloped after the others.

Riding is no longer used to transport people. Almost no one has to ride for work anymore. Riding is now done purely for pleasure and is therefore considered a leisure activity. And the pleasure seems to be particularly high for women. How else can one explain the fact that the vast majority of recreational riders today consist of pubescent girls between the ages of 11 and 14?

I asked various young riders from my circle of friends what was so special about riding. A 15-year-old girl from Cologne gave me the smartest and most meaningful answer. She simply said: "Riding makes you horny."

All other answers were almost identical. In addition to the expected "love of animals" argument, it can be deduced from this that the growing girls find it a new and beautiful

experience to completely dominate a large and strong living being. ("It's great once you know how to ride - the horse does everything you want")

So it is this first experience of power that so captivates adolescent girls. An experience that, unless they become extremely successful in a job, they can actually only achieve again in their later life through the targeted use of their sexual availability.

In addition to the control of the large animal, the personal, meaning "physical", care of the horse was also repeatedly emphasized. And when you "groom" an animal, you care for it everywhere - including the genitals, which are naturally large and impressive in a horse.

A young woman once told me without being asked that she had suffered a few bruises today. She pushed her mare's backside against the stable wall and literally trapped her. She only cleaned the mare "from the back", that is, cleaned the anus and pubic part. "But the (mare) probably misunderstood that, she probably thought I was a stallion and pushed her rear back further and further until I was finally trapped. It's probably in good shape again right now."

This direct manual access to other people's sexual organs, which is permitted through animal hygiene and appears unsuspecting, seems to be a real magnet for girls of puberty age. The girls themselves are particularly "protected" at this stage of development, that is, kept away from concrete sexual experiences. Since people of this age usually masturbate regularly, it is probably not entirely unreasonable to assume that zoophilic fantasies often play a role in masturbation among young riders.

In addition to indirect irritation, such as when riding, there are also cases of direct irritation of exposed human genitals by animals. As a rule, achieving an orgasm is the clear goal for humans. If this stimulation occurs in an instrumentalized form that does not take the animal nature into account, then one must say that this is masturbation with the help of an animal.

The best-known example of this is probably the lap dog. The drastic names "Fotzenschlecker" or the older "Punzenlecker", which the vernacular has for small dogs, clearly say what these animals are often used for. However, it would be wrong to assume that only small dogs are suitable for zoophilic cunnilingus.

Everyone is a "smell animal". Dog is intensely interested in the typical sexual scents of humans. The stronger a person smells, the stronger the dog's interest. Especially the smell that develops over time on the external genitals. is almost irresistibly attractive to a dog. Many biological waste products mix in this area (sweat, dead skin cells, vaginal secretions, sperm, urine and feces residues), which are broken down chemically and bacterially in a warm, humid climate. The dog was originally not only a hunter but also a scavenger; He therefore finds this "smell of decomposition" extremely appetizing. However, many dogs are bothered by the strong acidic smell and taste of fresh vaginal secretions. This is where the often observed increase in dogs' sympathy toward menstruating women comes from. During menstruation, the acidity of vaginal mucus is significantly reduced.

Like dogs, cats can also be made to lick human genitals. This is a real case of training, as the cat likes the human's shit, but finds his sexual smell and taste rather repulsive and is not naturally interested in such contact.

Other animals are also used by women for masturbation. Some women have pet birds peck seeds out of their vaginas. Parakeets and parrots can be tricked into nibbling on the labia. A potentially very dangerous and painful procedure, which is particularly common among masochists.

Practices in which live mice, fish or small snakes are inserted into the vagina or intestines also come from the S/M area. The animals' violent attempts to free themselves are perceived as a strong libidinal stimulus.

Dead animals also serve as masturbation instruments, such as eels. Finally, the use of animal parts should be mentioned. Foxtails, furs and cat fur were once popular. Dühren describes how English women addicted to bleach got relief with the help of a turkey neck. In Kamchatka, women masturbate using reindeer calf muscles.

Men also often have zoophilic contacts, which can only be seen as masturbation with the help of an animal.

This certainly includes all cases in which a man allows his penis, his scrotum or his anus to be licked by an animal. In many cases, the stimulus of the animal's tongue is not enough to achieve orgasm; then the man also masturbates with his hand. The first among the animals used for such practices is the dog, which prefers to approach the man rather than the woman due to the lack of vaginal odor. On occasion, calves, goat and sheep lambs and even cats are also used for fellatio.

Those normal sexual acts in which the man chooses an animal for which he cannot show the slightest feeling must be described as particularly deplorable behavior. According to the motto "A hole is a hole," men sleep with marine mammals, sea turtles, crocodiles and dead fish.

As a sick and despicable extension of this principle, animals that are far too small to survive such an act unscathed are also used for sexual intercourse. Various species of poultry, rabbits and even cats are raped out of pure lust. The perpetrators seem indifferent to the fact that these animals usually die. The mere physical satisfaction of the perpetrator is clearly the focus here. The animal is used like a living instrument.

The next form of zoophilic behavior can be found where the perpetrator even derives pleasure from the torture of the raped animal.

5. The animal as an inferior substitute for action fetishists

The spectrum of sexual desires is infinitely wide. The psychological reasons for sexual imprinting will not be discussed here. But the fact is that some people become sexually aroused by the very things or practices that the majority of people view as unpleasant, disgusting, repulsive, or downright inhuman and monstrous. It is noticeable that in both those affected the majority of the pleasure is not derived from the usual route, namely the tactile excitation of the sexual system. Rather, the awareness of committing a perverse or forbidden act creates such a strong stimulus that it is expressed physically in the same way as a mechanical stimulus. Even if the tension is relieved in the "normal" way, i.e. through coitus or

masturbation, the pleasure-inducing act remains the more important factor. Here people are fetishistically fixated on an action and not on the sexual object.

Given the relative unimportance of the sexual object, it is not surprising that animals are also used in such fetishistic acts if necessary. This mainly happens when no human partner is willing to meet the specific wishes of the person seeking contact. This applies primarily to the actions of a true sadist, in which the sexual object can expect actual pain and serious injury. Aware that extreme sadistic acts (assault, grievous bodily harm), up to and including murder for pleasure, are subject to severe punishment by law, the sadist often chooses an animal as an (inferior) surrogate.

Even in the extremely rare, action-fetishistic form of necrophilia (e.g. dismemberment of corpses), an animal carcass sometimes serves as a substitute object.

In principle, a hidden sexual component should also be considered in all cases of animal cruelty.

6. The animal as a fetish

By far the rarest form of zoophilic behavior is the fixation on an animal individual or species as an exclusive sexual object. The affected person is unable to experience sexual pleasure with a human partner. The animal becomes a fetishistic object. Although zoophilic people always talk about their great love for animals, in reality it is probably a love for a fetish. The longing is directed towards the animal as an object and not towards the animal as a being.

The mere material appearance of the animal has the same quality for the zoophile fetishist (that is, it triggers the same level of desire) as the material characteristics of patent leather boots, corsets, rubber clothing, fur, hair, etc. do for the fetishist who is fixated on it. The pleasure-generating effect of the fetish is based on the mental evaluation of the material specificity of the object.

All types of contact in which magic and superstition form the basis can also be considered special forms of zoophilic fetishism. The perpetrator is not fixated on the animal. However, he is of the opinion that he can only achieve his goal with the help of animal contact. The animal therefore plays an intermediary role that cannot be avoided.

First of all, there is the cultic cohabitation with animals, as was previously found among Egyptians, Indians and Celts.

Furthermore, magical intercourse with an animal in order to imbibe its essence or to avert harm.

Wulffen⁶⁵ mentions the following examples:

“Anyone who commits sodomy with a mare can be sure that the vipers will never harm his livestock.” (That sounds a lot like the underhanded excuse of a farmer surprised by a zoophilic act.)

"Anyone who sets out to steal must first commit sodomy with a cat, then he won't be caught." Hellwig says that there is a magic of sympathy here. "It is believed that through the act of sodomy the thief acquires the ability to appear just as quietly and escape as the cat." In my opinion, there is another aspect that comes into play. This cruel rape, which inevitably ends with the animal's death, could be a kind of "test of courage". The perpetrator disregards the danger to his own health⁶⁶ and at the same time demonstrates his brutality and selfish ability to assert himself. With such an act he proves his suitability as a criminal.

The superstition used to be very widespread that one had to have sex with an animal or an untouched virgin (child) in order to be cured of a sexually transmitted disease.

Here we find a blatant example of how the meaning of an act was reinterpreted into the opposite due to the inaccuracy of oral tradition.

When the great plague and smallpox epidemics occurred, it quickly became clear from the nature and extent of their spread that these were contagious diseases. The early doctors had no idea which "substance" transmitted diseases and how infection actually occurred, but it was observed that people who had previously come into contact with sick people usually became ill. The Italian doctors of the Middle Ages were convinced that the plague was transmitted through the "poisoned breath" of the sick. They recommended staying away from the sick as a protective measure against the plague. This was particularly true for sexual contact, as the "putrid breath" of the infected person was directly inhaled. Since they knew the ineffectiveness of a total ban on sexual intercourse, the Italians were advised to use animals in the field when sexually needed, until God removed the terrible punishment of pestilence from the people. Reluctantly, but under the pressure of the impending depopulation, parts of the priesthood also agreed to this solution.

When the first major syphilis epidemics occurred and the route of infection of the disease was immediately recognized, people again resorted to the traditional protective measures. However, it was no longer the healthy who were called to zoophilia, but the sick. The doctors were deceived by the irregular course of the syphilis. that it was initially thought to be a curable, even self-curing disease. The severe stages and eventual death were thought to be a result of recurring infection.

So the sick people (initially mostly soldiers, sailors and traders) were appealed to to show enough "sense of responsibility" so that they didn't infect anyone else. The solution that was suggested to them was to only associate with animals until the disease disappeared, i.e. "cured".

However, this measure, which was only intended to protect the healthy, was thoroughly misunderstood over time. The misconception arose among the population that zoophilic intercourse caused syphilis and other venereal diseases. Heal diseases. So what was a sensible measure turned into a nonsensical superstition.

The animal lost its character as a tolerated partner substitute and became a necessary instrument for recovery.

7. Physical closeness and warmth

What are the emotional foundations for a partnership?

- ♦ Mental kinship (feeling understood)
- ♦ Sexuality (the sexual desire for the partner's body)
- ♦ physical closeness and warmth (cuddling, cuddling, feeling comfortable)

These are the three main needs that lead us into a relationship and the fulfillment of which we call "love".

But:

You can also find emotional closeness with relatives or platonic friends.

You can also practice pure sexuality with (likeable) people with whom you are only with for a short time.

The most intimate thing about a two-person relationship is that someone is always there with whom you can also enjoy non-sexual physical contact. Cuddling, cuddling and the tenderness that lies in the mere touch of skin and hair, this creates a much more lasting feeling of well-being for most people than intense sex.

As children, almost all of us experienced this feeling of well-being from our parents. In this phase we also learned that we can open ourselves completely to the person who conveys this feeling. Familiarity and physical well-being combine to create a deep feeling of happiness. Unfortunately, this happiness is fading as our childhood fades. In the adult world, distrust and physical distance are the order of the day. Only in a partnership can the lost feeling of happiness be found again. Therefore, the search for physical closeness and warmth is probably the most important reason for marriage.

Unfortunately, many people are not able to offer their partner this desired level of tenderness in the long term. There are many reasons, such as a lack of or lost affection, a lack of personal ability to "open up", a lack of time in our stressful environment, a lack of communication (prompt) by the partner, etc.

For many people, a pet is the ideal replacement. An animal is socially influenced by its owner. It is always available, warm and soft, cuddly in itself and allows for extensive caresses. It never blames, disagrees, argues, or suddenly changes its mind. Arguments that would first have to be resolved before tenderness can be exchanged cannot arise with animals. Even if an animal has been reprimanded, it will be ready for physical contact with its owner again in the next moment.

Is it any wonder that over time a deep emotional relationship develops with the animal, which the animal owner himself describes as "love". Many people even claim that they love their pet more than their partner. Here, on the level of feeling, the human partner is replaced by the animal. And don't you treat the partner who shows you the most love the most with your own physical satisfaction?⁶⁷ Is it still surprising if, over time, the beloved animal also becomes a lover in a sexual sense? Especially when a clear sexual request suddenly comes from the

animal, as is quite often the case. And if a person unexpectedly receives such an offer - indeed an invitation to engage in sexual activity - why shouldn't he take advantage of it? Because man's sexual need is logically most ideally satisfied by the being that he loves the most. And if this "most loved being" is an animal, then it is a commodity. It is completely inconsistent to declare this rule invalid solely on the basis of biological differences. So many people accept such offers and also turn their beloved animal into a sexual partner. The person can be sure that this partner will never end the relationship on their own initiative and later reveal intimate knowledge or sexual dependencies to third parties or use them against the person in the form of blackmail. Zoophilic "conditions" therefore offer many advantages!

The essence of this 7th form of zoophilia is that, based on physicality, a mental relationship with the animal is initially built up (love) and that this often (but not necessarily) also develops into a sexual relationship.

8. The animal as a substitute for a humane sexual partner

The substitutive nature of zoophilic sexual intercourse has always been emphasized. Although this motive is certainly rarer than generally assumed, it is likely to be decisive in many cases. But it must be made very clear that only an appropriately conditioned person in sexual distress will choose this solution. The person who internally completely rejects zoophilic contacts or even finds them disgusting. He will not seek comfort from an animal even in the greatest sexual distress; The usual way of relaxation is masturbation or, more rarely (this is also a condition), homosexual intercourse. Anyone who uses an animal for sexual gratification because they lack a human partner at least has a positive attitude towards the animal and can imagine the intercourse as "beautiful" and "fulfilling" even before the act. Even if the expectation remains far below what one hopes to experience with a human partner, it must still be far higher than the familiar emotional experience of masturbation.

Coitus with an animal can occur out of momentary sexual need or out of ongoing sexual embarrassment. One affected person only has a single experience of this kind, while the second resorts to this solution sporadically, the third practices zoophilia over a longer period of time and the fourth is exclusively dependent on intercourse with animals. Once the animal has been accepted as a substitute for a human sexual partner, how often he has to resort to this substitute depends on the external living conditions of the person concerned.

In the specialist literature, only very specific forms of such substitute actions are described and are considered "excusable". First, there is the shepherd bestiality. The poor shepherd, who is often alone with his animals in the mountains for months, is forgiven if he grabs a goat in the evening. There is the cavalryman who seeks satisfaction from his mare after a long period of barracking. There is the name of the soldier who, after a long separation from his wife, coitus with a dog or a pig. And finally there is the idiot farmhand who is laughed at by everyone as a village idiot and who only has the opportunity to have sexual intercourse with his farmer's cows.

But is this really the entire spectrum of zoophilic substitution activities? Apart from the fact that in today's changed environment these types of people mentioned above hardly exist any more, the vast majority of people who are driven to zoophilic substitution actions have hardly ever been mentioned.

Millions of people suffer from religious or moral regulations that prohibit any heterosexual contact from marriage. Just think of the strictly Islamic countries or those parts of the world's population that belong to a particularly strict Christian sect. The young people affected look for two ways out: homosexuality and intercourse with animals. It is a fact that zoophilia is nowhere as widespread today as in the countries of Islam and in the particularly strict Catholic countries.

Just think of all the people who have no real chance of finding a partner because of age, unattractive or repulsive appearance, physical disability, economic weakness and social division. Many of these people are emotionally or financially unable to alleviate their sexual distress by resorting to the prostitution market. And this distress can last a lifetime. Nobody will find it "strange" if such people get an animal so that they can have a sexual life. In practice, however, the sexual object very quickly becomes a real partner for the person concerned. The animal also takes the place of a human "husband" socially and emotionally.

Originally, for example, the expression "gone to the dogs" referred very literally to the unfortunate people who kept a dog as a substitute partner in their loneliness.

9. The animal as a freely chosen sexual partner

This form of zoophilic behavior is actually the least stressful and most joyful. It is found in people who have a completely satisfactory sex life. One may wonder why people commit zoophilic acts when they are not driven to do so by physical, psychological or social reasons. The answer is quite simple: Because it is fun - just like any freely chosen sexual activity is fun! The prerequisite for such an attitude is, of course, that sexuality is perceived as positive overall, that is, that one then sees no sin. Anyone who, without prejudice, understands all forms of sexual pleasure generation and satisfaction as a potential treasure from which each individual can put together their own sexual life according to their own taste, will also accept zoophilia.

As expected, the moralists have launched the most violent accusations and condemnations against these very people. Those who had or needed no illness, no spiritual damage, no loneliness as an excuse were always insulted as morbidly perverted. Even in scientific works around the turn of the century, people were still railing against these lechers, whose excessive lust doesn't even stop at animals. The lechers mentioned here were by no means dissolute "sexual prodigies", as some old church princes were, for example, but mostly completely normal people who simply saw the animal as an independent and sometimes "charming" sexual being.

Even though today there are fewer animal stimuli from our environment affecting us, the motives and process of zoophilic experiments remain the same. Initial contacts usually arise for the simple reason that you simply want to know what it's like with an animal.⁶⁸

Depending on how this initial contact is perceived, the experimenter decides whether he is interested in repeating it. If the contact was satisfactory, it will be recorded as "worth repeating". As long as there is no special attachment to this form of sexuality due to subconscious processes, the zoophilic act is then simply viewed as a possible form of

satisfaction that one resorts to "when the opportunity arises". The importance will not differ significantly from other forms of instinctual satisfaction. The affected person's usual sexual practices are not repressed by the zoophilic act. Rather, an expansion of sexual freedom of action is created. Intercourse with animals offers additional opportunities for sexual contact. The affected person simply has "more sex", and this usually without the problem of human jealousy.

What is characteristic of this form of zoophilia is that it is based solely on the principle of pleasure and is simply practiced when the opportunity arises without any instinctual compulsion. The quality and partner value is equal to "normal contact".

59 The importance and frequency of these two manifestations, which can certainly be described as pathological, have been significantly overestimated in the past. The reason is that our information about zoophilia is based almost exclusively on criminal records and medical histories. Since, understandably, particularly special or pathological actions became publicly known and thus found their way into these reports, reality was portrayed in a distorted manner.

60 Sexual Medicine 4/1973, p. 221

61 The case was already described above under the aspect of "animal masturbation".

62 Most of the time it is simply overlooked or misunderstood.

63 according to: Merzbach, p. 311 ff.

64 according to: Krafft-Ebing, p. 425

65 Wulffen. Criminal psychology, p. 555

66 If the experiment is carried out with a live cat, serious injuries to the human genital area from the animal's claws and/or teeth are to be expected.

67 In my previous circle of acquaintances there was a lesbian who owned a cat that she loved very much. Whenever the animal was in heat, she satisfied the cat with the help of a cotton swab. According to her own statements, the woman has no sexual feelings whatsoever. She does this solely out of love for the animal, which in her opinion has a right to satisfaction, even if it cannot be allowed to live with a tomcat. (Protection from hangovers was explained by the problem of offspring, but it seems to me that lesbian reservations about male sexuality played a role.)

68 We all have a need to expand our sexual experience, even if this does not necessarily have to extend to zoophilic experiments.

Zoophilia in mythology

Almost all peoples have myths, legends and fairy tales in which sexual contact between people and animals or gods and animals is viewed as completely normal. The creation myths of many ancient peoples even saw the creation of the earth, nature, the diverse animal world, people in general, their own people or foreign races as the result of a zoophilic union. The material on this topic is so extensive that it would be enough for a book of its own. Therefore, only some of the most important topic-related myths will be presented here in a shortened and "loosened" form.

There are two interesting creation legends among the Eskimos.

The relatively recent story about the origins of the white race says that a woman who could not find a husband allowed herself to be mated by dogs. This woman then gave birth to the first white people.

The very old legend about the goddess of the sea has many different versions. The goddess is usually called Sedna. Today she rules in the depths of the sea and determines the success of hunting and fishing with her changing moods.

«Sedna was once a human woman. But although she was very beautiful, she did not want to get married because she had an abnormal disposition and preferred to get involved with animals or dead objects rather than with men. So one day she followed the petrel into his kingdom. But since she was treated badly there, she asked her father to pick her up again. As Sedna fled, the petrel brought a powerful wind that almost caused the refugees' boat to capsize. Sedna fell overboard. She grabbed the railing and tried to pull herself back into the boat. But the father was afraid that the boat would overturn and wanted to save his life. So he took his knife and cut off the fingers with which the daughter was clinging to the boat. The fingers fell into the sea and turned into whales, walruses and seals. This is how warm-blooded sea creatures came into being. Sedna ended up marrying a dog because it gave her the most pleasure. Today Sedna rules over the empire of Adlivun, deep beneath the sea. Her canine husband jealously watches over the entrance to her palace and tears apart anyone who tries to get to her.

So much for the zoophile human woman Sedna, who became a goddess.

But some "born" gods were also zoophilic. Others used animal stables to get close to zoophiles.

The gods of antiquity, for example, often transformed themselves into animals in order to achieve sexual conquests in this form. According to ancient beliefs, sexual unions between gods, animals and humans in any combination were fruitful. As a result of such connections, there were not only demigods in human or animal form, but also hybrid creatures with animal and human attributes.

Zeus, the father of the gods, liked to cheat and, so to speak, led the way as a "shining example" to the entire Olympian fuckeria. Because the virgin Europa had fallen in love with a white bull and felt butterflies in her stomach every time she saw him, the cunning Zeus took the form of this bull and kidnapped Europa. There was also a seduction associated with the

entrapment, because in Crete the bull Zeus finally fucked the expectant Europa, whereupon she promptly became pregnant and gave birth to the legendary King Minos and the wise lawgiver Rhadamanthys.

Leda, the wife of the Spartan king Tyndareus, approached Zeus in the form of a swan. Shortly after the birding with the divine bird, Leda suspected that she was pregnant. And logically, Leda then laid eggs. "Beautiful Helena" hatched from one of them (after how many days of incubation actually?). The same swan story is also told about Zeus and Nemesis.

Boreas, the god of the roaring north wind, was fond of horses. In the Iliad, Homer describes how Boreas was so turned on by a herd of beautiful mares that he quickly transformed himself into a stallion with a dark mane in order to indulge his lust. Impregnated by the "stormy" lover, the mares gave birth to a total of 12 foals.

Hermes was born in Arcadia as the son of Zeus and the nymph Maia. Hermes, the messenger of the gods, was primarily considered the guardian god of grazing livestock. He personally looked after the herds of the forest king Dryops and successfully increased them. In gratitude he received a daughter of Dryops as his wife. History leaves out the extent to which Hermes fulfilled his marital duties. Apparently he neglected his wife and spent more time with the herds or as a messenger of the gods than at home. That should take revenge. When one day his wife gave birth to a child, Hermes was probably the only one who believed in his paternity. The child bore a strange resemblance to a goat! When it was born it was hairy all over its body, had horns, a goatee, a tail and a goat's foot.

Mom first turned pale with fright, then red with embarrassment, finally had a screaming fit and left the child's bed, the house and ultimately Greek mythology crying, never to be seen again. "But his father was happy about his little son, he took him in his arms and carried him up to Olympus to show him to Zeus and the other immortals." The gods were thoroughly amused (as Hermes claimed) by the strange figure of the little god - but probably even more so by the incredible naivety of the alleged father.⁶⁹

It was agreed that the new god should be called "Pan". Pan developed into a real outdoorsman. He had nothing in mind with parties of the gods on Mount Olympus. Instead, he hung around in the forest and fields, stalking the nymphs and, increasingly, the earthly women, while he used to frighten the men so much that they ran away in "panic" fear. If you believe the ancient Greek works of art, then Pan likes to burn goats just as much as women.

The offspring that Pan fathered with the nymphs were called Satyrs. They had inherited their father's animal attributes: a button nose, pointed ears, a goat's tail (later a ponytail) and his insatiable lust. The typical satyr only played practical jokes and thought only about fucking from morning to evening. A special family were the che Silenes, the descendants of the satyr Silenos. Drinking and fucking was her only day's work.

Satyrs and Silenians are particularly often depicted in sexual intercourse with animals on ancient Greek ceramics.

The Arcadian Pan was later called Faunus by the Romans. He had a daughter named Fauna. As Fauna matured, Papa Faun (in keeping with his stubborn nature) became horny every time he just looked at his little daughter. He also promptly became intrusive. Although incest

was almost de rigueur in the world of the gods, Fauna couldn't get used to the idea and squeezed her thighs together every time Dad wanted something from her. Fauna remained a good girl, even when her father once got her drunk to break her resistance. But the old lecher wouldn't have been a real god if he hadn't come up with an effective trick. Apparently knowing his daughter's preferences, Faun turned into a snake and crawled between Fauna's thighs.

And lo and behold! The little bitch was a zoophile; she granted the snake what she had denied her father. It was not without reason that Fauna became the protective goddess of animals. Even today, the animal world is generally referred to as "fauna".

Other well-known hybrid creatures from Greek mythology are the centaurs. These creatures, half human, half horse, were as famous for their drinking and rowdy behavior as for their never-satisfying animal lust.

And people don't want to miss what pleases the gods. Success in hunting and fishing, a special ability, wealth, and ultimately happiness in general, all of this, or so it was often believed, could be secured by a person having sexual intercourse with an animal.

A Gilyakian story points in this direction: "A person from the village of Rui went fishing. He caught the water mother fish, mated with it and threw it alive back into the sea. The next day he went fishing again, caught the water mother fish again, mated with it and again threw it back into the sea alive. The Gilyak did this many times, but told no one about it. In the summer the water mother fish gave birth to a boy and threw him on the sand of the shore. The boy is brought to his father and hidden by him. The water mother fish promises the father good luck, and the son grows up quickly. When the father grew old, the son, who continued to be fortunate, was able to support him.⁷⁰

Fairy tales and legends tell of animals that turned into people or people that turned into animals. The transformation usually occurs through coitus or occurs beforehand to make coitus possible.

The approximately 5,000-year-old Babylonian-Assyrian Epic of Gilgamesh, which provided the material for many creation myths that emerged later, tells of the "beast-man" Enkidu.

In Uruk, the bull-powerful Gilgamesh ruled despotically. The gods decided to create a balance.⁷¹ The goddess Aruru took a lump of clay, formed Enkidu out of it, placed the clay in the steppe and brought it to life there.

Enkidu was probably initially animal-shaped:

«... covered with hair all over his body,
... he doesn't know the country or the people,
... with the gazelles he feeds on grass,
moves to the watering trough with the steppe animals
and enjoys being in the middle of the game by the water.»

Like all animals, Enkidu flees from the hunter. He himself cleverly avoids all of the hunter's pits and nets. As the leader of the animals, he also prevents the hunter from taking other prey. Then the hunter comes up with an unusual trick. He gets a temple prostitute from Uruk and

takes her to the waterhole where the wild animals drink. The prostitute is supposed to seduce the leader of the animals there.

And this is how it happens:

"The prostitute shows him her breasts,
took care of him so that he approached her,
Was not shy and let him come in
He threw off her clothes and lay on her,
Excited his desire for women wise,
And his fullness was communicated to her.
Six days, seven nights passed,
since Enkidu loved the temple prostitute,
Until he gets his fill of her charms."

As a result of this week-long constant bashing, Enkidu not only lost his typical herd smell, but also his social position in animal society. He had now been "imprinted" on humans and from then on had to live among humans. This change is understood here as "incarnation" and is described with the following lines:

"Then he turned his gaze to his animals
But now, when the gazelles saw Enkidu,
they fled from him,
The wild animals of the steppe retreated from him,
And Enkidu was frightened; his body became rigid,
His knees wobbled as his game fled him.
He became weak, and things were not as before,
But now he had knowledge; he understood.
Turning around, he sank to the prostitute's feet,
Raised his eyes to her face
And listened to the words she spoke.
The prostitute spoke to Enkidu:
You are clever, Enkidu, like a god!
Why are you running after the wild animal now?
Let me now lead you to the walled Uruk..." 72

This is unmistakably the template for the much more recent Jewish-Christian paradise story (creation from clay / unity of animals and humans / seduction by the cunning serpent / the "forbidden fruit" from the tree of knowledge / expulsion from the Garden of Eden) .

Probably the most widespread story with a zoophilic background is the so-called "swan woman legend", which is spread across the entire northern hemisphere in various embellishments and also comes to us as the crane woman legend and the seal woman legend. The story tells of swans that come to a lake, take off their swan robes and revel in the water as beautiful girls. A (lonely) young hunter watches them, steals one of the swan girls' bird dress and hides it. This girl cannot transform back into a swan and becomes the hunter's wife. But once, after many years, she manages to regain possession of her old dress and flies away.⁷³

The elements of this story speak for themselves. The lonely hunter, who logically suffers from sexual distress, looks at a group of female animals with "his own eyes". To him, these creatures are as charming as a group of young girls. He catches one of these animals, takes it into his hut and "treats" it just like a woman (i.e. he has sexual intercourse with it). Only after some time, after the hunter has become so used to this form of satisfaction that he has internalized the knowledge that this is only an "inferior" substitute, does this knowledge give the "woman" back her animal character. Only because the man lost interest (attention) over time can the woman return to her fellow animals as an animal.

The circle of the swan woman legend is one of the oldest stories in the world. It is striking that the female animals mentioned (swans, cranes, seals) are animals that are really suitable for zoophilic copulation.

The same applies to the tapir woman legend from South America:

A young man went hunting, discovered a fresh tapir track and followed it. He found a sleeping tapir and shot at it with his arrow. Suddenly the tapir and the arrow disappeared. The next day the youth went back to the spot to look for his arrow again. In the evening the young man did not return to his parents' hut as usual. He disappeared for a long time and his parents believed that a jaguar had torn him apart. One day the son entered the hut again. He said that he was doing well, that he now knew the secrets of the forest and that his wife and daughter were waiting for him outside on the path. They wanted to get the two, but only found two tapirs. In fact, the young man's wife was a tapir by day, but a beautiful woman (for him) at night. And like the mother, the daughter only took on human form (for him) when it was dark. The young man with the tapir women wanted to stay in the village and teach the residents the secrets of the forest, but the people didn't like the tapirs and drove this strange family away.

In West Africa there is a story about a donkey woman that a friend from Senegal told me:

There were too few women in one village. A young farmer was therefore still unmarried, even though he still owned a large hut and his own fields. He vowed to marry the next single woman he met. One day a beautiful girl appeared in the village and the farmer immediately wanted her as his wife. All the neighbors warned him. "Do you know his parents? Do you know where it comes from? Such a beautiful girl must have had a bad past life!" But the farmer was not deterred and took the stranger as his wife. The couple were also very happy together. One day the woman went out to collect wood. Then she found a group of donkeys far from the village, with a large, beautiful donkey stallion grazing. Now a strange transformation took place in the woman. She began to call like donkeys, stood on all fours in front of the stallion and finally turned into a donkey. The stallion immediately jumped up and mated with her. After she had lived out her desire, the donkey turned back into a woman and went home to her husband. The next day the woman went to get water and met the donkeys again. Like the day before, she transformed and allowed herself to be mated. However, a villager secretly observed this scene, ran to her husband's hut and told him everything. When the woman came home, the man beat her and reproached her violently. But the woman cried and convinced her husband that it was all just bad talk. At night the man wanted to have fun with his wife. Then he realized that he could no longer satisfy his wife. She kept calling out "deeper" and "harder," but no matter how hard he tried, his wife seemed insatiable. And while the woman complained for the first time about the length and size of his member, the man felt her body suddenly become completely hairy and her long dog ears growing. Finally, before

his eyes, the woman completely transformed into a donkey, which ran out into the night screaming loudly for a donkey stallion and was never seen again from then on.

The Gilyaks tell the story of a seal man. In it, a seal transforms into a very beautiful man. A woman falls madly in love with this seal-turned-human and marries him. Unfortunately, the man is very clumsy and unsuccessful when hunting land animals, which is probably due to his seal nature.

Zoophilic aspects can even be discovered in children's fairy tales. It would go too far to cite the extensive specialist literature here. One example is the fairy tale of the Frog Prince, in which the princess's physical tenderness leads to the animal's transformation.

In addition to the fairytale-like or at least unlikely-sounding stories, there are also anecdotes and stories about human-animal relationships, which are portrayed very realistically and obviously have no mystical or moralizing background.

The most famous story of this kind is the Attic legend of the Minotaur. As already mentioned, the Cretan king Minos emerged from the connection between Europe and a white bull (Zeus). Minos⁷⁴ took Pasiphae as his wife and made her queen. Is it any wonder that Pasiphae, inspired by her husband's family chronicle, also became a zoophile? She envied Europe, now looked at bulls with completely different eyes and finally fell in love with a white bull herself. But the bull that she stalked every day seemed unimpressed by her temptations and was only interested in cows.

But horniness is the mother of invention. And so Pasiphae had a frame built in the shape of a cow in which she could lie down." Then the bull's favorite cow was slaughtered to cover the frame with its fresh skin. Pasiphae climbed into this cow dummy and pushed her genitals into the right place. The bull was brought in and immediately jumped on the artificial cow and thus the queen hidden inside. Pasiphae squealed with pleasure. After the bull pumped her full, she immediately became pregnant and after a reasonable time gave birth to a son who was half human, half bull. From then on, this hybrid creature called the Minotaur haunted the labyrinth of Knossos and Cretan history as a villain.

The story of Pasiphae, which is located between the purely mythical parts of the legend (the origin of Minos and the existence of the Minotaur), contains so much realistic detailed knowledge (deception of the bull by a dummy, possible transmission of the smell of heat through the fresh cow skin, mechanical protection of the woman from injuries, etc.), that the description of the zoophilic process cannot be completely made out of thin air. It is possible that such practices actually existed in Crete in the past.

In Africa and Southeast Asia, wherever large apes live, there are legends of giant apes that steal human women in order to have sexual pleasure with them.

The story of King Kong was originally such a legend. The literary and cinematic adaptation took the sexual aspect out of the story and distorted it into an exaggerated horror spectacle.

⁶⁹ This is probably where the origin of the symbol of the "horned" husband lies.

70 Findelsen, p. 15

71 As a friend, Enkidu later tempered Gilgamech's violence

72 Schmökel, pp. 31/32

73 Findelsen, p. 14

74 Here it is not entirely clear whether it was "the" legendary King Minos or his grandson, as some historians believe. Minos' grandson is said to have had the same name as his grandfather and was also king.

75 Apparently Daedalus was the brilliant designer.

Zoophilia throughout history

In prehistoric times, zoophilic behavior was probably widespread. The earliest human beings saw no difference in the quality of human and animal life. Before the advent of religion and morality, everything could only be judged by people based on their usefulness. This principle of usability applied not only to the acquisition of food, but also to all other areas of life, and certainly also to the elementary need for sexuality. Ancient humans probably slept with all living creatures that they could safely get hold of. Even the killed prey often served for sexual satisfaction before it was eaten.⁷⁶

Only with the emergence of shamanism did natural phenomena gain spiritual significance. The emerging superstition that in addition to the visible world there also existed invisible "powers" laid the foundation for the irrational fear of "punishments" and thus also for the discipline "morality". The sorcerers knew how to cleverly exploit the stupidity of their fellow human beings and brought their lives largely under their control by spreading fear and imposing cultic acts. The belief was spread that magical acts would influence fertility, hunting success and the weather. Cult sexual acts with animals may also have been part of the fertility magic. This is indicated by an Ice Age find from the cave of Laugerie-Basse (Dordogne).⁷⁷ There is an incised drawing on a bone fragment about 10 cm long. You can see a heavily pregnant woman lying on her back and stretching her hands upwards. Above her stands a male reindeer with a disemboweled penis. It is unclear whether the pregnancy was seen as the result of real coitus with the animal or whether the symbolic representation of fertility and pregnancy was simply intended to bring about a fertility magic. But the origin of the drawing is certainly magical.

Nevertheless, it can hardly be assumed that the lives of early humans were completely determined by magic. Anyone who carefully studies the ethnological research of the last hundred years on living peoples with archaic characters (e.g. Bushmen) will quickly come to the conclusion that so-called "primitive" societies had no opportunity to take refuge too much in the mystical. People had excellent powers of observation and recognized many more connections than we believe today. There were therefore hardly any environmental phenomena that required a magical explanation. In addition, there was also (hard to imagine for today's people) the simple acceptance of inexplicable things without that need to investigate their causes. And finally, the real struggle for daily food was so important that time-consuming magical actions, which only related to unreal hopes and not to tangible results, were more likely to be done at the times where there were no more important activities to be carried out. Cultical activities can only take up a larger part of life if the basis for survival is secure (cropping, storage). Magic only ever serves to improve life and not to secure livelihoods. Collectors and hunters are much less influenced by magic than farmers. Migratory herders less than sedentary cattle breeders.

The ancient man was a pragmatist, not a religious fantasist.

Scientists who nevertheless claim that the lives of our ancestors were completely under the influence of magic and that therefore all artistic documents (rock paintings) should be understood as magical are seriously mistaken. The gentlemen who claim this seem to have never come into contact with living, foreign cultures.

How can one seriously support the dogma that prehistoric rock painting should always be seen in connection with hunting, reproduction and fertility rites when we can still document the desire for purely decorative things in the "Third World" today? 78

Drawings of people wrapped in animal fur and moving among animals are generally identified as magicians. How come? There are enough reports from historical times that document corresponding hunting methods. The best known is probably the hunting cunning of the North American Indians, who, wrapped in bison or wolf skins, sneaked up on large herds. Were our hunting ancestors really too stupid to use such simple hunting lists, but on the other hand so intelligent that they believed in the unreal connection of a masked magician with the animal population of future years?

And all the many depictions of animals were nothing more than wishful thinking projected in the hope of future hunting luck? Did prehistoric man really differ so significantly from later man? Every military or sporting victory has always been documented with pride (as a painting, monument, trophy, winner's photo). And hunters in particular have always clearly highlighted their successes. Just as hunters hang up their trophies, many fighter pilots of the Second World War documented the number of kills they made by attaching a corresponding number of enemy symbols to their aircraft. In the "Wild West" some gunfighters are said to have marked the number of enemies they had shot by making notches on the handle of their weapon. After a successful hunt, the prehistoric hunter will have depicted the animal that he killed. He certainly gained even more reputation because he was able to leave behind pictures.⁷⁹ This also explains the fact that at many sites several generations of pictures were drawn one on top of the other - in the case of pure votive painting, however, a single picture would have been sufficient in the long term; At least an old picture would probably not have been destroyed by a new one.

We can therefore assume that prehistoric art was not primarily devoted to magic. Contrary to school opinion, the rock paintings are by no means just symbolic, but rather give us concrete insight into the real lives of our ancestors. It wasn't wishes that were documented here, but rather events.

So the images of zoophilic sexual acts can also be seen as an earthly moral document. The interpretation of a "cultic act" can be doubted - at least it is just as unprovable as the opposite.

The best-known example of a rock drawing that is probably repeatedly misinterpreted is the Neolithic, approximately 5,000-year-old depiction of the sexual act between a woman and a dog. It is located in Ti-n-Lalan (Fessan, Libyan Sahara).

Many researchers want to see a disguised magician in the carving of the dog-like creature because the hindlegs have something human-like about them. A description of the image is therefore as follows:

«The magical union: The magician, wearing an animal mask in front of his face and - as can be seen on the tail with the tassel - dressed in animal fur, carries out the ritual copulation (or deflowering) and thus transfers the power of the totem or the god onto the woman."⁸⁰

Quite apart from the second part of the sentence, which attempts to explain the purpose of coitus in a purely speculative manner, the inconsistency between text and image is immediately noticeable.

The lying woman is drawn in great detail. Hair and jewelry (or clothing) stand out extremely clearly and precisely from the body contours. When depicting the animal sexual partner, however, there is not a single dividing line on the body that would indicate that a mask was worn or that fur was draped around the body. Even in the most primitive petroglyphs of "disguised" wizards, the disguise is usually clearly visible. It would be completely illogical to portray the certainly important magician so carelessly here, where so much attention to detail was applied to the woman. So if there are no closing lines for a mask or a fur, at least in this picture it can be concluded that it is an animal and not a disguised magician. Another peculiarity supports this theory - the animal's tail is raised, just like in real dog copulation. If the animal fur were just a disguise, this could not possibly be the case. And finally, the enlarged penis also speaks for itself. It is a dog's penis, which is pointed at the front and swells on the side of the body. In my opinion, this is a concrete representation of a zoophilic act.

The oldest known written mention of zoophilia can be found in the so-called "Hittite collection of laws", which was written around 1,300 years before our era.

Older laws from the Middle East do not contain any condemnation of zoophilic acts. The collection of laws of Ur-Nammu (ca. 2110 BC), the legal commentaries of the Isin period (ca. 1950 BC), the laws of Lipit-Ishtar (ca. 1930 BC), the laws of Eshnunna (around 1850 BC), the very extensive "Codex" of Hammurabi (around 1780 BC) and the Assyrian Laws from the period between 1450 and 1250 BC. BC - none of them know any punishment for zoophilia, although other moral offenses are sometimes treated in great detail (e.g. adultery, concubinage, fornication with addicts, rape, incest, abortion, etc.).

If these early laws do not specify penalties for zoophilic behavior, this does not mean that such acts did not exist at the time, but rather that they were not considered punishable. Saggs 81 writes: "It can be stated that both normal behavior and typical perversions (such as sodomy, lesbianism, transvestism and cunnilingus) were largely the same in ancient Mesopotamia as in modern Europe."

Only the so-called "Hittite laws" introduced punishments for some areas (!) of zoophilic behavior. It seems appropriate to examine the peculiarities of this text, as it leads to interesting conclusions.

During the First World War, Hrozný found the text in the form of two tablets in the Topkapı Museum in Istanbul. While one tablet was completely readable, the other tablet had gaps that could not be completely filled even by later discoveries of fragmentary tablets. The second panel clearly follows the text of the first panel without any gaps. Hrozný therefore numbered the paragraphs of the first table from 1-100 and those of the second table from 101-200.⁸²

The paragraphs of interest here are 83:

§ 187 (20) If a man [sins] with a cow,
(it is) an abomination; he dies.

- (21) They bring (him) to the king's gate;
but the king can kill him,
(22) and the king can let him live.
But he does not appear before the king.

- § 188** (23) If a man sins with a sheep,
(it is) an abomination; he dies.
(24) They bring (him) to the king's gate;
but the king can kill him,
(25) and [the king] can let him live.
But he does not appear before the king.

- § 199** (16) If someone sins with a pig (or) a dog, he dies.
(17) He (the discoverer) brings (him / or rather she = perpetrator and
animal) to the gates of the palace. The king can kill them,
(18) the king can let them live. But he doesn't go to the king
(19) If an ox jumps at a man (with sexual intent),
(20) the ox dies, and the man does not die.
You raise a sheep
(21) comes instead (?) of the man and kills it.
(22) If a pig jumps at a man, no offense.

- § 200** (23) If a man with a horse or mule
(24) sins, no offense. But he doesn't go to the king,
(25) neither will he become a priest.

Unfortunately, the exact meaning of the words is not always given. The phrase "he dies" is interpreted by Friedrich as "he will be killed," i.e. he should be killed. However, such a clear statement would contradict the usual procedure, whereby only the king decides about life and death. So perhaps only the possible maximum penalty is mentioned with this wording.

But you could also combine two other contents with it. First of all, it could be a warning or the highest authority confirmation of a superstition according to which mere sexual contact with certain animals carries the inevitable consequence of a fatal "infection". If until 40 years ago it was still possible to tell enlightened Germans that masturbation inevitably leads to brain softening and spinal cord damage, then perhaps 3,300 years ago many people also believed that sexual contact with animals carried imminent death.

Finally, "social death" also comes into question. Perhaps the crime was made public and the perpetrator was socially ostracized as a result. This would correspond to the punishment for zoophilia, which has been imposed up to our time with the loss of civil rights. Then the controversial phrase "but he does not appear before the king" would also have a logical meaning.

But be that as it may, in some cases the death penalty could be imposed. This is even more surprising when you compare the punishment threats in all 200 paragraphs with each other. Even for the most serious crimes such as manslaughter, grievous bodily harm, arson, etc., only compensation in the form of material assets is required. There are no prison sentences at all. The death penalty is only threatened in the last paragraphs of this "collection of laws". It

seems as if these provisions were only recently added to an existing legal system and now have to be enforced as "new laws" with the help of draconian penalties. This impression is certainly not entirely wrong. Because of its entire character, this "collection of laws" is actually an amendment to the law. Numerous paragraphs explicitly compare the old and the new (usually milder) sentences. The Hittite legal tablets are actually the document of criminal law reform. For this reason, not all conceivable crimes are covered; only what was amended was published. The addition of the "new" zoophilic criminal offenses confirms, so to speak, their absence in previous laws.

It is noteworthy that zoophilic acts by women were not taken into account, but it was officially documented, so to speak, that there are also sexual attacks by animals on people. Furthermore, it is interesting that dealing with such "clean" animals as horses and mules only led to a kind of loss of honor.

The division of the zoophilia paragraphs also seems strange. So we find the mention of acts of fornication involving "slaughtered cattle" (§ 187 cattle and § 188 sheep) immediately after § 186, which regulates the value of slaughtered meat - i.e. food. Then further moral offenses follow, such as incest with mother, stepmother, etc., and only at the very end are the further paragraphs that refer to zoophilia added.

This differentiation between "meat suppliers" and "other animals" shows that contamination theories may have formed the basis for criminal liability. An interesting parallel to this is shown in the report about the "abused" manatees from the East African coast.⁸⁴ According to this, housewives should only buy the meat of these animals if the fisherman swears on the Koran that he has not previously slept with the animal.

Apparently, for a long time the Hittites were the only ones who took action against zoophilia. Among other ancient peoples, sexual intercourse with animals was at least tolerated, sometimes even viewed as beneficial and practiced in a cultic form. According to Lombroso, in addition to female and male prostitution, there was also animal temple prostitution. Masters tells of the priests of Baal who offered dogs to believers for sexual purposes.

And even those from 810 - 806 BC. The ruling Assyrian queen Sammuamat, who we know better by her Greek name "Semiramis", supposedly allowed herself to be mated with stallions.⁸⁵

The most famous sexually based animal worship was practiced in Egypt. For example, "divine" bulls were kept in special temples as fertility donors. The most famous was the "Apis" in Memphis, another the "Mnevis" in Heliopolis. Barren women made pilgrimages to these divine bulls, posing provocatively in front of the animal, lifting their clothes and thus showing their willingness to conceive.

The Apis bull was dedicated to the god Ptha (also: Ptah). In Mendes (Dedet), in the eastern Nile Delta, the same god was worshiped in the form of a goat. Cult rites took place here, in which women performed actual coitus with animals. The kings Ramses II and Ramses III. justified their claim to godhood by attributing their own generation to the god Ptha, who had mixed fleshly with their mothers in the form of the goat of Mendes.⁸⁶

Herodotus mentions this cult (in: II 46). He writes in amazement: "While I was in Egypt, something extraordinary happened in the Mendesian landscape - a goat mated with a woman in front of everyone. But the incident is well known there."

Strabo (17, 802) also described that the women in Mendes let themselves be jumped by goats.

However, curious travelers who visited Mendes on the basis of such reports were not all lucky enough to satisfy their zoophilic voyeurism, and Plutarch gleefully blasphemed (in: 5. Mor. 989 On the Reason of Unreasonable Animals): "I do not find it surprising that when the Mendes goat is locked up with several females and then has no desire for them and prefers to lust after goats instead."

Many researchers are of the opinion that cultic zoophilic acts were not only limited to the selected "divine" individual specimens (which were considered incarnations), but were carried out with all individuals of this sacred animal species. There is no report that the Sucho crocodile ever had sexual contact with humans. However, it has been reported that other crocodiles were sometimes turned on their backs by men and then sexually abused.

Over time, more and more animals came to be viewed as sacred. Huge burial grounds with animal mummies bear witness to this. After all, there was hardly an animal that was not considered "sacred".

When the Jews emigrated from Egypt, they took with them many of the local beliefs and customs. At that time, however, the Jews were fleeing a "highly civilized" country and were not used to the primitive life in the Sinai Desert. Tribal disputes and various Egyptian-influenced faiths caused the people, who were once united in the exodus, to increasingly fall apart.

Egyptian animal worship became common knowledge. The ritual "dance around the golden calf" was probably the worship of the goddess Hathor, who was often depicted as a cow.

Only a strong ideology and concentration on one God could weld this relatively small Jewish people back together into a community and make them so strong that they were able to drive out much stronger peoples, occupy their fertile land and then ultimately become their own homeland close. Ten "divine" commandments were proclaimed to the Jews. From then on, strict religious and moral laws, which differed from any previously known, ensured "discipline and order". It was precisely in the novelty of the laws and the severity of the punishments that the Jews found confirmation of their conviction that they were the "chosen people of God." Submission to strict rituals and the renunciation of personal freedoms welded this people together into a fanatical and powerful community. The laws and rules to which the Jews were subject were determined, monitored, and certainly changed (or to put it more politely: adapted to requirements) by the priests over time.

The first parts of the books of the Old Testament were written down at the earliest in the Babylonian captivity, around 500 BC. The oldest surviving texts that essentially confirm the contents of the OT are the famous Qumran Dead Sea Scrolls, which were previously thought to date from the last century BC, but are now generally dated to the 1st century AD. The canonization of older texts into the now known "Masoretic" version of the Old Testament

took place around the year 100 AD, after the text core had been delimited at the synod in Jamnia in the year 90. The written version of the Old Testament as we know it was not compiled until 100 years after Christ. It is no longer possible to determine how old the laws laid down here really are.

An exclusively oral tradition over a long period of time inevitably also includes errors in transmission, deficiencies in interpretation and influences from the spirit of the times. It can therefore at least be doubted that the laws, exactly as they appear in the Torah or the Bible, also applied at the time of Moses.

The usual introduction to the topic of zoophilia, which is used in most sexual science works, goes something like this:

“Even in the time of Moses, sexual intercourse with animals was forbidden.”⁸⁷

This sentence seems to describe an established fact and is usually adopted without reflection. This is quite simply an assumption that cannot be proven - I would even say that it is a deliberate lie and misleading. The reasons:

1. The prohibition of zoophilia in the Old Testament can only be proven textually from post-Christian times. It is unknown whether this ban already existed at the time of Moses. Oral tradition never takes place verbatim. Do an experiment with your friends. Make up a remarkable story and tell it to a famous person. After three weeks, ask another friend. whether he knew anything about this story. and otherwise act completely ignorant. You will probably then hear your own invention in a completely new version. You will be amazed at what life and dynamics the oral tradition has given your invention. We should also remember the superstitions here. that sexually transmitted diseases could be cured through zoophilic contacts. Within a few centuries, what had been medically sound advice had turned into the opposite.

2. Such a sentence apparently implies that zoophilia was forbidden **everywhere** at that time. Although this effect is desired by moralists, it is not the truth. The exact opposite is the case. If one were to quote the relevant Bible passages in their entirety, the picture would emerge that contact with animals was common among all other peoples; only the Jews were suddenly banned from this form of sexual activity on pain of death. They wanted to be different from all other peoples. So the zoophilia ban was the exception!

Let's look at the important verses of the Old Testament.

We can hardly draw any conclusions from the following short mottos:

2nd Book of Moses (Exodus), Chapter 22

19) Whoever sleeps with a beast shall die.

5. Book of Moses (Deuteronomy), chapter 27

21) Cursed be he that lieth with any beast;
and all the people shall say, Amen.

However, we find very good indications of the novelty and uniqueness of the laws in the following formulations⁸⁸:

3. Book of Moses (Leviticus), 18. Chapter

1) And the Lord spoke to Moses, saying:

....

23) You shall not mix with any animal, nor defile yourself with it. A woman should not give herself to any animal, nor mingle with it; because that is a terrible confusion.

24) You shall not defile yourselves with any of these; **for by this all the nations** which I will cast out from before your face **have defiled themselves**: 89

25) whereby the land was defiled, whose vices I will visit, that it may vomit out its inhabitants.

26) Keep My statutes and my statutes, **and do not commit any of these abominations**, neither the native nor the stranger who sojourns with you.

27) **For the inhabitants of the land who were before you have committed all these abominations**, and they have defiled the land.

28) Therefore beware lest the land spit you out also, if you do such as spit out the people who were before you.

29) Every soul who commits any of these abominations shall perish from among his people.

30) Keep my commandments. **Do not do what those before you did**, and do not defile yourselves with them. I am the Lord, your God.

3rd Book of Moses (Leviticus), 20th chapter

15) Whoever mixes with any beast or beast shall surely die; and you should also kill the animal.⁹⁰

16) If a woman gives herself to any animal, she shall be killed with the animal; her blood shall be on her.

23) Do not walk **in the statutes of the nations** that I will drive out from before you. **For they have done all these things**, and I have abhorred them.

The above Bible quotations show clearly enough the special status of the “Mosaic” ban on zoophilia. **We must recognize that sexual intercourse with animals was common practice at that time!**

Early reports of women copulating with animals date back to ancient India. Ritual cohabitation between bulls and women seems to have occurred in the Indus culture as early as pre-Aryan times. A cylinder seal found in Chanhu Daro was recognized by Mode⁹¹ as depicting such a copulation scene. In it he finds confirmation of the previously expressed assumption of such a

practice, which the Indologist Kirfel and the ethnologist Koppers concluded based on written evidence for this early period.

The most famous zoophilic mating scene of early times always took place during the Indian horse sacrifice (Ashvamedha). The horse sacrifice, a fertility rite. probably around 1500 BC. 400 BC, after the horse-owning Indo-Europeans destroyed the older Indus and Ganges cultures. The Ashvamedha probably replaced the older human sacrifice (Purusamedha) and similar bull sacrifices. It was celebrated at least until the year 550 AD, so it had a tradition of around two thousand years. The ancient Vedic scriptures give us a very precise picture of this sacrificial rite. The Ashvamedha was considered the "king of sacrifices" and took a whole year to complete. And only a king could afford this sacrifice, as it was probably one of the most elaborate and expensive sacrifices ever celebrated anywhere in the world.

Here is a shortened description:

The sacrificial steed had to be a specially selected stallion, black and white in color and worth at least 1000 cows. At the beginning of the festival year, the King of the Priests' Shadow donated not only rice but also 1000 cows and 100 mines of gold. Then the king had to lie between the thighs of one of his wives. to spend a chaste night at a holy fire.⁹² The next morning, after a ritual washing, the horse was released to the north along with 100 other steeds. The accompanying horses had to be 24 years old, so they were very old. An accompanying team of 100 young warriors, belonging to various high castes, was sent along to protect the animals. The sacrificial horse was now allowed to move freely anywhere for a whole year and do anything it wanted - with one exception: it was not allowed to be unchaste, i.e. jump on any mare. The accompanying team probably also prevented any attempt by the stallion to masturbate. After a year, the sacrificial horse then possessed a "highly concentrated form of fertility" and was driven back to the place of sacrifice. After the horse returned, the actual sacrifice began, which lasted three days. On the first day, in addition to numerous other donations, 21 animals were sacrificed, tied to 21 sacrificial posts. The second day was the climax of the festival. Here 366 (other sources say 609) animals were sacrificed. The sacrificial steed was tied to the middle sacrificial post together with an unhorned goat (hornless ram?) and a billy goat. The king's three first wives then decorated the horse with gold jewelry and anointed it with melted butter. Various other rites then followed. Among other things, rosy mares were led to the edge of the sacrificial site in order to induce a strong erection in the stallion. Finally, the sacrificial animals were slaughtered. The stallion was "smothered under robes". The king's chief wife lay down next to the stallion, inserted his penis into her vagina and had sex with the animal. During the zoophilic sexual act, the king, priest and court exchanged lewd speeches that referred to the spectacle. In some cases, however, the scene was probably hidden from view by covering the queen and horse with a cloth. I will pass over here the sacrifice of special parts of the dead horse and the ceremonies of the third day.

The only thing that seems interesting to me in connection with the topic of this book is the verification of the statements about the sexual act with the horse, and here of all places we find in the European descriptions again and again obfuscating and euphemistic translations that often contradict each other.

For example, under the influence of European morality, it is simply claimed that it was a purely symbolic union in which the queen merely placed the dead animal's penis "on" her lap.

Other European commentators at least acknowledge the insertion of the penis into the vagina, but also claim that the stallion was already dead at this point. The argument that is often used is that it is impossible for a woman to take an erect horse penis into her vagina. This reservation applies fully to the length of the animal limb, but not to its circumference. If the depth of penetration of the penis is artificially limited, almost any adult woman is capable of copulating with a stallion. Several old reports of such displays as well as modern porn films prove this.

The queen's actual sexual intercourse with the sacrificial horse was not only technically possible, but also absolutely necessary based on the inner logic of Ashvamedha. It wasn't enough to insert the dead animal's flaccid penis. In order to transfer the concentrated fertility of the stallion to the chief woman of the land, it was imperative that ejaculation of semen occur in her body, and this was only possible with a living stallion. It would contradict all logic if the seed of the animal were to be protected and "concentrated" at enormous expense until the day of sacrifice, only to then allow it to go to waste without being used and to be content with a mere symbolic act. It must be considered certain that copulation up to the point of ejaculation took place with the (still) living animal. This may have occurred immediately before the animal was killed. Much more likely, however, is sexual intercourse while the animal is suffocating. Since the animal was already tied up and lying on the ground at the time, an injury to the queen could easily be ruled out. The animal's death was probably achieved by tightly wrapping its mouth and nostrils and not by strangulation, as some authors state. As is well known, erection and ejaculation often occur in slow suffocation. This may apply to animals as well as to people. Koppers 93 even writes; «It also seems to have been customary. to hit the sacrificial animal violently on the testicles at the time of killing (of suffocation!). In this context, one can argue about the definition of the terms "violent" and "hit". If the stallion's testicles had been struck violently with a stick or the bare hand, it would have caused senseless pain and caused the animal to rear up in a sigmoid (and dangerous) manner. It is more likely that the testicles were flagellated with a tuft of leafy twigs - just like we know from the Finnish sauna to stimulate blood circulation. The purpose was probably to stimulate the expulsion of semen, which often occurs in cases of suffocation, but not necessarily. The side camp during the agony would have gained an additional blatantly magical, even "holy" component through ejaculation. Because at exactly the moment of death, the stallion's concentrated "fertility" would have been transferred to the queen in the ejaculate.

It can therefore be assumed with high probability that copulation with the stallion took place exactly in the manner described above. Certainly the priesthood paid particular attention to this magical connection between life-giving fertility and death.⁹⁴

It is precisely the simultaneous fulfillment of its two tasks - namely the sacrifice of its life to the gods and the sacrifice of its fertility to the land (represented by the queen) - that may have given this sacrificial animal its particularly high status.

India and the neighboring states influenced by India continued to experience zoophilic traffic in the two millennia after Christianity.

At a temple in Nepal⁹⁵, among the numerous carved figures on the outer facade, there is also a depiction of copulation between a woman and a stallion. Interestingly, the device that is intended to prevent the animal member from penetrating too deeply is clearly shown here. It

is a hurdle, similar to a tree fence. The stallion jumped onto the obstacle from one side. There was enough space in the lower area to allow the penis to reach the other side. There the woman lay on her knees at a sufficient distance and was able to insert the member into the vagina from behind.

Numerous Indian miniatures show the mating of women by horses, donkeys, mules and bulls. The most popular animal seems to have been the horse. Apparently, in most cases the relatively large distance between the standing stallion and the lying woman was sufficient to prevent the penis from penetrating too deeply. Although the animal can, so to speak, "go to its knees" during its thrusting movements (that is, buckle in the hindquarters), the thrusting was prevented from being too violent by the woman placing her outstretched legs under the animal's stomach, into the legs or against its hindquarters braced.

In Vijayanagara, Deccan, there is a sculpture on a granite pillar from the 16th century that also shows the copulation of a woman by a stallion. The horse stands erect on its hindquarters. The erect penis seems to be about to penetrate; the glans is already in contact with the labia. What is interesting is that the woman kisses the horse's mouth with great fervor.⁹⁶

At the Banka Raya Temple in Laoda, Bengal, there is a sculptural group that shows, among other things, a man coitusing a female dog (?).⁹⁷

The most famous sculpture of zoophilic content is from 954 AD. Built Lakshmana Temple in Khajuraho. A man coitus with a mare. Meanwhile, another man holds the animal by the reins and masturbates with his other hand.

When the first images of this work of art came to Europe, people tried (as usual) to take the explosiveness out of the depiction by describing the whole thing as a symbolic image or as a depiction of a cultic act. Nowadays you can no longer fool people so easily. The erotic temples of Khajuraho are now a tourist attraction and are personally viewed by many thousands of visitors every year. It therefore seems ridiculous when even modern books still tell the tale of the cultic act. While the sculptures of erotically entwined couples that otherwise cover the temple are all designed as individual representations, the sculpture discussed here belongs to a closed group of many sculptures that run across the entire base frieze of the temple and tell a coherent story. And this story describes a very earthly event that actually happened: A king equips a military campaign and attacks a neighbor. A fierce battle ensues in which most of the enemies are killed. The victors rape women, children and animals (!) and then take them home as slaves and booty. Triumphal return of the victors and public honoring of the happy king. End. The depiction on the frieze in no way shows cultic customs; instead, it is an exact historiography. And just as real as the campaign was was the sexual use of the captured animals!

Zoophilia was apparently also widespread in Persia. If many miniatures and book illustrations show such scenes, it doesn't seem to be all based on imagination. Ancient Persian literature also gives references to this "vice".

Saadi advises in a dialogue: If neither a woman nor a man is available, one should go to a donkey. If you can't reach it either, you should masturbate with a bar of soap.

Sakani tells the story of a village preacher. On Thursday he was surprised by his son while he was having sex with his donkey. The next day, after the Friday prayer, when the pious man had just begun his sermon, his son opened the door to the mosque and asked loudly: "Dad, would you like to fuck the donkey straight away, or should I lead him to the field?"

In 1405, Dschami tells the following anecdote in his story *The Gold Kerte*: "A lecher was wandering through the desert and would have liked to have had the opportunity to satisfy his sexual desire. Then he saw a she-camel and immediately wanted to have fun with her. However, the animal did not want to sit down, as camels usually do during sexual intercourse. That's when the man's resourcefulness came to his aid. He tied a club across the animal's hind legs and was now able to stand on it. So the lecher managed to carry out his plan after all."

In the Arab world, all the vices of "sodomy" were probably widespread: homosexual anal intercourse, intercourse with animals, and anal intercourse with women, in exactly that order. The following proverbs have come down to us from this culture, which make the attitude towards zoophilia clear:

"The goat for emergencies, the woman for producing sons, and the boy for pleasure." 98

"A pilgrimage to Mecca only becomes real when you mate with your camel." 99

Things were very similar in the Islamic states of North Africa. In the 5th chapter of his *Fragrant Garden* (around 1400), Sheikh Nefzaoui advises men to continue to engage with women even after sexual intercourse. They should not withdraw as quickly after effusion as they tend to do when copulating with a mule.

Nefzaoui gives another hint of zoophilia when he advises abstaining from the act of procreation while in a state of legal impurity. However, this "impurity" disappears quite easily through washing or bathing. Sidi Khelil describes the cases of such impurity in the first chapter of his *Religious Jurisprudence*. It says, among other things: "Ablution is the duty of every male person who has reached the age of maturity and who has brought only the glans of the member into carnal connection, whether with a woman (here presumably "public woman" = whore) or an animal (!) or a corpse, or who has inserted a part of the penis in the length of the glans.» (Translation by Perron).

In distant Japan, zoophilia was not once considered a sin or even a crime. This is also evident in the vocabulary of the Japanese. The term "Tawake" is used to describe sexual intercourse with animals, which means "doing stupid things" or "doing nonsense".

In the 19th century, the book *Nihongi-Yo* was published, in which the most important sections of the historical work *Nihonki*, which was written in 720 AD, are reproduced. It also contains the story of a man who had sexual intercourse with a dog.

The following old story is told on the Lu-tschu Islands, which Krauss recounts in his book *Japanese Sexual Life*:

«There once lived a very voluptuous woman who found more pleasure in sexual intercourse with a horse than in anything else. But since the horse's genitals were too long, she was

forced to exercise a certain degree of monitoring (the depth of penetration). She did this like this: She tied one end of the string of a samise (Japanese musical instrument) to the root of the horse's penis and the other end to a ceiling beam. Then she brought a bench, climbed onto it and performed coitus with the horse. The horse seemed to really enjoy being satisfied in this way, but he wanted to push his genitals all the way into the woman; However, it didn't work because the string of the samise held it back. But her husband had found out about these things and it made him feel very uncomfortable. One evening he went down on the floor and secretly watched the process. Then he saw his wife's debauchery, just as it had been told to him. He waited quietly for the right moment, and when they both had reached the peak of pleasure, he cut the string with his sword. His wife was killed on the spot because the horse had pierced her private parts up to the chest."100

In Japan there were even, at least for a certain period of time, public demonstrations of zoophilic sexual acts. Krauss 101 writes:

«A very popular display appears to have been the sexual intercourse between a woman and a horse. There are reports that such performances were given (at least) from the tenth Kwansei year (1798) to the third Tempō year (1863), in Tokyo, Osaka, Kyoto and Nagoya."

Such a display was harmlessly called "Miiregoma", the bewitched horse. In the Misemono Zasshi, the book about public displays, the following description of the process is given: "First the actress appears on the stage and waves her hand. Then a horse appears through a door on the stage. The woman then turns her face to the horse and says: "Dear little horse!" and in response the horse neighs: "Hi-hin!". Then she asks delicately and seductively: "Do you love me?" As soon as he hears these words, the horse immediately responds with another "Hi-hin!" - and then sexual intercourse is carried out by the two of them. » Although the showwomen performed this act several times a day and had a lot of experience, they were hardly able to perform the act safely with a "big" horse. Since nothing is said about any protective devices, one can probably assume that the horses were a small, "handy" pony breed. In 1863, these displays were banned because such a trained horse (with sexual intent) attacked a woman who was passing by on the way to another display stand.

The rhyme of a children's song shows that even the Japanese children had a keen interest in the strikingly large genitals of the stallions: "Little horses! Horses! Hit your stomach once (with your erect penis) and I'll give you a bucket full of beans!" 102 A Japanese man also immediately recognizes the sexual innuendo in the couplet: "When the groom is away, the child teaches the horse tricks."

In Japan, sexual intercourse with a cow was called ushi-tawake. Nothing is known about the frequency.

«Fishermen on the Japanese coast even attack the stingray, Trygon pastinacea, but only after it has been freshly caught and killed, because the live stingray is a very dangerous animal that can inflict serious, often fatal wounds on humans. .. Of course it only involves the introduction of the human penis into the rectal opening of the fish, since it has no external genitals, but it is stated that the pleasure for the man in question is just as good or even better than that of one be a woman." Krauss reports this and includes a corresponding drawing from a book from 1867.

Until about 1865, it was believed in Japan that foreigners were much more zoophilic than the Japanese themselves - indeed, that they sometimes only socialized with animals. This opinion does not seem to have arisen without any reason at all. The first foreigners with whom this strictly shielded people came together were sailors and priests, two professional groups who suffered from particular sexual distress due to enforced abstinence. Many of these Europeans probably sought and found comfort and relaxation in the animals back then. The Japanese term "Rashamen" (sheep) for the foreigners' cohabitants is said to be due to the prejudice that foreigners use all sheep for sexual intercourse.

Zoophilia was apparently also widespread in South America. Pre-Columbian ceramics occasionally show zoophilic acts. Unfortunately, there will probably never be a complete overview of these works of art. Most of the good pieces disappear into the collections of rich art lovers without ever coming onto the public art market. The reason is that the majority of these treasures are found during illegal excavations and sold secretly.

As early as the 16th century, Pedro de Cieza de León reported on the evil that the natives of Peru generally had with animals. But he was probably referring not only to the natives, but also to the Spanish occupiers, when he went on to write that even "many sensible people who know that there is God, heaven and hell, leave their wives and go with mules "Mares and animals have been defiled, which I am saddened to discover."

In the Andes, the llama and its relatives were always tolerated as ideal partner replacements. Syphilis is said to have once been a disease of alpacas that was transmitted to humans through zoophilic traffic. However, there is not a single piece of evidence for this claim. It can be assumed that missionaries spread this terrible news in order to spoil the Indians' usual fun with the animals.

Cult zoophilia also existed in South America. There were some Indian tribes in the rainforest where the killed animals were put to sleep in order to produce "replacement animals". It was believed that every animal that was taken from nature had to be given back to nature through such an act.

Almost exclusively recent reports from the 18th and 19th centuries have survived about the Indians of North America.

Ahlbeck writes: "There were Indian tribes in which zoophilia was so pronounced that the chiefs kept an entire harem of female animals and women. The women then had to prepare the animals one by one for sexual intercourse. Every woman had an animal. The chief in question always used both of them one after the other to satisfy his sexual instinct. The reason why intercourse with women was regularly prescribed and enshrined in law alongside that with animals was that the tribe was not allowed to die out. That's why normal intercourse with women always had to go hand in hand with the "unnatural" - with the animal."

Of course, the European immigrants were not innocent when it came to zoophilia. Evans and Carpzow report on a case from New Haven, Connecticut: To prevent his stepdaughter from betraying him because she had bred him with a cow, a man beat her to death. Ten years earlier he had already been divorced from his wife with one Bitch was surprised. The man was ultimately burned at the stake. Evans also mentions a case of zoophilia involving a sheep.¹⁰³

Let us now turn to "native" Europe.

Greek mythology already gives us an extensive range of human-animal relationships. Numerous hybrid creatures, which are usually portrayed as particularly horny, populate the Greek world of legends. And in keeping with the example of the gods, goats and sheep were often sexually used by these shepherd people. Xenophon once reported that during the "Train of Ten Thousand," associations with goats were commonplace. Brusendorff/Henningsen write: "Zoophilia is (also) related to great sexual distress. The Greeks felt no moral indignation when someone sought and found a way out of such embarrassment. They seem to have had a greater respect for nature than we do."

The extent to which the Greeks accepted and internalized sexual flexibility is shown by the painting on an Attic lekythos from around 500 BC. 104 BC: A man with an erect penis strokes a woman under the chin with one hand and a female dog with the other hand. The sexual advance is unmistakable. But the woman points to the dog (!), who seems to be looking forward to the coming event with her tail held high.

The most famous zoophile in Greek history was Alexander the Great. This young king was "absolutely gay" (like many of his compatriots at the time), but his desire was not just for tender boy's asses or the powerful cocks of muscular warriors. Alexander was also crazy about horses. He owned a stallion named Bucephalus, whom he loved more than anything. The animal was obviously sexually influenced by him, because no other man could get too close to the horse or even ride it, while the animal willingly accepted all of Alexander's treatments. And the king probably "treated" his stallion in a very special way. The contemporary documentarians were visibly reserved in expressing themselves 105 when they simply reported that Alexander rubbed the animal's mane with fragrant oils every day, that he lovingly stroked the animal's flanks, cuddled with it and kissed its nose and genitals. One can probably assume that Alexander also ensured his favorite's sexual relaxation (as long as he had the pot with the fragrant oil at hand). Alexander carried the beloved animal to what is now Pakistan. When Bucephalus died near Rawalpindi in 326 BC, the king erected a monument to him there.

The Greeks' particular preference for homosexual anal coitus also became clear in zoophilic contacts. In no other country in the world are there such clear depictions of contact between men and male animals as in ancient Greece. Painted vessels show, for example, stallions (horses, mules and donkeys) being coitused by a man in the anus and often simultaneously masturbating on the erect penis. Of course this worked. only in the smaller specimens where the man, leaning over the animal's croup, was able to reach under the animal's belly with his hand.

The ancient Romans suffered from severe sexual distress right at the beginning of their history. Since they were initially "tough nature boys", they are unlikely to have solved their problem through pederasty, unlike the already "decadent" Greeks at the time. It probably made sense to quickly push a sheep to reduce any emerging sexual aggression. Unfortunately, it was not possible to produce the urgently needed offspring with the animals. As is well known, one day the Romans kidnapped the Sabine women. However, the kidnapped women thwarted their new owners' plans; They somehow knew how to prevent enough offspring from being produced.

Ovid wrote about it: "Then the Romans went into the sacred grove of Aesquinius to call upon Juno. The oracle declared that the women must be impregnated by a goat. It is not known whether fun leapfrog started everywhere. The only thing that is certain is that the Romans managed to make their women regularly rounded from then on. As a reminder of the oracle's saying and as a symbol of the sudden fertility of their "petulant" women, the Romans henceforth scourged all women on special fertility festivals with thongs cut from the skin of a goat. This custom later became an integral part of Lupercalia.¹⁰⁶

During the rise of the Roman Empire, there was probably very little sexual excess. But once there was secure prosperity, when art and culture were in bloom, when people could finally take care of their own well-being and no longer had to think about dangers from outside, the evil, evil decline in morals began there too. As in all other things, the Romans were very thorough in this too. It was obviously not enough for them to simply develop more sophisticated love techniques. No, they immediately became so extravagant that "Roman orgies" and "Roman decadence" could continue to be used as synonyms for the general decline in morals for thousands of years to come. The rich and influential also set the tone here. The Caesars and Emperors of the Roman Empire seemed to only think about satisfying their lust. Posts were ultimately awarded more under the influence of physical affection than on political grounds. The only qualification of many a decision maker lay in the skillful use of both orifices. The Roman ladies, who were often relieved of their marital duties by their husbands' devotion to a pretty slave bottom, knew how to make do in other ways.

One way they cooled their glowing bodies was by allowing the smooth and elastic bodies of snakes to slide over them. The first lap dogs also appear here. Larger dogs were trained for actual coitus. But it was sexual intercourse with a donkey that was really tangible. Anyone who believes that the corresponding scene in Apuleius's Golden Ass is based on mere fantasy should listen to what Juvenal ¹⁰⁷ says about the Roman ladies:

«Hic si Quaeritur, ut desunt homines mora nulla per ipsam
Quominus imposito clunem submittat asello.»

«And if there is no human lover,
Don't hesitate to stick your butt out to the donkey.»

Men were also offered all kinds of zoophilic intercourse in public. Recognized specialists, namely the beluarii, caprarii and the anserarii, brought in the necessary number of dogs, monkeys, goats and geese for the sex market. Petronius then called these animals "the delights of Priapus".

Nobody in Rome was likely to have been upset about these practices, as the rulers set a "good example". The love of horses was particularly widespread among them, and the fact that this was often not just a simple love of animals, but also physical, ie sexual love, is clear from the historical writings.

There had already been whispers about Caesar because he rode a very striking animal, namely a horse with human-like front feet.¹⁰⁸

Nero, who is said to have been a hermaphrodite, boasted a team of hermaphrodite mares. The animals are said to have come from near Trier. Pliny (hist. nat. XI, 109) judges disparagingly: "As if it were really a thing worth seeing when the ruler of the earth travels along with freaks."

Caligula had his beloved stallion Incitatus (also physically) built his own palace, in which he probably spent the nights with him at times. But before the emperor could realize his eccentric plan to make the horse consul, the confused head was killed by an officer of the Praetorian Guard.

Heliogabalus (Marcus Aurelius Antonius), Roman emperor from 218 to 222 AD, also indulged in physical love for horses. Döbler writes: "This alleged son of Caracalla turned the Palatine into a brothel, mated men, women and horses, danced naked away from the legionnaires whose protective instinct he mobilized, and unleashed orgiastic celebrations, the center of which was a black phallus, a huge meteor stone as a symbol, but as a god."¹⁰⁹ And Vorberg even described Heliogabalus as "one of the hottest rulers in world history."

It may seem strange to us today that Roman emperors were so open about their animal lovers. But that just shows that zoophilic relationships were common back then and were not morally condemned. This is also underscored by the popular public displays of zoophilic acts, ¹¹⁰ including the execution of condemned women. Curiously, there was also a zoophilic punishment for male adulterers. Either a radish wedge or a mullet (a fish!) was driven into the anus. It's not clear to me why it had to be the mullet. It is possible that their scales spread particularly wide and caused painful wounds if one tried to pull the animal out again.

There is little evidence about the customs of the Germanic peoples. Although we know about animal worship and animal sacrifice, the extent to which zoophilic practices were also part of this is not known. Only Koppers refers to the Wölsi magic ¹¹¹, in which the penis of a stallion was kept after its sacrifice and passed around between the women with rude speeches.

The Celts believed in the fertility-giving power of the horse goddess Epona, who was often worshiped in the form of a white mare.

«Fr. R. Schröder ¹¹² has published a historical report from the 12th century that provides further insights into the forms of an ancient Irish horse cult. The coronation ceremony here consisted of the prospective king cohabiting with a white mare in a ceremonial act! The mare itself was then killed (sacrificed) and the meat was cooked and eaten. The same water in which the meat was cooked (i.e. the broth?) was used for a bath prepared for the king. ¹¹³

The report quoted here may have been that of Giraldus Cambrensis, which appeared in his Topography of Ireland around 1185. Accordingly, after having sex with the horse, the king also "... celebrated his symbolic birth from the white mare. ... The Crown Prince had to crawl on all fours to her (to her singing?) as if he were her foal. The animal was then slaughtered..." ¹¹⁴

Let us now go into the darkest chapter of European history, the inhumane late Middle Ages with its religious hysteria and on to the Renaissance and Baroque, times of incredibly brutal witch hunts. Pope John XXII, who resided in Avignon from 1316 to 1334, suffered from real paranoia regarding sorcery. For him, heresy and sorcery were inseparably linked, and so he launched a major attack on all heresy.

In one of the first major heresy trials, which took place in Toulouse in 1335. found, the 63 defendants were forced to admit to magical dealings with the devil. This is also where the later standardized description of the witches' Sabbath and the goat figure of the devil appears for the first time. The defendants had to confess that they had flown to mountain peaks in the Pyrenees, where they had worshiped Satan in the form of a black goat (!), that they had committed fornication among themselves and with the devil (i.e. with the goat), and that they had eaten the flesh of newborn children would have consumed.¹¹⁵

In their distress, people who are tortured to death confess to everything they are accused of, even the greatest nonsense. No wonder that the priests then added a few subtleties to the imagined catalog of sins. What was important was that the accused admitted their unconditional submission to the devil. To do this, the priests invented the supposed "kiss of homage" to the devil, which was (how could it be otherwise with a satanic goat) given to the asshole.

With the appearance of the Witch's Hammer, things became quite simple for the priesthood. From now on, people no longer had to rely solely on the figure of a goat when looking for the devil. Satan could hide in many manifestations. And so all of these forms were good for the accusation of sexual intercourse with Satan. As the embodiment of the devil, the dashing craftsman was just as suitable as the farm dog. The many blackmailed confessions of "witches", in which there is talk of fornication with animals, must therefore be viewed as pure forced fantasies.

Nevertheless, there were many cases of zoophilia, especially from the 14th to the 17th century. Spielmann writes:

"At that time, there was total disorder everywhere, and crime, irreligion and immorality tried to outdo each other. If you read the criminal files of that time, you will find the most heinous and disgusting crimes recorded in them, including patricide, especially adultery, poisoning, manslaughter, rape, robbery, sodomy, and more. ¹¹⁶

It is true that a bad time had come. After the Reformation, Europe sank into a series of religious wars. Supposedly these wars were fought to protect and preserve traditional values. But the exact opposite happened. In addition to "regular" soldiers, large groups of irregulars fought on all sides, who hardly believed in the goals of the war, but only wanted to pursue their own advantage. These people didn't get paid. Their bean was all that they could get by plundering. And traditionally, looting not only involved material loot (such as food and valuables), but also took pleasure in everything that was tangible. In addition to murder and robbery, the rape of women, children and animals was a daily practice for the roving soldiers. And since many Landsknechts received only very irregular pay, they ultimately followed the example of the irregulars. Is it any wonder that the common people then began to disregard the laws more and more? Everyone did what they wanted, and if they got caught, they were just unlucky. This also applied to sexual intercourse with animals.

Emil Stutz ¹¹⁷ reports: "In the court records, mainly from the middle of the 16th century, we find an incredible number of such trials."

Since the judiciary at the time held the opposite conclusion: "Witches and wizards commit fornication with animals - therefore all those who commit fornication with animals are witches and wizards," it is now very difficult to separate the real zoophilia cases from the forced confessions of witchcraft. This is actually only possible if the first accusation or the final verdict was solely for "comprehensive fornication with an animal" and not for witchcraft.

In Karl Heinz Spielmann's extensive work I only find two apparently real cases of zoophilia. Berkenhoff cites more cases. V. Hentig has compiled the most extensive collection of cases from the literature.

Completely under the influence of the church, zoophiles were generally sentenced to death at the stake. It was considered a special act of mercy if the delinquent had previously been killed in another way (by beheading, hanging, strangling) and the body was only then "burned to powder and ashes" in order to erase "all memory" of the evildoer. Basically, the animal involved was also burned.

However, Berkenhoff is mistaken when he claims that the idea of atonement was the main reason behind the killing of the animal. Above all, this happened because it was known that such animals often strive to repeat the zoophilic act and could thus seduce other people.¹¹⁸

Here I would like to chronologically list the zoophilia cases mentioned in the literature available to me, starting from the late Middle Ages up to the end of the 17th century. The cases in which only the year, the animal involved and the punishment are mentioned come from a list that was published by Hentig had compiled according to Schmidt.¹¹⁹

In Zurich in 1455 the ruling was made that Ruedi Raesse should be burned along with the abused cow.¹²⁰

In 1468 Jean Beisse was hanged and then burned. He had fornicated with a cow and a goat.¹²¹

In 1470, a man was burned in Amiens along with the mare used for fornication.¹²²

In 1492, in Überlingen, a man and a cow were led to the Galgenberg, where both were burned at the stake. The man had confessed that he had had regular intercourse with his cow over a period of five years.¹²³

In 1520 the following verdict was passed in Memmingen: "Jacob Vonmann is today sentenced to prand. One should squander a kue with the poor person and after she has a calf one should bring the calf closer and the bulffer should be buried..."¹²⁴

In 1525, in Breslau, a zoophile was put on a wooden horse (because the original animal could not be obtained) and burned at the stake along with this animal replica.¹²⁵

In 1539, Guillaume Garnier was accused of fornication with a dog in France. The dog was then burned along with the court documents (!). Nothing is known about Garnier's fate.¹²⁶

In Dortmund in 1542, a man was burned at the stake in front of the city gate along with the cow he had abused.¹²⁷

In 1564, a certain Hans Seeger was sentenced to fire in Württemberg because he was involved with a "white coo" (mare).¹²⁸

In 1565 a mule was burned together with the accused person in Montpellier.¹²⁹

In Braunau in 1576, a horse herder died by fire. He had "had to deal with his father's rock horses, which were then small, three times." ¹³⁰

On 10. In August 1581, the Nuremberg executioner Franz Schmidt executed the zoophile Georg Schörpf from Ermb with the sword and then burned the corpse along with a cow at the stake. Schörpf was accused of having committed fornication with four cows, two calves and a sheep.¹³¹

Year 1585, cow punishment: fire

Year 1586, mare punishment: fire

Year 1587, mare punishment: fire

Year 1592, donkey punishment: fire

Year 1597, wild horses punishment: fire

Year 1598, mare punishment: fire (two cases)

Year 1598, mare punishment: fire

Year 1599, mare punishment: fire

In 1601, Claudine de Culam, a sixteen-year-old girl, was accused of copulating with a dog. Claudine and the dog were both strangled and burned.¹³²

Year 1603, cow punishment: fire (two cases)

Year 1604, mare punishment: fire

"In 1604, on September 24th, in Eger, a man named Hanns Brocher vonn Hierssfeld was burned with four mother horses with which he had fornicated." ¹³³

Year 1605, cow punishment: fire

A strange execution takes place at the horse market in Chartres in 1606. There the man. who committed fornication with a dog could not be caught, an effigy of him is burned in his place, together with the previously hanged dog.¹³⁴

In 1507, a man in Kempten was surprised in a suspicious manner in the cowshed. You don't believe the man's excuse, "that he (only) wanted to pick off the vermin in a dark place, especially because a drink was wound behind the cow, the cow was bent and his shirt was hanging out in front..." and therefore orders torture.¹³⁵

On January 15, 1611, in Augsburg it was believed that the prescribed punishment could not be applied to a young offender. He is only severely punished for five days and then expelled from the city. The reason given for this is "his youth and that he should not always be right with him".¹³⁶

Year 1611, mare punishment: unpunished

(Possible equality with the aforementioned case?)

Year 1613, cow punishment: fire (three cases)

Year 1614, cows punishment: fire

Year 1618, wild horses punishment: fire

Year 1618, mare punishment: fire

Year 1624, mare (attempt) punishment: expulsion from the country and distention

Year 1624, mare punishment: fire

Year 1627, «Animal»¹³⁷ Punishment: Sword

A case from Kempten that began in 1656 only ended with the death of the mare because the perpetrator escaped with the best horse.¹³⁸

In Nuremberg in 1659, a farmer's boy was burned at the stake. He is said to have had sexual intercourse with several animals. To apologize, he says he didn't know it was a sin.¹³⁹

In Schaffhausen in 1659, Jakob Hensin was strangled by the executioner for fornication with a cow. His body is sewn into the skin of the abused animal and buried outside the city.¹⁴⁰

In 1662, a woman from Asterode was accused of sodomy.¹⁴¹

«In 1676, Orthe, the wife of Andreas Fischer zu Wittelsberg, was accused of having sodomized a dog;...». ¹⁴²

On July 9, 1676, Voigt von Semsdorf was executed. He had cultivated zoophilic intercourse for 15 years, dealing with a total of 20 horses, 7 cows and a greyhound. The Voigt was burned alive at the stake along with a horse, a cow and the greyhound.¹⁴³

In 1684, a zoophile was tried in Ottendorf for having sex with a mare. The man is beheaded, the animal is killed, then the bodies are burned.¹⁴⁴

In 1685 a tailor and his mother horse were burned to death.¹⁴⁵

In 1686, a servant was burned with a cow in Schongau. ¹⁴⁶

Von Hentig further cites the following events and judgments without specifying the date:

In Nuremberg, a zoophile is burned to death on horseback.

Another time they burn a cow there.

(Both according to Knapp)

Another report about a zoophile says: "When he went to the holtz with a maeren, he started the same thing."

In the canton of Zug, a delinquent tried unsuccessfully first on a calf and then on a cow. Only with a "domestic cow" is the evil will carried out.

Another has been dealing with "vach (cows)" for around three years.

(Three cases according to Stutz)

In the state of Bern, Vogt Nydow is ordered to “abryze the calves with which Michel Ruw passed away”.

(According to v. Tschamer)

Evans is said to mention a case of zoophilia involving a cow from France and a case involving a greyhound. He goes on to tell of a very pious man who was eager to correct the sins of other people. Eventually it turned out that this man had had "sinful dealings" with animals for over 50 years, most recently with a cow, two heifers, three sheep, two pigs and a dog.

Of the cases involving goats and sheep, v. Hentig mentions one from Nuremberg, one from Eger and two cases from the Bern area.

How frequently zoophilia was practiced in the 17th and 18th centuries can also be seen from the figures that Wettstein reports for the canton of Zurich between 1641 and 1791. There, around 30% of all cases heard in court related to zoophilic violations!

Zoophilia was also very common among adults and young people in ancient Bern. "10, 12 and 13 year old boys who had had anything to do with goats were dismissed, secretly drowned at night or even burned."¹⁴⁷

And while the common people burned at the stake for such sins, the powerful “kicked the crap”.

It is said of the Duke of Nemours that before him and his Italian mercenaries around 1560, all the farmers through whose land they passed had to burn the goats so that they would not become victims of the zoophilic lusts of the duke and mercenary.

Around the same time, the Italian general Giorgio Basta, from La Rocea near Taranto, kept a magnificently decorated goat as a mistress. He is said to have taken the beloved animal with him on all his military campaigns.¹⁴⁸

"When Louis de Gonzague, Duke of Nevers, went into the field - he had just married Henriette de Clèves in 1565 - he brought with him over 2,000 goats, which were dressed in blankets of green velvet with gold trim. D'Artagnan is said to have said: They served as mistresses to both the soldiers and himself."¹⁴⁹

The Jesuit Bellarmine is reported to have had sexual intercourse with more than 1,600 women in his life. If one of his lovers became pregnant, he had her thrown into Tibet. This pious churchman also kept four beautiful goats, decorated with precious stones and ribbons, always ready to serve their master's zoophilic desires. Nevertheless, this worthy spiritual gentleman died unchallenged in 1621 as cardinal archbishop.¹⁵⁰

Only with the beginning of the Enlightenment did the blatant injustice of legal practice based on class affiliation change. Although the threat of burning at the stake remains in many laws, from then on death by fire is usually no longer used, even for the common people.

In 1735, Francois Borniche was accused in France of having sexual intercourse with animals. He is "merely" incarcerated.¹⁵¹

A man who was accused of having fun with a mare was pardoned by the Norderdithmarscher court in Heide in 1736, but the mare was burned and a horseshoe was burned on the man's forehead as a deterrent.¹⁵²

Frederick the Great made a very pragmatic and practical judgment when he was once presented with a report that one of his cavalrymen had assaulted a mare. He just wrote briefly in the margin of the message: "Put the pig in the infantry" - and that was the end of the matter.

The following two cases show how difficult it was to separate people from the death penalty for zoophilia elsewhere:

In 1750, Jacques Ferron was hanged in Vanvres for having sexual intercourse with a donkey. This most-cited zoophilia trial is notable because the animal involved was acquitted! The prioress of the nunnery and some influential citizens of the city had signed a declaration of honor for the donkey, in which the animal was described as always virtuous. The court concluded that the donkey had been raped and that the animal's complicity could therefore be ruled out. While the animal was allowed to continue to live in the community, the zoophile was killed.

And in Memmingen in 1760, the 37-year-old zoophile Johannes Rabus was sentenced to death because he had sexually assaulted a cow. Although the punishment is death by fire, out of "mercy before justice" the man is beheaded and the animal is killed before the bodies are put on the pyre and the ashes are finally buried under the gallows.¹⁵³

The execution of such a sentence in 1760 seems almost unimaginable to us today. Consider that the history of aviation began only 23 years later¹⁵⁴ and that photography was invented just a generation after this incident!¹⁵⁵

Refined love artists like Casanova and libertines like de Sade had now contributed to a completely new view of sexuality. Sexual freedom and debauchery of all kinds were now part of the good manners of the nobility.

But the commoners also took their little liberties. So numerous love societies were founded, where the same licentious vices were indulged in secretly and behind closed doors as at court. In addition to many similar secret societies, the notorious Société des amis du crime existed in France at the time, whose organization we find discussed in detail in de Sade's Juliette. She had her own seraglio of boys and girls, even one with animals, to suit every taste.¹⁵⁶

As in all European royal courts, it was customary in middle-class circles for ladies to keep a lap dog. In France, this fashion was so widespread that the courts ultimately felt compelled to act. Finally, in Paris, all the little "punzenlickers" were confiscated and publicly burned on May 25, 1771 at the Place de Grève. However, numerous French engravings that were created after this time show that the execution of the poor animals had no effect and that lap dogs continued to comfort the ladies.

When the French Revolution broke out in 1789, its spiritual leaders preached fornication. As a civil rebellion against the “ancien régime”, it was intended to lead to an anarchy of morals, which washed away the memory of centuries of oppression by the nobility and church.

«To praise fornication, to make its background and depths accessible, to explain those inner necessities that made women and men fall into incest or same-sex love relationships, to drive them to get rid of their lust through masturbation, to practice unnatural sodomy with animals or to have sexual intercourse only with the tongue - all of this was seen by those who overthrew the existing order as a means of combating the traditional, paraded norms of aristocratic behavior. With royalty, all barriers to hypocritical decency were to fall. But the proclamation of uninhibited sexual freedom in all forms, which was recommended to the population in word and writing, was too decadent to be understood by the ordinary women and men of the revolutionary mob.»¹⁵⁷

Be that as it may, a new era had dawned!

76 Remnants of this archaic behavior could still be found at the beginning of this century among the Eskimos, in South America and on the east coast of Africa.

77 Földes-Papp, p. 20

78 The outer walls of some African huts are decorated with depictions of animals that closely resemble prehistoric rock carvings. But modern artists reject any “magical” reference.

79 Clear analogies to the Naga culture in Assam can be seen here - there the houses of water buffaloes are hung on the house of the person who donated the animals to the general public as part of festivities. The more Hömer, the greater the reputation of the man and the higher the social position!

80 Frischauer, Vol.I, p. 16/17

81 Saggs, p. 281

82 Friedrich later gave the paragraphs of the second panel their own numbering from 1-86 a. For the sake of clarity, I use the Hrozný numbers here.

83 Translation from Friedrich, p. 83 ff. Square brackets = missing passages in the text, round brackets = appropriate additions.

84 Bryck, p. 122 ff.

85 Pliny, Hist. nat. VIII, 64, according to the testimony of Juba

86 Krebs, On the cultic..., p. 20

87 Leviticus 20, verses 15 and 16 are usually quoted as apparent confirmation of this sentence.

88 Translation based on the original texts by Allioli. The old spelling was deliberately retained, e.g. "Gräue!" instead of “horror!”. Emphasis by the author.

89 Deuteronomy 7, 1. names these peoples: "... the Hittites (who obviously did not keep their own ban on zoophilia), and Gergezites, and Amorrhites, and Hananites, and Pherezites, and Hivites, and Jebusites, seven nations, much larger and stronger than you."

90 The explanation (footnote) that the translator gives here, with the permission of the Holy See, about the execution of the animal is interesting: "... because we have experience that such abused animals often provoke fornication themselves." (!)

91 Mode, p. 69 ff.

92 The resulting sexual tension, which was supposed to last over a longer period of time but was not allowed to be relieved through ejaculation, was supposed to promote fertility "by concentrating the juices". It finds its counterpart in the stallion's subsequent year of abstinence.

93 p. 345 citing: J. Schwab, *The Old Indian Animal Sacrifice*, Erlangen 1886.

94 Precisely this representation of the simultaneity of creation and destruction, of becoming and passing away, is, according to Indian understanding, a deeply religious process, as it reflects the essence of divine power.

95 Dagutale Temple in Patan.

96 Snead, plate 85

97 Michell, plate 639. The animal cannot be clearly identified, but most researchers refer to it as a dog. Since the animal is the outer figure in a strongly sloping gable field, it could also be a pony or horse that is depicted too small due to "lack of space".

98 Knoll, Volume 10, p. 2464

99 Edwardes, p. 256

100 It should only be briefly pointed out here that this type of death was also used as a punishment for condemned women, namely as a public spectacle in ancient Rome, in Burma and in Mongolia.

101 Krauss, p. 121 ff.

102 Krauss, p. 265. Stallions masturbate this way. You hit the erect penis against the abdominal wall.

103 B.C. Hentig, p.34 ff.

104 Fig. in: Vorberg. *The eroticism of antiquity in cabaret and ceramics*, Patte 89

105 Probably less out of respect for the royal prestige than out of fear of his power.

106 An unmistakable parallel is the "beating with the Saubloder" in the Alemannic carnival.

The rod to which the pig's bladder is traditionally attached is the specially prepared genitals of a bull. A fertility rite is also believed to be the origin of this custom.

107 Satire VI. 332/333

108 Suetonius, *Cesar* 61 and *Pliny VIII*, 64

109 Döbler, p. 100

110 More information in the chapter on zoophilic curiosity

111 Koppers, p. 287

112 An ancient Irish coronation rite and the Indo-European horse sacrifice.

in: *Journal. f. Celtic Philology XVI*, 1927, pp. 310-312.

113 Koppers, p. 288 ff.

114 Hope, p. 61

115 Baschwitz, p. 74

116 Spielmann, p. 41 ff. Spielmann probably means the particular frequency of these acts, because such things have been "recorded" at all times. What is interesting, however, is the qualitative equation of sodomy and adultery with parricide, poisoning, manslaughter and rape. You really have to ask yourself who is the pervert here, the sodomite or the person who considers sodomy to be just as heinous as the murder of one's own father?

117 B.C. Hentig, p. 30

118 This idea is not only confirmed by church writings, but is also clearly manifested in legal regulations right up to the recent past. For example, in Prussian land law it was stipulated that the abused animal should be killed or "secretly removed from the area". And according to §§ 175, 40 StGB, until 1969 the animal used for fornication could be confiscated if it belonged to the perpetrator. This should not only deprive the perpetrator of the "tool of crime". but also the seduction of other people by the perverted animal must be prevented.

- 119 B.C. Hentig, p. 36
- 120 Wettstein, after v. Hentig, p. 34
- 121 Masters, p. 25
- 122 Berkenhoff, p. 105
- 123 Berkenhoff, p. 106
- 124 B.C. Hentig, p. 36
- 125 Berkenhoff, p. 105
- 126 Meisters, p. 25
- 127 Berkenhoff, p. 105
- 128 B.C. Hentig, p. 32
- 129 Berkenhoff, p. 107
- 130 Weiss, after: v. Hentig, p. 32
- 131 Berkenhoff, p. 104
- 132 Niemoller, after Masters, p. 25 and p. 43 ff.
- 133 Siegl, after: v. Hentig, p. 31 (note 157)
- 134 Berkenhoff, p. 106
- 135 B.C. Hentig, p. 37
- 136 B.C. Hentig, p. 37
- 137 The unpronounceable “animal” was probably an “unclean one”, i.e. a pig or a dog.
- 138 B.C. Hentig, p. 37
- 139 Berkenhoff, p. 105
- 140 Berkenhoff, p. 105
- 141 Spielmann, p. 114
- 142 Spielmann, p. 102
- 143 Berkenhoff, p. 107
- 144 Evans, after v. Hentig. p. 32 ff
- 145 B.C. Hentig, p. 33
- 146 B.C. Hentig, p. 37
- 147 B.C. Hentig, p. 31
- 148 Knoll, Volume 10, p. 2464
- 149 Hunold, varieties..., p. 19
- 150 Bechly, after: English, p. 111
- 151 Masters, p. 25
- 152 Berkenhoff, p. 105 (note 1)
- 153 B.C. Hentig, p. 37
- 154 The Montgolfier brothers first flew their balloon over Paris in 1783.
- 155 The first successful attempts by Nicéphor Niépce date to 1825-1827.
- 156 English, p. 432
- 157 Frischauer, Volume 3, p. 86 ff

The last two hundred years

Reports of zoophilic behavior in the 19th century and 20th century are available much more frequently than older evidence, because on the one hand fewer documents were naturally lost in the relatively short period of time, but on the other hand two "new" sciences ensured an increased examination of the topic of sexuality. These were ethnology and psychology.

In the 19th century, a swarm of ethnologists explored the continents into the most inaccessible corners. The anthropologists were interested in all areas of life in foreign cultures, including sexual behavior and the moral concepts of non-Europeans.

The extensive records that were made from the middle of the 19th to the middle of the 20th century not only show us a cultural world that is now lost, but also the most diverse concepts of morality and thus the subjectivity of morality.

In the second half of the 19th century, under the mentorship of the Italian anthropologist Cesare Lombroso, a school arose that claimed that human behavior was controlled by genetic constraints that were biologically fixed and explained by developmental history. The diabolical doctrine of Lombroso, which claimed that there is a born criminal, that there are inferior races and that morally inferior people can be recognized by their physical appearance, seems to us today to have come from the deepest Middle Ages. Nevertheless, the teachings of this charlatan influenced the morals of "modern" European (especially Italian and German) rulers right up to World War II. The racism of the 3rd Reich could only grow on an intellectual breeding ground like the one Lombroso had prepared. Lombroso's teaching not only ignored all sociological aspects, it also negated the influence of the psyche on human behavior.

This error was soon recognized by scientists, and by the 1970s. From the beginning of the 19th century onwards, numerous doctors researched the psyche and the physical and behavioral effects of mental life. Charcot in Paris provided fundamental insights into nervous disorders and expressed the first groundbreaking assumptions about psychosomatic illnesses. With his extensive work, Sigmund Freud ultimately established a completely new view of the human soul.

But Freud was not the only one to point out how extremely strong the influence of sexuality is on human behavior. The German psychiatrist Richard Freiberr von Krafft-Ebing, who worked in Graz and Vienna, also provided extensive study material on sexuality with his book *Psychopathia sexualis*. Although Krafft-Ebing's view is now outdated and many forms of sexuality are no longer understood as "pathological", the unprecedented meticulousness of his notes led to what we today call sexual science.

In the 19th century, a new view of sexuality began to prevail, at least among the educated classes. The focus was no longer on the morally condemning, but rather the scientifically descriptive attitude.

Astonishingly open reports from travelers, merchants and colonial officers rounded off the moral picture that the ethnologists gave us of the non-European peoples.

In his book *Journey in Upper and Lower Egypt*, published in Leipzig in 1800, CS Sonnini reports that when crocodiles are mating, the natives often chase away the males and

themselves carry out sexual intercourse with the females who are willing to mate. This behavior of the Egyptians was also described by travelers in antiquity. Sonnini further reports that native crocodile hunters never kill a captured female animal until it has served their sexual purposes. In 1820, the natural scientist Metzger also described this behavior of the Egyptian crocodile hunters as a fact.¹⁵⁸

Until the 20th century, zoophilia was particularly common in countries with Islamic populations and was not condemned there as much as in the Christian West. A strong male sexual organ was generally desired, not only for humans but also for animals. The belief that early irritation of the sexual organs would lead to increased growth was widespread throughout the Arabic-speaking world. Not only children were masturbated from an early age, but also animals.¹⁵⁹

In his treatise *How to Make the Rod Longer and Thicker*, Ibn Kemal Pasha writes:

«I would like to warn parents to ensure that their boys' penises grow larger from early childhood. Constant shaking and rubbing makes the donkey's cone longer; It's the same with little boys.»

Arab children often masturbate dogs and other pets to experience ejaculation.¹⁶⁰

«The children also observe that many animals lick each other's genitals. The children often imitate this. Arab children therefore call mutual fellatio and cunnilingus *el-kulaybi* (doggie play) or *el-qutayti* (kitten play). The little ones learn a lot from their four-legged friends, even about coitus, which they then practice while crouching or kneeling. And once the little Arab girls have been introduced to the practice of cunnilingus by male or female playmates, they will often even try to get dogs and other pets to lick them between the legs.»¹⁶¹

Edwardes and Masters also report from North Africa that early sexual intercourse between children and between children and animals often goes hand in hand:

“In Morocco, Islarnite boys commit the same fornication with Jewish girls as they do with donkeys or other domestic animals.”¹⁶²

Boys are brought into zoophilic intercourse at an early age because of the superstition that this promotes the growth of the penis and potency. «... fathers encourage their little sons to have anal and vaginal intercourse with donkeys so that their penises become big and strong. Boys' masturbation has to take second place to zoophilia. But the sight of a bunch of Moroccan boys taking turns swinging on the back end of a donkey is truly comical.»¹⁶³

However, zoophilia in North Africa is not limited to children and young people. Why should you, as an adult, give up a favorite habit that is also so comfortable? De Leeuw already judged the general spread of zoophilia in North Africa: "...there is probably no one in the whole world who obtains sexual satisfaction from animals (dead or alive) to such an extent as the Moors..."¹⁶⁴

The sexual preferences of the male population are usually reflected in the range of prostitutes in those countries. So it is not surprising when it is said: "Promiscuous Islamic girls in North Africa will do almost anything for money. There are also many known cases in which Arab prostitutes were "pads" for donkeys, dogs, goats and other large animals.»¹⁶⁵

Bryk reported the following from Africa: "I have been repeatedly assured by many people, white and black, that the Swahili and Arabs on the coast, especially near Mombassa, notoriously commit acts of sodomy on hunted manatees (dugong). The missionaries would have a hard time fighting this kind of necrophiliac sodomy." Some of those affected who were caught used a "magical act" as an excuse. Bryk continues: "Whether caused by superstition or not, according to assurances, the dugong that is drawn to land is always mated by fishermen. This is so common that the population who buys the meat of the manatee demands that the Islamic fisherman swear on the Koran that he has not had sexual intercourse with the manatee that is being sold. If he swears to do so, they buy the meat from him, otherwise not. One does not want to eat meat from a creature that served as a pleasure animal for humans. That is cannibalism. ... What is remarkable, in any case, is that none of my black informants found any offense in the fishermen's adverse behavior. An old, religious, "sexually completely normal" Islamite from the Kamba tribe even told me that he would do it too, because the sea cow has breasts and a vagina like a woman.»¹⁶⁶

Bryk further reports in his book that many African tribes do not eat zebra meat because the sheath of the zebra mare is so similar to that of humans. Bryk cannot verify reports that the Somali use donkeys, the Kavirondo cows and the Nandi goats for their sexual pleasure, but he writes: "My Uganda boy, who was an Ashkari for a while, definitely claims to be a Bantu from the Kavirondo tribe to have been surprised by a cow."

Rachewiltz gives the following information ¹⁶⁷: The Ijaw engage in coitus with antelopes and sheep. Sexual intercourse with these animals is even part of the initiation rite for young boys. The Somali and the natives of the Yatenga area mate with donkeys, the Bantu and the Luo with cows, and the Nandi with goats. Among the Tswana, shepherd boys often have intercourse with the animals of their own herd. According to PA Talbot, a woman from Nigeria is said to have mated with an Ogbango monkey.

In the folkloristic tradition of the Bena, Dahomey, Lango and Nama, zoophilia is mentioned here and there. The Fessans practice magical rites that are said to make a man so strong that he can deflower seventy-two virgin cows in a single night.

Among the Cwana, the small boys who are assigned to herd cattle very often have sexual intercourse with these animals. Among the Rif, the younger boys often perform sodomy on female donkeys. Apparently because they hope to promote their sexual development and especially the growth of the penis. Female donkeys are also the preferred sexual target of older boys among the Maasai.

In contrast, relationships with animals are very rare among the Lango. Nama Hottentot men also only occasionally have sexual intercourse with animals. However, in both societies there are also severe punishments for such behavior.¹⁶⁸

Edwardes describes, unfortunately without citing the source, that punishment can also "follow immediately", so to speak through the animal itself.¹⁶⁹ After that, a French officer in the Napoleonic army once observed an Egyptian boy in El-Fayum who was trying to have sex with a female dromedary. But the camel threw him high into the air with its powerful limbs and finished him off.

In Africa, zoophilic displays in brothels were apparently very popular at the beginning of the 20th century. There are similar reports from travelers in several large port cities.

Merzbach wrote in 1909: «We owe Dr. Hans Löwenfeld—Stuttgart, who in a brothel in Cairo, to which the travelers were taken for this purpose, witnessed an act of copulation between a prostitute and a small mule, whereby the girl was laid on a bed in such a way that the animal trained for this purpose could easily hold her could jump. Egypt seems to be the land of bestiality, which is what all authors, such as Bloch, *Etiologie der Psychopathia sexualis*, Dubois-Desault, *La Bestialité*, Paris 1905, and Mantegazza, *Sexual relations of man*, point out ...»¹⁷⁰

Brettschneider writes: «A sight of the Cairo fish market confirmed by numerous travelers is the intercourse of a woman with a donkey stallion, which is usually presented to the sensation-seeking visitors by a worn-out hag.»¹⁷¹

Bryk describes the following observation: «... in Port Said in 1909 an (Arab) prostitute was produced who allowed herself to be groomed by a donkey stallion... The prostitute lay on her back and the stallion's legs were spread apart. After coitus, she removed all his sperm by hand.»¹⁷²

Such displays are unlikely to be found in Africa these days. Due to Western influence, most African countries have now passed strict laws against zoophilia.

It is known that clandestine prostitution of animals still exists, especially in the countries influenced by Islamites. I experienced this myself a few years ago in Tangier. A man sneaked up to me in front of a hotel and offered me women. After I declined, he probably believed that I preferred other contacts and, in turn, offered me sexual intercourse with boys, with underage girls, with a donkey and with a goat.

A friend of mine was recently made a similar offer in Tunisia.

Turkey, but especially its Asian part, has always been considered an area in which zoophilic acts are exceptionally widespread. The doctors of the old Ottoman Empire already advised sexual intercourse with "animals of large build" as long as someone was afflicted with a venereal disease, knowing full well that the diseases could not be spread further in this way. The Turkish scribe Omar Haleby also advises in a commentary on the Koran that Islam should be compatible, but only as long as the illness lasts. Apparently the Turks were constantly sick, because the neighboring peoples loudly gossiped about these "out-and-out sodomites". Edwardes quotes the following saying: «A bastard, the Turk; he has it - God bless! - managed to deflower every domestic animal except the awe-inspiring camel.» And just as the foreigners once blasphemed the Turks, the Turks still blaspheme the Kurds today.

I myself once heard the following insinuation from a Turk: "Do you know why the Kurds prefer to fuck fat-tailed sheep than their wives? Well, because the sheep are prettier." Such sayings are very reminiscent of our East Frisian jokes in their spitefulness.

After all, zoophilia seems to be even more widespread in the rural Kurdish region, which is still largely underdeveloped, than in the rest of Turkey.

The report of a German who worked for a long time in the development service in Anatolia at the end of the 1970s is interesting. He told me the following:

“Zoophilia is widespread there and people talk about it openly. At first I thought this was just talk, but then several Kurdish friends explained to me that this should all be taken very literally. I was able to observe such things myself (with dogs and donkeys). It's mostly the younger boys who do it with animals because they're not allowed into the whorehouse yet; but grown men and even old people also do it. Almost all animals are used, donkeys, sheep, dogs, horses, cows and goats. But the most popular is the donkey.

My friends kept asking me to stay with them and live in Turkey. To my question: “What am I supposed to live on here? I can't find any work here.” came the very serious answer: “Buy yourself a young donkey and hang a money box around her neck. Then all you have to do is collect the money every morning.” I thought it was a joke, but I was assured that it was quite common to leave a small donation for nighttime entertainment. After all, you have to pay in the brothel.”

Wherever particularly strict religious Muslim societies exist today, female prostitution is virtually unknown. This is particularly true for Iran, for Afghanistan and the north of Pakistan. In addition to masturbation, there are only two options for sexual activity for unmarried men, namely homosexuality and zoophilia. When I traveled to these countries in 1972, numerous people confirmed to me that homosexuality before marriage is the norm and is practiced by 100% of the male population, but that where possible, almost everyone occasionally uses animals. The reports indicated that zoophilic contact was largely based on curiosity. You just want to try out vaginal coitus, even if only animals are available.

English colonial officers were once outraged by the moral depravity of the native princes in their sphere of influence. Tippu Sahib, the mad “Tiger of Maisur”, probably surpassed all other contemporary rulers in licentiousness and cruelty. The fact that this sultan was used to repeatedly demonstrating his virility on geese, pigs and goats may be considered his most harmless sexual “derailment”. In India there used to be the Basirs who claimed to prefer zoophilic intercourse for religious reasons. I don't know whether this group still exists today.

Of the Chinese, Sir Richard Burton wrote in 1885: “They are the chosen people when it comes to lust, and their systematic zoophilia towards ducks, goats and other animals has a comparable parallel only in their pederasty.”

In 1905, a travel report by medical officer Dr. Treutlein from Kuala Lumpur was published in the Munich Medical Weekly. In it, the author explains why Chinese workers are so popular in both Malaya and the Dutch East Indies (now Malaysia and Indonesia). In addition to his great hard work and resilience, what is particularly appreciated about the Chinese is that he leaves the local women alone and thus avoids disputes with the male population. “I had learned from the doctor that... this was mainly due to the fact that an unusually high number of Chinese workers had sexual intercourse with one another or used animals, primarily ducks.”¹⁷³

Ducks really do seem to have been the preferred sexual objects of zoophilic Chinese, or so many authors claim. Mantegazza, for example, describes that it was considered a special sophistication to cut off the animals' necks or strangle them at the time of ejaculation. The House of Ducks in Saigon was also famous for this specialty up to our time.

I have already described that in Japan until 1863 copulation between women around horses was shown in showmen's booths.

Zoophilia has always been just as widespread in the Asian part of Russia as in the European part. From the simplest farmers, to the priests, to the tsarist families, the sexual use of animals reached across all social classes. Already at the time of Ivan the Terrible, zoophilia was so widespread that even ambassadors and church leaders talked about it as a matter of course. In 1567, the Austrian diplomat Baron Sigismund zu Heberstein reported on a conversation with the Bishop of Novgorod, Cyrillus Niphotus. During this meeting, the Habsburg envoy also had questions about Russian church morals answered, such as:

“Should one give the sacrament to a man who has no wife?”

Bishop's answer:

“Yes, if he does not lie with another wife or with any animal during Lent.”

“Can one eat the milk or flesh of a cow with which a human has mixed?”

Bishop's answer:

“Everyone, except the one who did it, is allowed to do that.”

These questions were part of a whole catalog of questions. They were dealt with completely objectively, and neither of the two gentlemen classified zoophilia as strange in this context.¹⁷⁴

Peter the Great (1682 - 1725), Tsar of Russia and "Supreme Shepherd and Judge of the Russian Church", himself was caught several times in "surprising intimacy" with his favorite dog Finette.¹⁷⁵

Catherine the Great (1729 - 1796) is also said to have been involved in zoophilic activities. There are so many different anecdotes about her alleged sexual interactions with stallions, mares, deer and dogs that it would be difficult to ever find out the truth about them. On the other hand, the Tsarina's excessive hunger for sex is proven. So the suspicion is not entirely unfounded that these stories are not all fictitious. The seemingly homageous title “Semiramis of the North” is also delicately ambiguous.¹⁷⁶

You can also read the erotic literature of the Tsarist era. The cases of zoophilia described therein often referred to contemporary members of the high nobility. Although zoophilic practices were forbidden to the common man, no one really followed them. Consequently, the relevant paragraphs were deleted from the Russian Criminal Code in 1903. Even today, both anal sex and zoophilic sex are offered as “Russian” in encrypted personal ads with sexual content.

Steller reported that the women of Kamchatka often had intercourse with dogs.¹⁷⁷ Zoophilic acts were also once common in the Aleutian Islands. However, after the change of ownership to the United States in 1867, zoophilic practice appears to have declined sharply on this archipelago. Friedenthal wrote at the beginning of this century: “The appalling Sodornite excesses for which the Aleutian Islands were once notorious seem to have greatly diminished; At least newer travelers no longer report anything about it.»¹⁷⁸

Zoophilia has not decreased, but rather increased in the last 75 years in the territory of the former USSR. A typical example of this can be found among the Evens living in Siberia. The Evens were originally reindeer hunters. Over time they turned into reindeer herders. They followed the herds together with the whole family. Under the socialist government, large-scale collective herd farming was then instituted. Villages were created in central places where slaughter and transport were organized. The Even children also had to go to permanent schools there. Since the women stayed with the children and found employment in the towns, the families were torn apart. Today the family members only meet for a period of two months a year, namely when the herds return home and the animals for slaughter and breeding animals are selected. For the remaining ten months of the year, the men and the animals are alone in the deserted vastness of the country. During this time, apart from occasional homosexual contacts, sexuality only takes place with animals.

What is remarkable is that there is something called a "zoophilic excuse" in New Guinea. Papuan women who are expecting a child from a strange man often tell their husbands that they were impregnated by an eel while bathing.¹⁷⁹ The fruitful relationship between animals and humans was probably generally accepted by the Papuans. Among the Kiwai, several stories are told in which men had intercourse with a sow, a dog or a female tortoise, which resulted in a human child who was then adopted into the village community. In any case, zoophilic acts do not seem to have been viewed negatively in Papuan society in the past, which in turn suggests that they were not uncommon. In a documentary that was also shown on German television in 1993, you can watch two little Papuan boys playing quite uninhibitedly with two little pigs, in the form of masturbating the animals.

The men of Kusaia (Oceania) occasionally use cattle as sexual objects. Among the Kurtatchi, men and women occasionally have sexual relations with dogs. There are also a number of stories among this people about relationships with animals. Such relationships also occur on the Truk Islands. Some women there also put some coconut flesh into their vaginas and then get the dog to lick it out. The men of the Truk Islands also used dogs as sexual objects in the past.¹⁸⁰ Similar preferences may have prevailed on the Marshall Islands. However, Friedenthal is not very clear when he complains about the morals of the women there and claims: "... and unnatural vices are in bloom."¹⁸¹

Zoophilic contacts were once common practice among the North American Eskimos. According to Friedenthal, they are said to have been found there even more frequently than on the Aleutian Islands. Ford and Beach also write that such incidents are not uncommon among the Copper Eskimos. The women often had intercourse with dogs, which is often reflected in the myths and fairy tales of these peoples. The men interacted with live animals and often with freshly killed prey.

Among the Indians of North America there were at least some tribes in which zoophilia was widespread. «Bestiality is quite common among the Hopi Indians. According to reports, the men had contact with donkeys, dogs, horses, sheep and even chickens.»¹⁸² The neighboring Navajo are also said to have seen nothing unusual in such contacts.

For some Indian tribes in the jungles of South America, it has been customary to sleep on the prey until today. According to Indian belief, this symbolic "procreation" of nature was intended to represent an animal of the killed species. There are numerous unconfirmed reports that sexual relationships with cuddly animals (mainly monkeys and dogs) were also maintained.

Voltaire already dealt with such a story in his *Candide*. Reitzenstein cites reports from Bartels and Francis de Castelnau, according to which women in the Amazon river region are accused of sexual acts with coati monkeys, and not just in legends. Such connections are also said to have occurred in reality.¹⁸³

Intercourse with animals has always been widespread among the rural population of South American countries. Even today, South America is still considered a paradise for zoophiles. In Chile sheep are preferred, in Argentina sheep, horses and cattle. In the Andean countries, some farmers make some extra money by letting tourists visit their llamas. In the remote areas of Brazil, "the locals will fuck anything with a hole," and there is a not insignificant amount of zoophilic prostitution in Brazilian cities. Increasingly, transvestites and transsexuals are also engaging in entrepreneurial activity by providing appropriate animals (often in order to come into sexual contact with a customer who has been lured in this way).

Latin America's highly publicized Catholic "morality" means that zoophilic behavior is largely kept secret. However, it remains a fact that Brazil is now the number one export country for pornographic films with zoophilic content.

Let's return to the north of the American continent. We have a relatively large amount of information about zoophilia from the USA.

For many years, Alfred C. Kinsey and his colleagues Pomeroy, Martin and Gebhard researched the sexual behavior of the US population. The results, which were published as *The Sexual Behavior in the Human Male* in 1948 and *The Sexual Behavior in the Human Female* in 1953, went down in history as the so-called "Kinsey Report" and are probably still the most comprehensive statistical work on sex education today. These scientifically precise studies do not offer any cause for criticism with regard to the acquisition and correctness of the figures obtained. However, the evaluation of the numerical material can certainly be criticized. The results of the study were primarily based on the fact that the percentage distribution of instinctual satisfaction in the entire population was used as a reliable measure for the existence of a drive direction, but without sufficiently appreciating and counteracting the possibilities available in each individual case.

This unintentionally creates a false image; by deriving from the low occurrence of a particular form of instinctual **satisfaction** the conclusion that the corresponding instinctual **desire** is also rare. Especially among zoophiles, there is a huge difference in numbers between those who want animal contact but have no opportunity to do so and those who can take advantage of an existing opportunity. A simple distinction between rural and urban populations cannot address this problem. Kinsey also admits that it is reasonable to suspect "that the entire urban male population would possibly have as much animal contact as the rural population if they had the same access to animals."¹⁸⁴

A second point of criticism may be the following. In the USA, zoophilia was subject to the most severe punishments in the 1940s. The Puritan view that sex was fundamentally evil and not to be discussed under any circumstances was still widespread in much of the United States at the time. The difficulties and reservations that the researchers had to overcome with "normal" questions about sexuality must have been enormous. The performance of the research group at that time can be assessed as even greater. If one now considers that when answering questions relating to zoophilia, not only was a hitherto unusual openness regarding

sexuality as a whole required, but also a criminal offense had to be admitted, then it is almost certainly more certain probability to assume that "such things" were kept secret. Most zoophiles probably denied their real instincts purely out of an unreasonable fear. (The spoken word can possibly be used against me, but no one can control my thoughts.)

This is the only way to explain why the Kinsey report comes to the conclusion that zoophilia is the least important of all instinctual directions.

It is stated that orgasms from animal contact only account for "a fraction of a percent" of the population's overall instinct satisfaction. Apart from the fact that this statement simply misinterpreted orgasm as a measure of drive satisfaction and then again as a measure of drive direction, the individual results show a completely different picture.

The study found that "around 40 to 50 percent (!) of all (male) farm youth... have had some kind of (sexual) animal contact..." and Kinsey comments: "This can only be minimal data act, because there is no doubt that many things have been left out in the reports about this type of contact." 185 Kinsey himself comes to the conclusion that sexual intercourse with animals would probably be much more common "if the conditions for such activity were more favorable." He concludes this from the following research results:

"In fact, in some areas of the western United States where animals are readily available and societal restrictions on these things are less forceful, we have seen prevalence rates as high as 65 percent (!) in some communities, and in some other areas there appear to be even higher ones.» 186

So if "in some areas" of the USA around 2/3 of people were "identified" as zoophiles and in other areas an even higher percentage of those affected were assumed, then the overall classification of zoophilia as "insignificant" is probably not justified. The sexual desires of people in California hardly differ from those of people in Florida, especially since Americans are a much more mobile society than we Europeans, especially when it comes to changing residence.

Also interesting is the degree of openness in confessions regarding animal contact with orgasm in relation to the level of education of the respondents. Among rural males in the United States, 14-16% of elementary school graduates, 20% of middle school graduates, and 26-28% of college graduates admitted to having orgasms during zoophilic acts. The frequency ranges from a single coitus to multiple coitus carried out regularly over years.

According to the Kinsey Report, zoophilia plays an "even smaller role" for women than for men. The American woman is only admitted to have a minor "mental zoophilia" in the form of dreams and fantasies.

According to the studies, only about one percent of women had zoophilic dream experiences and another percent had zoophilic fantasies. Here, too, it must be assumed that the "rest" was simply kept secret. Nancy Friday's much more recent study of female sexual fantasies at least allows this conclusion to be drawn.

As already mentioned, the relatively small number of zoophilic admissions can be explained, in addition to morally based shame, primarily by the penal provisions of the USA. Apart from

Illinois, where the law was supposedly abolished early on, 187 and New Hampshire, where zoophilic acts were only considered misdemeanors, "sodomy" was considered a serious crime in all states and was practiced in eight states, namely California, Colorado, Idaho, Missouri, Montana, Nevada, New Mexico and South Carolina, even threatened with a life (!) prison sentence.

What is interesting is that convicted zoophiles were often able to get hold of animals more easily than anywhere else while serving their sentences. Hentig writes: "In America, large, overcrowded penitentiaries often have agricultural annexes attached to them. Cows, sheep, horses and mules are kept here. A former prisoner paints this picture that significantly expands our knowledge: "The men abuse the animals there, cows, sheep, mules. The abuse was a common habit for the people who worked in the fields. People were sent to Atmore (the penitentiary) because they interacted with some animal outside. It was called sodomy. For this he was given 5 or 10 years. But in Atmore it was an accepted pastime. The same man could go to a mule station and obtain a female animal for 50 cents. He gave the stableman a few silver coins and was now allowed to enter the stable. The mule seemed to like it."»188

Probably mainly due to the very strict punishments, zoophiles in the USA did everything they could to hide their inclinations. There are very few zoophilia processes documented in the literature. Christy records only 8 verdicts in the appendix of his book and cites only two of the charges. Masters cites 3 cases of US military personnel. The crimes took place in England (2) and Germany (1).

Individual case reports from the USA are also hard to find. Only Gillette reports that he was able to question in detail one of the people affected by Yankowski's statistical study and describes the following case:

«Larry M., 38, farmer, single. Larry grew up on his parents' farm in Pennsylvania. At the age of 12, he began masturbating, imagining film actresses or title girls. At the age of 13, he consciously observed the copulation of animals on the farm and began to imagine himself in the shoes of the male animal. He soon puts this fantasy into action and has coitus with a goat and a large female dog. The feeling is much better than masturbation and the zoophilic act soon becomes a habit for him. Over the next four years, Larry has intercourse with an animal on average twice a week. He also tries to get girls, but has no luck. At the age of 17, he was taken to a prostitute for the first time by a farm worker. He enjoyed the act very much and from then on sought out a prostitute as often as his finances permitted. This happened about once a month, in the meantime he continued to socialize with animals. Later, Larry tried to seduce girls on the weekends he came to town, but this only succeeded exceptionally and, according to Larry, was more trouble than it was worth. So he stuck to the tried and tested form of satisfaction that works so easily - now and then he goes to the whores and in the meantime he has sex with the animals.»189

I don't know whether the following story, which I heard from several people in the USA, is true. If you consider the American moral concepts and moral laws of the 1960s, it sounds at least very unlikely.

The following "student joke" is said to have taken place at an American university in the 1960s.

As part of a graduation ceremony, a very special raffle was held after midnight for male graduates.

First, a professional dancer hired specifically for this purpose performed a striptease on stage. After undressing, the woman disappeared behind a screen. Now the only winner of the raffle was determined by drawing lots. The surprised winner was told that he could immediately have sexual intercourse with the striptease dancer - this was his prize. The student, completely bewildered and helpless in his embarrassment, was brought onto the stage by two fellow students and led in front of the screen, behind which the dancer was obviously waiting for him, ready to make love. The helpers now announced the winner as he stood with his back to the cheering audience. The fly opened and his member stuck through a small hole in said screen. Given the roaring crowd of spectators and two strong guards holding him down, it seemed advisable for the victim to make the best of his situation - and so he just had a good time fucking. But the big impact of the event came after the lottery winner "successfully" completed coitus. After the prize winner's subsequent public questioning and his admission that it had been very nice, the screen was knocked over - and a sheep was seen on a small platform, which was being held "in position" by the dancer and another fellow student.

Apparently the gag was so successful that it was later repeated at other universities' graduation ceremonies and even made into a film. Only after this gag became so well known at the universities that no "goofy person" could be found for such a raffle that it died down.

I consider this story to be a pure anecdote, which may have drawn its content from the film mentioned and was subsequently reinterpreted by the reporters as an apparently real incident from their glorified "funny student days". At least the story would provide an interesting insight into the zoophilic sexual fantasies of some Americans.

But aren't fantasies indicators of concrete wishes? All sexual instincts that have been lived out only developed as a result of favorite fantasies. The statement "That makes me horny" is first of all a statement about a mental, i.e. fantastic, process, which is then usually followed by a physical reaction. It was not without reason that priests used to ask in aural confession whether one had "sinned in one's mind".

And obviously a lot of people "sin" in their thoughts. Interesting in this context is Nancy Friday's study of women's sexual fantasies, which first appeared in the USA in 1973 under the title *My Secret Garden*.

In complete contrast to the Kinsey Report and similar studies, which all came to the conclusion that zoophilia is one of the rarest instinctual tendencies and therefore completely insignificant, this study shows how extremely widespread zoophilic desires are. Of the 185 statements that women make in this book, 30 alone contain zoophilic fantasies - and that's at least 16.2%.

In the USA, at the beginning of the 1970s, one in six women surveyed openly admitted to having zoophilic fantasies. And one can safely assume that the percentage is not lower for men, but rather higher.

Let's take a closer look at the wishes of the women Nancy Friday received reports from.

Irmgard dreams of “climbing up in an elephant”¹⁹⁰, whatever that means, she found it “very erotic.”

Doris lets her fiancé Henry fuck her. Henry first puts a rubber clitoral stimulation ring over his penis. Doris compares the upward-facing rubber part to a shark fin. In her fantasies, Henry's penis later penetrates her vagina "like a large, flesh-colored shark."

After seeing a painting by Dali, Sandra wants to be brought to orgasm by a large, black octopus. She vividly imagines how the many arms wrap around her and how one arm with suction cups penetrates deep into her vagina.

Paula and Adele want to be taken by their husbands on horseback.

Hilde once watched a bull jump on a cow. Since then, every time she gets pushed herself, she dreams of lying on the broad back of a fucking bull. And of course she would like to feel a penis as powerful as the bull's inside her. That's why she sometimes imagines her husband's penis as that of the bull.

Urine fetishist Thea gets horny every time she sees animals pissing.

Tina wants to watch large animals mate. She is particularly fond of horses and elephants.

The remaining 22 zoophile women dream of very realistic sexual contacts with animals. The dog is the animal that is mentioned most often; 18 statements alone (actually 17 cases) refer to the idea of sexual acts with dogs.

For those authors who repeatedly claim that some women are happy to let a dog lick them, but that these women generally reject the idea of zoophilic copulation, the following statement may come as a shock. Of the 17 fantasies that referred to dogs, only 4 fantasies were limited to animal cunnilingus. On the other hand, 13 women, i.e. more than 3/4 of those affected, dreamed of having a real sexual act with a male dog.

The remaining fantasies related exclusively to sexual intercourse with stallions; horses were mentioned 5 times and donkeys played the main role 3 times.

Some of the women also had real zoophilic experiences.

As a child, Felicitas had a dog jump on her "as a test" and is pretty sure that her parents had sexual contact with the animal because they locked themselves in the bedroom with the boxer dog from time to time.

As a child, Nina let her dog lick her genitals while she was masturbating.

The lesbian Katharina repeatedly had “dog fantasies”. One day, her friend Mary allegedly helped her make these wishes come true. Katharina copulated with a neighbor's male dog under Mary's assistance.

Esther's confession is remarkably open. At the time of reporting, this woman has been having ongoing zoophilic experiences for 17 years. Her husband agrees and obviously participates in

his wife's zoophilic practices, so that there is a kind of "three-way relationship" between wife, husband and dog. In the 17 years of her zoophilic practice, Esther has had two German Shepherd dogs in succession and now a boxer as the third animal. All three male dogs were "trained", that is, trained for sexual intercourse. In the past, when the children were still in the house and the risk of discovery was great, Esther rarely had the chance to let the dogs jump on her. Back then, she mostly let herself be licked while she masturbated. But after the children left home, their zoophilic relationship intensified. Since then, she has had sex with the dog about every other day (!) without stopping her marital or masturbating sexual activities because of it. She also lets the male boxer lick her, masturbates him and performs fellatio on him. Despite many years of practice, Esther still feels extremely excited by zoophilic fantasies.

The large difference in numbers that can also be seen in this study between active zoophiles and those affected who "only" have zoophilic fantasies is probably based almost exclusively on the low possibility of becoming zoophilic active. Not every woman has the opportunity to own a dog. And where the possibility exists, the consequences of keeping animals for many years usually deter those affected. Who wants to buy a whole cow just to find out if they like the milk?

The chance to come into contact with horses or donkeys, and especially stallions, is hardly available in Western civilization. I was able to observe myself in the USA that fantasies that relate to such animals are spontaneously realized on a chance opportunity that arises.

In Florida there are numerous small private zoos that have large billboards on the highways inviting drivers to visit them. Because I needed a rest after a long drive, I headed to the parking lot of a crocodile farm with an attached zoo. There was only one other car in the parking lot. Obviously this zoo did not offer any special attractions. Nevertheless, I visited the site to stretch my legs. In the front part of the park there were numerous ponds for alligators, in the back part, which was quite densely lined with trees and bushes, there were several bird aviaries and animal enclosures.

There I surprised two young women who were intensively engaged with a small black pony stallion. One of the two women knelt in front of the wooden gate behind which the horse was. She had both arms stuck through the cracks in the fence and was masturbating the pony's penis. The other woman stood next to it, visibly excited, stroking the animal's back with her right hand and putting her left hand under her short summer dress. As I strolled around a bend in the path, only about 5 meters away from them, the women noticed me and hastily left the scene in a different direction.

I don't want to assume that these women only visited the zoo for the purpose of zoophilic activity, although that is also possible. Rather, an opportunity arose here by chance and was spontaneously exploited. When the women entered the park, they were the only visitors; They could already tell from the empty parking lot. There were no staff on site. Only the operator of the crocodile farm was present, and he was stuck in the building at the entrance to the park, waiting for customers. The area was extensive and heavily covered with vegetation at the rear, so that the scene of the incident could not be seen from the house. The women became aware of all this when they suddenly stood in front of the small gate and saw the pony stallion. He had probably extended his hose, as is often the case with calm stallions. Presumably one

of the women spontaneously took advantage of this "unique opportunity", first touched the animal's genitals and then, sexually stimulated, began the manipulation.

However, not everyone who wants to experiment zoophilically or who is a declared zoophile but doesn't own an animal wants to wait for a good opportunity. In the 1970s, when quite liberal policies were being made in the United States, there were numerous advertisements in contact magazines, which revealed the widespread spread of zoophilia. There were animals that were clearly intended to serve sexual desires, regularly offered in sales advertisements. Cautious contemporaries only spoke of "trained male dogs" or "experienced dogs", but animals were also offered that were said to be "ideal for animal sex", "horny sex objects", "living sex machines", etc.

Personal ads from prostitutes often advertised with the sentence "I own a trained male dog" or "owner of a sexually active dog".

Yes, there were even advertisements inviting zoophiles to a weekend on a farm. Some farm owners probably realized that there was more money to be made from animal sex than from growing wheat.

Such ads are now banned again in the USA. But this certainly hasn't led to a decrease in zoophilia. The swinger clubs (couples clubs where partners were swapped) that emerged in urban settings in the 1960s are now spread all over the USA and have often found a home on farms in beautiful countryside. I know that on many such "swinger farms" animals are still kept today that are specifically used for sexual purposes.

In Europe, the Mediterranean countries have always been considered areas where zoophilia is particularly common. Similar stories are told again and again about contact with animals among the rural population in Greece, the Balkans, Italy, but especially about the shepherds in Sardinia and Corsica, which are certainly not all fictitious.

Krauss reports that he has heard again and again that women, especially among the South Slavs, spend time with horse and donkey stallions. The attitude towards zoophilic contact with horses may also emerge from the following humorous story, which used to be widespread throughout the Slavic-speaking area and was told in Russia as well as in Yugoslavia:

«A simple farmer was driving home from the market with his wife. Then they saw someone on the path fucking his mare. The farmer asked the man, "Hey! What are you doing?" And the other answered: "My mare fell and dislocated her pussy. And now I'm going to put her cunt back in place." The farmer shook his head in amazement and then drove on. But the farmer's wife saw the stranger's powerful tool and immediately took a liking to it. That's why she slid down from the car just a few hundred meters away and immediately started wailing: "Man, now I've dislocated my cunt. Quickly run back to the stranger and bring him here, because he knows how to fix the cunt." When the stranger came, he immediately knew how he could help the woman. And while he was busy pottering around, the farmer walked around shaking his head and said: "By my soul, but if I didn't know for sure that you were just messing with her cunt, I would easily suspect that you were fucking my old woman."

Krauss learned from a reliable source that Slavic soldiers in the Austrian cavalry often moved the stool to a mare in the stable and then satisfied her sexual urges. If they were caught doing this, they would give the excuse that they were too poor to get a wife.

Krauss also writes the following about the Balkans: I was privileged to eavesdrop on a beautiful chrovo woman "who appeared at night, completely undressed, standing in front of a burning lamp, with a hangover. She had such a terrible orgasm that she didn't even notice me, even though I was watching the scene barely two steps from the window."

There is a report about a Yugoslavian official, 40 years old and unmarried. The man has a hangover. He masturbates the animal and ejaculates himself. He doesn't want to associate with women in any way.¹⁹¹ A 58-year-old widower has the following preference. He licks the genitals of a goat until it urinates. Then he greedily drinks her urine.¹⁹²

Merzbach wrote about Italian conditions in 1909: "The fact that even today travelers on the streets of Naples are offered capra and pollo, goat and chicken, by matchmakers who sneak up quietly is a fact just as well known as the fact that in every brothel there one can get all zooerastic desires satisfied with understanding." ¹⁹³

Eduard Fuchs wrote in 1912: "In southern countries, in Italy and in Greece, the traveler can experience at any time that animals are offered to him for sexual pleasure. Mainly goats and capons. Twenty years ago on the parade in Naples, on a single evening, a boy of eight, a girl of nine, a goat and a turkey were offered to the author for fornication purposes.»¹⁹⁴

Certainly, fascism in Italy initially put an end to the prostitution of children and animals. Under the Vatican-influenced post-war governments, all brothels were eventually banned. Illegal prostitution on the side of the road then caused a sharp increase in sexually transmitted diseases. In the 1950s and 1960s, both poverty and fear of infection meant that many young Italians preferred to approach the animals in the fields rather than the street whores. Pasolini's documentary *Banquet of Love* (1963) clearly describes this situation.

It may make you think that in Christian Italy, of all places, a number of porn films with zoophilic content have already been produced. And Italy, of all places, was probably the first country in Europe where such films were broadcast publicly by private television channels.

It is comparable to the situation in American prisons described above when one hears the following from Italy today: On the prison island of Asinara, located off the coast of Sardinia, zoophilic acts are the prisoners' main pastime. In the 1970s there was a high-security wing for terrorists on the island, but today only "normal" prisoners are housed here. All prisoners work on the land, or rather with animals. There are almost a thousand animals on the island, horses, cows, goats and sheep. So variety is ensured. And if you believe the suppliers from Porto Torres, there is no longer a single "virgin" among these animals.

But it's not worth it for moralists to grin spitefully and point fingers across the Alps. Most of the information I have relates to German-speaking countries. Through the meticulous work of German and especially Austrian doctors, psychiatrists, criminologists and sex researchers, a considerable number of zoophilia cases have been identified, which I will then try to reproduce in a somewhat orderly manner.

However, a few preliminary remarks on this are indispensable. The cases treated come almost exclusively from psychiatric medical records or police criminal files. Until the 1960s, zoophilia was viewed as a crime and/or a mental illness. So if anything about a person's zoophilic behavior became public, the police and doctors had to deal with it. It can be assumed that even then only a tiny proportion of all zoophilic acts came to light. Zoophilic practices are generally not carried out publicly. The animal cannot make any statement. Such acts can only be registered, that is, made public, if an animal is injured or killed, if the zoophile is accidentally surprised or if he is betrayed by an accomplice.¹⁹⁵

Given the knowledge of the one-sided origin of the sources, it would be completely wrong to assume that zoophilia basically has something to do with illness or crime. Zoophilia is no longer correctly viewed as a disease, and under existing laws it is no longer a punishable offense. For this reason, the anamnesis is deliberately omitted from the cases cited below, especially since at that time it was generally assumed that there was an erroneous assumption of hereditary degeneration in mental or moral terms. To put it in popular terms: From today's perspective, it would be irresponsible to attribute a person's sexual preference to the fact that their grandfather was a drinker, an aunt was "nervous", or the person concerned "frequently suffered from fever as a child". Likewise, there is no criminological value in noting that a suspected zoophile was involved in a bar brawl years before or was picked up years later for vagrancy. Often, such "anamnesis" should only serve to portray the person concerned as a mentally inferior or criminal subject and thus underpin existing moral prejudices; so they were subjective and purposeful.

A personal description is only provided if it can be indirectly concluded that the person concerned had difficulties finding a partner due to their appearance.

They were sorted by target object.

Multiple

«Moll reports in studies on libido sexualis, p. 431, case 46, about a 40-year-old X. According to his own statements, he only masturbated from the age of 15. Shortly afterwards, sexual excitement occurred when X. was in the stable with the cows. At that time he came a little closer to one of the cows, sat on her and had an outpouring. His excitability to these animals continues to this day. But other animals were also capable of causing excitement in X., for example: B. Horses, especially mares at the time when they were breeding. Since his youth, X. has often had zoophilic intercourse with cows and mares by inserting his penis directly into the animals' vaginas. Male animals could also cause him excitement, e.g. B. Bulls and stallions. He claims that he tried to insert a bull's penis into his anus, but he soon stopped. He did not make a similar attempt with the stallion (solely because of the size of the animal's limb). He also has it in other animals, e.g. B. donkeys had excitement, as did sheep and dogs, and here they were always female animals; He never used goats or chickens. He carried out a wide variety of zoophilic acts with all of the above-mentioned animals, particularly zoophilic sexual intercourse. During coitus with women, the X. is much less excited than during sex with animals. Girls only exert a slight attraction on him, men only a few more recently. On the other hand, the X. only needs to watch an animal's sexual act, e.g. B. the mating of stallions and mares, and he is excited to the highest degree; He masturbates when possible. At night,

X. dreams of such scenes and his fantasies during masturbation almost always relate to animals.»¹⁹⁶

Sury reports on a 47-year-old innkeeper, married for 12 years and father of three children. One day his wife accuses him of unnatural fornication. She says that her husband had an insatiable urge to have sex from the start. Immediately after his marriage, he began engaging in lewd acts with young boys, which has recently become more and more serious. He also socialized with a dog, a sheep and almost daily with a mother pig. The man's detailed psychiatric examination revealed no pathological symptoms.¹⁹⁷

Horse

“An adolescent who had not yet had sexual intercourse once mounted a horse. While he was trotting, he felt an erection of his penis and then satisfied himself by masturbating when he got to the stable. Later, even without the mechanical stimulus of the trotting animal, the erection occurred as a kind of conditioned reflex as soon as he sat on the warm horse's back. There was no sexual manipulation of the animal during this time. At the age of 21, in the need to masturbate, he broke into a strange stable one afternoon, mounted a gelding, masturbated while sitting on it and slid down while ejaculating. Then, post festum, he inserted his member into the animal's anus. He maintained normal sexual relations both before and after this incident and did not relapse.”¹⁹³

A 47-year-old man of short stature, who was in prison for several years and, as a homeless person, had no contact with women, moved through Austria as a vagabond. One evening an innkeeper gave him a place to sleep in the stable. During the night he was found playing with a gelding's anus with one hand and masturbating himself with the other hand. ¹⁹⁹

An 18-year-old agricultural laborer who has not yet had sexual intercourse returns home from a fire department ball drunk. As was customary in the past, his bed is in the horse stable. He is apparently sexually aroused by the story of a friend who reported having sexual intercourse with a pig. The 18-year-old quickly decided to have sexual intercourse with a female foal.²⁰⁰

«Franz K., who later became a commercial employee, was seduced in his boyhood by a school friend whose father owned a racing stable. The fornication with horses at that time seemed to be the episode of a vacation... At the age of 31, as a happily married father, he sexually assaulted a horse in the manner he had practiced in his youth, when he had already been away for a few weeks as a result of a work-related absence the wife was separated. Six years later, under similar circumstances, he stopped a team of horses on the country road, struck up a conversation with the coachman and offered him money if he would let him into the stable with the animals. While this proposal was still being negotiated, he inserted his hand into the mare's genitals. He declared that he was unable to master the urge that had been heightened by the forced abstinence, and rejected with disgust the coachman's suggestion that he seek out a prostitute.»²⁰¹

According to Graßberger, Jakob R., born in 1913, had his first zoophilic contact when he was 17 when he had sexual intercourse in the nostrils of a horse. He was obviously so fascinated by the extraordinary softness and delicacy of the mouths and nostrils of these animals that he

became extremely sexually excited. A few months later he coitused a goat that he saw in a pasture on his way home, and a short time later he also used cows for sexual intercourse.²⁰²

Cattle

«The ... son of the village jumping bull owner ... had been involved in document files since childhood and passed on the experience he gained to his inquisitive playmates from the neighborhood. Among them were three 13- to 14-year-old boys and eight girls between the ages of 7 and 14. Not only did they show off each other's private parts, but they also grabbed each other or urinated together as a party game. When the boy (now 15 years old) who grew up in this environment turned to alcohol on New Year's Eve, he felt a special sexual urge, which he satisfied after a few hours of sleep on New Year's morning on his employer's cow in heat.»²⁰³

A 47-year-old farmhand is found in the stable wearing only his shirt. Although he denies zoophilic intercourse with the calves standing there, he admits to having "kissed" the animals.²⁰⁴

At the age of 13, the boy Josef came to work as a cattle herder on a remote mountain pasture in the Carinthian foothills of the Alps. "Here he spent the day in complete solitude with his flock. Then he naturally came up with the idea of satisfying his occasional sexual desires, first by playing with his fingers on the cow's genitals, and then by inserting the penis into the genitals of the ruminating calves and cows. As he matured and became more desirous, he intensified his sexual interaction with these animals." As he grew older, Josef found employment in the valley, met girls there and began sexual intercourse with them. Despite his existing relationships with girls, Josef continues to seek out animals. After a church festival, he accompanies a girl home, stays with her in the nearby forest and then goes to sleep there. When he awakens, he catches a goat grazing nearby and has sex with it; He is caught and reported.²⁰⁵

«Stefan, a small housekeeper's son who was hired out as a shepherd for strangers at the age of 11, shares the bedroom at his new place of work with an older homosexual servant. He demanded that the boy satisfy him through masturbation. On these occasions he played with the boy's penis, much to the boy's displeasure. Ejaculation did not occur at this age. When, a few years later, the adolescent's sexual urge spontaneously appeared, he not only avoided the association with men he hated, but generally avoided the danger of a desirable partner. He found satisfaction in the passively behaving cows. At the age of 17, as was common practice, he made his first acquaintance with a girl. But during intercourse he always had to imagine the activity on the animal. Six years later he married. Even in marriage, he only found satisfaction if he was able to perform the act of copulation in animal form, which is why he had sex with his wife almost exclusively from the rear." Later he demanded that she allow herself to be mated in front of him by the dog that had been specially trained for this purpose, whereupon he himself subsequently performed intercourse with her.²⁰⁶

Dog

The 33-year-old R. had already started masturbating at the age of 6, and had homosexual experiences and occasional zoophilic tendencies from the age of 15 onwards. When his wife died after a short marriage and he had no sufficient means to seek out prostitutes, he returned to masturbation. He let a dog lick him until he ejaculated.²⁰⁷

A man born in 1887 began masturbating at the age of 13 and had his first sexual intercourse at the age of 20. During the First World War he practiced masturbation in the seclusion of the front, but also, following the example of his comrades, allowed himself to be licked by dogs. Later he continued to practice this alongside his other sexual activities.²⁰⁸

Austria, July 7, 1874. A 45-year-old engineer, who was separated from his Frau for a long time for professional reasons, travels by train from Trieste to Vienna, home to his wife. Surprisingly, the man leaves the train in Bruck an der Mur. He wanders through the small town and then into a nearby village. There he sees a 70-year-old woman. He opens his pants, shows the woman his penis and then tries to hug the woman, whereupon she screams. Arrested by rushing villagers, the engineer is handed over to the police. He excuses himself by saying that the train journey was long and forced him to be inactive; the heat and the shaking of the wagon got him so sexually excited that he actually planned to go to the knacker's yard to satisfy his excited sexual urges on a female dog. During the psychiatric interview it emerged that the person concerned had previously had frequent zoophilic intercourse. "When he was away from his wife for only a short time, his drive became so powerful that he needed no matter whether human or animal to satisfy his sexual desire. In October 1873 he had to separate from his wife because of his job. No sexual activity until Easter, apart from occasional masturbation. From then on he needed women and bitches. From mid-June to July 7th he had no opportunity for sexual satisfaction.»²⁰⁹

Although I don't have any clear reports that men engage in anal coitus with dogs, which would hardly be possible without injuring the animal, there is at least some indirect evidence of it. In a case described by Caspers, in which an elderly farmer obviously had a dog tapeworm in his bladder or kidneys, Merzbach suspects that this man was directly infected by the dangerous parasite, namely in such a way that he performed anal coitus on a dog and thus a direct transmission took place via his urethra.²¹⁰ Clear statements can be made about contacts between male homosexuals and male dogs in which the male dog performs anal coitus with the human partner. Due to several relevant cases between 1884 and 1889, there was still heated debate in the French courts as to whether this was even possible. It is possible and is also practiced.

Merzbach reported in 1909: "A homosexual informant, Dr. X., whom we value as a conscientious and reliable observer, gave us the following information. A landowner he knows, who has his property in a remote area where, quite apart from his ugliness, he is unable to find homosexual intercourse, has trained a mastiff as a lover. The landowner assumes the position of a quadruped and allows himself to be jumped on regularly by inserting the dog's penis into his anus, an act to which the animal is extremely willing.»²¹¹

I can contribute a current report here myself. In 1991, a 48-year-old homosexual told me the following:

«I came into contact with zoophilia by chance several years ago. I watched an 18-year-old who masturbated a German Shepherd in the bushes, then took his member out of his pants

and began to masturbate himself. I was very excited. I was after the boy, not the dog. But I took the situation as an opportunity to speak to the boy. At first I pretended that I just wanted to masturbate the dog. But then I got down to business very quickly and seduced the boy, who wasn't gay.

A few years later I met a homosexual friend with whom I still have frequent contact today. This friend has a trained dog, a short-haired mixed breed about the size of a German Shepherd. My friend lives with the animal like a lover. He satisfies the dog with his mouth and regularly lets the male dog jump on him. I have done this very often myself. When I have sex with this friend, I almost always let the dog fuck me too. This friend is only a little younger than me. Sex with him is always nice and satisfying, but I get hornier with the dog. The only thing I find hotter are boys between the ages of 15 and 18.”

The following report by Martin shows that not all homosexuals admit their zoophilic experiments so openly:

«In one... case, the suit and underpants of a deceased, homosexually inclined farmer were sent, who had stated the day before his death that he was attacked by a German Shepherd while relieving himself on his way home at night and was abused and injured through the anus to have been. The autopsy revealed a rectal perforation near the aft. The inside of the dead man's underwear was stained with large traces of human blood in the buttock area and had dog hair on it. Numerous spermatozoa originating from dog sperm were found in the blood. The trace material therefore agreed with the statement of the deceased. From a purely behavioral perspective, however, the description may have been an inaccurate euphemism for an act of sodomy with a dog.»²¹²

Women have zoophilic contact with dogs more often than men. In most cases, the woman simply lets the dog lick her genitals persistently and becomes so excited by this or with additional masturbation that an orgasm occurs.

Garnier describes how easily a child can enjoy such an experience. «An eleven-year-old girl who suffered from intestinal parasites (worms) became sexually excited by the constant itching and the resulting chafing and thus discovered masturbation, to which she indulged for several years. Then one day it happened that a little salon dog slipped under her clothes and immediately found the sensitive parts. She naturally enjoyed the dog's licking acts, but only wanted them to be performed on her six or seven times, and always at large intervals. She also states that she drilled her own index finger so deeply into the vagina that the hymen was destroyed.»²¹³

Garnier and Merzbach suspect that the statement about self-defloration was wrong and that the dog is more likely to be the culprit. However, due to the fact that dogs cannot do this without instruction, this assumption can be considered unlikely as long as in this case a much more intensive contact than admitted is not generally assumed.

On several occasions Merzbach was able to observe a male terrier who had the habit of slipping under the clothes of every lady he could get hold of. In another case, a stage artist reported to him that a colleague had given her a dog as a boarder, but she soon had to get rid of him because, as soon as she was in a lying position, he tried to get under her clothes and between her to reach her thighs.

Nothing has changed since Merzbach's time. A friend told me many years ago that he had driven a well-known German actress over a long distance in his car because of a canceled flight. This woman always brought a small dog with her to filming. The producers almost saw it as a "trademark" of this lady that she always came to her appointments with ladders in her stockings. On the said hour-long car journey, the actress sat in the back of the car with the dog next to her. After the initial conversation died down, the driver suddenly became irritated by strange noises. He looked around and could now see the lady in question leaning back with her clothes turned up and her eyes closed while the "Toutou" worked vigorously on her genitals with his nimble tongue. The dog had one paw resting on her thigh and was already creating a running stitch (!) there with its sharp claws.

More often than is generally assumed, women actually allow male dogs to have sexual intercourse with them. Here are some examples:

«A 16-year-old servant girl was attacked by a servant while she was lying on a pile of straw in a farm building with her clothes turned up and her abdomen exposed, and a large dog was making coitus movements over her. When the servant called to her, she couldn't get up straight away, but had to scare the dog away with a punch. She confessed to the gendarme and the examining judge that the dog had already had his penis in her genitals, but nothing further had happened because of the servant's intervention.»²¹⁴

In Prague, a 44-year-old woman confessed that "due to the great liveliness of her temperament" she had carnal intercourse about six times with her pet dog, which jumped between her legs and licked her, in this manner. that she brought the dog between her bare legs, stroked his stomach until his penis became erect, then, leaning on the back of the chair, pressed the dog to her, brought his penis between her labia and let it move on her for so long, until his sperm emptied.²¹⁵

A maid was observed having sexual intercourse with a poodle. She lay supported on her elbows and knees and the dog cohabitated with her from behind.²¹⁶

Martin describes the investigation into a case in which a woman was suspected of carrying out zoophilic acts with a male German Shepherd. There was dog hair stuck to the woman's shirt, and a stain on the same piece of evidence was clearly identified morphologically and serologically as dog semen, which reinforced the suspicion against the woman.²¹⁷

Goat

A man who was 35 years old at the time of the report had already fornicated with a chicken when he was 9 years old and later had sexual intercourse with other domestic animals. When he began sexual intercourse with women, his zoophilic desires disappeared. Married at 20. Sexually satisfied. At 27, his former sexual attraction to animals reawakens. Under the impression of the taboo, he tries to fight against it. One day, when he leads a goat to a neighboring village to be kept, he can no longer resist and has sex with the animal. The person concerned asserts that he feels much greater lust during such zoophilic acts than during coitus with women.²¹⁸

A 24-year-old unmarried man, in a kind of impulsive reaction, sexually assaulted a grazing goat while intoxicated.²¹⁹

Sheep

One of those involved confessed to me the following incident that occurred in Cologne about 25 years ago.

The person concerned is Turkish. Like many of his compatriots, he came to Germany as a guest worker in the mid-1960s. On the occasion of a Turkish festival, several compatriots decided to slaughter a sheep. Together with three other Turks, one of whom had a car, he drove into the country. A sheep was bought there, the live animal was loaded into the car and taken to Cologne, where it was carried to the apartment of one of those involved on the second floor. The animal was placed in the bathtub, where it was to be killed by cutting its neck. Immediately before the slaughter, one of the men came up with the idea of not letting such an opportunity for sexual relaxation go to waste. Before it was slaughtered, the sheep was sexually used by all four men in turn.

Pig

Hirschfeld writes: "During the war (WW1), I had to examine a Bavarian sergeant who was looking after a sow in Romania. The crew had observed him repeatedly sneaking into the pigsty and locking himself there. The suspicious soldiers then drilled small peepholes into the stable door and were astonished to see their superior having actual sexual intercourse with the sow. Arrested in response to her complaint, the sergeant major, who was now on the point of committing suicide in his desperation, justified himself by saying that his wife, to whom he was attached with the greatest love and who had given him seven blooming children, had no longer had the pig's fair skin for two years seen; In order to remain faithful to her, he would have avoided every woman and only associated himself with this animal."²²⁰

A farmer who was accused of a similar offense with a sow answered the judge's question about how he got such rubbish with the short explanation: "My wife was away."

Yet another, reported in Groß's archive (vol. 34, p. 365), justified himself by saying: "The sow followed him (constantly) and looked at him so touchingly, that's why he had her will did."

In 1935, the Jakob Wolf butcher's shop in Wesseling was closed due to pressure from the authorities. Wolf is Jewish. He had already been arrested several times for trivial reasons, but he did not allow himself to be driven away by such harassment. Now Wolf's teenage nephew is being charged. He had satisfied his sexual desires on his uncle's pigs several times. Employees of the company caught him repeatedly. It is assumed, that Wolf also knew about it and still didn't put a stop to his nephew's activities. Would this be considered sufficient reason to finally close the business of the "hated" Jew? Clearly, the Nazi-infused authorities wanted to drive out Jews. It is not known whether an actual case of zoophilia was merely a welcome opportunity or whether the accusation was fabricated. After all, the latter possibility is not exactly unlikely when one considers the hatred of Jews during the Nazi era.

Goose

«On September 23, 1889 at noon, the 16-year-old shoemaker's apprentice W. caught a goose in his neighbor's garden and committed acts of bestiality on the animal until the neighbor arrived. When he was pointed out, W. said: "Well, is the goose missing something?" and walked away.»²³²

Chicken

One day, 17-year-old Karl was home alone and was looking for eggs in the chicken coop. The thought suddenly occurs to him of masturbating to a hen that is just getting up from the nest. He catches her and then inserts his member into her cloaca. But when the neighbor's daughter becomes aware of the frightened cackling and calls in, he immediately releases the animal, which has not yet been harmed.²²³

«In a provincial town, a 30-year-old man of higher class was caught having zoophilic intercourse with a hen. It took a long time to find the culprit because the hens in the house were dying one after the other. When the court president asked how the person in question came to commit this horrible act, the defendant defended himself by pointing to his small genitals, which made it impossible for him to have intercourse with women. The medical examination actually revealed very small genitals.»²²⁴

Shoemaker J., born in 1897, can be said to have complete lack of support in sexual matters. This man, who suffered from anemia and was extremely weak, not only had sex with whores, he also attacked a local idiot, first sucking his penis and then raping him anally, and he repeatedly assaulted little girls by licking their genitals. It is not known how often this man satisfied his sexual desires with animals; the following cases were discovered:

- o In the spring and autumn of 1923 he abused hens that died as a result.
- o In March 1924 he broke into a stranger's chicken coop while drunk and had coitus with two hens, who died as a result.
- o In April 1925 he stole a goose and masturbated on it in the open field.
- o In June 1925, disappointed, he went to a stable and masturbated on a cow after a bar acquaintance demanded money for the proposed sexual intercourse.
- o In the fall of 1927 he abused at least 3 chickens, which died.
- o And at least twice he broke into goat stables, where he had sexual intercourse with the goats.²²⁵

An animal, usually a dog, is often included in sexual activities in an existing partner relationship. In the vast majority of cases, it is men who initiate such experiments. Many people expect this to revive sexual interest in a relationship that has become boring; and under the influence of new, exciting situations there is also an improvement in declining

potency. In older people, a type of “final goal panic” could also play a role. You spent your whole life not daring to do something really “kinky”. It would be a shame if you bit the dust one day and didn't have such an experience at least once. In some cases, a spouse may have hidden and suppressed their zoophilic tendencies for years until at some point the fulfillment of their own longings seems more important than the shame they previously felt in front of their partner.

In addition to the consensual participation of an animal in interpersonal sexual activities, there are also situations in which one partner only tolerates such activities because of threats or incessant begging from the other partner. In this respect, zoophilic practices do not differ from other (unusual in keeping with the spirit of the times) sexual practices. Bear in mind that the cases cited here come from times in which zoophilia was still harshly condemned morally and legally.

However, rape, even if it is carried out vicariously through an animal, is definitely to be rejected and, even from today's perspective, is criminal.

“On a day in 1901 that cannot be determined, the knacker X. laid his wife on the floor in his living room, picked up her clothes and tried to direct the male pointer dog, which was present in the room and belonged to a neighbor, towards the woman in such a way that the dog that could use the woman sexually. Since the dog was unable to get to the lying woman, X. led the woman into the bedroom, leaned her against a bed, exposed her abdomen and put the dog on her again. The woman cried and asked not to inflict such a disgrace on her. She also tried to defend herself, but X. threatened to hit her and held her so that she complied. At first the dog didn't notice what X. wanted with him. He therefore grabbed the animal's male member and inserted it into the woman's vagina. Now the dog realized what it was about and began to satisfy the woman's sexual instinct, messing with the woman for several minutes. X. stood by during this process, held his wife and watched. In the period that followed, X. probably had the dog perform the same act on his wife five or six times. ... During the period in which X.'s actions against his wife occurred, according to the people who observed him, the pointer dog took on the habit of not mixing with other dogs, not even with the four dogs of the X., among whom was a female dog.»²²⁶

A 47-year-old office clerk reported her partner, the same age, because he had forced her to tolerate sexual intercourse-like acts with her 4-year-old male boxer. According to their statements, the accused is said to have initially played with the dog's limb. She then had to lie down on a bed with her legs spread so that her feet touched the floor. The accused placed the dog on the woman so that its front paws were on her shoulders and its hind paws were on the ground. He then passed the dog's penis back and forth in the vagina several times until the dog apparently ejaculated semen. With the other hand, the accused masturbated until he ejaculated.²²⁷

The wife of a 76-year-old pensioner dies. To look after his household, he brings a married woman 20 years his junior into the house. After a short time, the 56-year-old divorced her husband and married the pensioner. The old man is still full of desire. but naturally has hardly any potency left and feels overwhelmed by the younger, sexually active woman. In order to stimulate his potency, he suggests to his wife that he let the farm dog have sex with him. He hopes that this will stimulate him so much that he will then be able to carry out coitus himself in a satisfactory manner. He tries to dispel the woman's objections by explaining that other,

even "better" people do this too. So in front of the husband there is a real copulation lasting 10 minutes between the wife and a medium-sized farm dog. It turned out that the animal had already been trained and had clearly played a similar role in the pensioner's previous marriage.

Despite the stimulating visual drama, the pensioner is then unable to have sexual intercourse with his wife.

Over time, disputes arise between the spouses, not least because of the pensioner's lack of potency. The woman is no longer willing to spend time exclusively with the dog.

The pensioner shows his wife the door. She also leaves the house, but out of revenge goes to the police and reports her husband. She claims that she only let the dog near her because of threats. After a discussion with her husband, she takes back this assertion and moves back in with him.²²⁸

158 Merzbach, p. 306

159 In Islamic countries, male animals are almost never castrated. And it gives the owner of an animal a certain pride when he owns a particularly virile buck or a stallion with an oversized penis

160 Edwardes/Masters, p. 321

161 Edwardes/Masters, p. 353

162 Edwardes/Masters, p. 334

163 Edwardes/Masters, p. 288

164 Edwardes/Masters, p. 253

165 Edwardes/Masters, p. 366

166 Bryk, p. 122 ff

167 Rachewiltz, p. 289

168 Ford/Beach, p. 166 ff

169 Edwardes, p. 257

170 Merzbach, p. 306

171 Brettschneider, p. 58

172 Bryk, p. 100

173 Merzbach, p. 308

174 to Bolgar, Russia., p. 131 ff

175 Stern and Stupperich, after Deschner, p. 204 ff

176 Semiramis was not only a ruler who was said to have great governmental skills and who was (although incorrectly) believed to be the founder of Nineveh and the builder of the famous hanging gardens - no, according to history, she also supposedly allowed herself to be mated with stallions!

177 Reitzenstein, p. 239

178 Friedenthal, Volume II, p. 426

179 Hoche, p. 15

180 Ford/Beach, p. 167

181 Friedenthal, Volume I, p. 31

182 Ford/Beach, p. 168

183 Ploss/Bartels, p. 80
184 Kinsey, "Men," p. 621
185 Kinsey, "Men," p. 621
187 Kinsey, "Men," p. 622
187 There is contradictory information here.
188 B.C. Hentig, p. 88
189 Gillette, p. 229 ff
190 This is probably a translation error. She probably wants to "emotionally rise", i.e. be
"brought up" to orgasm by an elephant, i.e. "come" more and more.
191 Federmann, p. 282
192 Federmann, p. 232
193 Merzbach, p. 308
194 Fuchs, Volume 3, p. 384
195 Often a complaint was made years later, as an act of revenge for a completely different
story.
196 Merzbach, p. 325 ff
197 Krafft-Ebing/Hartwich, p. 64
198 Graßberger, p. 32
199 Graßberger, p. 56
200 Graßberger, p. 77
201 Graßberger, p. 36
202 Graßberger, p. 55
203 Graßberger, p. 24
204 Sury, according to Krafft-Ebing/Hartwich, p. 64
205 Graßberger, p. 30
206 Graßberger, p. 31
207 Krafft-Ebing, p. 65
208 Graßberger, p. 33
209 Krafft-Ebing, p. 365
210 Merzbach, p. 321
211 Merzbach, p. 324
212 Criminalistics, August 1959, p. 332
213 Merzbach, p. 329
214 Haberda, after: Merzbach, p. 319
215 Maschka, according to: Wulffen, Das Weib ..., p. 374
216 Wulffen, Das Weib..., p. 374 ff
217 Criminalistics, August 1959, p. 331
218 Boissier and Lauchaux, Annal. medico-psychol. July/August 1893, p. 381
219 Graßberger, p. 27
220 Hirschfeld, Gender Studies Vol. II, p. 137
221 Koch, p. 85
222 Krafft-Ebing, p. 422
223 Graßberger, p. 74
224 Gyurkovecky, 1889, after Krafft-Ebing, p. 422
225 Graßberger, p. 47 ff
226 Maschka and Pfaff, after: Merzbach, p. 319
227 Martin, in: Criminalistics, August 1959, p. 331 ff
228 to Schober

Fixations

1. The object fetishist

Object fetishists are characterized by an exclusive fixation on a non-human sexual object. Fetish can be a dead object (e.g. hair, clothing, etc.) or an animal or parts of animals (e.g. fur, feathers, etc.). The fetishist is so tied to the fetish that without it he is unable to have a sexual reaction - or at least not one that is sufficient to satisfy him. A fixation also exists when apparently "normal" sexual activities are only possible with the help of "fixed ideas", ie fetishistic fantasies.

However, one cannot speak of fetishism if it is simply a special sexual preference that does not exclude standard forms of sexual activity, choice of partner or fantasies.²²⁹

The zoophilic person finds sexual satisfaction only (!) in animals, which thus take on the character of a fetish. He will either view animals in general or certain species or a single individual animal as an exclusive sexual goal.

At his own request, Krafft-Ebing ²³⁰ treated a 47-year-old gentleman who was in a "high social position". The man came to him because he has finally decided, probably for social or financial reasons, to get married. The problem is that Mr. X. began masturbating at the age of 11 and began zoophilic intercourse with bitches, mares and other female animals from the age of 14.

Growing up, he never felt attracted to women and had no homosexual desires. His erotic dreams and fantasies always only related to animals.

Probably with a view to his suitability for marriage, X. then attempted sexual intercourse with women a total of ten times between the ages of 25 and 47. Although he was able to perform coitus, he felt no pleasure in it. He only ever worked purely mechanically, "as if he were having sex with a piece of wood"; he even felt disgust, whereas he would have felt the highest lust in animals.

Krafft-Ebing's "treatment" was probably a blow in the water. After all sorts of fuss and "10 months of getting used to women", the patient probably didn't want to disappoint him too much and admitted a "mild satisfaction" when dealing with women. He is also "pretty free"²³¹ from his previous desires. Krafft-Ebing felt "satisfaction" with this.²³²

In the chapter about the indirect irritation of the sexual organs while riding, I described two cases that led to the affected person fixating on objects.²³³

In 1896, Howard published a case in which a lion-year-old became sexually aroused and sexually satisfied simply by caressing pigs.²³⁴

A 16 year old gardener boy had seen other boys masturbating a dog 4 years earlier. He imitated this and finally switched to zoophilic intercourse with animals. As a result, he also abused cats and rabbits. Eventually his longing focused on female rabbits, the only animals, he said, that had any appeal to him. He suffers from the recurring obsession of having to abuse rabbits. Sometimes just pressing or kissing such an animal is enough to satisfy him

sexually, but he often falls into such ecstasy that he violently abuses the animal. These zoophilic acts are the only ones that give him sexual satisfaction and the only type of sexual activity possible for him. He asserts that when sexually excited he was given the choice of using a woman or a rabbit, he could only decide on the latter.²³⁵

Kowalewsky describes a case of zoophilic fixation due to religious paranoia. A farmer from the Kharkov area, 40 years old, Greek Catholic. The mentally impaired patient, who has been suffering from epileptic seizures since the age of 5, is a painter of holy images. He has an “inexplicable” love for the Mother of God, in front of whose image he suffers ecstatic fits. However, he has always had an aversion to women and is very shy towards them. Sexual intercourse with them seems almost sinful to him. As a result, he was impotent in a single attempt at coitus with a woman. The patient developed sexual inclinations neither for women nor for men, but rather for animals. He first had sex with chickens and ducks, later with mares and cows, and in these cases he was always very potent.²³⁶

Krafft-Ebing also cites the following case in which the fear of a “moral defect” ultimately led to a fixation on the source of danger: A 21-year-old man “... had a fondness for pets, especially dogs and cats, even as a boy, because when he caressed her, he felt a voluptuously exciting feeling. For years he innocently indulged in this pleasantly exciting game with such animals. When he reached puberty, he realized that this was an immoral thing and forced himself to stop doing it. He succeeded; But now such situations came in dreams, soon accompanied by pollution. This caused the sexually excitable boy to masturbate. At first he wanted to have satisfied himself manually, with thoughts of caressing and stroking animals occurring regularly. After a while he achieved psychological masturbation by imagining such situations and (just by imagining) he achieved orgasm and ejaculation. The patient claimed that he had never really thought about having sex with animals.²³⁸

Tarnowsky describes a patient who has been extremely excited by fur work since the age of 12. Nocturnal pollution when dreaming of touching fur. Masturbation in bed, with furs or a shaggy dog. He was completely unexcitable by the charms of women or men.²³⁹

2. The action fetishist

Sadists and masochists are action fetishists.

Some of this type are fixated on certain actions to achieve pleasure. The act of exercising power, causing pain or submission is important to them, but less so is the sexual partner, who is actually only seen as the target of the act. Animals that serve as sexual objects for such action fetishists are only instruments unless there is a connection with object fetishism. In most cases, animals are simply substitutes for missing human objects. Due to the lack of willingness of human partners and the risk of criminal prosecution after bodily harm or murder, sadists in particular often resort to animal objects; As a living creature that can feel pain, the animal appears to them as an acceptable surrogate.

Masochism

Krafft-Ebing describes the case of a masochist and foot fetishist. He had an inexplicable fondness for shoes and feet ever since he was a child. The first masochistic fantasies that arose were associated with the idea of licking unwashed feet because this particularly excited him as a sign of very special submissiveness. He often imagined scenes in which he had to lick the sweaty feet of dominant women. At the age of 15, he started letting a poodle lick his feet when he indulged in such fantasies. One day he saw a pretty maid in the house letting this poodle lick her toes while she was reading.

This mere sight caused erection and ejaculation. He then persuaded the girl to let the poodle lick her feet more often in his presence. Eventually he took over the place of the poodle, ejaculating every time.

It should be noted that masochistic fantasies are widespread among women. It seems strange to me, but apparently the number of such "longings for submission and suffering" increases in proportion to the emancipation and sexual liberation of women. Recent studies show that zoophilic desires often also play a role. People often dream of being forced to have sex with a dog or having to lick its penis. However, the women affected explain that in reality they cannot decide to engage in such practices because they feel disgusted by them. It is even more common to dream of having to have sexual intercourse with a horse or donkey stallion under threat of coercion or in a tied or defenseless state. Here I would like to refer again to Nancy Friday's book *The Sexual Fantasies of Women*, in which a whole series of such desires are documented. However, in many cases the question arises as to whether these fantasies really have their origin in a masochistic obsession or whether those affected only want to admit their concrete zoophilic desire due to moral concerns under the apologetic idea of a forced situation.

Even the most extreme form of masochism, namely the specific desire to be killed in a cruel way, can be directed towards animal sexual objects. An example of this is probably a zoophile suicide that was committed in 1954. In the summer of this year, in a zoological garden, a man walked purposefully and without hesitation towards an outdoor lion enclosure, climbed over the wall, waded through the moat and then irritated the listless animals by shouting loudly and splashing them with water until he grabbed hold of them was torn apart.

During the investigation it turned out that the 20-year-old victim had already attempted to end his life by being bitten by an animal twice in the last six months. In a private zoo he tried to get into the lion cage, but failed. Then he pressed his body against the bars and reached through with his arms to grab the animals. In this incident he was just saved.²⁴¹

Sadism

Prof. Guillebau from Bern published his observations on sadistic abuse of animals in 1889.²⁴² In it he lists:

1. Vaginal injuries in 6 cows. Perpetrator unknown.
2. Fatal injuries to 4 calves and goats, inflicted with a sharp stick. The perpetrator was a 19-year-old idiot who admitted that he had acted out of lust.

3. Repeated and numerous injuries to cows and goats in the anus and vagina by a 24-year-old stable hand using a stick. The perpetrator stated that he had become sexually aroused through working with the animals. At first he often introduced his hand to the animals, and later he used sticks.

4. Imitation of the same offense (on an ox, rectal) in the same stable by an 18-year-old mentally limited herdsman.

In his dissertation *On the significance of human sexual psychopathy for veterinary medicine*, Bern 1902, Reichert also names numerous examples of injuries in cows, horses, etc. in the vagina and rectum due to sadism.

In 1906, Grundmann gave a lecture about a 38-year-old man who sneaked into a cowshed at night to satisfy his sexual desires. First he inserted his penis into the vagina of a 3/4 year old cow. Then he tried this on a cow, but it kicked out and threw him to the ground. Apparently out of anger, he drove the handle of a pitchfork first into the anus of the young cattle and then into the anus of the cow with all his might. The cow died shortly afterwards, while the calf had to be slaughtered the next day. During the autopsy of the animals it was found. that the handle of the pitchfork was not only pushed extremely far into the animals, but was also moved back and forth several times, i.e. the thrusting movements of a sexual act were imitated.²⁴³

This suggests that the perpetrator was sexually aroused during the sadistic act of injury and did not just act out of anger. The comment that "spermatozoa were not found in the calf's vagina" also suggests that the perpetrator had ejaculated into the cow's vagina, so an alleged reaction out of anger because of interrupted sexual activity is unlikely. Furthermore, an act of revenge against the calf would be illogical, since this animal had obviously not refused the perpetrator. If the accused cites "anger" as the reason for his actions, this can probably be seen as a purely protective claim; He probably thought he could use this to excuse his sadistic behavior.

In Berlin in 1907, animals that were ready for slaughter were mutilated several times at the slaughterhouse; especially cows that have had their udders cut off.

According to a report by Wachholz ²⁴⁴, a 24-year-old man who was impotent during coitus always achieved his instinctual satisfaction only through masturbation. When this fails after a while (partly due to reading that portrays masturbation as pathological), the person in question grabs living birds by the beak and swings them through the air. The sight of the tortured animal brings about the longed-for erection. As soon as the animal touches the glans of the penis with its wings, ejaculation occurs with great pleasure.

Men who ask whores to torture or kill small animals that they have brought with them or that have been kept ready for this special purpose are mentioned several times in the literature. As a rule, such sadists only become capable of desired coitus through these cruelties. In some cases, however, this happens without simultaneous coitus with the animal or subsequent coitus with the whore. In exceptional cases even without simultaneous masturbation.

Pascal describes a case in which poultry and rabbits were tortured and killed.

Thoinot tells of a man who used to go to a Parisian brothel, where he asked for a woman and a rabbit. He locked himself in with the girl, had her hold the animal's feet apart, took his knife out of his pocket and said: "I am Jack the Slasher!" (Jack the Ripper). Then he slashed open the rabbit's stomach with one cut and finds sexual satisfaction while burying his fingers in the animal's blood-covered chest and abdominal cavity."²⁴⁶

Lombroso describes a boot fetishist who brings chickens and other live animals to the whore and asks her to trample on the animal with her boots.²⁴⁷

Bloch cites a case from Milan that eyewitnesses reported to him. With the help of two prostitutes, an old bon vivant treated a duck, whose neck was cut off during the act.

In England, a 22-year-old man was seen carrying a cat into a bomb shelter. Because the cat was then heard screaming, the police were called, from whom the man tried to escape with the animal on the Ann. Arrested, he confessed to having attempted sexual intercourse with the cat. It was found that the accused had committed similar acts before and then killed the abused cats. The man, who turned out to be weak-minded, was transferred to an insane asylum.²⁴⁸

«In 1904, in Borsigwalde near Berlin, fornication crimes were observed against a pig and a goat whose stables were located in a coal merchant's storage area. Some time later, the dog belonging to the coal dealer was found dead with all signs of murder with her genitals cut out. Since a corridor key had already been found at the storage area earlier, it was The apartment of the Borsigwalde-based worker X. was taken to Dalldorf to observe his mental health.»²⁴⁹

A fetishistic fixation on the moment of death, on fresh, flowing blood and on the disembowelment of a dead body, which is also described, contains both sadistic and necrophilic traits.

Dimitri, the son of Ivan the Cruel, for example, experienced unspeakable pleasure when sheep, geese and chickens were slaughtered in front of him.

Mantegazza described a man who once watched roosters being slaughtered and from that time had a desire to rummage through their warm, still-steaming entrails. He experienced feelings of lust as well as the sight of killings and blood.

A 42-year-old engineer had enjoyed watching the slaughter of domestic animals since he was a boy. This resulted in feelings of lust and ejaculation. Later he visited slaughterhouses to enjoy the sight of the blood flowing out and the death throes of the animals. Whenever he could find the opportunity, he killed an animal himself and felt the same pleasure in doing so as in a sexual act.²⁵⁰

One of the most famous cases of a necrophiliac fetishist is that of the French sergeant Bertrand, who dug up more than 20 corpses between 1847 and 1849 and dismembered them for sexual pleasure. Although, according to his own statements, he had coitused female corpses in four cases, this was not the purpose of the corpse desecration. Rather, Bertrand became extremely sexually excited when he committed brutal acts against the lifeless bodies and dismembered them. He masturbated while ripping out the dead's entrails.

Before Bertrand ventured into human corpses, he had obtained animal corpses, cut open their bodies, ripped out their entrails, and masturbated while doing so. From 1846 onwards this was apparently no longer enough for him. Now he killed dogs himself so that he could then do the same thing to them.

In this case it becomes clear that the fetishist was not only tied to the object "dead body" but primarily to the destructive action against the object that aroused him.

229 In such cases, the person concerned is referred to as a "fan". This word, which has now been Germanized, is an abbreviation of the English "fanatic" and describes a person who is much more likely to be described as "enthusiast" or "enthusiast". than with the German translation "fanatic". The rubber fan e.g. B. finds the rubber material arousing and will include it in his sexual activities as often as possible. The rubber fetishist "cannot" do without rubber at all.

230 Krafft-Ebing, p. 425 ff

231 Whatever that means...

232 Ah! Well, the main thing is that Krafft-Ebing himself helped!

233 The case of a 42-year-old farmer and the case of a 20-year-old man, both of whom eventually became fixated on horses due to ejaculation while riding.

234 Krafft-Ebing, p. 426

235 Boeteau, after: Krafft-Ebing, p. 423

236 according to: Krafft-Ebing, p. 424 - and: Merzbach, p. 327 ff

237 This "realization" probably didn't come by itself, then what's immoral about just stroking? Rather, he was probably told by a third party that one no longer does "that" as an "adult" because such intimate interaction with animals could possibly be viewed as a sign of immorality.

238 Krafft-Ebing, p. 222

239 Krafft-Ebing, p. 217

240 Krafft-Ebing, p. 144 ff

241 Citizens, Criminalistics 1958, p. 330

242 Swiss Archives of Veterinary Medicine. Issue 1, year 1889

243 Bloch, p. 707

244 Krafft-Ebing, p. 402

245 Krafft-Ebing, p. 101

246 Merzbach, p. 331 ff

247 Krafft-Ebing, p. 140

248 Radzinowicz, p. 129

249 Haberda, according to: Merzbach, p. 331. Unfortunately, the "fornication crimes" against pigs and goats were not discussed further in this report. However, these may also have been sadistic acts that left clear traces. There is probably no other explanation for the fact that these traps were discovered at all, because the perpetrator was not found in the act, but was only identified later based on the discovery of the key.

250 Krafft-Ebing, p. 100 ff

Zoophilic voyeurism and zoophilic display

When animals mate, it has always attracted the attention of people who happen to be present. This is certainly due on the one hand to the attention-increasing "knowledge of the sexual" but also to the show effect, as it is an unusual visual experience. In small animals, copulation is registered and then, at best, laughed at. As a rule, there is no sexual reaction in humans. Things are completely different when people witness the mating act of larger animals. The larger the animals, the larger their sexual organs are. And the more conspicuous the sexual organs, the greater the attention they attract.²⁵¹

There is no doubt that most people become sexually aroused when they see large animal genitals or even witness large animals mating.

Of course, people don't necessarily have to hope for a chance experience of this kind. He can consciously seek this form of sexual stimulation or bring it about himself. Especially in people who already have a lot of sexual experience and who, due to a kind of over-saturation, rarely experience a pronounced form of horniness in "normal" erotic situations, zoophilic voyeurism often causes a maximum of excitement. The same applies to older men, who can often only overcome their increasing impotence in situations of extreme excitement.

But even inexperienced, love-weary or low-libido couples can be put in such a mood by observing animal copulation that a truly satisfying sexual act becomes possible.

Sheikh Nefzaoui already advises in his *Fragrant Garden*: "A sure way to promote an erection is to observe animals during the act of procreation."²⁵²

The court societies of ecclesiastical and secular princes have always known how to revitalize their senses, dulled by over-saturation, with the help of special spectacles.

It was customary in many European courts to take the ladies into the forest at the time of the deer rutting season and demonstrate to them the sexual performance of the animals. It was hoped that this spectacle would have such a stimulating effect on the women that they would spontaneously be willing to make love.

From France, for example, B. von Brantôme reports about Heinrich H.: "I remember that one day, in August or September, he was at Saint-Germain-en-Laye and felt like spending the evening in the beautiful forest of Saint-Germain watching deer in estrus; he took with him various trusted princes and noble ladies. One of the company said that it was not becoming for a chaste woman to watch such animal lovemaking, for the sight excited Venus too much; The women would develop such an appetite that water would start to pool in their cervix, for which there would then be no other remedy than the infusion of sperm.»²⁵³

About Louis XV says a diary note from October 4, 1740: "The king got up very early yesterday and went out with Madame de Mailly and de Vintimille to watch the rutting of the deer in the forest of Fontainebleau."

However, most princes probably found it too laborious to follow wild animals, and so they organized real animal mating scenes in their residences. While rosy mares were jumped on by stallions in heat in the castle courtyard, the invited guests lay in the windows, watching in

fascination, grabbing each other's sanctum. Not just Pope Alexander VI. This got his sex orgies going; animal sex games were also publicly demonstrated at the French, English and various small German courts.²⁵⁴ Catherine the Great made things even more convenient by organizing such demonstrations in her covered riding arena.

However, zoophilic voyeurism does not only include observing copulation between animals. Even more exciting, because it is rarer, is watching sexual acts between humans and animals for most people. Even viewers who would never commit such acts themselves out of fear, disgust or shame are usually extremely aroused by watching these scenes. For this reason, zoophilic displays have a long tradition.

In ancient times there were publicly celebrated cult and sacrificial rites with a zoophilic character. Here we only remember the Indian horse sacrifice or the coronation ceremony of the Celtic princes.

There were also public history plays in which even mythical themes were portrayed extremely realistically by actors. If, according to the legend in question, zoophilic copulation once occurred, then this scene was actually reenacted with live animals.

During Nero's time, the love story between Pasiphae and the bull was performed in the amphitheater in Rome. An actress slipped into the wooden replica of a cow. A bull was then brought in and jumped on this wooden model. It is no longer clear whether the actress actually let part of the bull's penis slide into her vagina. Suetonius, who had probably seen the performance, doubted whether coitus was real, but he admits that many spectators wanted to have seen a real sexual act.²⁵⁵

The following verse 256 is recorded from Martial about such a demonstration:

Believe! Pasiphae has courted the dictic bull.
Yes, we saw it - the fairy tale has been confirmed.
And so do not admire them, O Emperor, the mythical ancient times
- what the legend only sings, the arena represents to you!

The success of such representations was probably so great that they wanted to offer the audience even more. Zoophilic sentences were then carried out to the roar of the spectators in the arenas. An old law from Latium stipulated that the punishment for an adulteress was that she should be mated with a donkey stallion. There is no further information about the usual way of execution. It was probably entirely up to the cuckolded husband's discretion whether the punishment turned into a mere public spectacle for the woman to blame, but which she survived, or whether she was literally "fucked to death".

Such public demonstrations do not appear to have been particularly rare. Such incidents are also mentioned in the literature; In Lucian's writing, *Lukios or the Ass*, and in Apuleius's *Golden Ass*, the donkey, which has already had love affairs with women, is chosen to have sexual intercourse with a condemned woman in the arena.

But it was not only in Rome that such punishments were imposed and carried out as a public spectacle. In Burma, too, a queen once had insubordinate court servants publicly raped by ponies and thus brought to death. The Mongols used the same method of punishment using

horses. This is evidenced by an incised drawing on stone, probably from the eighth century.²⁵⁷

According to contemporary reports, Catherine II also liked to devise erotic punishments for servants who made any minor mistakes or negligence. A book, which is supposedly based on the notes of Katharina H.'s personal physician, describes, among other things, how a young lady-in-waiting was sentenced by Katharina to allow herself to be mated by a male dog in front of the assembled court society. Such incidents were then a popular topic of conversation among the nobles, who were "unfortunately" not allowed to witness this scene. "I had to tell you everything: how the dog was teased to bring out its long, pointed member, how it clasped Anne, who had to kneel on all fours in front of the Tsarina's throne in the Hall of Mirrors, with his sharp-clawed paws and literally covered her like a dog .»²⁵⁸

According to the same source, Catherine punished one of her lovers, Prince Yeroshkin, after a caught affair with a lady-in-waiting in front of spectators by having him tied naked to a chair, whereupon a newborn calf was brought in, which hung on the penis for so long Fürsten sucked until after the third ejaculation not a drop would come.²⁵⁹

Let us return to the 5th and 6th centuries AD. Theatrical representations with realistic zoophilic scenes, such as the copulation scene of Pasiphae with the bull, now took place in smaller and more intimate theaters. And then the "historical" aspects were dropped and there were purely pornographic performances in which the only purpose was to stimulate lust.

In Byzantium, for example, the actress and whore Theodora undressed on stage and had slaves insert grains of grain into her vagina. These grains were then picked out by geese.²⁶⁰ The fact that Theodora eventually became the wife of the Emperor Justinian and thus became the highest protector of the Eastern Roman Church proves that such zoophilic displays were not necessarily damaging to her reputation!

I have already described the display of Miiregoma in Japan. Likewise the performances of Arab prostitutes in the brothels of African cities.

In the past, zoophilic displays often had a permanent place in the offerings of brothels and nightclubs. If one believes Merzbach's claim, during his time, demonstrations of sexual acts between women and dogs were common in the programs of most larger brothels at home and abroad. Although he only cites Hamburg and Magdeburg as concrete examples, he feels confirmed by similar observations from Straßmann. Brettschneider says that demonstrations also took place in a "house" in Paris in which a mulatto woman and a dog performed.

In San Francisco in 1900, Madame Gabrielle's establishment The Mighty Flea offered guests something special. For an entrance fee of \$25, you could see a woman copulating with a Shetland pony.²⁶¹

The nightclubs of Mexico became famous for zoophilic displays. As early as the turn of the century, various travelers reported that they had seen demonstrations in which women had actual sexual intercourse with donkeys.

In one of his books, William Breedlove describes a sex circus in a brothel in Mexico City. There he saw a girl who pushed herself about a meter into the vagina of a live snake and

masturbated like that. Then came one of the famous donkey numbers, but in this case the stallion was lifted over the girl using a kind of pulley. And finally there was a performance with a girl and a tapir, a show that Breedlove absolutely loved.

Since at least the early 1960s, there was a place in the Mexican border town of Tijuana that showed live copulation between a girl and a donkey every weekend. Tens of thousands of Americans have crossed the border into Mexico just to witness this show. I don't know whether there are still such demonstrations in Tijuana today, but what is certain is that they still existed in 1983.

In 1980, Linda Lovelace writes about her pimp's plan to take her to Juarez, Mexico. There, a real donkey-fucking competition is supposed to take place regularly in a kind of arena with several women. The men watching often bet large sums of money on the girls. The winner is the woman who allows the most centimeters of donkey penis to penetrate her body. Linda never found out whether her pimp's account was true because a car accident prevented her from traveling to Mexico.²⁶²

But zoophilic displays don't just occur in "public houses" or hidden backyard arenas. Private screenings also occur. According to Krafft-Ebing, Maschka (Handb. III) reported on the case of a "woman in Paris who, in exchange for an entrance fee, presented herself to libertines in closed circles by allowing herself to be mated by a trained bulldog." Such private performances by whores, for individual clients or small groups, are probably still the order of the day even today. Numerous "photo models" who engage in prostitution in rented apartments own large dogs that are not only kept for personal protection.

The topic of zoophilic voyeurism on the one hand and zoophilic exhibition on the other also includes the area of pornographic media with corresponding content. In addition to erotic writings and drawings, this includes photos, magazines and films or videos with zoophilic depictions. I am not aware of any image-independent audio documents of this type. Even in the new media area of animated computer programs, I am not yet aware of any program with zoophilic content. But since there are already sex quiz games for the computer in which zoophilia is not excluded, there will probably be animated games with this content very soon.

In Germany, the trade, distribution and making accessible of pornography with zoophilic content is prohibited. In a few countries there is no such ban. In some other countries, the bans are not as comprehensive or are no longer applied as consistently. But no matter what the legal regulations were or are, there has been pornography production with zoophilic content everywhere and at all times. The products of literature and graphic methods will not be discussed in this chapter. Rather, I want to focus here on photography and film, visual models that leave a realistic optical impression without having to go through the intellectual work of interpretation and imagination.

Nude photographs and pornographic nude photographs were already taken using the earliest photographic processes that were offered in 1839, the daguerreotype and the talbotype. Back then, the exposure times for the photos were so long that the models had to remain stationary for several minutes (later seconds). Pornographic recordings with a partner and especially with an animal partner were not yet possible for technical reasons. However, since there was a desire for images with zoophilic content, attempts were made to compensate for the technical deficiency by taking stuffed animals that appeared lifelike and placing them in the

appropriate position to be photographed. This remained the case even at the time of wet plate photography. When the more sensitive dry plate came onto the market in 1871 and fast camera shutters were developed, the triumph of instant photography began. Of course, these new possibilities were also used to take candid pomographic photographs. The photos were usually sold at men's hairdressers, in tobacco and newsagents or by mail order. So-called tableaux were first presented to the interested party. These were large photographs in which all the photos in a "series" were shown in small format and numbered. The series each corresponded to a sexual "taste" and of course there were also special series for zoophiles. The customer could now order the entire series or individual numbered images. After a few days he received the selected photos in the ordered format. In a slightly modified form, this type of distribution for "banned" photos continued into the 1950s.

It is difficult to say anything about the birth of pornographic films with zoophilic content, as hardly any original material remains. As far as I know, the earliest documents come from around the end of the 1920s, a time when film as a medium had already existed for more than 30 years. The situation is understandable because affordable and easy-to-use amateur devices only came onto the market at the same time. And a sensible prerequisite for buying a porn film was the presence of a film projector.

Early films were, for example, *The Fanner's Daughter*, in which a cold-blooded stallion plays the main role, or *Mexican Dog*, in which a woman copulates with a dog.

Such old films are absolute rarities today as not many copies came onto the market. On the one hand, this was due to the very high price, and on the other hand, because only a limited number of copies could be made before the negative material irreparably lost its quality. Keep in mind that such films were usually not copied in a professional laboratory, but rather under amateur conditions in some basement.

This only improved at the end of the 1950s, when narrow film production was initially set up in Sweden under semi-professional conditions. At the same time, the first porn magazines appeared, which over the next ten years replaced the old distribution method of photo series sold under the counter.

At the end of the 1960s, a real porn industry developed in liberal Denmark, which still dominates parts of the market today. The success of the Danish producers lay in two main points: they consistently used the medium of color and they used the mail order distribution channel to serve interested parties even in countries where pornography was not sold.

Colored "animal sex" magazines produced e.g. B. the company Topsy. She brought out three magazines under the name *Donkey Sex* that dealt with sexual relations with donkeys. Five issues of the *Dog Instruction* series and two issues of *Hot Dog* featured sex with dogs.

The Color Climax Corporation, which soon became the market leader, published a whole series of magazines under the titles *Animal Orgy* and *Animal bizarre* that showed how to deal with a wide variety of animals. In addition to the magazines, colored narrow films were also offered. The content was largely the same as that of the magazines, so film and still photos were produced at the same time.

The female "star" of this film and magazine series was the Danish Bodil, who showed that she had great experience in sexual relations with animals. In contrast to most other models, where it is easy to assume that they only took such photos for money, with Bodil it was clear that she had a zoophilic passion. Similar to how Betty Page once became a cult figure for pin-up and bondage fans, Bodil became the dominant cult figure among animal sex lovers in the 1970s. She had no shame or restraint and skillfully served male dogs, stallions, boars and bulls with her hands, mouth and vagina. Some films and magazine photos with this woman can still be described as extraordinary today, because they show scenes in which Bodil has actual sexual intercourse with a pony stallion 263 and a donkey stallion 264. Typically, pornographic scenes involving stallions are limited to masturbatory acts, fellatio, and simulated coitus, in which the animal's member merely slides between the woman's thighs or is held wedged there while the woman moves back and forth.

The scenes mentioned are important in the context of this book because they provide visual evidence that female copulation with equines is possible; a fact that has been repeatedly disputed by previous authors.

When expensive and difficult-to-handle narrow film was replaced by video tapes in the 1970s, the Danes still had the advantage of being able to copy existing film material onto this new medium. However, the further production of such pornography was no longer possible because companies in other countries turned more quickly to the video sector. Direct video recordings were very easy and quick to produce with little technical effort. Commercial reproduction equipment also worked faster, was cheaper and easier to use.

For this reason, the Netherlands soon became the leading export country for zoophilic pornography. Until the end of the 80s, they mainly offered their own productions. But then they started buying and marketing video material from abroad. Unusual films from Brazil and France initially came onto the market. Later the number of private amateur videos increased, e.g. B. from the USA, Switzerland, Germany and recently also from Russia.

Although color magazines are still produced, as a by-product of video production, Dutch dealers say sales of printed pornography have fallen to a fraction of previous sales.

Today, the needs of the zoophile voyeurist are predominantly met by appropriate video films. In their own four walls, live-like and in color, with or without sound, in fast forward, in a still image and with the possibility of repeating selected scenes as often as desired, the voyeurist can satisfy his desire to see and himself. And by simply pressing the button on the remote control, a harmless situation can be restored at any time.

251 A leaflet from 1598 depicted by Fuchs is revealing. It shows a sperm whale stranded on the Dutch coast in February of the same year. The excavated penis of the dead animal forms the center of the depiction. The spectators who rushed over are obviously very interested in the huge sexual organ. A man measures the length of an animal's limbs with a cubit. There is a couple standing right next to them and the man is pointing at the member with his hand. Another man even uses the penis as a kind of stepladder to get onto the animal's huge body.

So not only the perspective of the depiction, but also the interest of the illustrator and that of the audience seems to be centrally focused on the genitals.

252 Nefzaoui, p. 275

253 Fuchs, Supplement Volume 1, p. 290

254 Fuchs, p. 26

255 Suetonius, Nero 12

256 Martial, spec. 5

257 Lo Duca, Histoire .., p. 139

258 Yussuf, p. 139 ff

259 Yussuf, p. 32 ff

260 Procopius, Secret History, Chapter 9, around 550 AD.

Prokop was a contemporary of Theodora, so he probably knew the described advantage from his own experience.

261 B.C. Hentig, p. 84

262 Lovelace, p. 98 ff

263 "Animal bizarre" Magazine No.13; CC films "Horse Lover" and "Miss Piggy"

264 "Animal bizarre" Magazine No.16; CC film "Animal Action"

Animal objects and forms of contact

As far as zoophilia is not limited to voyeurism and fantasy, it involves concrete actions between humans and animals. As a rule, people are aware that they are acting sexually. Depending on what action takes place and what species of animal it is, the animal can also show sexual impulses. These range from the simple reflex reaction, to clear signs of pleasure and the request to repeat, to the animal's direct sexual attack on the person. Other animals show no sexual response. In such cases, the animal's behavior during the crime can range from carefree tolerance to an attempt to escape on the one hand and the animal's active defensive behavior as an attack on humans on the other. How an animal behaves during a zoophilic act depends on the animal species (physiology/behavioral norms), the animal's hormone levels (estrus), its experience with humans in general and any specific experiences it may already have regarding zoophilic acts (first contact/ habituation/possibly fixation).

The zoophile chooses his animal sexual partner primarily based on two aspects. The animal must stimulate him sexually and it must be available. Here people act in the same way as when choosing a partner in the interpersonal area.

Sexual attraction depends on the size, shape and cleanliness of the animal's genitals, but also on the relative "beauty" of the species.

There are certain species of animals that are preferred by zoophiles. These are primarily "clean" short-haired animals that do not have an unpleasant smell, such as horses, donkeys and mules. However, the relatively low availability of equids, ie the relative number of animals compared to other domestic animals and the predominantly night-time stable keeping, means that other animals are more often involved in zoophilic acts, namely cows in northern countries and sheep and goats in southern countries. Today, however, the dog is probably the most frequently chosen animal sexual partner by humans worldwide. He can be kept almost anywhere without much difficulty and, after a short period of getting used to it, he is very happy to respond to people's sexual intentions.

The aforementioned animals form the majority of zoophilic targets, but animals of almost all species have been used by humans for sexual purposes.

Below we will mention the many different animals that have so far been identified as targets of zoophilic activity. The types of sexual acts that have become known are listed.

1. Insects

According to a credible witness account, a gay college student walking in a forest with friends dropped his pants when faced with an anthill and pushed his erect member into the anthill. He had heard that formic acid greatly stimulated blood circulation. The success is said to have been resounding. Despite severe pain, especially in the scrotum, the student was ashamed not to go to the doctor to have his genitals swollen beyond recognition. This incident probably shouldn't be considered zoophilia, more like masochism or pure stupidity, but it should be mentioned here for the sake of curiosity.

2. Fish

Women masturbate by inserting live fish, fully or partially, into the vagina. In larger specimens, only the tail is often inserted and pressure on the animal's head causes violent wriggling, which creates the desired stimulus.

Dead and live eels are often used by women as masturbation instruments. A condom is usually put over the head of the living specimens.

Fishermen in Japan have used dead stingrays by inserting the penis into the animal's rectal opening and then performing sexual intercourse.

3. Reptiles

From ancient times until the 20th century, female crocodiles in Egypt were turned on their backs and abused by men. Ancient accounts that claim women also had sexual intercourse with male crocodiles seem unbelievable to me.

In Asia, a sailor who spent years in the Pacific region told me. how he once observed large sea turtles laying eggs. At first light, natives came to the beach to dig up the eggs. Some of the turtles had not yet made it back into the water and were lying there exhausted. The men turned the animals on their backs and abused them by having sex in their laying tubes.

Many people find it eroticizing to feel the smooth and supple body of a snake on their bare skin. This applies to both men and women.

Women sometimes use snakes as a living masturbation instrument. They press the snake's body between the labia and against the clitoris. The snake's movements then create feelings of lust and, in rare cases, even orgasm. Some women also try to push the snake head first into the vagina, which rarely succeeds. Aside from the fact that this is animal cruelty, it is also not without danger, as even the smallest snakes can bite forcefully. Sometimes the tail end of giant snakes is inserted into the vagina. When the snake is then picked up, it tries to hold on with the end of its tail, which leads to a powerful masturbatory movement on the vulva.

In South America, adolescents sometimes place very young green iguanas on their erect members. With their long, thin toes covered in small claws, these tree-dwelling animals grasp the penis like a branch. Since the distance to the ground seems too great for the still very small and inexperienced lizards, they twist and turn on their penises until they finally dare to jump off or manage to run up the boy's body. While the animal sits on their penis, the boys have a lot of fun and there is a real competition to see who can make the iguana sit on the penis the longest or even "dance".

4. Birds

Unfortunately, birds often fall victim to human sexual attacks. Predominantly chickens, ducks, geese and turkeys are abused by men. But crimes against cranes, flamingos and swans that were kept in public parks are also known.

Allegedly, the fat and flightless drones of the island of Mauritius were not only taken on board ships as provisions by the sailors of the 16th and 17th centuries. Like many other living provisions, they probably served as lovers for the crew on lonely nights.

On ostrich farms in South Africa, ostriches whose legs are tied together while sitting are said to be used as sexual objects.

Birds do not have external sexual organs similar to those typical of humans and mammals. Rather, they have a short cavity at the end of the body called a cloaca, which is closed off from the outside by a stretchy, sphincter-like bulge. The excretory organs (intestines and ureters) as well as the supply lines to the internal sexual organs flow into this cloaca. In the female this is the lower part of the oviduct (oviduct) and in the male it is the vas deferens.

The abuse of birds occurs in such a way that the perpetrator has sex in the cloaca of these animals. The smaller species are usually so badly injured that they die during the event or a short time later. First, the animal's cloacal opening usually tears open. After penetration, the penis often pierces the posterior cloacal wall and thus opens the abdominal cavity, where additional organs are consequently torn. The animals usually die from internal bleeding. Even larger species often suffer serious damage and often have to be slaughtered.

The fact that women are said to have had sex with swans or other large birds (eg Leda and Nemesis with a swan) probably belongs in the realm of fables. Since male birds do not have an external sexual organ comparable to that of mammals, such intercourse is hardly technically possible. Many birds have no penis at all, but only a flat erectile organ called a "phallus" with an open sperm trough on the inside of their cloaca, and when transferring sperm they simply press their own cloacal opening firmly onto that of the womb. Others (such as ducks, geese and swans) have a small penis-like sexual organ with an open spiral-shaped sperm trough, which lies in the cloaca when at rest and is erect, ie folded out, for fertilization. However, regular coitus with a human woman is almost impossible with this short, thin organ, which only measures a few centimeters.

However, a woman can certainly press the animal's body against her genitals for masturbatory purposes. The animal's soft feathers and violent attempts to free itself can exert intense sensory stimuli in the woman's genital area. Men can also act in the same way.

Women and men occasionally have their erogenous zones "nibbled" with their beaks by tame parakeets and parrots.

Theodora, the future wife of Emperor Justinian, had geese peck barley grains out of her vagina.

5. Mammals

a) Marine mammals

Eskimos have had sexual intercourse with live or freshly killed specimens of various seal species.

Elephant seals (?) are said to have been killed in Chile, sea lions in South Africa and manatees in East Africa are said to have been slept on by fishermen.

In Japan, fishermen often had sexual intercourse with dolphins. This applies not only to killed specimens, but also to live animals, which are first driven into shallow water and then dragged onto the beach.

Recent newspaper headlines reported that the trainer at an English dolphinarium also had sex with one of his animals.

b) terrestrial mammals

♦ Monkeys

Where monkeys are kept in captivity, they will repeatedly have sexual contact with humans. In smaller monkey species, it is primarily the males who masturbate or satisfy themselves through fellatio. This can happen by people of both genders. In the rainforests of South America, children often treat their little monkeys, which are kept as living toys, in a similar way.

The same practice as with the small monkey species. is also carried out in medium-sized or large species. However, with increasing size comes more and more regular sexual intercourse. There are reports from India, Arabia, Africa and South America that women are said to have had sex with monkeys. In Asia, Africa and South America it is reported that men had sexual intercourse with female monkeys. According to a recent report from Africa, locals still shoot monkeys there to sell them as fresh meat. Before the dead animals are gutted, they are often used by hunters for sexual pleasure.

♦ Rabbits

Rabbits are mainly used as “cuddly toys”. They can have an erotic effect when in contact with bare skin.

Unfortunately, in individual cases female animals were abused by idiots, which resulted in the death of the animals. Rabbits have also been killed by sadists for sexual reasons.

♦ Mice

Masochistically inclined women and men have practiced inserting various types of mice into the vagina and/or intestines.

The cruel and dangerous measure is usually carried out by inserting a wide funnel into the corresponding body opening. The mouse is then pushed through the funnel into the body. Animals that enter the intestines in this way usually die there and are then excreted naturally

later. People usually suffer dangerous scratches and bites and severe, often life-threatening inflammation of the corresponding organs.

◆ Dogs

The worldwide distribution of dogs and their close coexistence with humans make them the animal that most often has sexual contact with humans.

As a "smell animal" with an evolutionary past not only as a hunter but also as a scavenger, it senses the smells that arise due to degradation processes (decomposition processes) in the human genital region. as particularly attractive. We left everything to nature. So every dog would like to approach the genital region of every human. First sniffing, then licking and finally eating. The fact that this appetizer is not a dead menu, but a part of the respected human being, keeps the dog from eating. Several factors prevent him from sniffing and licking. First of all, there is the instilled caution. The dog has learned from an early age that he will be pushed back if he tries to reach certain parts of the human body with his nose or tongue. Furthermore, human hygiene is contrary to the interests of the dog. If you wash yourself constantly, you prevent the development of too strong a scent, even in the moist, warm body cavities. But things get even worse for the dog if deodorant is also used. The essential oils that humans find so pleasant actually burn the sensitive dog's nose and therefore have an absolutely repellent effect on the animal?"

A lot of people only had their first zoophilic contact because they hadn't practiced very thorough personal hygiene and because they didn't reject the dog as consistently as usual when it "followed its nose" again. And when Hasso got more and more going after careful sniffing and finally enthusiastically licked his master's genitals and didn't want to stop, the dog owner asked himself why he hadn't thought of it sooner. And if you like it once, you like to repeat it again. And "whoosh" - the good citizen has become "one who does things with animals".

You won't believe how many dog owners have secret sex lives with their pets. However, the "lickers" also give themselves away through their behavior. If they are granted access to their owners' genitals more often or even regularly, they consider this to be normal when dealing with other people. Anyone who observes the dogs in their neighborhood will always notice such animals. They are characterized by the fact that they immediately try to reach the genital region of a stranger with their nose without any further ado (ie without general olfactory "scanning" of the person) and do not expect any defensive reaction from the person concerned.

The scene that can often be observed is significant: a person walking the dog meets an acquaintance on the street. The two people are happy to meet each other, they stop and talk. More than half of dog owners do not approach their acquaintances as closely as they would without a dog. Rather, you stop a step further away and keep the dog on a leash for a short time. As a rule, this does not happen because otherwise the dangerous beast that is on a leash would tear the person you are talking to to pieces. In addition to the animal reaction of jumping (greeting/intent to play), you especially want to avoid the compromising situation where the mutt rams its nose between the other's legs.

As described, the most common zoophilic contact of all is probably the dog licking the human genitals. The second most common contact is male masturbation. And the next step is probably the performance of fellatio on the dog's penis. Some people who are disgusted by the dog's constant spurting of sperm therefore put a condom over the male dog's penis.

Actual sexual intercourse between a male dog and a female is likely to occur much more frequently than previous authors assumed. However, the dog has to be properly trained for it; On his own, he is not interested in a mating act, but in a leaking act. It is not enough for the woman to present herself to the dog in an appropriate manner. Even if the dog is made to jump, he will hardly be able to insert his penis. Even if by chance he ends up in the woman's part of the story during his violently thrusting searches, he is unable to stay in it and anchor himself there, as is common among dogs. As a rule, the woman grabs the penis at the back of the penis, directly behind the erectile tissue, and holds it firmly. It supports the erection and at the same time prevents the penis from accidentally slipping out of her vagina. In the course of my research for this book, I found so many nonsensical claims on this point in the literature that I think it would be appropriate to first provide more detailed information about the sexual intercourse typical of the species in dogs. Based on the following descriptions, the special features and consequences for interspecific contact with humans become easier to understand.

The male dog's sexual organs have some peculiarities. First, there is a penis bone in the penis. This thin bone, which is also found in other animals (e.g. bears and rodents), serves to stiffen the limb. It is not connected to the rest of the animal's skeleton via a joint. The penis is always kept stiff by this bone, even when it is in the foreskin pouch. A dog's limb cannot hang limply when partially excavated or "kink" on its own in a semi-erect state, nor can it "shrink up" when at rest and thus significantly shorten its length. That's why the erection of a dog's penis cannot be compared to that of a human. In men, the corpora cavernosa of the otherwise flaccid and "shrunken" penis fills up so much with blood that the penis simultaneously increases in length and girth, until "nothing goes in anymore", and the penis is damaged by this "excess pressure" alone. has become big and stiff. In male dogs, the penis is always stiff. When at rest it is very thin and lies in the foreskin pouch. If the dog is sexually interested, part of the penis emerges from the foreskin. As a rule, 1/4 to 3/4 of the limb will then be visible. However, the circumference of the limb does not yet increase. In this state of erection, the male dog jumps on the bitch and begins to search for the vagina, thrusting violently. When the tip of the penis has found the entrance to the vagina, the male dog completely excavates the penis and tries to penetrate the bitch's vagina with the next thrusting movements. Even in this situation, the penis is still as thin as before. When the member has finally fully penetrated the dog's genitals, a few friction movements follow, during which the first semen-poor fraction of the ejaculate is released. Then the dog's penis begins to swell and, with shorter strokes, the ejaculation of fertilizable sperm begins. During this phase, the penis thickens more and more, the dog reflexively narrows the entrance to the vagina, and so-called "hanging" occurs. While the dogs are attached to each other, the third fraction of the ejaculate is released in large quantities over a longer period of time. It serves to flush the sperm-rich fraction into the uterus. This "hang" can last more than 30 minutes and rarely lasts less than 10 minutes when traffic is undisturbed. Unfortunately, the situation of hanging is often misinterpreted. After releasing the sperm-rich ejaculate, the male seems to have lost his horniness. This impression arises because he stops the thrusting movements. However, it is simply no longer possible for the dog to continue thrusting, because the bitch's vagina holds the member so tightly that it can no longer be pulled back to thrust again. Even though he keeps ejaculating,

The male dog therefore also climbs down from the female dog. If, as usual, he brings a hind leg over the dog's back, the penis is automatically aligned backwards. During the hanging phase, the animals often stand "ass to ass" against each other. Many people misinterpret this position. They believe that the dogs are "finished" and would now like to separate, but are unable to do so. I often experienced this in my childhood. How (with the best of intentions) a bucket of cold water should separate hanging pairs of dogs. The female dog releases the male dog on her own initiative as soon as he has ejaculated enough.

The "hanging" of dogs is a completely normal and typical part of their sexual intercourse. It is necessary because male dogs do not have seminal vesicles. The male dog cannot therefore fulfill his task of fertilization "in one shot". Rather, he must continuously release his ejaculate in thin jets over a longer period of time. Nature has developed this type of hanging copulation as the most sensible and energy-saving form of sexual intercourse, which requires ejaculation for around twenty minutes. But in order to get stuck at all, the genitals have to be different than usual. The dog's tail does not have a thickened "corn" at the front end; it tapers to a point there. However, there is a special multi-chambered erectile tissue located at the rear end of the penis. Before the erection, two chambers of this erectile tissue can be felt as small, hard, egg-shaped structures on either side of the rod body. Some people confuse them with the testicles because of their shape and size. If the still thin penis has penetrated the vagina, the bitch's body heat, together with the mechanical stimulation of this posterior erectile tissue, causes the penis to swell. The penis not only increases in length, but also enormously in girth. The shaft of the limb swells into a cylindrical shape. The chambers of the posterior erectile tissue enlarge enormously and form a nodular "collar" that encompasses about four-fifths of the limb. While this collar-shaped ridge forms a slope towards the shaft of the penis, it ends quite abruptly towards the body. The bitch's genitals react reflexively to the sight of the dog's penis by narrowing the vaginal entrance. The female dog's sexual canal closes directly behind the corpora cavernosa located at the rear end of the dog's penis.

The often expressed fear that a male dog would get stuck during vaginal coitus with a woman is groundless, since the woman's slightly stretchy vaginal entrance is not suitable for holding the penis behind the bulge. Quite the opposite - in order to avoid repeated slipping completely out of the vagina, the woman must hold the dog's penis behind the bulge with her hand. In addition, she has to provide "movement" herself, as the dog stops its thrusting movements when it is fully erect. In this phase, the event no longer looks like a mating act, but rather like masturbation with the help of an animal limb.

Men and women occasionally allow male dogs to engage in anal coitus. If the dog's penis is completely inserted, it will really start to hang after just a few thrusting movements, as the human anal sphincter holds the animal member in the same way as the dog's vagina does. Although humans can slowly bring the erect penis out of the intestines by simulating the defecation process and at the same time pushing the dog away from the body, a quick separation of the two partners is not possible without complications during anal intercourse with the dog's penis fully inserted. There are several known cases in which serious injuries occurred to people and dogs because suddenly, surprised men violently tore the erect penis of a male dog out of their anus.

The dog's penis bone also poses a danger to humans during anal sex. During the hectic thrusting movements immediately after the immersion, a perforation of the sensitive intestinal

wall by the "bone-hard" penis cannot be ruled out. In one case described by Martin, the man even appears to have died as a result of such an injury.

From time to time, male dogs whose penis bones are broken also need to be treated in veterinary practices. It must fundamentally be assumed that this injury was caused by human action. The penis bone, which is often very thin, breaks easily when a person bends the dog's penis while sexually excited. This can be done by oblique insertion into a body opening, or by a sudden and violent scissoring body movement while the dog's penis is not yet fully inserted.

Female animals of larger dog breeds have vaginal coitus with men. The focus here simply seems to be on the existing possibility of coitus. A visually stimulating stimulus is largely eliminated due to the external hair on the buckle.

Dogs have probably also had anal coitus. At least one report of finding a canine tapeworm in a man's bladder suggests such anal coitus.

◆ Cats

Similar to rabbits, cats also serve primarily as cuddly toys. The cuddly animal can have an erotic effect on naked human skin with its soft fur.

Domestic cats sometimes lick a person's sweaty body. They do this to absorb the salt contained in sweat. The work of the small, nimble tongue on the skin can be particularly stimulating and often gives the stimulated person the idea of offering their genitals to the animal for a licking act. However, unlike dogs, cats are not inherently interested in human sexual scents. However, by using attractants (favorite food), it can be made to lick people's genitals. Over time, cats can be trained to "treat".

Sometimes people perform masturbatory and oral practices on cats. People often feel little or no sexual excitement, but they want to please their little darling. It is known in female cats that their vulva is masturbated manually or licked with the tongue. Vaginal masturbation using moistened or oil-soaked cotton swabs also occurs. Male cats are usually masturbated manually, but cases of fellatio have also occurred.

Regular sexual intercourse between cats and humans is impossible due to the difference in size between the two species. But there have probably already been attempts by women with hangovers. The case from Yugoslavia described by Krauss, in which a woman "dealt with a hangover," seems to describe such a situation.

Male psychopaths have occasionally abused cats for coitus. whereupon the animals then died. Male and female sadists, often influenced by delusions and superstitions, have killed cats in the most cruel ways, often with sexual motives playing a role.

A South American hunting magic states that a killed female jaguar must be put to sleep by the hunter. This is intended to protect the hunter and his family from the jaguar man's revenge and to return to the animal kingdom a new individual of the killed species.

◆ Horses

Horse and pony breeds of all sizes, donkeys and hybrids between horses and donkeys, i.e. mules and mules, are among the favorite animal objects of zoophiles.

Three main arguments for this preference are mentioned again and again. Firstly, they are "clean" animals that do not emit a disgusting smell. Secondly, it is animals that have large and striking genitals that have a "stimulating" effect on zoophiles. Thirdly, the animals are used to dealing with people, generally have a friendly nature and react to people's sexual actions in a very "accommodating" way.

Accommodating in the truest sense of the word. Depending on the animal's hormone levels, both mares and stallions find masturbatory actions on their genitals so pleasant that they strive to continue or repeat the masturbation when the masturbation ends. If necessary, they follow the departing person and stand in his way so that he has easy access to the genitals again. This behavior may be particularly surprising when mares are not on horseback.

The vast majority of sexual contacts with equines consist of masturbatory acts.

Men and women massage the genitals or anus of stallions, mares and geldings with their hands. In mares, the hand or even the forearm is often inserted into the vagina. The hand is also said to have been inserted into the anus of horses. Oral practices are performed frequently. Fellatio on the stallion's penis is the rule. Cunnilingus in mares is not uncommon. Very occasionally, the mare's udder is sucked or anilingus is practiced. The horse's penis is usually rubbed along the human's exposed body and then pressed against its own genitals. Humans masturbate by rubbing their own genitals against the animal's member or by taking the horse's penis between their thighs and then moving back and forth.

Mare masturbation can be dangerous if there is a stallion in the same pasture. Even mares who are not in steed sometimes respond to masturbation with "flashes," rhythmically protruding their clitoris and releasing small amounts of urine and mucus. Apparently, stimulated by masturbation, these substances then contain the same scents as in the horse. The stallion reacts immediately to this olfactory signal. He tries to mount up. The mare, which has visibly enjoyed being masturbated by the human, reacts to the stallion's jumping attack with a defensive blow on the hindquarters. Many a time in this situation a person has gotten caught between the suddenly jumping stallion and the kicking mare and been seriously injured.²⁶⁸

With mares, males usually perform vaginal coitus. The donkey mare is considered ideal for this. Both the body height and the dimensions of the vagina are repeatedly described as optimal by zoophiles. In addition, the donkey has a slimmer body and a vulva that is further out than, for example, a donkey. B. Pony mares. The donkey's genitals are therefore easier for the man to reach and he can therefore penetrate deeper. For mares of larger breeds, a stool, bale of straw or similar is used to compensate for the existing difference in height.

Men also perform anal coitus on horses and donkeys. This can happen with mares as well as with geldings and stallions.

A case is documented in which a man had coitus in the nostrils of a horse. Anyone who knows the softness of a horse's mouth and nostrils can imagine that it wasn't just this person who was sexually aroused by it. Such cases probably happened more often, but were simply not reported.

Women sometimes rub their exposed genitals against a horse's velvety nostrils and thus masturbate. Some men and women also have their bodies and extremities "nibbled" by horses. They find pinching and biting erotic.

Copulation between a woman and a stallion is probably the most popular fantasy image among zoophiles. In practice, however, sexual intercourse of this type occurs extremely rarely. Due to the size of the animal's sexual organ, many people consider regular intercourse with a stallion to be impracticable. However, coitus is possible if the penis is somehow managed to penetrate only a short, "tolerable" distance into the woman's vagina. With regard to the circumference of the limb, there is actually no obstacle. A woman's vagina is extremely flexible, and a child's head is much larger than the thickest horse's limb. The porn industry has produced hundreds of films in which women masturbate with giant dildos or in which a so-called "fist fuck" is shown. Based on such illustrative material, one must even assume that some women could have sexual intercourse with even the largest draft stallions.

◆ Tapirs

Both the South American lowland tapir and the large Central American tapir have often served humans for sexual pleasure. Killed female animals were often put to sleep, whether out of lust or superstition, that remains an open question. Tame, captive animals seem to be ideal sexual objects. The females are just high enough so that a man standing behind them with his legs spread can comfortably coitus with them. Apparently the animals like it too. The male animals have an almost sensationally large sexual organ. The length and strength of the tapir's limb can easily be equated to the dimensions of a horse's limb. The double-bulged glans, which is shaped almost like a "dog bone", is more reminiscent of a rhinoceros penis. When the tapir fully excavates its penis, it lies partially on the ground because it is much longer than the animal's legs. When fully erect, it can Tapir jerks his penis against the abdominal wall and thus masturbates. The tapir's striking member has tempted many people to play with it. Indian children used to playfully masturbate little tapirs.²⁶⁹ Adult men and women have also masturbated the tapir's member, performed fellatio on it or pressed the animal's genitals against her own and masturbated in this way. I don't know whether women have ever attempted to have sex with a tapir, under certainly necessary protective measures.

Some people are sexually stimulated by the tapir's curiously searching trunk. However, care must always be taken to ensure that the animal does not suddenly bite.

◆ Pigs

When we talk about contact between humans and animals, there is probably no other animal with such strong reservations about sexual advances as pigs. Although the pig is particularly close to us humans in terms of its metabolism, its organic properties and its susceptibility to disease and is therefore often described by scientists as the most human-like laboratory

animal in physiological terms, the pig is considered in popular opinion to be particularly unsuspecting and often even disgusting Animal. Even zoophiles who like to interact with other animals sometimes don't even want to imagine sexual contact with pigs.

People who deal with pigs on a daily basis have a different attitude. Accustomed to the smell of a pigsty, knowing that the pigs no longer eat waste but concentrate instead, they come into contact with animals that are always kept clean for business reasons. But if these animals are clean and don't stink, then they are no longer so repulsive with their human-like light skin. And when a breeding sow becomes intoxicated and is not to be artificially inseminated by the veterinarian, as was usual in the past, but by the farmer himself - and when she falls into a state of toleration due to sprayed artificial pheromones and stretches out her expectantly swollen vulva towards the farmer Many a farmer probably takes the opportunity to play the boar in the seclusion of his stable.

Although sexual intercourse between men and pigs did occur sporadically in the past, the number of such contacts has probably increased dramatically since the animals have been kept clean and since the artificial boar scent from a spray can has been on the market.

In contrast to a sow, the boar does not require any scent to induce him to have coitus; it is enough to present yourself to him in the manner of a quadruped. Women take advantage of this and let boars jump on them. There are several film documentaries that show copulation between a woman and a boar in great detail.

In such scenes it also happens that the animal's sexual organ accidentally ends up in the "wrong hole". Since the boar's penis seems to be ideal for anal coitus, it is surprising that there is still no evidence that men also allow themselves to be jumped on by boars.

However, there is evidence that men have practiced cunnilingus on sows. Also for the fact that fellatio on the boar penis is practiced by women and men.

Women and men occasionally masturbate sows, but more often boars. In third world countries there are still societies close to nature in which pigs "belong to the family", so to speak. There the children sometimes playfully masturbate little boars. It seems to be particularly fascinating for them when the boar's extremely thin penis, twisted at the front like a corkscrew, emerges from the prepuce.

♦ Camels

Camels are the only animal family in which only female animals appear to have sexual contact with male zoophiles. I don't know of a single report of women having sex with camelids.

In Persia, Arabia and North Africa, a few men have had sexual intercourse with she-camels. As a rule, this is only possible when the animal is lying down. Since the mares are only mated by the camel stallions while lying down, their genitals are quite easily accessible in this position. The female South American camels also lie down for copulation of their own species. However, if llamas or alpacas are coitused by men, this usually happens while the animals are standing. According to a witness statement, the animals remain completely apathetic

during such acts and show no emotion, even when a whole group of men gradually tamper with them.

◆ Deer

Stories about women having sexual intercourse with tame red deer, fallow deer or reindeer bulls are probably all the product of male imagination. There is no credible report of this. In addition, the deer would also be extremely bad lovers. Although they have amazing potency during mating season, mating takes a matter of seconds. When the penis is inserted into the female's vagina after a few vigorous searching movements, very few (if any) thrusts occur. Then with a single, very deeply penetrating thrust, in which the bull rears up almost vertically, the semen load is injected into the female genitals, and the mating act is completed.

Men, on the other hand, often had sexual intercourse with tame females of this animal family. The reindeer in particular has long been considered an ideal comfort for lonely shepherds in many parts of the world. In the past, freshly killed wild animals were occasionally put to sleep. Masturbation by male animals has also occurred.

◆ Cattle

Many different breeds of cattle and buffalo are kept as pets around the world. Due to their enormous distribution, they are probably, after dogs and ahead of goats and sheep, one of the animals most often involved in sexual contact with humans. With the exception of the females of some Asian buffaloes, which are notable for their short, shiny fur and dark, prominent genitals, cows generally do not appear to be sexually stimulating to humans. The fact that they so often become the target of sexual activity is probably due to the animals' general availability and their stoic equanimity towards sexual acts.

Cows are usually vaginally coitused by men. Anal coitus also occurs occasionally. Sexual intercourse can take place with the animal lying down or with the animal standing, whereby the difference in size between the human and the adult animal is then compensated for by an object that increases the position (stool, box, bale of straw, etc.).

Masturbation of the vulva occurs, as does cunnilingus, massaging the udder, sucking on the teats, inserting fingers, hands and forearms or objects into the cow's genitals or rectum. Women have also inserted the teats of the udder into their vaginas and masturbated in this way.

Sexual intercourse and many of the masturbatory acts are also practiced in calves. Very young calves are often given the male member into their mouths for sucking acts. With the same intention, women's breasts are sometimes given to them. Women and men allow their erogenous zones to be licked by calves and adults of both sexes.

Women masturbate by pressing themselves naked against the animal or by sitting on the lying animal and rubbing their genitals against the grain of the hair. Or she presses the middle part of the beef cock between her labia and against the clitoris and then moves back and forth like during intercourse.

In contrast to cows, bulls with their conspicuous sexual organs have a visually erotic effect on many people. The huge bull testicles are particularly eye-catching. Women and men are often inclined to touch them. The bull's long, pointed limb causes similar movements. The light flesh-colored and very clean-looking penis unexpectedly emerges from a foreskin tube, which is usually covered with long, dirty hair. This sight didn't just appeal to Pasiphae. This is probably why attempts have been made again and again to copulate with bulls. Bulls are very easy to move to mating, usually any slightly elevated object is enough to get these animals to jump, e.g. B. Straw bales, wooden or metal frames and, curiously, even cars. I know the case of a mating attempt on a VW Beetle! In many cases it is enough for a person to bend down in front of them, and this does not have to be done with sexual intent. I personally saw a worker surprisingly jumped by a bull. This man had just bent down to pick up a tool from the floor.

Some reports that say that a farmer was attacked and seriously injured by a bull actually describe a sexual attack by the animal. But not all of the injured are innocent victims who were unexpectedly attacked by the animal.

Bloch described a case in which a man suffered a rectal perforation from a bull's penis. The person concerned claimed that the bull had jumped him completely unexpectedly while he was bent over cleaning a feeding trough. But the good man couldn't find a credible answer to the question of why he had to carry out the cleanup operation naked and how the bull's very sensitive penis had so accurately found his little asshole.

It is not clear from the literature whether Sury described the same case or just a similar one. In Sury's description, a young bull jumped on the 42-year-old farmer S. at the moment when he wanted to clean the manger. During interrogation, the man confesses to having sexually stimulated the bull, whereupon it jumped on him and pushed the member into his anus. The bull held him so tightly against the crib that S. couldn't defend himself against it until the animal let go of him. Medical examination revealed a perforation of the anterior rectal wall 12 cm above the anus.²⁷⁰

Other men, most of whom had homophile and zoophile feelings, have sometimes admitted to attempting to allow themselves to be used anally by a bull.

But it is questionable whether safe vaginal or anal coitus with a bull is possible. Even if appropriate protective measures are taken, such as the use of a frame that supports the weight of the animal and tries to limit the depth of penetration of the limb.

In contrast to attempts at coitus with bulls, masturbatory acts on the animals are quite common. However, the person involved also exposes themselves to great danger.

♦ Antelopes

Apparently it was part of the initiation rites of some African tribes. to coitus with antelopes. According to an unconfirmed report, an animal keeper at a German zoo also had sexual intercourse for years with the elands entrusted to him.

Such claims seem to me to be completely unrealistic, since almost all antelopes, as escapist animals, remain extremely shy even in captivity and do not allow people to approach them from behind.

◆ Goats

The billy goat is known for its proverbial horniness. However, this particular sexual excitability is usually limited to the second half of the year, which is also when the female goats' mating season falls. But then a really horny buck tries to jump on everything that moves. But with billy goats it is almost the same as with deer. A person who chooses a goat as his lover could remain quite unsatisfied. Firstly, the buck does not always jump when the person hopes it will. Secondly, the joy is short, as with all ruminants. And thirdly, the goat smells so miserable during the mating season that a person can lose all sense of horniness. This goat stench, which is also proverbial, is not limited to the rear end of the animal, which would be far enough away from the sensitive human nose during coitus. No, the goat also smells terrible at the front end. This is mainly due to the fact that billy goats engage in so-called mouth urination. Bucks turn their heads back, bend their bodies, lift one leg slightly and then piss into their own mouth with a sharp jet. Nature has designed it so that the surrounding fur, and especially the goat's beard, is also wetted with urine. And this beard in particular now acts like a scent diffuser on the surrounding area. The scent it constantly emits signals its own strength to competing bucks and gets the goats ready to mate. Experiments have shown how strong this goat smell has on goats. Animals that were not in estrus were almost suddenly made ready to mate by smelling an isolated goat's beard for several minutes. Estrus was therefore artificially triggered by the scents.

Based on the facts described, real zoophilic acts between humans and goats are likely to occur quite rarely.

Things are completely different when it comes to the relationship with goats. The female goat is one of the favorite animals of male zoophiles. She doesn't stink, is cleaner than a sheep and has a vagina that perfectly matches the dimensions of the male penis. Although the sexual organs of goats and sheep are approximately the same size, the goat is preferred by many men because, on the one hand, the goat's vaginal entrance and vagina are perceived to be somewhat narrower and, on the other hand, the goat is considered to be more sexually excitable than the sheep. Men often masturbate the goat until it urinates. Afterwards, the animal is said to be so excited that it actually "craves" penetration. It is questionable whether goats really react sexually positively to such human advances. But this could explain the fact that a real "love relationship" between man and goat occurs surprisingly often, which goes far beyond the purely mechanical sexual act.

Another aspect may also contribute to making sexual intercourse with goats more human-like and therefore more emotional. Goat udders often bear a distinct resemblance to women's breasts, whether pointed or round. If coitus with the goat is carried out in the hedge or on his knees, the man can simultaneously reach for the udder with his hands and massage it there. This additional sensory stimulus then increases the feeling of pleasure.

Women and men masturbate goats and goats. Fellatio or cunnilingus is occasionally performed on the animals. Masturbation by rubbing the human genitals against the animal's body is also not uncommon.

Young kids are offered the penis to suck and lick. Since goat lambs do not try to suckle as persistently as calves, oriental men coat their penis with milk, sugar or melted butter in order to intensify the licking act.

♦ Sheep

Masturbation by rams occurs sporadically. also fellatio on the animal penis. I know of a case from Greece in which a man had anal coitus with a mutton. However, I don't know of any case in which a person allowed himself to be used by a ram.

Female sheep, on the other hand, very often have coitus with men. There are men who prefer the sheep to the goat because it has a much more pronounced and naked, i.e. hairless, vulva. Otherwise, the same applies to sheep as has already been described for goats.

265 Dodo (*Didus ineptus*) - extinct between 1598 and 1693

266 probably with the exception of the ostriches

267 By the way, this is a safe way to keep the dog away from certain places in the apartment. If your dog has the habit. To spread out in the marital bed or occupy your favorite armchair, simply spill a few drops of cologne there. The higher the alcohol concentration of the carrier substance and the more refreshing the character of the Eau de Cologne, the faster your dog will vacate the place. If you use it multiple times, the animal will eventually find the place unbearable and look for a new regular spot

268 I myself know of a case that happened about 20 years ago. One young man even lost his life! He noticed the stallion's attempt to jump too late and was pushed down by its body, so that the mare's kicking hit him first in the stomach and chest area. The victim then collapsed. In this position, another hoof hit him in the head, resulting in a skull fracture and death.

269 For example, a Swedish expedition led by Rolf Blomberg brought back a photo showing a small Cofáni girl grabbing the genitals of a young tapir. Atlantis, issue 10/1954, p. 475

270 Krafft-Ebing/Hartwich, p. 64

Zoophiles in culture and society

Usage of language

In the language of almost all peoples, animal attributes were repeatedly assigned to individual people in order to emphasize special character traits or to drastically emphasize physical characteristics. In relationships between two people, beloved partners are often compared in a derogatory way to delicate, cuddly animals ("my mouse," "my bunny," etc.). In general, "unspeakable" body parts or actions are often described in a descriptive or pampering manner with comparisons from the animal world. The frequent reference to the sexual area is striking. It shows how much animal sexuality has occupied people at all times. Ultimately, however, man's intellectual confrontation with the sexuality of animals must be viewed as evidence of a latent zoophilic attitude.

When it comes to the name for the female genitals, today we find the cat, the kitten or, affectionately, the pussy, which finds its counterpart in the French chatte and the English pussy. The cat is cuddly and has a soft coat. And she "eats" the mice (penises) that like to "slip into a hole".

Men often refer to the vulva as a mussel or oyster. Here the paired labia are compared to the shells of these animals, which, when opened (that is, pulled apart), reveal the tender and delicious flesh of the interior. Even the smell and taste of the female genitalia resembles that of sea creatures.

The popular saying is that neither the penis nor the member is included, but rather the tail, even though this actually comes from the animal kingdom and is usually located in a different place than on men.

In English-speaking countries, the cock or the woodpecker are eager to serve. But if someone bangs as fast as a woodpecker, they say: "He fucks like a rabbit."

And couples who do it too often without paying attention "they multiply like rabbits."

The expression "shag" is probably the most common description of sexual intercourse in our everyday language, along with "fuck" and "bum". He comes from the Middle Ages. At that time, sexual intercourse was described allegorically with the phrase: "The fox catches the bird." 271 Later it became simply: "Catch the bird." But not just in proverbs. but there were also bird catchers in real life back then. They not only provided little singers for the cage, but also songbirds for the cooking pot. The bird catchers were called "Vogler" or "birders", and their activity of catching birds was called "vogeln". So when we fuck today, we are not imitating the technically complicated and probably quite unsatisfactory sexual act of birds, but rather "catching the bird".

A person described as a "donkey" is now considered stupid. The old meaning of the term donkey is only rarely used or even understood, such as in an erotic novel by Lise Deharme²⁷²:

«Oh, Monsieur Nicolas, what funny thing has you grown down there? Monsieur Nicolas, I think you are an ass..."

Even in Roman times, the term asinus (donkey) was used for a very horny person or a guy with a particularly large genitals. For example, Iuvenal writes: "... and looks for another two-legged donkey."²⁷³ In ancient times, the donkey was considered a particularly horny animal and people actually envied it for its huge cock. The Bible also says: "... and she became lustful after her lovers, who had limbs like donkeys and semen like stallions."²⁷⁴

Today, a stallion is still referred to as a particularly powerful lover and also a man who gets straight to the point without much foreplay. "Make me the stallion" is a sentence from a well-known French film. You often find personal ads like this: "Two young stallions are looking for willing mares."

A mare is the willing fucker who, due to her large genital area, can take any huge beating and is considered insatiable. Sheikh Nefzaoui loved the comparison with mares and wrote:

«.. but a woman becomes heated by a man, just as a mare by a stallion, whether the man is her husband or not; But with the difference that the mare only gets horny at certain times of the year and only then conceives the stallion, while a woman can become mad at any time with words of love."

And he also repeatedly compared the female private part with that of a mare: "... because it opens and closes in hot desire, like a hot-tempered mare when the stallion approaches," or "It opened like that of a mare when she approaches of the stallion", and ".. at the moment of crisis it opens and closes convulsively like a mare."³⁷⁵

The ancient Indian love theory also compared the physical characteristics of sexual partners with corresponding animals. This is documented, among other things, in the Kama Sutra and the Ananga Ranga.

Then there is the hare man, the bull man and the stallion man and there are the gazelles—woman, the mare woman and the elephant woman. The teaching says that couples with genitals of the same size have satisfactory sexual intercourse. The pleasure for men increases when they sleep with "tighter" women and decreases when they have coitus with "big" partners. For women, pleasure increases when they choose larger-sized lovers, but it decreases when they use smaller tools. Even the form and character of the union is often described using animal comparisons. So there is e.g. B. ram love, dog love, donkey love, cat love and elephant love. I was able to experience for myself in India that the animal designation of sexual partners and the "logical" choice of partner derived from it is still used today.

The most popular animal comparison in our own everyday language is probably that of the goat. The billy goat has always been considered the hottest animal. So it shouldn't surprise us that even today's common expressions found their counterparts in ancient times.

"You stink like a goat" ("hircosus" was what the ancient Latins called it) and "you horny goat" are considered modern insults. But Tiberius was already called an "old goat" (hircus vetulus). Young women dismiss older Casanovas with the insult "You old fool".

Speaking of “flashing off” – this again refers to the rosy mare. When mares pee, they then squeeze the last drops out of their urethra by squeezing the urethra and at the same time turning the end of the urethra located in the vulva outwards. The labia open and the pink interior of the vulva becomes visible. This eversion movement is very short, but happens several times in a row. Since the mare's labia are normally colored black on the outside, it literally “flashes” when the light interior suddenly becomes visible for a very brief moment in the middle of the dark part of the undercoat. The opening of the labia while simultaneously protruding the clitoris and urethral opening is called “flashing”. When in heat, mares don't just flash when they've peed. Rather, this happens at ever shorter intervals under the influence of hormones. Small amounts of urine and mucus are expelled, which serve as a scent carrier for the smell of heat. The scents distributed in this way signal to the stallion that the mare is ready to conceive and prompt him to copulate. As soon as a mare gets into the steeds, she also starts to flash. However, she is not yet ready for mating and only allows the stallion to jump up days later, at the time of the so-called “high horses”. Although he was attracted by the “flash”, the stallion was “repelled” until then, ie prevented from jumping up by kicking his hindquarters. This situation in which the mare is sexually enticing but still refuses to have sexual intercourse with the stallion is called “flashing off”.

Strangely enough, in popular parlance it is precisely the dog, man's best friend, that is used for the most powerful insults. “You son of a bitch in heat” can mean, on the one hand, that the mother of the person concerned is assumed to have allowed herself to be “covered” by everyone who was after her and therefore his father is unknown. On the other hand, the meaning can also be given that the father had sex with a dog and that the person concerned, as a product of this connection, is therefore “not a real person at all”. The German insult “You son of a dog” even implies that the person addressed is the product of his mother having sexual intercourse with a male dog. In the Balkans there are the insulting exclamations: “Let a dog bowl to your mother.” or, even more drastic, “Let a dog fuck your mother in the ass!”²⁷⁶

Yes, and as the saying goes:

“Some women are good with dogs,
some women are good with cats
and some women are good to fuck!”

The ladies are not inferior when they say:

A bird hits a snake.
“Hello Ms. Snake, how are you?”
“Oh yes, life is hard, but you just get through it.
And how are you?”

Finally, another joke that plays with words:

A young man meets a woman who is holding a small kitten in her arms. He approaches, touched:

“Oh, she's so lovely! “May I caress your pussy?”
The woman:
“Genius! If you hold the cat for that long.”

Literature

Since early times, zoophilic acts have been described again and again in fiction and erotic literature.

In ancient Greece we find the dream interpretation book *Oneirokritika* by Artemidoros from Ephesus. In it he also describes coitus with animals and interprets corresponding dreams.

Around 150 AD, two authors took a presumably older Greek original and turned it into novels. On the one hand, this is the writer Lucian of Samosata, who became famous for his work *Hetarengas* and lived in Athens for a long time. He called his novel *The Enchanted Donkey* or simply *Lukios* or *The Donkey*. On the other hand, the "Roman" writer Apulejus of Madaura took up the same material and then wrote the novel *The Golden Ass*. In both stories, a young man is transformed into a donkey by a mishap and experiences many adventures. Finally, a noble lady falls in love with him and has him brought into her house. Don seduces the woman the donkey. Full of lust, she lets him fuck her and repeats it the next night. A slave observes this from behind a curtain and reports it to the master of the house. He is not angry about the incident; rather, he wants to have the process repeated publicly in order to earn money from it and at the same time make a name for himself as an organizer of rare entertainments. But his wife refuses to repeat the scene in public. That's why the donkey in the arena is supposed to have sex with a woman who is condemned to death, who is then supposed to be torn apart by wild animals. But the donkey is afraid of being eaten by the wild animals himself and he manages to do so during the preparations to escape the spectacle. By eating rose petals he turns back into a young man. So he returns to the noble lady and wants to continue his love adventure. But when he unpacks his "normal" human genitals, the lady sends him into the desert. She was no longer pure as a man; she was taken by his huge ass cock.

In 1824, Forberg published a complete list of what we know about sexual life in classical antiquity in his addendum to Antonio Beccadeli's *Hermüphroditus*, known as *Apophoreta*. Of course, "sodomy" is not neglected either.

In England, the Earl of Rochester wrote the play *Sodom*, the oldest manuscript of which remains today in the Antwerp print from 1684. The play describes the conditions at the court of Charles II

Above all, the generally practiced love of boys is denounced. It is true that the gentlemen constantly have their boners stuck in some boy's ass and are therefore satisfied. "The poor women, on the other hand, have to satisfy their desires with all kinds of creatures."²⁷⁷

In his book *One Night in a Moorish Harem*, Lord George Herbert describes the experiences that an Arabian girl has with her stallion:

«Mohamed was my favorite stallion. He was faster than the wind and so gentle that he obeyed my slightest words. He was the color of light grapes and had a flawless figure. His head was small and elegantly continued the curve of his neck. His brown eyes radiated almost human intelligence. His limbs were slender and his steps were so proud, as if he were elevated above the ground on which he moved.

He came to me, I let him eat out of my hand and then stroked his mane for a long time. Since I didn't know what else to do, I took a bath. A pond in which the spring water that fed the oasis

collected was tempting to do just that. After taking a bath, I stretched out on the sparse grass that bordered the pool. I was in no hurry to get dressed and lounged around lazily and leisurely.

Mohamed stood over me as if to provide me with additional shade, his forelegs standing like pillars on either side of my chest. But nothing could have made him kick me with his hooves, not even a sudden cannon shot. But there was nothing around that could have frightened him. The two of us were completely alone.

Soon - that's what happens to stallions when they stand completely still - his shaft was waving limply and calmly above me. Maybe the devil was riding me, but I suddenly lifted both feet, grabbed his member with them and began to rub it tenderly. Slowly, very slowly it became stiffer, I felt its tip between my thighs and felt it caress my labia. He lowered his head and touched my breasts with his velvet nostrils. And I continued to rub his shaft with my feet until, feeling him between my thighs, I myself felt a pleasantly strange stimulus. The desire rose within me and my feet worked even more tenderly, even more longingly. And suddenly it pushed forward, its member, and expanded my vagina as far as it could be expanded, and it penetrated so that it threatened to burst my loins."

Diderot published his erotic work *Bijoux indiscrets* in 1748, in which he describes, among other things, the love of Haria for her dogs.

In 1755, Voltaire's *Maid of Orleans* appeared in an unauthorized version. The frivolous parts of the individual songs, which had gradually become known since 1735, are reproduced with complete openness in this edition. Afterwards, Saint Joan was deflowered by a donkey. This first version involved a very real donkey that had been brought to her by a cunning donkey driver who was in charge of the English, and a very early deflowering of Johanna.

Voltaire had previously expressed concern that this song would one day be published. After the first edition of 1755 and also after a second edition of 1761, Voltaire therefore denied his authorship. He then rewrote his poem and published it in 1762 in a watered down and now authorized version. Afterwards, Joan of Arc was allowed to keep her maidenhood until the capture of Orleans and then sacrifice it on the altar of victory.

The real donkey had now become a "dreamed-up" gray animal with wings (!). It served as Johanna's mount until victory. Only then did he modestly confess his love to the maiden, and finally Hannchen was ready to spread his legs to reward the loyal animal.

In his *Candide* or *The Best of All Worlds*, Voltaire describes Candide's adventure in which he shoots two monkeys in South America that were obviously chasing two naked women. But how astonished Candide was when the girls did not thank them for their salvation, but instead began to cry violently for their killed "lovers".

Mirabeau's *Erotica* biblion was published in 1783 and contains a chapter on zoophilia under the title "Behemao or Fornication with Animals".

Dom Bougre aux Etats-Gäneraux, an erotic work attributed to Restif de la Bretonne, appeared around 1787 and included a separate chapter on zoophilic acts.

Silvain Marechal wrote the *Almanac des honnêtes femmes pour l'année* in 1790, which records the joys of women in calendar form. After that, September belongs to the *Phicidisseuses*, i.e. those women who would rather be licked by their lap dogs than give themselves over to a man.

Gamiani, or *Two Nights of Debauchery*, was probably first published in 1833 and is credited to Alfred de Musset. There are three main characters in this story, namely the lesbian Countess Gamiani, the seventeen-year-old girl Fanny and the Baron Alcide. After first Gamiani and then Alcide eat the girl

you begin to describe previous experiences to each other. This makes Gamiani so horny that she lets her dog Medor lick her in the next room and lets her maid Julie satisfy her with an artificial penis:

«.. "Medor! Medor! Do it to me!"

Immediately a large dog rushed out from the corner of the room and started licking her.

Her greed seemed to reach the peak of pain at the same time, because the more eagerly the beast licked, the louder Gamiani moaned, sobbed and screamed.

"Milk! Milk! Oh, quick milk!"

I didn't know what that scream meant, which sounded almost like a death rattle. But it soon became clear to me because Julie came with a rice godemiché filled with hot milk. Using two straps, she strapped the instrument to the most appropriate place on her body. Then she threw herself upon the Countess, moving up and down with consummate dexterity. The dog was of course deprived of his previous enjoyments; However, he knew how to find a replacement because he immediately pounced on the tight Julie, who suddenly couldn't go on because of lust and stopped her thrusts.

The pleasure that a dog's tongue provides must be immense, because there is nothing that is expressed as intensely in a woman's facial features."

The rest of the book describes how a young girl has sex with an orangutan.

Finally, Gamiani describes her experiences from the monastery. There weren't just dogs there ready to lick the constantly horny nuns. Two donkey stallions also provided priapic service. And so one day Gamiani also wanted to experience a donkey fuck:

«I threw myself on the frame specially designed for this purpose, daring all the nuns to take on me in this love match. In no time the donkey stood tall in front of me. His terrible member, inflamed by the hands of the pious sisters, slapped heavily against my thighs. I grabbed it with both hands, placed it at my opening and tried to insert it after letting myself be tickled for a few seconds. With the help of a pomade I was able to do this and soon I had at least five inches in my stomach. I wanted to push further, but my strength ran out and I sank back exhausted. It was as if my skin was being torn, as if I was being split, quartered. I felt a dull, numbing pain, but at the same time also a hot, tickling, blissful stimulus. The animal kept moving and pushing so hard that I felt the shock all along my spine.

I squirted. Oh, what a pleasure! I was completely overflowing with love. Then I let out a long, loud scream - I was relieved.

Through my voluptuous convulsions I had taken in another two inches. This was the highest standard ever achieved; all my companions were defeated. The donkey's member had penetrated all the way to the ring. that had been put on him. Without this ring my body would have been blown apart.

I was exhausted; all my limbs ached and I thought I was at the end of all lust. Then suddenly the animal's unruly member became even stiffer and harder than before, it penetrated me even deeper and I was almost floating freely in the air. My nerves tensed, my teeth clenched, my arms clenched convulsively around my thighs. Suddenly a powerful jet burst forth and covered me with a hot rain of such abundance that it seemed as if it was pushing through all my veins right into my heart. I only felt a burning bliss that penetrated to the marrow of my bones, to my brain and all my nerves, and at the same time all my limbs went limp. Delicious torture! Unbearable lust that loosens all the bonds of life, that brings death in the highest intoxication of the senses!"

Guy de Maupassant describes in *Fou?* a woman whose love for her husband is constantly waning while her tender feelings for her horse are increasing. The jealous husband ends up shooting the horse and his wife.

Princess Karagnine's love for animals is described in Octave Mirabeau's *Bathing Trip of a Neurasthenic* (1902). She especially caresses her stallion with all signs of sexual excitement and ecstatically kisses the foam from his nose.

The eleven thousand rods appeared around 1907. The author is considered to be Guillaume Apollinaire. In this erotic grotesque, the author also describes a dog fucking scene. But he clearly had no idea about such intercourse, because he promptly makes the same mistake that many others made before and after him; He claimed that the dog could no longer get away from the woman and that only a splash of cold water would have given the woman and the dog their freedom back. Later in the book, Apollinaire describes how a Cossack, whose hands were cold, warmed them in the sheath of a mare. The same man then climbed onto a stool and fucked the mare.

The list of literature above should not and cannot be a complete list of books with zoophilic scenes. Only a part of what can now be described as "classic" was recorded. Modern literature could not be discussed here. This would also go beyond the scope of this book.

However, two areas should be mentioned briefly.

The theme of zoophilia also exists in literary pornography. In America and France mostly books are published and in Denmark, Sweden and Holland short stories are published in porn magazines. These are mostly quick-fire works that rely on flat-out lust instead of eroticism and whose aim seems to be to describe as many zoophilic acts as possible in as few pages as possible. Examples of book titles may suffice:

Her four-legged lovers
A peek at her dog act

Les emois de mon danois
The chienne and the coyotte

The specialist literature in sexual science, criminology and psychology is quite poor in works on zoophilia. In most books, zoophilic behavior is only briefly discussed and supported with few examples. More comprehensive information can only be found in Kinsey, Krafft-Ebing, Masters and Merzbach. In addition to a few essays, I am only aware of three monographs published in book form in German on the subject of zoophilia. These are:

Prof. Dr. Hans von Hentig
Sociology of the zoophilic tendency
Ferdinand Enke Verlag, Stuttgart 1962
Published as issue no. 25 in the series "Contributions to Sexual Research"

Dr. Roland Graßberger
Fornication with animals
Springer-Verlag, Vienna 1968

Richard Christy
Sodomy - The increase of a sexual depravity - According to private and official sources
Lichtenberg Verlag, Munich 1970
Published in the "Sexual Science" series as a translation from the American language.
Original title The Animal Lovers, 1967

Professor von Hentig's work is a scientific, objective study of the highest cultural and historical value.

Graßberger's data, at least the ones he selected, are certainly accurate, and the author's effort deserves recognition. However, the book is inexplicably subjective. It masquerades as a scientifically neutral study and yet, in the author's opinion, its purpose was to support opponents of liberalization in a discussion about the Austrian criminal law reform that was taking place at the time. Graßberger headed the Institute for Criminology at the University of Vienna. He strongly supported the punishability of zoophilic acts. For him, who obviously still lived in the imagination of the Middle Ages, zoophiles were either mentally degenerate creatures or dangerous criminals who harmed "public health". Accordingly, he selected and described the examples in his book. Already on the first page it becomes clear to the attentive reader what quintessence Graßberger will arrive at. But if you are aware of the subjectivity of the book, you can carefully avoid the author's purposeful conclusions and then find a wealth of scientifically usable information.

The Lichtenberg publishing house certainly did a disservice by publishing Richard Christy's book. Although it is constantly emphasized that the case reports are based "without exception on facts", the book presents itself as a cheap work whose sole purpose was to make as much money as quickly and as much money as possible by exploiting a "special" topic. On page 187, the case numbers of eight court cases from which this book is said to have been quoted are given, without any further explanation. I actually found two very short quotes - these are probably the "official sources" that the subtitle mentions - and that is where the book's credibility is exhausted.

The "cases" described in the style of porn novels may only be based on the zoophilic fantasies of the author. "Private conversations" were supposedly held with zoophiles, and they described how snakes crawl themselves, head first, into the vagina; how snakes that are only a meter long have a bite so terrible that it cuts right through to the bone. It is described that the dog's penis swells into a huge balloon at the front, i.e. at the tip; and dogs get stuck in women in rows. It describes how a young girl in sexual excitement strangled a full-grown bulldog while she was being fed by it
Dog being licked. And this killing in a sexual frenzy obviously occurs without any resistance from the dog.

Dear Mr. Christy, weren't you listening? Or what? A practicing zoophile has experience and he would never tell you such nonsense!

Christy's book does not belong to the sexual science literature, but to the category "camouflaged pornography".

Art

Artistic depictions of zoophilic scenes are known from all ages. According to the definition of our penal code, art and pornography are mutually exclusive; That is, as long as the artistic aspect is in the foreground, a work created under art standards can be of almost brutal sexual frankness and can also depict scenes that, if the concept of art were not used, would be considered pornography in their reproduction and would have to be banned. In short: art can never be pornography - and pornography can never be art. How convenient!

The aforementioned definition is probably the reason why a large number of zoophilic depictions can be seen in generally accessible books, museums and collections.

Without claiming to be complete, I would like to add a list of the zoophilic "works of art" that I have in the form of illustrations as visual evidence.

For the sake of simplicity, the mentions are grouped together under the animal species involved. As far as is known, the author, title and year of creation are mentioned. The reference refers to the publication in which the figure can be found.

□ Monkeys

S. Bender, "The Woman"

Ref.: Lebeck, Salon de Paris

Lying naked woman, a monkey sits on her hat and tickles the woman's breast with a peacock feather.

Franz von Bayros, "In the Studio", 1907

Ref.: Frischauer, Moral History of the World, Vol. III

Two lesbians kiss while a monkey sticks the handle of an umbrella into the vagina of one of the two women.

Dutch master, 17th century

Ref.: Fascination, Collection No. 1

A monkey lifts the dress of a sleeping lady and points to the bare genitals.

Anonymus, postcard around 1900

Ref.: Fascination, Album No. 8th

A young woman sits on an armchair with her legs pulled up and lets a monkey satisfy her through cunnilingus.

ME Philipp, 1912

Ref.: Klinger, Erotic Art in Europe, Vol. 2

A woman sits on a sofa and lets a monkey satisfy her through cunnilingus. Two other monkeys sit next to it, one of which masturbates to satisfy the other.

Roman clay lamp

Ref.: Vorberg, Glossarium Eroticum

Leaning on her hands and knees, a woman allows herself to be coitused by a monkey.

Indian miniature, early 19th century

Ref.: Klinger, Erotic Art ... (Asia), Vol. 3

A woman leaning back slightly performs coitus with a monkey

Achille Deveria, after 1833

Ref.: Knoll, Cultural History of Eroticism, Vol. 7

Illustration for Gamiani. Young woman presses her naked bottom against the bars of a cage to have sexual intercourse with the monkey locked there. In this illustration, however, the "orangutan" is shown very human-like.

Daragnés, around 1920

Ref.: Knoll, Cultural History of Eroticism, Vol. 1

Illustration for Gamiani. The same scene as before is illustrated. Although you can't see any genitals here, the picture looks much more realistic.

Gilbert Garyon, 1982

Ref.: La Vue - Edition by Gamiani.

Gamiani as a picture story, the same scene as before is shown here in seven pictures.

Willy Jaeckel, watercolor, around 1920

Ref.: Knoll, Cultural History of Eroticism, Vol. 6

Sophisticated company at the "pack bang". In the foreground are three couples who do it in different ways. In the background there is a woman lying down and letting a monkey do it for her.

Persian miniature

Ref.: Brusendorff/Henningsen, Illustrated Moral History, Vol. 2

In a palace (?) a distinguished Persian is having sex with a monkey. Three other monkeys are watching.

□ Anteater

Viennese bronze, carpet scene, around the 1920s

Ref.: Klever, Erotica

A young man lies stretched out on his back on the carpet. His penis is constricted. An anteater lies between his legs and works on the boy's anus with its long, thin snout.

□ Bears

Edvard Munch, "Omega and the Bear"

Ref.: Brusendorff/Henningsen, Illustrated Moral History, Vol. 2

Naked woman hugs a crouching bear.

Roman clay lamp from the imperial period

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A bear crouches behind a woman and mates with her.

Russian folk art, naive woodcut around 1820-1840

Ref.: Lo Duca, History of Eroticism

Two mushroom pickers meet two bears in the forest. One of the women is having sex with the male bear.

Indian miniature, probably 19th century

Ref.: Lo Duca, History of Eroticism

Woman copulates with a crouching bear.

□ Elephants

Joke drawing, 1971

Ref.: Viola's "completely private" album

A zoo elephant reaches under the dress of a frightened visitor with its trunk.

Max Kislinger, "Exlibris eroticis FL"

Ref.: Hopf, Erotic Exlibris

A woman wearing only stockings and shoes "rides" on an elephant's trunk, part of which has penetrated her vagina.

Stone sculpture from Deccan, India, 14th century

Ref.: Rawson, The Erotic Art of the East

The elephant god Ganesha with an earthly woman. The woman masturbates his penis while he plays with her vulva with his trunk.

Indian boundary stone, around 1000 AD.

Ref.: Rawson, The Erotic Art of the East

Elephant mates with a woman who presents herself to him in the manner of a quadruped.

□ Donkey

Rock carving in Val Camonica, probably Neolithic

Ref.: Lo Duca, History of Eroticism

A man mates with a donkey.

Attic cup, 6th century BC BC

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A satyr fucks a donkey.

Black figure cup, Greece

Ref.: Vorberg, Glossarium Eroticum

A man coitus with a donkey.

Greek terracotta, 5th century BC BC

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A naked man with a large, semi-erect penis rests on the back of a donkey with his eyes closed. It seems like he just masturbated and is now exhausted. But the donkey is currently masturbating; his fully erect penis hits the abdominal wall.

Red-figure bowl. Lower Italy

Ref.: Vorberg, Glossarium Eroticum

A naked woman is leaning against an amphora and is holding a bowl in one hand that appears to contain food. In her other hand she holds a staff. with which she directs a donkey between her legs. The animal has its penis erect.

Nolan amphora (detail)

Ref.: foothills. Glossary of Eroticism

A satyr has lifted the cock of a donkey stallion whose penis is fully erect and is having anal sex with him.

Clay lamp, (formerly Bourguignon Collection, Naples)

Ref.: Vorberg, Glossarium Eroticum

A donkey driver has lifted the tail of his male pack donkey and is performing anal coitus on him. The donkey stallion also got a "huge hard-on" from this.

Persian miniature, probably 19th century

A Persian warrior threw a donkey on his back and tied its front legs together with a scarf. Now he kneels behind the animal, holds its hind legs up and has fun fucking it.

Unmarked etching, 20th century

Ref.: Curiosa, album no. 3

There is a donkey in the stable. Next to him in the straw sits a girl playing with his penis. She presses the member between her exposed breasts. With her other hand she reaches under her dress and masturbates. At this moment the farmer enters the stable and looks happily surprised.

Anonymous book illustration, 1780

Ref.: Frischauer, Moral History of the World, Vol. 3

The engraving for Voltaire's *La Pucelle d'Orléans* shows the scene in which the winged donkey is finally about to receive his reward. Johanna sits naked in bed and spreads her arms expectantly., Johanna sits naked in bed and spreads her arms expectantly. The donkey is sitting in front of the bed with a huge hard-on and has just put his front legs on the bed.

Anonymous book illustration, around 1830

Ref.: Knoll, *Cultural History of Eroticism*, Vol. 3

Lithograph on the same subject, but depicted much more realistically. Here Johanna is lying on her back on the bed with one leg on the floor. With a lustful look and a stiff penis, the donkey jumps up.

A. Margat, woodcut around 1920

Ref.: *Fascination*, Collection No. 1

This book illustration for the *Golden Ass* of Apulejus shows how the naked lady in her resting place hugs the donkey standing diagonally above her. The woman's raised thigh covers the donkey's genital area and the animal's head covers the woman's breasts. The picture can almost be called "child-friendly".

André Masson, "L'ane d'or", n.d.

Ref.: *Curiosa*, album no. 3

Illustration on the same subject, but this pen drawing clearly shows the copulation of a woman and a donkey.

Unmarked etching

Ref.: *Curiosa*, album no. 3

The same topic again clearly presented.

Unmarked pen drawing

Ref.: *Curiosa*, album no. 3

And again - the same scene clearly depicted.

Two Roman clay lamps

Ref.: Vorberg, *The eroticism of antiquity in cabaret and ceramics*.

Copulation scenes between women and donkeys. In the first case, the woman is leaning on her bed in a half-sitting position. She has raised her legs and is welcoming the donkey. In the second case, the animal lies on its back and the woman "sits" on the erect member.

Anonymous book illustration, around 1785

Ref.: Knoll, *Cultural History of Eroticism*, Vol. 7

Engraving for the novel *The Devil in the Body* by Robert Andréa de Nerciat. A lady bends over and lets a donkey make her happy. Her maid helps by inserting the animal's member with her hand. Another lady stands there with her skirt turned up and masturbates.

Achille Déveria, colored lithograph, 1833

Ref.: Klinger, *Erotic Art in Europe*, Vol. 9

Book illustration for *Gamiani*. *Gamiani* lies on his back on a bed. The donkey only touches the ground with its hindquarters; its upper body has been pulled up using a cloth sling so that the front part of the animal floats freely above *Gamiani*. Another girl helps with the "threading"; she sticks the donkey's seed stick into *Gamiani's* crack with her hand.

Lithophane, around 1860

Ref.: Klinger, Erotic Art in Europe, Vol. 1 b

Woman copulates with donkey. The gray animal is tied up in the stable. The naked woman has hung herself under his stomach in such a way that she has her arms around his neck and her legs around his body. The animal's penis has penetrated deep into her vagina. The extremely realistic representation is further supported by the fine gray value gradation and the optical depth that such transparent images made of porcelain have.

Anonymous, color etching from the "Jeunesse" portfolio, 1933

Ref.: Knoll, Cultural History of Eroticism, Vol. 3

Two French schoolgirls are doing it with a donkey. One of the girls is crouching on all fours, her butt bare, beneath the animal, whose member is now slipping out of her body, half limp but still dripping. The other girl intervened to help by bracing herself against the donkey so that it couldn't penetrate her friend any deeper than intended. Obviously the girls already have a lot of experience. However, the experience of the artist who created this picture so extremely realistically must have been even greater.

□ **Fish**

Jean-Pierre Alaux, "Metamorphosis"

Ref.: Lo Duca, Eroticism in the 20th Century

A lying naked woman has pulled a huge lionfish between her legs as if she were copulating with it.

W111i Geiger, drawing, 1905

Ref.: Klinger, Erotic Art in Europe, Vol. 10

A woman masturbates with a fish halfway up her vagina.

□ **Poultry**

Anonymous, sketch around 1950

Ref.: Curiosa No. 9

A farmer sits on the ground, leaning on a wheel, and fucks a chicken.

Please spare me from listing all the works of art that deal with the theme of "Leda and the Swan". It should only be noted that when developing the theme, in addition to simple suggestions, there are also some really sexually stimulating works from our century, with a subliminal erotic effect emanating from the bird's neck, which is depicted like a snake.

□ **Deer**

Mural, "Hercules Finds Telephus", Herculaneum ca. 75 AD.

Ref.: Knoll, Cultural History of Eroticism, Vol. 5

Detail: A young boy sucks on the udder of a deer while the animal has half turned around and is licking one of the boy's thighs with its tongue.

Franz Christophe, "Diana", 1920

Ref.: Klinger, Erotic Art in Europe, Vol. 10

A hunter lies on her back in the grass with her clothes folded up and lets a deer jump on her. In the background her hunting dog is having fun with a vixen.

□ Dogs

The largest number of zoophilic images or "works of art" can naturally be found in this category. I don't want to list the numerous ambiguous pages in which women caress dogs, lie half-naked or naked next to them in bed or play with them.

The most famous picture of this type is La Gimblette by Fragonard, of which the artist apparently made two versions. This often-copied motif, in which a lying young woman with her genitals exposed lifts up her pet dog with her feet, goes back to popular copperplate engravings from the 18th century.

Here I don't want to list all the pictures in which the copulation of dogs is depicted, in which the people who happen to be present are stimulated to do the same by what they see, or in which the opposite situation is depicted in order to convey the "all-encompassing heat of an erotic mood". to describe.

Only the illustrations that clearly show the following should be mentioned here:

1. clear intention to engage in interspecies sexual activity (originating from humans or animals)
2. oral contacts between humans and animals
3. Copulation scenes between humans and animals

Attic lekythos (vase-shaped vessel), around 500 BC. BC

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A naked man with an erect penis caresses a woman and a bitch at the same time. The invitation to sexual intercourse is unmistakable. But the woman points to the dog, who seems to be waiting for the coming event with her tail held high.

Tracing of a guttus

Ref.: Vorberg, Glossanum Eroticum

A man (or God, or satyr?) copulates with a female dog.

Callot, "Soldier and prostitute at the dance", n.d.

Ref.: Fox. Illustrated Moral History, Supplement Vol. 1

A scene from the life of a mercenary in the 17th century. The fat whore is wearing skin-tight knee breeches and is probably sweating profusely during the wild dance she is performing with a mercenary. A dog therefore tries to get his nose between her ass cheeks, but is held back by a laughing soldier.

Roman bronze based on an ancient model, probably 18th century.

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

Athletic naked man with large erect penis. With his right hand he makes the sign of "Fica". A small dog jumps up between his legs to get to the tempting genitals.

Xavier Sager, "L'habitude est un seconde nature" around 1900

Ref.: Fascination, Collection No. 1

Erotic postcard. Young woman gets dressed. While sitting, she has lifted one leg to put on her tight shoe. Immediately a little puppy jumps towards her genitals with its tongue sticking out.

Francis of Bayros, "Elle s'y connait", 1907

Ref.: Two thousand one edition, The Purple Snail

Lesbian scene. Two naked girls want to have their dog seduce a "new girl" into cunnilingus.

Max Fröhlich, "The Wind Chime", around 1910

Ref.: Frischauer, Moral History of the World, Vol. 3

A naked woman sits in her bed and lifts the blanket invitingly to let her greyhound dog in.

Monogrammist B., France around 1920

Ref.: Klinger, Erotic Art in Europe, Vol. 2 b

Naked woman on bed offers her genitals to two fox terriers.

Monogrammist N., "Dressage", April 1, 1921

Ref.: Knoll, Cultural History of Eroticism, Vol. 2

Two sophisticated teenagers on a large lounge. One of the girls offers her slit to a fox terrier by spreading her labia with two fingers.

Charles Jaques, watercolor, undated.

Ref.: Knoll, Cultural History of Eroticism, Vol. 4

In the stable, the farmer's maid lay on her back on a pile of straw and pushed her skirts up. So she offers herself to the big farm dog who loves her.

Mario Tauzin, around 1930

Ref.: Klinger, Erotic Art in Europe, Vol. 10

A naked teenager lies on the ground with one leg raised in the air and offers her genitals to a small dog. The girl probably finally wants to know, because she has provided herself with "attractants" - there is a jar of applesauce next to her and there are also two pieces of sugar.

Hofbauer, "Ex Libris Smell"

Ref.: Kronhausen, Erotic Exlibris

A young woman stands in front of her bed and lifts up her nightgown. She presents her genitals to the dog standing in front of her, who is already sniffing in the direction of the vulva. If the person who commissioned the ex-libris was really called "Smell", he had his name used here very clearly.

Carving on a temple chariot, South India, 17th century.

Ref.: Rawson, The Erotic Art of the East

A "divine hero" works with five women at the same time with his tongue, hands and feet. Another woman sits on his thigh and masturbates his penis with her feet. Immediately in front

of it sits a dog with its mouth open, obviously eagerly awaiting the ejaculate. But it can be assumed that he had already worked vigorously with his tongue beforehand.

Anonymous etching in the 17th century style

Ref.: Frischauer, Moral History of the World, Vol. 3

A naked woman lies on her bed and lets her lap dog lick her.

Anonymous book illustration, around 1785

Ref.: Knoll, Cultural History of Eroticism, Vol. 7

Engraving for the novel *The Devil in the Body* by Robert Andréa de Nerciat. A woman lies naked on her bed and lets a small poodle lick her.

Miniature in a papier-mâché box, around 1830

Ref.: Klinger, Erotic Art in Europe, Vol. 9

Sitting on a chair is a woman who has bared her abdomen and is letting her dog lick her.

Achille Déveria, colored lithograph, 1833

Ref.: Klinger, Erotic Art in Europe, Vol. 9

Book illustration for *Gamiani*. *Gamiani* lets her maid fuck her with a strapped dildo. The dog Medor, once turned on by his mistress, now licks the maid's anal region.

Mocking coin on Napoleon III, 1863

Ref.: *Curiosa*, album no. 3.

In the 19th century, mock portraits were fashionable in France, which, in the style of Arcimboldo, were composed of several different details and only when taken as a whole resulted in the portrait outline of a well-known person. While Arcimboldo composed his portraits of fruits, plants and animals in the 16th century, the mocking portraits of the 19th century are. Century mostly formed from copulating, naked bodies. The piece discussed here copies a current coin of the time. The head of Emperor Napoleon III. is composed of the following image elements: A standing man is having sexual intercourse with a woman who he has picked up so that she wraps her legs around his waist. Below there is a dog licking the man's scrotum.

F. de Bouval (Bayro's imitator), Austria around 1900

Ref.: Klinger, Erotic Art in Europe, Vol. 2 b

Two women are sitting in the salon with ecstatic expressions on their faces. A dog's rear end peeks out from under their lavish clothes.

Erotic postcard, "Loulou á l'ouvrage" around 1905

Ref.: *Fascination*, Album No. 8th

A young woman lies on the bed and lets a little black pinscher lick her.

Franz von Bayros, "The Book", 1905

Ref.: Two thousand one edition, *The Purple Snail*

A lady is sitting in the drawing room and had probably been reading. But the book is no longer of interest - the rear end of a large dog is peeking out from under her dress.

Francis of Bayros, "Altruisme", 1907

Ref.: Two thousand one edition, *The Purple Snail*

An S/M lesbian is foot-masturbated by a little girl while she is licked by a little bulldog.

Franz von Bayros, "The Blue Feather", 1908

Ref.: Two thousand one edition, The Purple Snail

A naked Demimonde sits on a sofa. A greyhound lies next to her and licks her.

Martin van Maelen. "Artificial satisfaction", ca. 1909

Ref.: Klinger Erotic Art in Europe, Vol. 2

On a small bench in the salon, the young chambermaid masturbates the servant with her hand. Through the open door you can see into the next room. Don sits with Madame with her dressing gown open and lets her dog lick his chest.

Anonymous watercolor, early 20th century

Ref.: Ferrero, Les cinq sens d'eros

A teenage couple stands in the background and masturbates each other. A wet nurse with a bare breast and a baby on her lap sits in an armchair. She pulled her skirt up to her knees and put her feet on a small bench. Her exposed genitals are licked by a dog. In the foreground a boy is kneeling and watching this while masturbating.

Georg Pfeil, etching "N.(ach) v. Bayros", 1914

Ref.: Klinger, Erotic Art in Europe, Vol. 10

Woman with exotic hairstyle masturbates a young man. She herself is licked by a greyhound.

Scheibenberger (Otto Schoff), 2 drawings around 1920

Ref.: Knoll, Cultural History of Eroticism, Vol. 3

Illustrations for Théophile Gautier's novel The Marquise's Puppy. The first picture shows the dog working hard at Madame's, the second picture proves that the dog also likes cocks.

Anonymus, lithograph, France around 1925

Ref.: Klinger, Erotic Art in Europe, Vol. 2

From the folder "Ce qu'il faut dire — Et ne pas dire!"

A woman has pushed up her dress and is lying down letting a small dog lick her

Viennese bronze, carpet scene, late 1920s

Ref.: Klever, Erotica

A girl lies on the carpet and lets a fox terrier lick her.

Robert Lediabie, "Le Petit Chaperon rouge", 1930

Ref.: Fascination, Album No. 8th

A buxom Little Red Riding Hood lets the wolf lick her.

Anonymus, book illustration, 1933

Ref.: Ferrero, Les cinq sense d'eros

Lithograph from Mémoires d'une chanteuse. A young woman sits on a sofa with her skirt turned up and lets a Pomeranian lick her.

Anonymous, Germany after World War II

Ref.: Klinger, Erotic Art in Europe, Vol, 2 b

A fat woman lay down on her stomach on a flat bed and placed her knees on the floor on either side. A man pulls her fat buttocks apart so that a medium-sized dog can lick better. The woman's head was left out, only to be replaced later with a portrait photograph.

Rock carving, Ti-n-Lalan, Syria, ca. 3000 BC. BC
Ref.: Frischauer, Moral History of the World, Vol. 1
Woman copulates with a dog.

Indian miniature, Rajasthan, early 19th century
Ref.: Klinger, Erotic Art ... (in the East), Vol. 3
A woman sits on a bench with her legs up and copulates with a large dog.

Partial image from a Nepalese love book, 19th century
Ref.: Knoll, Cultural History of Eroticism, Vol. 10
A woman has gotten down on all fours. A medium-sized dog coitus with her from behind.

Anonymous cartoonist, Germany around 1900
Ref.: Klinger, Erotic Art in Europe, Vol. 2
Lying on her stomach on her bed, this woman lets her dog masturbate her. With the thumb and index finger of her right hand, she probably shows the length of the piece that she already feels within herself.

Anonymous cartoonist, Germany around 1900
Ref.: Klinger, Erotic Art in Europe, Vol. 2
This "Madonna picture" looks quite cute and shows that even small dogs can be "very nice". A woman kneels on the floor as if in prayer and hugs her dachshund, which stands fully erect on its hind legs in front of her. This is how it is really possible for these two lovers to have intercourse with each other.

Herouard, copper engraving, France around 1900
Ref.: Klinger, Erotic Art in Europe, Vol. 1 b
Lying woman copulating with large black dog.

Final vignette from an erotic work, undated.
Ref.: Knoll, Cultural History of Eroticism, Vol. 3
Leaning on her hands and knees, this woman has shamefully turned away her face while her Waldi pushes her.

Martin van Maele, Belgium/France 1905-1909
Ref.: Klinger, Erotic Art in Europe, Vol. 2
Satirical drawing. A dog got stuck in a girl. Now he runs away, dragging the dog behind him.

Anonymous sheet, around 1909
Ref.: Curiosa, album no. 3
In the forest, a naked woman lets her huge greyhound fuck her standing up. A second male dog has no choice but to vent his horniness on a tree trunk.

Walther Klemm, etching, undated.
Ref.: Knoll, Cultural History of Eroticism, Vol. 4

A naked woman leans on her hands and feet and lets a German Shepherd mate with her.

Unmarked sheet, 1920s (?)

Ref.: Curiosa, album no. 3

In a sparsely furnished attic, a dog is having fun with a somewhat older person. The chimney sweep watches the scene through the skylight.

Anonymous sheet, around 1935

Ref.: Curiosa, album no. 3

A young woman sits leaning diagonally against a tree trunk in the grass and copulates with a large dog. In the background, a young man is being satisfied by his girlfriend through fellatio.

Anonymous, Germany after World War II

Ref.: Klinger, Erotic Art in Europe, Vol. 2 b

A fat older woman leans on her hands and knees and lets a bulldog mate her.

Anonymous, Germany after World War II

Ref.: Klinger, Erotic Art in Europe, Vol. 2 b

In the same way, here a large German Shepherd dog is working on a pretty young woman.

□ **Camels**

Persian miniature, Mashhad 1556

Ref.: Surieu, Love in Art - "Persia"

Colored illustration of the story The Gold Chain.

A man copulates with a standing camel. To reach the genitals, he tied wooden gags over the knees of the animal's hind legs and stood on them.

□ **Cats**

Jean le Pêcheur, 1907

Ref.: Knoll, Cultural History of Eroticism, Vol. 6

A little girl sits on the floor with her genitals exposed and masturbates. A mouse, being chased by a cat, runs towards the girl's little round asshole to get to safety.

Anonymous, 18th century

Ref.: Knoll, Cultural History of Eroticism, Vol. 5

The engraving shows a girl sitting on the bed in her nightgown and masturbating. A cat looks on with interest. Meanwhile, the girl strokes the cat's erect, bushy tail.

Francis of Bayros (?), "La chat et .. la chatte"

Ref.: Fascination, Collection No. 1

A naked woman lies on her resting place, a black cat lies on her stomach. The woman masturbates with the cat's bushy tail by rubbing it against her genitals (her cat).

Max Kislinger, "Exlibris eroticis MK"

Ref.: Kronhausen, Erotic Exlibris

A naked woman sits with her legs folded up behind her neck. A tomcat with an excavated penis licks her exposed vulva.

□ **Octopuses**

Hokusai, book illustration from Kinoe no komatsu, Tokyo 1824

Ref.: Pauvert, Dictionnaire de Sexologie

A lying, naked Japanese woman lets herself be pampered by two octopuses. A large octopus appears to be performing cunnilingus on her and wraps his arms around her body. A small octopus sits on her shoulder, hugs her neck and kisses the woman.

Anonymous, early 20th century

Ref.: Ferrero, Les cinq sens d'eros

A naked woman stands in shallow water on the seashore. A huge, fat octopus wraps its arms around the woman and appears to be practicing cunnilingus on her.

□ **Crocodiles**

Seal from the Harappa culture, Indus Valley, 3rd millennium BC. BC

Ref.: Rawson, The Erotic Art of the East

A woman lying down with her legs spread. A gavia or crocodile (?) penetrates her vagina with its phallic-shaped head.

Fragment of a Roman clay lamp from the imperial period

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A woman crouching on all fours is mounted by a crocodile.

House board from NE New Guinea, around the end of the 19th century.

Ref.: Knoll, Cultural History of Eroticism, Vol. 7

The relief carving shows a crocodile penetrating the vagina of a squatting woman with its phallic-shaped snout.

□ **Lions**

M. Ischnowski, "Power and Love", postcard around 1910

Ref.: Lebeck, Salon de Paris

A naked woman cuddles with a lion.

Otto Schoff, "The Sorceress Circe"

Ref.: Ginzburg, Les "Enfers" (Domaine Anglais)

The naked Circe lies in a tangle of lions and hugs them. A lioness licks her buttocks.

Anonymous, "Ex libris eroticis EB"

Ref.: Hopf, Erotic Exlibris

A queen lying on all fours lets the king of the animals, the lion, fuck her.

□ Mules

Antique bas-relief panel, "Pan on the Mule"

Ref.: Vorberg, Museum eroticum Neapolitanum

The most important fertility symbols of the time are combined in this image. God Pan, the horny hybrid of a man and a goat, sits on a mule, which, like the donkey, is said to be particularly horny. The animal's penis is fully erect. We stopped in front of a statue of the fertility god Priapus, who is always depicted with a powerful, steeply erect limb. A dog greedily tries to jump up the rock on which the statue stands (to get to the genitals?). In the background there is an oak tree, a symbol of male fertility (the penis should become as hard as the wood of the oak tree. The fruits of the tree were compared to the testicles because of their shape. And it is no coincidence that the head of the penis is also called "acorn"). On the other side of the picture there is a round column - this is also a symbol of the erect penis.

If so many sincere - sorry - "uplifting" pious wishes come from the table, one can probably assume that it was intended to help against impotence.

Roman clay lamp, Trier, I. Century AD

Ref.: foothills. Glossary of Eroticum

A woman lies on a cline and is copulated by a mule. The woman's right foot is tied high to a tree. It is unclear whether this is simply a depiction of a special sexual sophistication or that of a penal system.

Arabic book illustration, around 1800

Ref.: Klinger, Erotic Art ... (in the East), Vol. 3

A woman on a lounge lets a mule fuck her.

Persian miniature, 18th century

Ref.: Fascination, Collection No. 1

A standing woman with her abdomen exposed hugs an erect mule stallion whose erect member is aimed straight at her vulva.

□ Horses

Attic cup, 6th century BC BC

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A man sits on a horse and appears to be playing the harp. But he may also masturbate. The representation allows both interpretations. As in numerous similar images of the time, playing the harp is likely to be a synonym for masturbation. "He plays his harp" probably means "he masturbates". The fully erect member of the stallion that this man is riding also indicates this meaning.

Greek vessel, "Aerial Leap and Cavalcade"

Ref.: Marcadé, The Greeks - Eros kalos

Young riders on stallions with erect limbs. Satyrs dance in between.

Greek vessel, "Dionysus accompanied by two satyrs"

Ref.: Marcadé, The Greeks - Eros kalos
Dionysus sits on a stallion with his penis fully erect.

Red-figure bowl (detail)

Ref.: Vorberg, Glossarium Eroticum

An older man masturbates the genitals of a small stallion with his hand. He rubs his g against the glans of the horse's penis.

Red-figure bowl (detail)

Ref.: Vorberg, Glossarium Eroticum

An older man masturbates the genitals of a small stallion with his hand. At the same time he performs anal coitus on the animal.

Greek Skyphos, "Dionysian Scene", now in the Louvre

Ref.: Marcadé, The Greeks - Eros kalos

Two men on stallions with erect limbs being cared for by satyrs. A satyr has clung under the belly of one horse and is performing thigh-to-leg intercourse with the stallion. A satyr masturbates the penis of the other animal with his hand. He hung a container on the stiff member at the level of the glans to catch the semen.

Black-figure Attic amphora (detail)

Ref.: Vorberg, Glossarium Eroticum

A Silenus has anal sex with a stallion, and he promptly gets "a boner" from it.

Clay lamp from the museum in Heraklion

Ref.: Marcadé, The Greeks - Eros kalos

A couple in love copulates on the back of a stallion who is simultaneously covering a woman lying on her knees.

Mongolian incised drawing in stone, 8th century

Ref.: Lo Duca, Histoire de l'Erotis me

An obviously convicted woman lies naked on an elevated surface. Arms and legs are spread apart and tied to stakes. Two men in "official costume" have brought a stallion over and let him sniff the woman's genitals. The stallion's penis is erect. It is clear from the scene that the stallion will be made to jump in the next moment. The woman is then probably killed by the unhindered penetration of the huge member during sexual intercourse.

Sculpture group on an Indian temple frieze, 10th century

Ref.: Klinger, Erotic Art ... (in the East), Vol. 3

A man coitus with a mare while another man holds the animal by the reins and masturbates.

This group of figures is located at the Lakshmana Temple in Kajuraho and is probably the best-known sculpture with zoophilic content. The environment and evaluation of the presentation were already addressed earlier in this book.

Granite column in Vijayanagara, Deccan, India 16th century

Ref: Snead, Animals in Four Worlds

Standing woman kisses a rising stallion whose penis is just beginning to penetrate her vagina.

Indian miniature from the Mughal period

Ref.: Lo Duca, History of Eroticism

A woman leaned back and exposed her lower body. She mates with a stallion standing above her.

Indian miniature from a book, Deccan, 18th century

Ref.: Rawson, The Erotic Art of the East

A woman mates with a stallion. At first she was lying on her back on two pillows, but now she has pulled herself up on the saddle with one hand and is now supporting herself on the ground with only one hand and one foot.

Indian folk art

Ref.: Lo Duca, History of Eroticism

A naked woman mates with a stallion.

Wood carving at a Nepalese temple, 17th century

Ref.: Tucci, Nepal - Rati purple

The Degutale Temple in Patan shows a "horse fuck with safety device" as a carving on a supporting beam. A stallion jumps onto a hurdle with an erect penis. A naked woman kneels underneath and stretches out her bottom parts towards the horse's member.

Jung, "Quartet", watercolor around 1900

Ref.: Klinger, Erotic Art in Europe, Vol. 2 b

The quartet in Roroko costumes consists of two women, a man and a pony stallion. Lady No. 1 lies on her back and satisfies the man sitting on her, who at the same time pulls her legs up, through fellatio. Behind it, Lady No. 2 kneels and is being fucked by the pony stallion, who at the same time is pressed with his soft nostrils against Lady No. 1's genitals by his delighted lover and eagerly begins to lick it.

Anonymous cartoonist. "The Unsurpassable", around 1900

Ref.: Klinger, Erotic Art in Europe, Vol. 2

A buxom naked maid is tied backwards to a stallion using a cloth. She has grabbed the horse's tail with one hand, presses it against her plume and masturbates with it. The other hand reaches under the horse's belly and masturbates his penis. The picture shows the moment when the stallion stands up on his hindquarters in excitement and cums vigorously.

Jan Styka, "Good Friends", photo—postcard around 1910

Ref.: Lebeck, Salon de Paris

Naked young girl tenderly hugs a white cold-blooded stallion.

Bruno Schulz, "La Belle et les Bêtes", 20th century

Ref.: Banach, Les "Enfers" - Domaine Polonais

A naked woman lies on her stomach on a divan. Two stallions are trying to mount her. A boy crouches in front of the divan and looks intently at the genital area of one of the horses.

Jean-Marie Poumeyrol, "The Curious Ones", around 1970 (?)

A huge stallion, painted in the style of Dürer, stands in an architecturally beautifully designed box. The horse is shown from behind and its bulging, swelling genitals are

immediately noticeable. In addition, the animal's tail ligaments are tied up in such a way that a bulge of hair is created, which repeats to an enlarged extent the shape of the lush anal sphincter. There are two little girls in super short miniskirts standing in front of the horse box. One looks spellbound at the huge horse, while the other whispers something into her ear under her hand.

Tomi Ungerer, "Masturbation Device", 1970

Ref.: Ungerer, Fornikon

Ungerer sketched wild fantasies about masturbation machines in Fornikon. Here is a version for a stallion with a rider: A rubber dildo for the rider is attached to the saddle. The stirrups use a cable to move a movable masturbation tube for the horse's penis. And straps attached to the rider's hips bring their kinetic energy to a masturbation bell on the horse's anus.

□ **Deer**

Anonymous caricature, "Snow White", Prague 1940

Ref.: Seufert, porn

Single sheet from a series. Snow White dances naked between animals. A deer licks the horny ballerina's crotch.

Franz von Bayros, "O what a pretty like-place" before 1908

Ref.: Two thousand one edition, The Purple Snail

A naked little girl sits in a feeding rack in the forest and lets a deer lick her genitals. It placed a leg around the animal's neck to pull the deer's head really close to itself.

Zdenek Mézl, "SexLibris GJ Rhebergen"

Ref.: Hopf, Erotic Exlibris

Diana crouches on her hands and knees and lets a roebuck fuck her.

□ **Cattle**

Vertés, around 1920

Ref.: Knoll, Cultural History of Eroticism, Vol. 3

A farmer's maid has interrupted milking in the stable. She grabbed a piece of the cow and masturbated by inserting the teat into her genitals.

Michel Desimon, "Le project de Dédale pour Pasiphaé", 1964

Ref.: Lo Duca, History of Eroticism

Similar to a technical sectional drawing, the artificial cow of Daedalus is shown here, in which the naked Pasiphae crouches to receive the bull.

Mati, "The Victim"

Ref.: Lo Duca, Eroticism in the 20th Century

Lying back nude in front of a resting zebu bull.

Franz von Bayros, "Jupiter and Europe", before 1908

Ref.: Two thousand one edition, The Purple Snail
Naked woman masturbates with the ear (!) of a bull.

Jan Lebenstein, "Pasiphae and the Bull". 1964

Ref.: Lo Duca, Eroticism in the 20th Century

The painting shows a kind of "frontal shot" of a huge bull above a naked woman. The artist created a highly simplified, very rough and brutal-looking "flat" representation without any spatial depth effect.

Anonymus (France?), etching, supposedly 20th century

Ref.: Knoll, Cultural History of Eroticism, Vol. 7

Very realistic depiction of a naked woman lying on her back in the grass with her arms and legs embracing a bull that is having sex with her.

□ Snakes

Franz von Bayros, "Ex Libris Rudolf Keller", before 1920

Ref.: Klinger, Erotic Art in Europe, Vol. 10

A woman with Japanese hairstyle and a wide, open-fronted cloak, under which she is completely naked, squats in front of a snake and presents it with a piece of monk.

Josef Menyhart, "Ex-Libris Erotic R. v. R."

Ref.: Kronhausen, Erotic Exlibris

Naked Eve lies on a pile of books and wraps one leg around the apple tree, from which the snake with a phallic head winds down to her vulva. Two birds are mating in the branches.

Dubois, around 1920

Ref.: Knoll, Cultural History of Eroticism, Vol. 1

Symbolic representation of the sexual drive. A scantily clad woman on a divan stares wide-eyed at a snake squirming out of her vagina.

□ Pig

Medieval wood carving, Belgium

Ref.: Fuchs, Illustrated Moral History, Supplement Vol. 1

On a beam of the Damme townhouse there is a scene depicting a man having sex with a pig. Even if Fuchs cautiously gives the "official" version of an explanation, since it is supposed to be an "investigation" or rather "observation", the scene cannot actually be misinterpreted. A man sits diagonally on the edge of a bench (or the second man's knee?). His genital region is in direct contact with the genital area of a sow standing in front of him. The sitting man has his legs stretched out to the right and left of the pig. Another man crouches next to it. His face is about the same height as Man Number One and Pig's genitals. He watches what is happening with great interest and pulls one of the animal's buttocks aside with one hand, and he even seems to have helped insert the penis into the animal's vagina. So it's not a pig that is being examined, but rather the sexual act between humans and animals that is being carried out and carefully observed.

□ Goats

Satirical postcard, early 20th century

Ref.: Ferrero, Les cinq sens d'eros

A pair of women's underwear hangs on a washing line and billows in the wind. A billy goat excitedly sniffs his crotch. Below it is the saying: "Honny soit, qui mal y pense!" (A scoundrel who thinks bad things about it!)

Vivant-Denon, old engraving

Ref.: Knoll, Cultural History of Eroticism, Vol. 10

A naked woman stands behind a goat, which she is holding by one horn. She masturbates with the animal's cock by rubbing it against her genitals.

Stone sculpture on a church, 13th century

Ref.: Pauvert, Dictionnaire de sexologie

This stone sculpture, which serves as a gargoyle, is located at the Notre-Dame des Marais church in Villefranche-sur-Saone. It shows copulation between a nun and a goat.

Marble sculpture from Herculaneum, "Satyr and Goat"

Ref.: Lo Duca, Histoire de l'Eroticism - and many other sources.

A satyr performs an act with a goat that he has placed on its back, leaning diagonally against a stone.

Larée, "Satyr and Goat", 1798

Ref.: Lo Duca, History of Eroticism

Graphic implementation of the same topic.

Le Poittevin, "Jouissance diabolique", 19th century

Ref.: Manoir edition of "Diableries erotiques"

The ancient satyr has now become a little devil who fucks the goat from behind. The horny, staring devil stands upright and has lifted the animal from behind. In the middle of the last century there were numerous depictions of "devils" (including in photography). These little devils were always very human-like and quite likeable fellows who were constantly drinking, eating, dancing and loving. No matter which depiction you chose, you couldn't be mad at such a little devil.

Illustration for a Persian manuscript, 13th century

Ref: Rawson. The erotic art of the East

A man mates with a goat. He is watched with interest by a rich gentleman who is obviously aroused by this and grabs his genital region with one hand.

Anonymous. "Un Berger caressant une Chevre", 1787

Ref.: Monuments du Culteur secret des Dames Romaines (2nd part)

Vignette that was supposedly drawn from an erotic cameo from the Vatican treasury: A naked man with an erect penis has picked up a goat in order to use it as his tool.

Lithophane, around 1860

Ref.: Klinger, Erotic Art in Europe, Vol. 1 b

A fully clothed man, with only his fly unzipped, is mating with a goat he has picked up from behind.

Anonymous etching, around 1900

Ref.: Knoll, Cultural History of Eroticism, Vol. 10

Wearing only a turban, a naked shepherd boy kneels behind a goat and mates with it while holding it by a horn.

Anonymous cartoonist, Germany around 1900

Ref.: Klinger, Erotic Art in Europe, Vol. 2

A tailor fucks a goat. A customer stands in the doorway, frightened.

□ Undetermined animals

Some of the animal depictions in zoophilic scenes cannot be classified entirely accurately. This may have been due to the artist's inability to reproduce animals faithfully (very often found in Indian depictions), or to his mannerism (the Attic lekythos is an example of this).

Attic Lekythos, Boeotia, 5th century BC BC

Ref.: Vorberg, The eroticism of antiquity in cabaret and ceramics

A man coitus with a donkey (?). The animal is extremely slim and has an astonishingly long neck. Extremely long and thin ears (?) are noticeable on the very slim head. The size of the animal and the shoulder line indicate a donkey. However, the overall delicate appearance of the animal, and in particular the "stubby tail", suggest that it is a deer or a gazelle.

Peruvian drinking vessel, ceramic, pre-Columbian

Ref.: Lo Duca, History of Eroticism

A woman lying on her back is having sexual intercourse with an animal standing above her. If it weren't for the round ears, the animal could be mistaken for a dog.

Bas-relief, Banka Paya Temple, Bengal, India

Ref.: Michell, Brick Temples of Bengal

A man coitus with a bitch (?). Since the figure sits at an acute angle on a gable front, the animal could also be a horse or pony, which is shown too small due to lack of space.

Miniature from a book, Türkiye, 17th century

Ref.: Surieu, Persia (Sarv-e'Naz)

Two strange hybrid creatures, winged like angels. The female is naked and her lower body resembles that of a goat. The other "angel", on the other hand, appears to be a regularly built man who is also clothed. And this man is having sex with an animal that cannot be identified. It is probably a long-legged, wild pig. But the animal can be just as fantastic as the angelic figures. The book this miniature comes from is called Miracles of Creation.

Indian miniature, Yapur, probably 19th century

Ref.: Pauvert, Dictionnaire de Sexologie

A woman lies on her back under a large animal and allows herself to be copulated. The animal is probably supposed to represent a stallion. The bridle on the animal's head speaks for this. The forward-curved ears (?) could also be horns. One tip of the animal's foot looks

like a hoof, while another looks like a claw. The shape of the tail shown here is more commonly found in depictions of cattle in India. The animal also eats green fodder from a basket. However, the fact that animals continue to eat despite being sexually approached by humans is more typical of cattle and less typical of horses. So this could also be a bull. The lack of the zebu hump again speaks against this.

Erotic bronze, Nepal, 19th century

Ref.: Klinger, *Erotic Art ... (in the East)*, Vol. 3 a

A medium-sized animal jumps on a naked woman who kneels in front of him and supports herself with one hand. With her other hand, the woman reaches back and helps insert the penis. Klinger describes the animal as a pig. I cannot follow this definition. I think I'm more likely to recognize the animal as a small bull calf. The wide mouth, the "flat" face, the animal's long legs, the drooping tail and, above all, the clearly defined small scrotum lead me to this conclusion.

❑ Multiple representations

Indian miniature, Rajasthan around 1780

Ref.: Rawson, *The Erotic Art of the East*

The image shows the matings of numerous mammals in the upper third. In the lower area the copulation of women with animals is shown, including a bear, elephant, bull, stallion, monkey, ram and dog.

Series of images from an educational book, Nepal, 19th century

Ref.: Knoll, *Cultural History of Eroticism*, Vol. 10

The copulation of women with stallions, deer, bears (7) and monkeys is shown. The women each bent over and supported themselves on their knees and elbows. What is interesting is that a "safety device" for horse riding is shown here again. The reins and an additional strap, which was placed as a loop around the animal's body, are obviously attached to a ceiling beam so that the stallion cannot penetrate the woman as deeply as he wants.

Two ivory carvings, France, 19th century

Ref.: Klinger (Volume 9), and Knoll (Volume 6)

So-called "monk balls". From the outside, they were just decorated ivory balls. They only revealed their erotic secret when they were laid out. Apparently these carvings were produced in larger numbers, because among the sources mentioned there are two pieces with the same motifs, which differ only slightly in the execution: a woman interacts with a donkey by holding on to the animal's neck and the feet crossed over the gray animal's back. The second motif shows a woman who allows herself to be mated by a large dog.

RL Delechamps, etching, Paris 1921

Ref.: Knoll, *Cultural History of Eroticism*, Vol. 10

Delechamps arranged individually executed motifs as if the scenes were taking place in different rooms of a house at the same time. So on the "2nd floor" we find a room in which two ladies are playing with giant snakes while a man is fucking a chicken and cutting off its head. In the next room, a man is having sex with a goat and another man is having his penis sucked by a little kid. On the first floor a man is fucking a little donkey and another man is standing next to him with an erect penis, waiting for his turn to replace the former. In the next

room there are two women who are letting small dogs lick and fuck them. Next to it there is a man playing with a duck. A real zoophilic orgy takes place on the ground floor. A woman lets a huge stallion cover her, and a man helps the animal find the hole. A woman lies on her back on the table and raptly sucks on the cock of a boar standing above her. She gets her pussy scratched by a little monkey. In front of the table a man fucks a big bitch.

Finally, a naked woman stands in the doorway and enthusiastically greets another stallion, which is currently being brought over by the stable boy. In another tableau, Delechamps had once depicted a scene in which a woman masturbated by inserting her dog's tail into her vagina.

Photography and film

Shortly after photography was invented, there were heated discussions about whether it could or should be considered an art. Although the first photographers mostly came from the field of painting, this question was answered negatively. The governments decided that photography was not an art but a craft. The dispute over the undeniable artistic claim of this medium, at least in individual cases, which has not yet been satisfactorily resolved, reached a climax in the 1920s. Although many exhibitions, including those of the Werkbund and the Dadaists, clearly demonstrated the artistic nature of photography, the legislature remained stubborn in its refusal.

This means that no zoophilic acts may be clearly depicted in photography or in feature films. Due to the sharpness and naturalness of the images, the legislature generally defines photographic reproduction as “obviously sexual”, therefore as “pornographic” and prohibited according to Section 184 of the Criminal Code. So, due to censorship, we do not find any clearly zoophilic depictions in published photography.

In feature films, which have a completely different lobby as an important economic factor, you can find a modified way of dealing with this ban. Although the law is complied with here by not showing the sexual organs of humans and animals in direct contact with one another, zoophilic acts may be described in dialogue and are depicted graphically in such a way that the sexual parts remain hidden.

I would like to name a few such feature films here, but this list is certainly far less complete than my list of relevant finds from literature and art:

FESTIVAL OF LOVE

Italy 1963

Director: Pier Paolo Pasolini

In this purely documentary film, Pasolini questions Italians about their relationship to sexuality. In addition to a few celebrities, mostly “the little people from the street” are interviewed. The film became an important document about sexual behavior and morals in Italy in the early 1960s. Respondents reported several times about the “bad habit” of young people to engage in sexual activity with animals. The interviewees blame the lack of legal prostitution for this apparently general or at least very common phenomenon. In addition to the costs, the fear of

sexually transmitted diseases also prevents illegal street whores from becoming more frequent, and so young people in particular prefer to have sex with the animals in the fields.

"491"

(491)

Sweden 1963

Director: Vilgot Sjöman

At the urging of a gang of youth, the girl Steva copulates with a German Shepherd. The girl: "I still prefer the dog to children like you." However, this scene was then removed from the export version of the film.

THE FINAL PERFORMANCE

(The last picture show)

USA 1971

Director: Peter Bogdanovich

Some boys discuss whether they should pool up money to pay a whore or, as usual, use a cow for sexual intercourse.

MY FATHER, MY LORD

(Padre, Padrone)

Italy 1977

Directed by Paolo and Vittorio Taviani

Evading censorship due to clever scene editing and image direction, this film shows several zoophilic activities by Sardinian shepherd boys. For example, four childhood boys break into a chicken farm and satisfy their lust for the animals there. One of the boys becomes sexually curious through a mating act in his flock of sheep and begins zoophilic intercourse with sheep. Even at the age of twenty he still finds satisfaction in it. An adolescent shepherd boy piles stones behind a tied donkey. He climbs onto the pile of stones and performs sexual intercourse with the animal.

FIRST WORKS

(Opera prima)

Spain/France 1980

Director: Fernando Trueba

The main actor and a photographer conduct an interview with a film director/producer. There is talk about the numerous sexual innuendos in her films. The woman admits that eroticism has a strong influence on her private life and goes on to say that she is a fan of hard pornography. She shows the two men a collection of pornographic photos that were found in the pockets of a dead man:

"Look, isn't this a curious case of zoophilia?"

With a mule. A unique picture!"

- "Great! What an ass." -

"Have you never dealt with animals before?"

JOURNEY INTO TENDERNESS

(Le voyage en douce)

France 1980

Director: Michel Deville

Lucie (Géraldine Chaplin) tells her friend Hélène how she once observed a woman on a balcony opposite. This woman was lying on a lounge chair and had a fur blanket pulled over her. The woman then became more and more sexually excited and finally experienced an orgasm. "It was only then that I noticed that what was lying on the woman was not a fur blanket, but a large, hairy dog!"

THE HIGH SCHOOL RISERS

(Losin'it)

USA 1983

Directed by Curtis Hanson

Three boys take a weekend trip to Tijuana to have sexual experiences in this "depraved" Mexican border town. After an argument you break up. One of the boys purposefully looks for the famous nightclub with the "Donkey Show". He finds the restaurant and waits for the performance. The donkey and the girl are led through the restaurant to the stage. In his excitement, the boy spills his drink on the uniform of a drunken soldier. This incident ultimately leads to a mass brawl and the evacuation of the restaurant.

ARS AMANDI — THE ART OF LOVE

(L'art d'aimer)

France/Italy 1984

Director: W. Borowczyk

Ovid's theory of love was presented here in film scenes. In one scene, Claudia walks with her slave through a hall full of marble sculptures. The slave looks ecstatically at the statue of a stallion and finally grabs his clearly carved genitals. Pensive, she begins to masturbate the stone image. A real stallion masturbating is now shown in two so-called "second images". These intercut scenes are so short that they can just be perceived, but leave no time for conscious viewing. That might be the reason why the censors didn't remove these few images.

THE LAW OF THE CITADEL

(El Kalaa)

Algeria 1988

Director: Mohamed Chouikh

Khadour, the adult but still unmarried foster son of Sidis, a donkey coitus. The animal's owner happens to come along and scares him away with the words "...not even the animals are in front of you secure".

BELLE DE JOUR — BEAUTIFUL OF THE DAY

(Belle de jour)

France/Italy 1966

Director: Luis Buñuel

This film hints at a practice that can only be viewed as a fringe area of real zoophilia. The scene:

A Japanese man visits a private brothel in Paris. He carries a small wooden box with him and when he opens it, there is the loud buzzing of what appears to be a larger insect. One of the prostitutes looks into the box and, frightened, refuses. Severin (Catherine Deneuve) responds to the Japanese man's wishes. Afterwards she lies exhausted on the bed and is visibly satisfied.

The camera never shows the contents of the wooden box; you only hear the sound when the box is opened. The cause of the noise can be assumed to be a large insect, which, enclosed in a vessel open on one side, is placed on erogenous zones and exerts a strong tickling stimulus there due to its violent attempts to free itself.

This seems to be a Japanese specialty, as this erotic variety is clearly shown in the film:

TAMPOPO

(Tampopo)

Japan 1985

Director: Juzo Itami

During lovemaking, a young woman has a glass bowl containing two large live shrimps and a small amount of a brownish (alcoholic?) liquid placed on her stomach. The shrimps now perform violent jumps, probably in their death throes. This obviously very strong tactile stimulus causes the woman to experience sexual ecstasy.

Many films show animal copulations that are clearly intended to have a stimulating effect on the viewer. In most cases, a mare is shown being foaled by a stallion.

Other films depict zoophilic relationships between humans and animals. During "Roman orgies" large dogs, donkeys or horses are led through the scene. Men or women "pet" animals, although the camera does not capture the incriminating body parts. Someone grabs a chicken and disappears with it into the coop or behind a pile of wood, and when he emerges he buttons his pants.

Several films show scenes in which men are led through brothels and, in order to show them the range of variations on offer, they are allowed to look into different chambers one after the other. Women, little girls, boys and various animals are available for customers.

Simply showing an animal in connection with a sexual theme is usually enough to get the viewer's imagination on the right track.

The effectiveness of these hints is so strong that it is even used for commercial purposes. Here are just two recent examples:

Tina Turner's song The best had quite good sales success when it was released. Then the corresponding video clip was made known in Germany via a foreign television station, and sales figures rose sharply again. In this music video, Tina Turner fervently caresses and caresses a "fiery stallion" and sings: "You are the best!"

Still questions?

No!

An English-language television station recently aired a selection of the funniest, strangest and most eye-catching commercials of recent times. It also showed a satirical advertisement for a type of bread. According to the motto "Our bread is handmade, like in the old days - and nothing can distract our baker from his careful work," the following scenes were shown:

1. An old "barn". The baker grinds the grain. A deeply cleavage-clad beauty tries to seduce the baker. None! The baker continues to work.
2. The baker mixes the dough. A pretty young woman stands in the doorway and flirts with the baker. But he continues to work without being distracted.
3. The baker kneads the dough. Opposite him in the straw lies a maiden seductively playing with a rosy piglet. She looks longingly at the baker and beckons and tempts...
4. The baker quickly puts the bread into the oven, tears off his apron and rushes towards the pile of straw. At this moment the light goes out and all you can hear is... the frightened squeak... of the piglet!

Although it can hardly be assumed that this commercial directly increased bread sales (on the contrary, who buys bread that a "pig fucker" kneaded?), it is so striking that the name of the advertising company certainly suddenly "in "on everyone's lips". So the advertising may have been worth it for the company after all.

In a strange way, the collection of facts about zoophilia comes full circle. A food firm is advertised here by speculating on the zoophilic imagination of the audience. Let us remember that the first written mention of zoophilia, namely the Hittite ban on zoophilia, probably arose in connection with theories of food contamination. This bizarre contradiction can serve as a symbol of the relativity of moral judgment.

In this first part of the book I tried to fill the deep gap between acceptance and rejection with historical facts. In individual cases I have not been able to completely refrain from making a judgment, but these passages should be easy for the reader to recognize. Otherwise, I tried to keep the documentation as neutral as possible. However, this topic does not fail to address the moral and legal aspects of zoophilia. This will happen in the second part that follows. In doing so, I consciously abandon the objective, observational attitude and bring in my personal opinion. To what extent the reader wants to follow my moral ideas, everyone should decide for themselves.

271 Even in ancient times, the penis was repeatedly depicted as winged (as a "fluttering" bird). The densely hairy female pubic area was compared to the "hunting" fox. (The vulgar term "cunt" that is used today also developed from "fox" via the words "Fott" and "Futt".) The allegory "Fox catches bird" is similar to the above-mentioned "Cat eats mouse".

272 Deharme, p. 44

273 Iuvenal, 9, 92

274 Ezekiel, 23, 20

275 Nefzaoui, pp. 180, 262, 280, 268

276 Federmann, p. 256

277 English, p. 620

Part 2

The assessment

Origin and nature of custom and law

Terms such as “morality” and “law” are now among the generally accepted foundations of social coexistence. The terms themselves are generally no longer questioned; they have proven their practicality and thus appear to have automatically proven their meaning.

However, one can certainly be offended by the content with which these terms are filled. Because this content has been constantly redefined by people, it is subjective and purposeful. The constant change in what is defined as morally impeccable or legally correct does not occur due to higher insight, but rather due to the interests of the ruling class. So it is also understandable that completely contradictory moral concepts and legal opinions can exist at the same time, but in different societies. In the interest of maintaining power, the ruling class must present its own definition of custom and law as the only true and possible, so to speak “God-given” one. Accordingly, all other ideas, all foreign customs and laws are wrong. And wars have been fought on this basis for thousands of years.

It is finally time that we understand the subjectivity of morality and that we limit the laws to their actual function again. Laws should only ensure that the individuals of a people live together in an orderly and safe manner. On the other hand, they should not be misused to establish the moral concepts of certain interest groups, as is unfortunately still practiced worldwide today, even in democracies.

In order to understand why this is the case and how it came about, we have to consider some basic developmental stages of human social coexistence.

Prehistoric man certainly had no moral concepts whatsoever. His actions were forced by his own needs and by the specific characteristics of his environment. The form of this action was shaped by practical considerations and was based on experience, i.e. learned behavior. In addition, there was also an area that could be called “natural ethics”, namely an instinctive behavior that, due to the history of biological development, is peculiar to every more highly developed living being. This includes men

Protection of one's own family 278 and for women, the care and protection of one's own offspring 279; also the “psychological brake” for both sexes: killing someone from one's own family group, and finally the abandonment of food sources in favor of other clan members as soon as one's own hunger has been satisfied. Otherwise, the life of prehistoric people was probably a constant struggle for survival and for that right to reproduction.

The strongest was inevitably accepted as the head of the clan. Because of his strength, he probably took the liberty of sleeping with all the women and claiming the most and best food for himself. As with the herd leader in animal societies, the head of the clan was probably constantly exposed to the danger of losing his supremacy. It was probably immediately pushed out of its leadership position if it lost its overwhelming physical strength.

However, the constant development of the human brain led to the strange situation that there was suddenly a new quality of "strength". The ability to gain insight and the ability to think logically proved to be far more helpful in many life situations than mere physical strength. With the size and performance of the brain, not only did the experiential, logical, i.e. rational potency grow, the ability to think abstractly also developed and thus the basis for imagination and irrationality.

The period in which the first individuals became aware of the abstract nature of mental performance and began to use this knowledge to their own advantage can be seen as a crucial phase in the history of human development.

Prostitution is often incorrectly referred to as "the oldest trade in the world". The provision of one's own body for the sexual purposes of others is a fairly recent phenomenon in people's social life. Much earlier, there were activities aimed at making a profit as warriors, craftsmen and traders.

In fact, the oldest profession in the world is that of the magician, shaman, priest or, let's be honest, the juggler and con artist. What other than fraud is the deliberate dissemination of untrue claims in order to ultimately achieve material advantage? And that's exactly what the first people did, who used their higher mental potency, or let's call it "their cleverness", to make others work for them.

The first sorcerers and shamans used their knowledge of the imperfection of the human mind and capitalized on irrationality. They made their fellow human beings believe that in addition to the real world, i.e. one that can be grasped and experienced, there is also an invisible world that cannot be grasped either physically or rationally. Access to this world was only possible mentally, i.e. with an irrational mental effort. In addition to the instrument of empirically acquired knowledge, which served the community and the individual, these clever people now also installed the new instrument of faith, which only served them.

The shamans began to explain the world, both the visible world and the invisible "spirit world". And above all, they reported on the alleged influence of the tangible world by the "powers" of the invisible world. The explanations of the magicians, who were more spiritually advanced than their fellow human beings, about causes and connections in the real world were largely verifiable by people and were quickly recognized as accurate and therefore "true". So the explanations of the magicians in connection with the invisible world had to be correct. This is how faith came about! The belief in the magician, who obviously had more knowledge than others, and the belief in the invisible world, to which only the magician apparently had direct access.

The shamans populated this invisible fantasy world at will with spirits and demons who had superhuman powers. And these forces constantly influenced people's lives, for better or for worse. According to the sorcerers, they themselves were the only mediators between this real world and the world of spirits. Thus they supposedly had the ability to influence the positive and negative forces. This alleged influence took effort, and this effort paid off. The first business was born.

How "brilliant" the construction of the lying business was should be emphasized again in a few points:

1. Previously, the clan leader was the person with the most privileges. He had to fight for his position and the only means available to him was his physical strength.

The shaman did not need to prove his own strength. He simply invoked the "superhuman strength" of de; Ghosts. By pretending to control these spirits, or at least to influence them, he implied that he possessed even greater strength than the spirits.

2. The chief had to constantly fear for his position of power. He was forced to constantly face new challenges. If his "daytime condition" was bad, he could have the misfortune of getting into a physical altercation and losing out; thus losing his claim to leadership.

The shaman's spirits were not physically attackable. So their supposed strength could never be refuted. Weakness due to illness or old age could never be proven. In addition, the spirits seemed to be immortal.

3. The actions of the clan leader were generally understandable. His achievements could be measured directly by success or failure. So they were assessable.

The shaman's actions amounted to nonsensical fuss and were therefore safe from any criticism. And the alleged success of the actions was freely interpreted based on environmental coincidences, according to the scheme:

a) If the shaman succeeds, it is his merit.

b) If the shaman's action does not bring success, then it is due to the "evil" people who did not believe strongly enough, did not sacrifice enough, or "hindered" the shaman's work with evil deeds.

c) And if something bad happened despite the shaman's activity, then the people were punished by the demons for their evil deeds. People continued to rely on the shaman, because in such cases only he was able to bring the spirits back to peace.

So the shaman could only succeed. Failure and unhappiness were always the fault of others!

From the points mentioned above it becomes clear that the shaman achieved a greater position of power than the clan leader over time simply because of the stupidity (= willingness to believe) of his fellow human beings.

Now the shaman could have proclaimed himself chief without any difficulty; He would have been assured of the approval of the dull majority. But this didn't work for two reasons.

1. The clan leader would probably have fought for his position of power in the usual way. And a shaman's head will burst like a ripe watermelon if you hit it with a stone axe.

2. As a chief, the shaman would also have had to carry out "worldly" activities. However, such actions would have to be judged from a logical perspective. Inevitably, failures would have occurred in everyday business. However, this would have removed the belief in his infallibility in spiritual matters.

Smart as he was, the shaman decided, at least outwardly, to be the "second winner" and to use his power in the form of intrigue.

While he had previously only been able to exert his influence on the population on very specific occasions, by introducing cultic "rites" he also brought under control that part of the lives of his fellow human beings that he could not directly influence. By claiming that ghosts and demons had to be constantly appeased through certain actions, he forced symbolic activities on fearful people, which, through their absurdity and conspicuousness, were intended to constantly remind people of the ghosts and demons, even in everyday activities. Remnants of such ancient rites have been preserved in some cultures to this day. This includes the special importance that is attached to the direction of the compass, this includes the piling up of stones, this includes circling an apparent or real center, this includes the "assaulting" harvest of the grain, that is, the piecemeal and "surprising" harvest of each individual ear of grain using a blade hidden in the hand, and much more.

Over time, more and more ritual regulations were issued. Even for the most intimate areas of life, there were rules that the shaman established. Of course, these rules couldn't all be nonsensical, because society had to function. In this way, many things that were taken for granted were established. But they were just "established" and were therefore no longer based on actual necessity, but rather on the apparently unchanging will of a higher being, whose motivation did not need to be explained. In this way, criticism of the imposed lifestyle could be prevented from the outset. The sum of the regulations, which were supposedly intended to serve the "salvation" of the community, but primarily served the shaman's exercise of power, was presented as "the only correct way of life". Anyone who was stupid enough to comply found mercy in the eyes of the powerful shaman. But anyone who recognized the fraud and boldly threw off the bridle of arbitrarily designed moral laws was declared evil and "immoral" and condemned by the shaman. Through the instrument of "morality," the juggler turned all his stupid fellow human beings into his goons. At a word from the sorcerer, they drove out or killed the "infidel" rebel so that he could not bring "mischief" to their community. So over time the shaman controlled the entire community. To keep people engaged, they were treated to something good every now and then. They were granted "rights" that were "morally" justified and secured.

One of the first of these "beneficences" may have been the morally justified individual right of every man to have his own wife. In doing so, the shaman rose up against the privileges of the old clan leader. But he had now lost so much of his power due to the magician's competition that he had to agree if he didn't want to be torn apart by his own people. The time of the old clan leaders was now over. Now chiefs have been "elected." The elders, the hunters and the warriors decided in meetings who should be chief. The magician got involved vigorously. One can be sure that no one could become chief who was not supported by the shaman. And only those who came to terms with the magician found support. He had to submit to the shaman by accepting his "moral ideas" and making them the basis of his own rule. As chief, he then further protected the shaman's interests by codifying his cultic regulations largely as "secular" moral law for his tribe. In return, the shaman provided the moral justification for those laws that the chief enacted in selfish interests.

According to the motto "One hand washes the other" two rascals got together and both benefited from it.

This alliance between spiritual and secular rulers, formed for mutual benefit, has remained basically the same to this day.

Humanity grew up. The world view became more complex and living together became more and more complicated. And as social groups evolved, so did the power-maintaining methods of secular and spiritual “leaders.”

The chiefs became princes and kings who expanded their power outwards through armed force and consolidated their power inwardly with ever stricter laws. Their actions were initially blessed by magicians and later by “priests”. The time of elected popular leaders was over. Dominion was usually established through wars and oppression. And as in ancient times, the ruler could only be overthrown through violence. In order to protect themselves, many kings defined their claim to power based on an alleged divine descent. The allied priests quickly confirmed this nonsense.

The shamans and magicians initially reduced the number of spirits they invented. But they then attributed increasingly greater abilities to this smaller group. The once “specialized” spirits and demons eventually became powerful “gods” who were “responsible” for everything and to whom people had to sacrifice regularly. Many shamans now specialized in one of these gods. They became “servants” of a god - that is, priests. A lucrative affair, considering the often abundant offerings. Over time, however, more and more parasites became attached to the particularly popular (i.e. successful) gods who offered economic security.

Priestly communities emerged in which only the smartest remained ahead by having themselves made head priests. The disadvantage of this system, however, was a loss of power. Although the individual priest was generally economically secure, he no longer had any direct influence on politics. Only the high priest could still represent the power interests of his religious community. But there were simply too many gods and therefore too many interest groups. This weakened the position of the individual schools of salvation. Often only one of the religious communities came to terms with the secular ruler and then became the preferred state religion. However, she was able to lose this position of power very soon. Namely, if the next ruler had a different spiritual influence and possibly promoted the priesthood of his own faith.

So it was only a matter of time to come up with the idea of monotheism. A single god who combined the abilities of all previous gods was the solution to the problem of power. Everyone had to serve him, including the secular rulers. No believer could desert the flag anymore. Where would you go if there were no other gods left?

With the introduction of monotheism, any tolerance was superfluous. People were made clear how they should think and act. **Pure power!** There was no escape, no mercy. Anyone who did not submit was declared an enemy of the faith and a pest of the people and was expelled or killed. Fanaticism was planted in people’s hearts. Anyone who didn’t want to belong should die. The only God was “almighty.” Believers should fear his power. In constant fear of this power, people were prepared to make the greatest and most senseless sacrifices. They got nothing out of it at all. In ancient times, a sacrifice was a kind of trade with the demons; in return, people expected an immediate positive effect for the future. In monotheism, however, the sacrifice practically only served to avert divine “punishment”. Because God’s punishment could affect the believer every day. But there was no reward for good deeds in this world. This was postponed to Saint Nick’s Day, with the promise of a future life in the afterlife. The age-old idea of “continuing life” (better: continuing to work) of spiritual potency was sold to

believers here in an almost cute way as the continued existence of their spiritual existence and the resurrection of their physical existence.

However, the thought structure of monotheism would not have been safe from attacks if the everyday visible contradiction between desirable (= good) and undesirable (= evil) events had not been eliminated. Since God was supposed to stand for good, i.e. for morality as an instrument of power, there also had to be a force responsible for evil, i.e. for corrosive immorality. So monotheism couldn't be carried out in a completely "mono" way. That's why the devil was invented as an equally strong counterpoint. And he was now responsible for every bad thing. He was then blamed for the fact that people continued to exist who did not grovel in the dust before Almighty God and who were nevertheless not struck by lightning.

A very important basis of monotheism is the value of all things. In order to realize the vision of a single God, he had to be greater than all the comprehensible things in this world. Nothing was allowed to resemble it, nothing could even come close to its quality. That's why he was described as omnipotent and greater than anything imaginable. But in order to explain a being whose existence lasts forever, whose power is absolute, whose knowledge is all-encompassing and whose goodness is infinite, the distance to all other existence had to be enormous. Such an absolute being would have lost much of its fascination if it had come into contact with "normal" earthly existence. An entity with generally accessible natural matter, i.e. an incarnation in the classical sense, was no longer allowed to occur. The old belief in "divine" manifestations of people, animals or plants could no longer be maintained. All life forms were lower than God and only had to serve him.

But since the priests could hardly convince the barleycorn or the donkey that they served a god, they stuck to the man and made him God's caretaker.

So on the scale of values, man is far removed from God. But the priests brushed the belly of the people who served. They explained to him that he was as much above nature as God was above him. This promise cost the priests nothing and yet satisfied people's self-esteem. And with zeal man began to exploit nature, just as he himself was exploited by his church and the secular rulers allied with it. Monotheism therefore placed humans above nature. In their endless hunger for power, the churches led people to believe that they were something better than the rest of living matter. With this arrogance, human egoism was given moral support and the subjugation and destruction of nature began, which will ultimately bring about our own downfall. The command "Subdue the earth!" will one day turn out to be the most momentous and self-defeating set of monotheistic ways of thinking!

The Catholic Church in particular has always been particularly guilty of disregarding nature.

As early as the fourth century, Zeno, the Bishop of Verona, proudly claimed: "The greatest glory of Christian virtue is to trample on nature."

The church has never really separated itself from this attitude. It therefore seems ridiculous when the Catholic Church of all people presumes to sell its own power interests to the believers as the "meaning of nature". The claim to limitlessness in the maxim "Grow and multiply" shows precisely the perversion of the church leaders' understanding of nature.

The Pope, who rails against common methods of birth control despite the world's overpopulation, acts as stupidly and selfishly as the chief of an African shepherd tribe. He wants to own as many sheep as possible in order to strengthen his reputation, increase his power and increase his wealth. He is obviously indifferent to the fact that an overpopulation destroys his environment and ultimately his own livelihood. What is good for the church is good, now!

But the Catholic Church is not alone in this selfish attitude. ALL religious communities act like this. They use self-designed moral concepts and moral laws as instruments to control the people in absolutely selfish interests.

Morality is an instrument of power!

The specific power interests of the individual religions are reflected in the different moral concepts of the peoples. Two completely opposite actions can both be viewed as morally flawless, depending on whose sphere of interest they take place. The same action is often presented by one religion as good because it conforms to their interests, while another religion judges it as harmful to the system and evil.

In addition to these system-related different conceptions of morality, there is also "moral change" at will. If the interests within a religious community change over time, the instruments for controlling believers, i.e. the moral regulations, also change. What was valid yesterday no longer needs to apply tomorrow. The end justifies the means.

Morals are changeable!

The church once provided moral support for serfdom and slavery - today it claims to stand for individual human rights. Only a few hundred years ago it was highly moral to torture many thousands of people in the most cruel way and then bring them to death in an even worse way - today the "governor of God" feels personally responsible for the protection of every fertilized human egg and calls it so "Murder" when a cell growth that is not independently viable is aborted in the developmental stage of a tadpole.²⁸⁰

And this church, which today cares so much for the life of every Christian out of pure self-interest, has always found it entirely moral to destroy the life of a "heathen" who is not willing to convert or the life of a war enemy. Yes, it was even considered immoral not to do so. The execution of deserters was morally completely flawless because they had undermined "the morale of the troops", i.e. the intention to kill. **Morality is subjective!**

And the same tools that morals and moral laws represent for religious leaders are laws and regulations for secular rulers. Laws are instruments of power. They are constructed according to the respective interests of the ruler. They are subjective and changeable. Since the ruler makes use of the people, it is said: "What serves the people is good!" But the ruler determines what serves the people. Or?

But even the earliest potentates knew a trick. They had their laws approved by the priests by referring to the "prevailing morality" when drafting the laws. The selfish and base motives that often lay behind worldly laws could no longer be attacked. After all, these laws were morally

flawless. And the potentate and the high priest sat together in a quiet room and jerked each other's cocks with pleasure.

Of course, everything is completely different today. Not true?

Democracy has finally triumphed. There are hardly any potentates left. We can certainly no longer imagine the arbitrariness of an absolutist ruler. No, something like that couldn't happen to us again. After all, the people are the sovereign; We decide where it goes! In a democracy, laws and regulations are no longer instruments of power for egoists. They are only there to ensure a functioning coexistence in which no one is "battered out". Honestly, they only serve to "protect" the individual.

Unfortunately, my representative, whom I elected with full confidence in his liberal outlook, changed in a strange way shortly after his election. Although he had only recently assured me, looking me in the eyes, that he would protect my liberal interests and see his future office as a predominantly administrative task, he is now hardly recognizable. Today he speaks with full conviction that his primary duty is to "design" - in German: to arrange everything the way it suits him and his friends best. Of course, he emphasizes, he applies the highest "moral" standards to his creative arbitrariness. It's clear! And he and his friends probably go into the quiet little room after every "creative" success, full of pleasure...

Dear reader, so much for the apparently sacred cows of "morality" and "morally justified law".

I am in no way advocating the abolition of morality and law. We absolutely need them for peaceful coexistence. But we should carefully examine the origin and purpose of every moral or legal regulation. And if we can trace its origins back to the egoism of interest groups rather than to the idea of protecting the individual freedoms of each of us, then we should ensure that this regulation is abolished as quickly as possible. Today, the meaning and purpose of moral and legal regulations can only be the necessary protection of the personality to the extent that the individual cannot enforce it on their own.

In a true democracy, law and morality should only be seen as a necessary guarantee of functionality and should not be abused to manipulate the general behavior of the population. The offer of a ready-made morality releases people from behaving in a self-responsible manner and dealing with natural and logical ethics.

Altruism based on one's own knowledge is noble.

Self-denial because of imposed moral concepts is stupid.

278 In reality, this is the biologically explainable egoistic sole claim to a harem and to the reproduction of one's own genes.

279 This, too, is nothing other than a protective measure to preserve one's own genetic makeup in the offspring.

280 Have you actually noticed, dear reader, that only a few years ago the Church completely redefined the concept of "life"? For thousands of years it has been true that (physical) "life" begins with birth and ends with death. Only when one had "entered life" at birth did one

acquire individuality, which was also linked to rights and obligations. Physical “independence” is precisely the basis of life. This includes the fact that a living being is capable of living due to its own organic ability, that is, that it has a combination of circulation, respiration and metabolism that functions independently of another body. (If that weren't the case, then we wouldn't be allowed to "attack" cancerous tumors.) This millennia-old definition of life apparently no longer applies. A miracle has probably happened again, because suddenly there is also "unborn life". That The term "nascent life" (= unfinished life), which would have corresponded to the facts, is deliberately not used by the opponents of abortion. Instead, they specifically choose the term "unborn" (= finished, but not yet externalized) life , even if that is a contradiction in itself. In this example you can clearly see how the church bends the instrument of power “morality” to whatever it wants - just as it needs it at the time.

The sexual morality of the church and zoophilia

As we have seen, moral concepts are artificially created instruments for managing crowds. Their definition is usually done by the leadership bodies of religious groups (churches) and is based on their interests. In order to control a society, you have to keep it functioning. For this reason, the interests of the churches must necessarily coincide with the interests of the people in many fundamental areas. That is why religious-moral demands often appear like natural ethics and are accepted as self-evident. However, other areas of church morality clearly contradict people's natural feelings and biological needs. With the threat of mental anguish if they are not followed, certain moral laws are used as a means of discipline.

Breeding means changing naturally existing life forms in an arbitrary way, imposing an egoistic will on them. The breeding goal is achieved when the newly created life form fully corresponds to the breeder's ideas, that is, when it promises him the highest advantage (profit). As a logical consequence, fornication is anything that contradicts the profit-oriented goal of breeding. Fornication is not bad for the breeding object, but only for the "breeder"!

The Catholic Church recognized restrictive sexual morality as an ideal means of discipline early on and used it successfully for almost two thousand years.

After the physical needs to breathe, sleep, eat, drink and defecate, sexuality follows immediately in the ranking of needs that absolutely must be satisfied. In its quest to gain total control over the people, it has not been enough for the Church to simply control the minds of its followers. From the very beginning, experiments were carried out with physically influencing believers.

In earlier times, there were numerous forms of physical punishment or sacrifice that religious fanatics either inflicted on themselves or that the Church dictated to its believers in order to supposedly purify them. People allowed themselves to be beaten until blood flowed, or they scourged themselves to "cleanse" themselves. Years of enduring darkness, extreme confinement, desert sun, physical pain, dirt and stench and many other absurdities were considered blessed in ancient times by the strange saints of the Catholic Church.

We can still find remnants of such behavior today in general gestures of submission, i.e. when someone bows, kneels down or falls on their stomach. Such exercises, which were also required by secular rulers, were not only intended to symbolize the prince's higher social status, but also clearly showed the physical subjugation of the ruled. But other remnants from ancient times go far beyond these mere symbolic tales. The kilometer-long slide on your knees to certain pilgrimage churches, but also the hours of kneeling on hard church benches, as was common up to our time, should be seen as a kind of penance, and was therefore a physical sacrifice.

Today we still know fasting, i.e. the deprivation of food, and waking, i.e. the deprivation of sleep, as supposedly healing means of religious living. However, human biology places strict limits on the demand for such physical sacrifices. Sleep deprivation was only possible for a short time, and the radical food deprivation could not be sustained in the long term.

The prohibition of sexuality seemed to be an ideal means of physical subjugation. Sexuality is man's strongest physical need, which, if satisfied, does not automatically lead to the collapse

of the body. On the other hand, adults are constantly under pressure to engage in sexuality due to hormonal processes. The church took advantage of the discrepancy between biological compulsion and moral refusal. And do this carefully!

Of course, strong, biologically determined desires cannot be suppressed so easily. For around two thousand years, believers have been violating church sexual morality.

But they do it with guilt!

And people who suffer from guilt are as malleable as soft wax.

But the priests themselves had fewer scruples than the believers when it came to violating Christian sexual morality. They could give each other absolution. So people sinned merrily. Many bishops did it worse than the priests, but numerous popes did it worst. If you would like to know more about the moral transgressions of our moral guardians, read Corvin's *Pfaffenspiegel* and Karlheinz Deschner's book *The Cross with the Church*.

Here I just want to point out the historically verifiable facts that show that the representatives of the Catholic Church were not free from zoophilic "sins". Because such incidents in the ranks of the clergy were repeatedly complained about by church people who imposed strict discipline on themselves.

Already at the church assembly in Ancyra (314) fines were set for those clerics "who have committed or are still committing fornication with unreasonable animals".

Archbishop Egbert of York (around 750) also set punishments for bishops and deacons who fornicate with mothers, sisters or even four-footed animals.

At the Council of New Caesarea it was decided that clergy who had committed fornication should be deposed. Here people talked about the desecration of boys and sodomy with animals.

In 791, Pope Hadrian I proudly reported in a letter to Charlemagne about the strict customs of a bishop's ordination. Accordingly, the Episcopalian to be ordained would not only be asked about his faith, but also whether he had committed adultery, had "fleshly mingled" with a boy, a four-legged animal or even with a nun. It is significant what the highest moral apostle believed his own followers could do.

In 829, the Synod of Paris declared the multiple misfortunes of church and state to be a punishment for the general fornication of the clergy, such as pederasty and zoophilia, and that of the people, namely "the active intercourse of the believers themselves with animals."

A zealot against the fornication of the priests was Cardinal Petrus Damiani (1002 1069). In his book *Liber Gomorrhianus* he paints a sad picture of the moral state of the priesthood of those days. In addition to the widespread fornication, he expressly complains about pederasty, zoophilia and homosexuality in clergy circles.

But it was not only the pastoral clergy who came into direct contact with the temptations of the world who succumbed to them. Things were no different in the seclusion of the monasteries.

You fucked anything that had a hole. So it is not surprising that regulations had to be passed again and again according to which no female animals were allowed to be kept in monks' monasteries and no male or pet animals were to be tolerated in nunnery.

But what they always wanted to withhold from the master's stupid rank and file, they were happy to allow themselves at the leadership level.

Pope Sixtus VI (1471 - 1484), like other popes, led a very lavish and expensive lifestyle. In order to raise the necessary money, he opened public brothels in Rome and from this alone had an annual income of 40,000 ducats. In addition, he allowed some cardinals to engage in "sodomitery," i.e. same-sex relationships and sexual intercourse with animals, for a corresponding fee, of course.

Other popes also recognized that one could make a huge profit by allowing "sins for cash". So Pope John XXII. a list that precisely determined the tax for dispensation and absolution for each sin. When this loyal servant made his way to his master, the son of a shoe repairman unfortunately had to leave behind a fortune of thirty-three million, in gold alone, on earth.

It was not difficult for Pope Leo X to get such amounts through quickly. The financial requirements to cover his "needs" were inexhaustible. So he perfected the old system and started a general sale of indulgences. Every believer who had money could now free himself from all guilt by purchasing a "letter of indulgence" and become as pure and innocent again as immediately after baptism.

All sins, even the most serious, could be forgiven upon payment of money. The greed behind the sale of morality is demonstrated by the cynical sentence: "Poor people cannot benefit from such graces, because they have no money, so they have to do without consolation."

"For the payment of twelve ducats, even the clergy were allowed to engage in fornication, adultery, incest and sodomy with animals as they pleased!"²⁸¹

And what they allowed their priests to do, the popes also largely enjoyed themselves. So Pope John XXIII. Convicted of all the aforementioned sins through witness statements. This pious man, who, according to his secretary in Bologna, maintained a harem of 200 girls, was also accused of poisoning his predecessor Clement V.

Incidentally, poison was a preferred means of the popes to protect their interests and increase their wealth. Pope Alexander VI also made extensive use of this problem solver. (1492 - 1502). This bastard, who ultimately died from the poison he had intended to inflict on one of his victims, was also so excessive in his sexual life that the name Borgia is still used today as a synonym for the combination of lust for power with sexual excess.

Burkard, Alexander VI's master of ceremonies. reported in his diary: "The apostolic palace became a brothel, and a brothel far more shameful than a public house can ever be."

In order to get horny, Pope Alexander watched the mating acts between rosy mares and stallions together with his daughter Lucretia, whom he regularly fucked and had a child with. Based on what else is suggested about the "indescribable sexual acts" of this Borgia family, one can probably conclude that it wasn't always just a matter of watching.

Cardinal Bellarmine certainly didn't just watch. He is said to have had 1,624 lovers in his life. But if one of these women became pregnant, he would have her thrown from Castel Sant'Angelo or drowned in the Tiber. To bring a little variety into his love life, this pious man kept four beautiful goats.

What the gentlemen on the church board were happy to do was forbidden to the lower people. The most severe punishments were imposed for zoophilic offenses. Eventually even the death penalty. But nothing seemed to help. People continued to sin in secret.

However, it was the church's concern to catch sinners in order to take advantage of their guilty conscience. A great trick made this possible. Auricular confession was introduced, in which believers were allowed to get rid of all secret sins by "telling them out". As a reward they could then hope for forgiveness, but not without first repenting. And monetary sacrifices were often made as penance. And the greater the sin, the greater the atonement.

The priests quickly realized that their penitents only ever confessed to minor and venial sins. Apparently they were somewhat stubborn and the confessions of serious sins had to be "laboriously extracted" from them.

That's why an extensive catalog of sins was drawn up, which the confessor literally questioned. The admission of ever more intimate details then obviously made the clergy eager for even more details. Over time, questionnaires were used that particularly examined the sexual thoughts and actions of the penitents down to the last detail. Many people were only made aware of sexual practices that they would never have thought of themselves through the prurient questions of their priest.

Let's look at the curiosity of churchmen.

Around a thousand years ago, Bishop Burchardus of Worms recommended that "young girls" also be asked about precise details of their sexual lives. He suggested the following question:

"Did you do what certain women are wont to do, that is, you laid yourself under an animal and used some tricks to stimulate it to copulate... so that it would copulate with you?"

After auricular confession was introduced at the beginning of the 13th century, it was simply one of the duties of every thoroughgoing confessor to ask "whether a woman was committing fornication with the help of an instrument or whether she was taking a dog to bed with her for lewd purposes." .

The theologians Rousselot and Sattler said:

«.. there are women and girls who, because they experience feelings of lust from licking small dogs, feel frightened and do not admit it in confession. That's why it's good to ask them if they've done anything unchaste with animals, or taken them to bed and let them lick them."

In the 16th and 17. Century went into more detail. The most harmless questions for men were: "Have you committed sodomy with dogs, goats, mares or other animals?"

Or according to the German Church Book of Penance: "Have you sinned against nature, that is, have had sex with men or animals, with a mare, a cow, a donkey or any other animal?"

Women were first asked simply: "Have you committed sodomy with dogs or other animals?"

Woe to anyone who answers such a question in the affirmative. He was now questioned according to all the rules of the art. "Whether it was a pack animal, a draft animal, a grazing animal, a dog or some other animal? Which animal was it exactly? Whether one would have irritated the animal or whether one would have let the animal irritate oneself, and in what form? Whether one's sexual part had been brought into contact with that of the animal, and in what form? Whether you had batted the animal or whether you had let the animal mate with you? How often? Would you have had any feelings of pleasure (in German: was it fun)? Would you also have socialized with other animals? Do you practice masturbation and think about animals?"

And while the priests had the faithful's sexual experiences recounted to them in detail, they themselves often became excited and masturbated in the privacy of their confessional.

May it be granted to them!

Finally, I would like to mention two rather curious incidents from Catholicism:

Many Catholics have prayed this way since the 11th century. Century also a dog. The mutt was called St. Guinefort and he was considered a true miracle worker. The church, which had initially canonized the animal, later did everything in its power to put the St. Guinefort legend to rest.

Those Catholics who believed in the venerability of relics and prayed in front of an allegedly "dried arm" of St. Anthony must have felt downright "cheered." During a later investigation it turned out that this "arm" was actually nothing other than the genitals of a deer.

A joke in history. So the pious had bowed their heads to, of all things, an animal cock.

“Permitted” animal contact

Since ancient times, humans have always had direct physical contact with animals. First as hunters with the dead animal body, later as herders with the living animal. Livestock and domestic animal husbandry have ultimately led to multiple and intensive contacts between human and animal bodies. With very few exceptions, such contacts were never restricted by any moral code because they were simply considered necessary.

Nevertheless, one should briefly deal with this topic, because, from the perspective of moralists, a sudden "fall into sin" can certainly occur - in other words, situations that actually only show how fluid the boundaries between "normal" and "zoophilic" are "Behavior is.

The following examples are, at least for the respective culture, everyday contact between humans and animals. But what if the person involved becomes sexually aroused? Given the same course of action, is intention really the tipping point between moral and immoral actions? Often the sexual attraction arises completely unintentionally and only in the advanced course of the action. In such a case, do we suddenly lose our innocence, that is, from one second to the next? And this solely because of an idea, an “evil” thought? Judge for yourself!

Man caresses animal. Familiarity is established. It's pleasant for both of them. Good human! Good animal!

Suddenly the person feels a tingling sensation in his stomach.

He gets horny. Completely unexpected. Bad person?

Why? He likes it, the animal likes it, only the moralists like it don't like it. Bad luck for the moralists!

Man rides on the back of an animal. Bareback. (You think that doesn't exist today? Then ask the children of Asian rice farmers how they bring their water buffalo home.)

So - Bareback. Nice feeling!

Soft, warm animal body, rhythmically swinging.

Some people have orgasms.

Some only sometimes.

Some people don't notice anything.

Dear moralists, what do you think of the case?

Is the person who cannot orgasm better than the person who orgasms under such conditions? Is the person who orgasms only once in fifty rides better than the person who regularly orgasms just by sitting on the back of an animal? And what about the people who can't orgasm under such circumstances? Are they just too innocent or too callous? Or do they simply not dare because they feel too moral? Or can they simply not do it because they are too young or too old? Or do they just get excited in an unconscious way by riding, rush to the next whore and fuck her? Who wants to decide what?

Is the farmer who has milked his cows with equanimity for years suddenly becoming a worse farmer from one day to the next just because he suddenly gets horny when he touches his animals' udders?

Is the shepherd who has always compared the udders of his goats to women's breasts and therefore has sexual fantasies every time he milks them, even worse than the aforementioned farmer?

And what about the animal breeders who help with mating? Do you, dear reader, really believe that such people are completely calm and feel absolutely nothing during the act of copulation? Certainly habit is dulling. Things that deeply affect a newcomer later become routine in everyday professional life. Over time you learn to treat them coolly and matter-of-factly, at least on the outside. The moral pressure of the collegial environment also has a strong impact; Because after all, you want to appear cool and professional and not embarrass yourself. But what about feelings? Are they simply no longer there, or are they just being pushed out?

A mare is to be bred. The stallion owner (or a helper) has previously cleaned and disinfected the stallion's penis to avoid infection. When the stallion jumps up, the helper takes the stallion's penis in his hand and inserts it into the mare's vagina in order to avoid injuries to the penis that could result from excessively violent search movements. Finally, the expulsion of semen is often controlled manually on the back of the penis. As a rule, after covering, the stallion's penis is cleaned and disinfected again.

Who wants to determine whether the person helping really remains “cool” through all of these actions? This may be the case at fixed breeding stations or in large stud farms, simply because of the frequency of such processes. But what about hobby breeders? Do they never get horny?

And if so, how many coverings do they have to experience before their horniness wears off and the animal sexual act becomes a “routine thing” for them too?

Ask a horse breeder if he gets excited about documents. No one will admit this, even if they have experienced it once. How does this happen, I ask myself, when everyone else watching shows clear signs of excitement at such a spectacle? Is this perhaps because a shameful person is simply lying to us?

And what about artificial insemination of animals, which is increasingly being used? The seed must first be obtained. This usually happens through masturbation by the male animal. For larger animals, an artificial vagina is used. A double-walled tube is placed over the animal's penis. Warm water is filled between the solid outer wall and the inner rubber wall to imitate the female animal's body heat. As a rule, the male animal himself performs friction movements until ejaculation occurs. But what if the person holding the artificial vagina moves it back and forth? Violently or just a little? “The good Lord sees everything” is what the moralists say. They will be right if they don't lie.

Other animals are masturbated by hand. In a dog breeding manual I found the exact description of how to masturbate a male dog and how the semen should then be collected in a glass bowl. There are also photos that show this.²⁸²

Dog breeding usually takes place in a private environment and is carried out by normal people with normal sexual feelings and reactions. Do moralists really believe that the maintained glass bowl separates good from evil?

If you take a piece of paper and cover the glass bowl in the photo, you will see a human hand masturbating a dog's penis, a photo that would be illegal to distribute under our criminal laws. And who can honestly say that the masturbator wasn't just as horny at this point as the squirting male?

But it's not just breeders who come into contact with animals' genitals. Almost every animal owner and many animal users have to perform personal care on their animals for hygienic reasons. And that's where it belongs, at least for large animals. very easy too. to clean the genital region. Take a look. How passionately young riders train their horses. These are often girls whose exclusive literature is horse books and who report in school essays about dreams in which they are kidnapped by "fiery stallions". And these animal-loving girls often stand alone in the stable alley for hours grooming and grooming their horse. Who can believe that the girls don't sometimes reach for the "interesting" places? And when they do so, do they do so "in all innocence"? Always? And who wants to claim that adults are more sophisticated?

A special form of animal care is the raising of young animals. Even among the earliest hunting peoples, customs that we can still observe among primitive peoples occurred again and again. If a female animal had young, the mother was often killed as prey, but the animal children were taken home alive. A recent documentary even showed a South American Indian cutting open a killed female peccary and removing a live young one from the uterus to give to his son as a cuddly toy. The animal children who came into the hunters' families were raised there. As long as they were small, they served as living toys for the children of the family. When the animals were grown, they were slaughtered and used as food. This is also how the first domestic animals emerged, and not through the taming of adult wild animals.

Only very young animals came into the clans. They could still be imprinted on people, but on the other hand they were completely helpless. They had to be cared for and fed, that is, suckled. Such baby animals were then placed on the breasts of lactating women like human babies. This custom, which we can now only observe in Asia, South America and New Guinea, was once widespread worldwide.

Numerous observations from our century confirm that piglets and young dogs in particular are suckled by women.²⁸³ Among the Aetas in the Philippines I was able to observe myself how a young woman suckled two small piglets. In South America, monkeys, deer, opossums and peccaries are also fed this way.²⁸⁴ The Kamchadals and the Ainu of Japan are said to have suckled bear cubs in the past.²⁸⁵ There are photos and reports from Siam (today Thailand) that show monkeys and even baby elephants (!) were suckled by women.

What is known, however, is that some women experience feelings of lust when breastfeeding babies. No wonder, as the breast and especially the areola are among the erogenous zones of women. In earlier centuries, people often argued about whether the emergence of such feelings during breastfeeding should be morally condemned. However, they did not come to a uniform conclusion. The Church tended not to view the emergence of such feelings, as long as they were "only" triggered by a child, as particularly immoral and rather to describe them as a "venial sin." But what happens when a woman gets these feelings while breastfeeding a little pig? Is she then a zoophile? Does she then commit a mortal sin? Should she rather let the innocent little animal child die than expose herself to the danger of lust? Dearest moralists, you are crazy!

The kiss, the most tender expression of intimate togetherness, comes from the old custom of spitting pre-chewed food as porridge directly into the mouths of toothless small children and the elderly. This mouth-to-mouth feeding is also practiced between humans and animals. In this way, for example, women in New Guinea feed small piglets, and the Urukú Indians of South America feed small peccaries in this way.

Legends and fairy tales already show us that it also works the other way around, namely that human children are provided with food by animal nurses. The young Zeus is said to have fed on the udder of the goat Amalthea in Crete. Cyrus was suckled by a female dog, Paris by a she-bear. Telephus, son of Heracles, is said to have been suckled by a deer, as was the legendary hero Sigurd. Romulus and Remus were supposedly infants of a she-wolf. The same thing is said about Wölfedietrich. Fairy tales often tell of children who were abandoned in the forest and were supposedly adopted and fed by animals there.

In reality, too, many peoples had animal nurses. Namely when the mother of a child died or did not produce milk and no human wet-nurse could be found or paid.

An ancient Egyptian painting already shows a little boy sucking on the udder of a cow with a calf, while the farmer (or the boy's father?) stands next to him. Klein reported from Palestine that Fellahin children were sometimes raised there by goats. Mac Gregor names goats and sheep as animal nurses on the Canary Islands. Friedenthal writes about the Herero: "During the weaning period it is not uncommon for the little ones to be given a goat as a wet nurse."

What is interesting is the message that H. Weißstein made to the author Bartels around the turn of the century:

«Even now, children are still being suckled by animals, in Paris in the large foundling and children's hospital Hôpital des enfants assistés. Children who are suspected of having contagious diseases

Being afflicted with diseases are not fed by wet nurses, but rather laid on donkey mares. A separate pavilion has been set up for this purpose in the garden of the large institute. The actual hall in which the children are located is adjoined by stables on both sides, where four donkey mares are permanently kept just for this purpose.»²⁸⁶

But it wasn't just animal udders that humans touched with their mouths. Other peoples thought nothing of putting the genitals of animals in direct contact with their mouths.

In an old medical book from Tibet I once found a picture of a man who had put the erect penis of a stallion in his mouth. Unfortunately, I couldn't read the text, and I didn't have the opportunity to have it translated at the time. Based on the overall content of this book, I assume that it was not a depiction of a zoophilic act, but rather a medical instruction.

Among the Sami (Lapps), reindeer bulls were castrated with their teeth until the present century. Supposedly this was intended to prevent possible inflammation, which often occurred when using knives.

The modern farmer, with his four-legged milk machines bred for high performance, can hardly imagine that cows used to only give milk when they were about to give birth and then only for

as long as a calf needed to be fed. Then the animals fell dry again. So people invented various tricks to stimulate lactation in animals. Historical reports from Switzerland tell of how stakes were previously driven into the vaginas of animals in order to simulate pregnancy (or rather "birth"). A custom that Bernatzik found among the Nuern and which he documented several times photographically served the same purpose. There, girls and young women blow forcefully into the cows' vaginas to encourage them to produce milk. According to Bernatzik, representations of this custom can already be found on clay vessels from ancient Ur. He further reports that this custom can still be found in remote Alpine valleys "even today", i.e. around the 1930s.

As a curiosity, an old hunter's punishment should be pointed out here. This rather unsavory custom was called "kissing the Waidloch". The woad hole was the animal's anus.

Touching the human anus by an animal's snout or tongue also occurred. It was probably even the norm in many societies in earlier centuries.

The German medical officer Dr. reported in astonishment. Treutlein said the following from China around 1905: He had observed how a little girl went to relieve herself. The mother who was present then called over a dog, which licked the child clean with its tongue.

Also the naval staff doctor Dr. Kausch reported from China that dogs and sometimes pigs held this office there.

What seemed so strange to the two Germans was not as unique as they thought. I myself was able to observe such a scene in Penang in 1972. In the past, this practical custom may have prevailed among many peoples. In our century they were also found in Borneo, South America and Africa.

For many indigenous peoples, dogs and pigs traditionally have the task, or should we say "the natural habit", of eating people's feces and disposing of them.

This was also the case in Europe until the beginning of modern times. This is shown by engravings from the 16th and 17th centuries. The toilet was unknown at the time. While the nobles had so-called "pooping chairs," the majority of the people simply shit in a corner of the yard or garden. Pigs or dogs then ate the feces. For this reason, these animals were previously considered unclean in almost all religions and were not allowed to be sacrificed. Animals very quickly recognize all standard situations associated with "food" and react promptly to them; This has not only been known since Pavlov. We must therefore assume that in many cases interested dogs and hungry pigs would rush up to people when they were just crouching down to shit. Based on this situation, it can be assumed that for our own ancestors the dog's tongue was once what toilet paper is for us today. It is questionable whether our ancestors always remained completely insensitive when they were licked clean.

282 Fleig, The technology of dog breeding

283 Ploss/Bartels, p. 256 ff., Friedenthal, vol. I, p. 13

284 Friedenthal, p. 91, and Trupp, "Amazonas"

285 Ploss/Bartels, p. 257

286 Ploss/Bartels, p. 223

Of the benefits of animals

Another problem arises regarding “our” Christian moral concepts. if Wll' take into account the use of animal products related to the human body.

There is clearly a divided consciousness among moralists regarding the moral danger of living and dead animal bodies. I want to address the proportionality of moral acceptance in the next chapter. However, as a basis for the following question, we want to show the diverse ways in which people use, or have used, animals and their products for their physical well-being. I deliberately refrain from listing the possible uses of animals that "only" have a psychological effect on people (superstition and magic, scapegoat, therapeutic effect of a cuddly toy, etc.). The physical "application" in humans should be made clear as:

■ Food

All edible parts of all accessible animals have already served as food for humans. Most animals are killed before consumption. Other species are eaten alive and are only killed by the chewing movements of the teeth or by the acid and air exclusion of the stomach (e.g. oysters, many types of maggots, worms, tadpoles, grasshoppers, ants, cheese mites, etc.).

Animal products used for nutrition are primarily milk from mammals, but in some cases also drawn blood (Africa) and even amniotic fluid during animal birth.

Many indigenous peoples used to eat the stomach contents of hunted animals. The Bushmen in the Kalahari used the small intestine contents of hunted animals as a moisturizer; They squeezed the pulp scraped out of the small intestine tightly with their hands and drank the liquid that dripped out. Thirsty Nandi shepherd boys drank cow urine in the absence of water. Among the Kavirondo, cow urine was added to milk.

Eggs are the main product used by birds, reptiles and fish. In addition to the famous "rotten" eggs, incubated eggs that contain more or less developed bird embryos are also eaten in Asia.

As the best-known product from the insect world, honey is used as food. Honey is pre-digested and converted food by bees. which is mixed with secretions from the animals' bodies and regurgitated. It's not just pollen and nectar that serve as food. but also the excretions of lice that live on conifers. the so-called “honeydew”.²⁸⁷

Nothing other than the white, sugary excretion of lice (in German: lice excrement) is also the “manna” on which the Jews once lived during their migration through the desert. But it didn't rain "from heaven," as newer Bible translations so euphemistically say, but on the cool nights it burst from the bark of the tamarisk trees on which the lice lived and fell to the ground.

■ Healing and magical remedies

Within the scope of this book, it is not even remotely possible to list the numerous uses of animals, animal parts and animal products in the area of magic, home remedies and

remedies. There are entire libraries on this topic. That's why I think it's entirely appropriate to just point out a few curiosities again.

For example, the feces of a sick person played an important role in diagnostics even in ancient times. Doctors in the late Middle Ages examined their patients' excretions very carefully and often arrived at surprisingly precise diagnoses. The patient's urine and feces were examined visually, odorally and often also in terms of taste (!). It was believed that the bad as well as the good "effects" of the living organism were concentrated primarily in the feces. So it should not be surprising that urine and feces from people and animals were soon used as internal and external remedies. The belief in the effects of feces reached its literary peak in Paulini's Dirt Pharmacy. The following are specifically listed here as remedies or as components of remedies:

the feces of -

Human, cow, horse, donkey, pig, goat, sheep, chamois, cat, lion, wolf, dog, hare, mouse, stork, peacock, falcon, swallow, snipe, sparrow, quail, chicken, duck, goose and pigeon,

the urine of -

Human, ox, donkey, wild boar, dog, rabbit, sheep and goat.

The following delicacies are recommended as additional remedies:

The afterbirth of a first-time mother, ear wax, crushed brain shell and the oil from it, crushed mummy, ashes of hedgehogs, spermaceti, muskrat, castoreum, donkey liver, partridge liver, eel brain, burnt deer horn, roasted swallows, a whole mole without fur, rhino horn, swallow's nests, cat's brain, oil with decomposed earthworms, the beetles from cow dung, earthworms, wolf's liver, frog spawn, decayed red snails, frog oil, hare's uterus, a burnt hare's head, dried pig's bladder, powdered chicken stomach, chicken gargle, Spanish fly, fox testicles, Deer penis, deer sperm and bezoar balls.²⁸⁸

Other old home remedies were:

Live earthworms, earthworm oil, decayed black snails, ox bile, stork fat, fox lungs and liver, dog fat, the milk of a young sow after the first litter, suction gall, calf skull, wolf bones, fresh fire toad thigh bone, ashes of hare hair, ashes of cattle horns, live tree frogs, cracked frogs, frog liver, dried toads, spider webs, the skin of a hen's stomach, live slugs, the head of a pike, horse saliva, sweat from horse testicles, incubated goose eggs, live crabs, crushed bees, mixed bile from trout/eel/hare/ Raven, cat's brain, squirrel's brain, freshly killed eel, dog's milk, hare's lungs, innards of turtledoves, hare's liver, hare's bile, a frog's head, heart of a raven, horn chip of a donkey's hoof, cat meat soup, ashes of animal blood, bladder stones of a bull, deer fat, live lice, owl's hearts, Head or eyes of the hoopoe, badger sucking, blood of a bat, etc.

Those who could not hold water were told to eat a fish that was found in the belly of a pike. Another remedy for incontinence: "Slaughter a pig of the same sex as the sufferer. Have the butcher make a sausage from the pig's private parts and give it to the sufferer to eat without him knowing the ingredients of the sausage. That definitely helps!"

To combat the cold fever it is recommended: "Put three crabs upside down in a glass of wine and let them drink. Then drink the wine along with the slime that the crabs left behind."

Three drops of the liquid that can be squeezed out of horse feces help against abdominal pain and colic. It should be taken in warm brandy.

In India, an ulcer that has not yet broken open is moistened with the foam of cow urine.

But in the past there were also quite sensible instructions, for example for colds: "Put a layer of horsehair in your shoes!" For consumption: "Go to the horse stable more often and breathe deeply!" (The high ammonia content in the air brought relief.) For rheumatism: "Let a dog or a cat sleep with you." (In Tibet, rheumatic patients tie a live sheep to their backs at night.)

In the event of rectal prolapse, it was recommended to sit with one's bare bottom on a warmed oak board that had previously been thickly coated with sheep or deer pulp.

Finally, it should be remembered that snake serum and vaccines are still obtained today from the blood of infected animals. Insulin, hormones and numerous other pharmaceutical products are obtained from the organs or excretions of animals. In addition, attempts are often made to transplant animal organs into the human body.

■ Love and potency drugs (aphrodisiacs)

There have always been people who envied certain animals for the size and strength of their genitals. People were often impressed by the frequency or duration of animal sexual acts. The belief that the sometimes astonishing potency and often enormous fertility of animals could also be transferred to humans led to animal substances being used again as love remedies.

It was common among many peoples for men to eat the genitals of male animals in order to increase their own potency. Even among the Romans, bull and boar testicles were considered aphrodisiac delicacies. In the Islamic world, there are still numerous countries today where the testicles of goats and rams are highly valued. In Europe, bull testicles are still occasionally eaten. In Spain and even in the south of France (Nimes), the testicles of animals killed in bullfights are removed as soon as they have been dragged out of the desert. There are "gourmets" in these countries who consider the testicles of bulls killed in this way to be particularly rich in "effective substances" and pay quite large sums for them.

It is said that the Turks used to make it their specialty to roast and eat the limbs of donkey stallions.

The country where most animal genitals are still eaten today is Japan. Even in small food stalls, it is not uncommon for grilled, steamed or even fresh pork testicles to be offered.

Dried limbs and testicles of male animals, as well as internal and external genitalia of female animals, can be purchased in specialty stores. If you have enough money, you can even buy a dried tiger penis there. The limbs of deer or seals are relatively inexpensive. Recently, a big deal fell through for a Japanese company. The sea lions on the coast of South Africa had

multiplied so much that the government released these animals for shooting in the interests of the fishing industry. The hunting rights were sold as a lump sum to a Japanese company. Only later did it become known in what form the animals were to be used. The Japanese were only interested in the genitals of male sea lions. This means you can do good business on the Japanese market. The rest of the prey should only be processed into dog food. Global protests from animal rights activists eventually forced the South African government to cancel the treaty with the Japanese.

Krauss writes about another love remedy from Japan: "A strange remedy for curing men's sexual incapacity... was the bokeri, the reproductive parts of a female whale. The documents do not provide any information about the type of use.»²⁸⁹

The Romans once swore by a love drug they called Hippomanes. It was the vaginal mucus of rosy mares. This mucus was added to drinks and is said to have quickly led to a great willingness to love.

The Romans later called foal bread Hippomanes and also used it as an aphrodisiac.²⁹⁰

Some parts of animals are taken as love remedies because either their ingredients have a real effect on the human body - or, and this is much more common, because, according to old magical beliefs, the shape of a substance indicates a corresponding effect.

Dried geccos are sold in Chinese pharmacies as an effective aphrodisiac. Apparently they have a hormonal effect.

Dried cantharides (soft beetles) are sold as so-called "Spanish flies" in Europe and America. These extremely poisonous beetles are said to have a stimulating effect.

Products made from bull testicles are used in the same distribution area. (Supposedly hormonal effect caused by testosterone.)

In Brazil, all the maturing eggs are removed from the bellies of female green iguanas while they are still alive and sold as a fertility-boosting treat. (Numerous eggs = great fertility.)

Oysters are considered love awakeners. (Smell and tactile attunement to the female pubic area.)

Throughout East Asia, snake blood is considered a potency-enhancing agent. (Snake as a phallic symbol.)

The best known and probably most expensive love remedy from the Chinese pharmacy is powdered rhino horn. The effect is purely illusory; the "patient's" limb should become as large, strong and upright and never bent like the poor animal's nose horn. (The isolated horn as a phallic symbol.)²⁹¹

The same applies to the powdered deer antlers from Chinese pharmacies. This is where the Europeans erroneously assumed that staghorn salt (a leavening agent) could be used as an aphrodisiac. But the Chinese also soon noticed that the deer antlers, which, unlike rhino horn, could be bought cheaply and in large quantities, did not have the desired effect. Therefore,

the antlers were soon "harvested" while they were still in the growth phase and were covered by the heavily blooded bast skin. The idea was that the patient's penis should grow as well as the antlers and that it should also reach its final strength. According to the latest Chinese findings, dried bast actually contains so many hormones that it could have a positive effect on men's love lives. The horn itself, i.e. the bone substance of the antler, is completely ineffective.

In addition to the internal use as aphrodisiacs, there was also the external use of animal parts as potency enhancers or fertilization aids.

The Romans recommended rubbing the penis with bull urine left after copulation as an "invigorating" measure.

Sheikh Nefzaoui recommends rubbing the penis and vulva with jackal bile. "The rub strengthens and stimulates the organs." And he goes on to say: "If you want to gain sexual powers, you can come too

Rub melted fat from the hump of a camel on the penis immediately before the act: it will perform miracles, and the woman will praise it for it. Presumably this was just about intensifying the feeling analogous to our modern lubricant.

But Nefzaoui claims that the solution to the problem of female infertility also lies in the camel's hump: "A remedy for infertility is the marrow from the hump of a camel; The woman spreads it on a piece of canvas and rubs it on her private parts as soon as the cleaning has been carried out after the menstrual period. The same treatment can also take place. with a mixture of saltpeter, tuberose and sheep or cow bile.²⁹²

Since time immemorial, most men have been dissatisfied with the dimensions of their penis and would like a bigger and thicker sperm stick. Nefzaoui has a number of recipes available. "how to make the penis big and strong". He advises the following:

"Rubbed with donkey milk, the penis becomes incredibly strong and strong."

«For another procedure I would like to mention the use of a donkey limb. Get one and cook it with onions and a large amount of grain. This is what you feed the chickens, which you then eat."

"You can also soak the donkey rod in oil and anoint the penis with the resulting liquid and drink from it."

«A... remedy is based on the use of leeches, but only those that live in water. You put as much as you can fit into a bottle and fill it up with oil. Then you expose the bottle to the sun. until the heat causes complete mixing. The fluid thus obtained is rubbed into the penis for several days in a row and through this treatment it acquires a good size and full circumference.

Another possibility is to crush leeches with oil and rub the limb with this ointment; or, if you prefer, you can put the leeches in a bottle and bury them sealed in a warm pile of dung until they have dissolved into a coherent mass and form a kind of ointment with which you repeatedly rub the limb. »³⁹³

■ Contraceptives (contraceptives)

A four thousand year old Egyptian manuscript states the following

Contraceptive means: "Crocodile droppings dissolved in sour milk, or just sour milk, or half a liter of honey with a pinch of baking soda - this poured into the vagina prevents pregnancy."

These ancient Egyptian methods of contraception were certainly better than the European ones of the Middle Ages, because they simply claimed that a woman could avoid pregnancy if she spit three times into the mouth of a frog before intercourse.

In Bavaria, some girls took a pig's ear between their thighs and fooled inexperienced lovers in the dark with this "artificial vagina".

Early condoms were made from sheep intestines or fish bladders.

■ Personal care products (cosmetics and fragrances)

Lac asinarum, or donkey milk, was a popular skin care product among Roman ladies.

Poppaea Sabina, Nero's second wife, is said to have bathed herself in the milk of 500 donkeys every day. And to keep her skin soft, she would put bread dough moistened with donkey milk on her face before going to bed.

Hamites and semi-Hamites in Africa cared for their bodies by rubbing them with goat, sheep or cattle fat.

In many African tribes, women used to wash their hair with the urine of cows or she-camels. Afterwards, artistic hairstyles were often created, which were surprisingly strong and durable thanks to the animal urine. In some cases, clay mixed with urine was also applied to the hair. Among the Nandi, girls use goat urine and adult women use cow urine to wash themselves. The urine is then washed off the skin with clear water. The Maasai used cow dung in the same way.

To prevent a "bad smell" from the vulva, Sheikh Nefzauoi recommends exposing the female genitals to the fumes of burnt cow dung. This treatment is intended to simultaneously contract the vagina, which then promises greater pleasure during lovemaking due to its tightness.

At an early stage people tried to cover up bad body odors with perfumes. The fragrances that were used and some are still used today came from animals in individual cases. Musk, civet and castoreum were taken from the glands with which musk deer, civet and beaver produced their sexual scent. Ambergris is a pathological excretory product of sperm whales. In concentrated form, these perfume raw materials smell disgusting; Only when extremely diluted do they develop a very pleasant scent.

■ Ritual and everyday means

In many regions of the world, animal dung is still used as fuel today. It is picked up by hands and often made into flat cakes manually and then dried. Millions of people in Asia and Africa breathe smoke from dung fires every day. Today, manure is still a classic component of clay plaster and clay screed and, in combination with straw, also of clay building materials. Diluted cow dung is generally used by pious Indians for cleansing and, like buffalo dung, is also used to smooth and clean the clay floors of many huts.

In Africa, in some tribes, the fresh wound after circumcision is covered with cow dung.

Cow urine is used as a cleaning agent in the Indian subcontinent and much of Africa. For Hindus, the urine of cows has an almost sacred character, and a truly pious Brahmin will not fail to place his hand in the stream of a pissing cow. According to Gonda, the urine of these animals was once even drunk by Indians to prevent the harmful effects of sins.

Among the Sebeyi in Africa, the young boys were smeared with the stomach contents of a slaughtered bull on their heads and chests before circumcision.

In Africa, cattle bile, mixed with colored clay, is sometimes used to create magical decorations on the skin. Sometimes the skin is painted with animal blood and decorated by gluing feathers on it.

Among the Lupercalians of the Romans, women were scourged with thongs cut from the skin of goats.

In the Alemannic carnival we still find a custom today that is derived from such a fertility rite - beating with the "Saubloder". Even now, in the "Fasnet" strongholds, butchers still produce real Saublodern. To do this, a pig's inflated bladder is attached to a specially prepared and wrapped bull's penis, which serves as an elastic rod.

287 Pine honey is created from this honeydew. The origin of this delicacy can also be described quite drastically as follows: "Bees eat lice shit, salivate heavily into it, puke the stuff out again - and people then enjoy smearing this mass onto their breakfast bread. Have a good meal!"

288 The rock-hard balls found in the stomachs of goats, ibexes and chamois. They consist largely of a ball of indigestible hair, which the animals pick up with their tongues while grooming and swallow.

289 Krauss, p. 193

290 Foal bread is a dark, waxy mass that often sticks to the newborn foal as a kind of small bread loaf. Normally, the mother mare removes this hold during the cleanliness. The Romans therefore claimed that the mother had to eat this food after birth, otherwise she would not allow the foal to feed. Another ancient superstition claimed that this was the rest of the bread, which the foal fed on in the womb - hence the name "foal bread". In reality, this mass is probably a mixture of dead cells from the amniotic fluid and parts of foal wax, the first metabolic products from the foal's intestine.

291 For those who believe in medicine, the hoped-for magical effect of the horn seems to be confirmed in the love behavior of the rhinos themselves. These animals are considered to have above-average potency because they mate quite frequently during estrus and the

duration of each union lasts a surprisingly long time. The large and striking genitals of the bull rhino also underline the impression of enormous potency.

292 Nefzaoui, p. 311 ff

293 Nefzaoui, p. 322

On the absurdity of Christian moral concepts

If you take the Christian moral regulations seriously, they are intended to make people noble, to lead them away from "sin" and to a "clean life". Instead of the love and forgiveness that is preached everywhere, the threat of the consequences of a negative act seems to have been used far more often in pastoral care. It is no longer possible to estimate how much mental anguish has been inflicted on millions of believers over the last two millennia by the mere threat of damnation. Instead of educating the believer, supporting him spiritually and allowing him to mature into a stable personality, the church knew how to put people in fear and unsettle them by accusing them of sins, reducing their self-esteem and thus destabilizing their personality structure.

The church's efforts to subject people to peer pressure, i.e. to manipulate them through the moral pressure of society and supposedly "improve" them, often have the complete opposite effect.

The following two cases show the tragedies and even catastrophes that can result when mentally unstable people are put under too much moral pressure:

Kratter reported in Stuttgart about a mentally weak servant who wanted to free himself from his sins one day. So he went to a missionary priest and confessed to him that he had also committed fornication with animals. As was later discovered, the priest reproached him with the most serious moral reproaches and declared that such a person placed himself on the level of an animal and was himself a beast. These allegations caused acute psychological damage to the servant. When the residents of the farm returned and the farmer's wife called for dinner, the servant was missing. They looked for him and finally found him standing at the animal manger in the stable, where he had put an iron chain around his neck. Because of the priest's accusations, the man believed he had been transformed into an animal and he had to be transferred to a mental asylum.²⁹⁴

The fear of discovering a moral offense and the associated moral condemnation from his fellow human beings caused the otherwise blameless main teacher Ernst Wagner to fall into paranoia and ultimately become a mass murderer in September 1913. Wagner was an extremely sensitive and subtle person. Years earlier he had had sex with animals after drinking alcohol. Because of the general moral and legal rejection of such acts, Wagner felt deep feelings of guilt. In constant fear of discovery, a real paranoia developed. Wagner believed that he "heard hints of his crime always and everywhere, and noticed ridicule and scorn from the citizens of Mulhouse behind his back."

He had himself transferred to Degerloch, but there too it soon seemed as if people were whispering about him and his misconduct.

Wagner developed a hatred of people who, in his opinion, mocked him because of his moral weakness. In his madness he decided on the downfall of the male inhabitants of Mühlhausen, as well as that of his own family, so that they would not be exposed to enemy persecution after his death.

In September 1913 the madness broke out. Wagner killed his family in Degerloch while they were sleeping. He cut his wife's throat with a dagger and shot his four children with a revolver.

Then Wagner drove to Mühlhausen, and there he set fire to the village in four places the following night. He then fired two pistols at the startled residents. He killed eight people and seriously injured twelve others before he could be subdued. According to his own statements in his meticulous diary, Wagner would have liked to kill many more people. The mass murder he had planned was also shown by the fact that he still had 250 cartridges when he was arrested.

Fear of punishment by the law and fear of moral condemnation from his fellow human beings had led to the outbreak of a madness that had catastrophic consequences for the social environment.

In Germany and several other countries, zoophilic practices are no longer criminalized today. Nevertheless, it should be noted that in "our" western civilization (or let's put it more clearly: in the sphere of influence of the Christian churches), zoophilia is still considered

a deeply immoral and absolutely despicable "misdevelopment". Due to Judeo-Christian moral concepts, in our culture the "unreasonable animal" is viewed as a soulless thing that is qualitatively far inferior to humans. According to the logic of the Christian dogmatists, in the zoophilic act the immorality of an exclusively lust-related sexuality is increased with the "qualitative inferiority" of the animal to the worst form of immorality - an almost "inhumane" amorality. Convinced of the inferiority of animals, many moralists today still consider zoophilic treatment to be a "violation of human dignity".

But who actually defines human dignity?

There is hardly any other term that has been used as much nonsense in recent years as "human dignity". Even people without any life experience express themselves presumptuously and like a schoolmaster about the dignity of others, i.e. strangers. In doing so, they simply abuse the open definition possibilities of this term as a weapon in the fight for their own interests. Smart-asses who have never looked beyond their own horizons simply define other people's living conditions as inhumane just because they cannot imagine living in the same way themselves.

This is the typical arrogance of Europeans. Of course, we know, at least since Kant, what is right, what is good and what is humane. The world should heal through Christian European essence. Thank God, generations of missionaries have already taught the "savages" what a "dignified life" means for people. Away with the old gods and spirits, away with the established culture, away with the pagan morality, away with your own identity!

And what the missionaries failed to achieve, our consumer culture is finally able to achieve. Of course, morally we are always right, whatever suits us.

For Christians, for example, it was considered immoral that pagans once ran around completely naked. Without further ado, nudity was branded as inhumane, always according to the motto: "The poor savages don't even have clothes to cover their nakedness." Such a distorted portrayal of the situation made it seem that the "savages" longed to be modest but because of their poverty they do not even have this simple opportunity to preserve their "dignity".

But now that we have finally given the naked savages their clothing, if necessary by force, as a supposedly necessary cultural asset, hundreds of thousands of white women with bare breasts are now also lounging in the sun on the shores of their countries. This is now generally morally accepted in the West and of course does not violate human dignity. On the contrary, it is even seen as a restriction on personal freedom - and thus human dignity - that some of the once "forcibly civilized" countries are now taking rigorous action against these naked facts.

The media-driven definition of human dignity, as is common in the West, simply declares poverty, dirt, misunderstood customs and attitudes to life, unemployment, cramped living conditions and lack of hygiene to be fundamentally unworthy of human beings. The opposite poles are therefore logically to be understood as the epitome of human dignity. Or? However, there are visible contradictions in this definition of human dignity.

So I got to know poor Nepalese farmers who had no property to speak of, but who had more personal dignity than well-heeled European manager types who crawl up their boss's ass every day in order to keep their job and protect their property.

I met Chinese families who lived with seven people of all ages in just under 25 square meters of space. And I found more personal dignity with these people than with a single German who lives alone in a 120 square meter apartment but who sent his mother to a retirement home at the age of 63.

These examples show that when it comes to defining human dignity, the only thing that matters is the personal view of the rapporteur. Is wealth acquired through sycophancy more a sign of human dignity than personal freedom in material poverty? Is the selfish use of spacious living space more of a sign of human dignity than socially acceptable coexistence in cramped living conditions? Seen this way, the two "Western" gentlemen would lack human dignity. And yet these two people will in no way allow their lives to be described as inhumane.

So is human dignity the moral "evaluation" of a person from the subjective perspective of an outsider? No! It is the emotional experience of individuals.

Human dignity can therefore never be defined from the outside, but always only from the individual person concerned. What one person perceives as completely normal, another person perceives as degrading. The measure of degradation is the subjective suffering of the individual.

While one person sees idleness as a desirable state of affairs and is happy to accept relatively extensive poverty for it, another person sees unemployment and the associated limitation of his financial resources as a shameful state of affairs that undermines his dignity as a human being.

Let's take four people sleeping under the open sky as an example. Only their personal motives and their subjective feelings determine whether this situation can be classified as inhumane.

The first person is 18 years old, has a home, but sleeps outside because she sees it as a kind of adventure.

The second person, 28 years old, is traveling. She sleeps in a sleeping bag to save on hotel costs.

The third person, 38 years old, is a dropout. She doesn't have a home, is happy to have escaped the treadmill of a so-called "regulated life" and doesn't feel bothered by the disparaging looks from passers-by.

The fourth person, 48 years old, fell into debt due to unemployment, lost his apartment and ended up on the street. She finds this life disgraceful. Every look of pity from a passer-by is felt like a lash of the whip.

The citizens who see these four people lying "on the bare ground" in the park make an all too general judgment, for them this situation is generally inhumane. In this example, however, only the dignity of one of the four people injured. Namely the wounds of the 48-year-old "unlucky guy" who finds himself in this situation against his will.

The measure of a person's dignity is not the situation in which they live, but solely the degree of voluntariness and personal acceptance.

All compulsions violate the personality of the individual, take away their self-determination and their self-respect, thus deeply affecting their natural dignity. Any form of coercion is a restriction of natural personal freedom and therefore a violation of human dignity. This applies to social and moral (i.e. mental) coercion to the same extent as to physical coercion.

Seen in this way is precisely the unconditional obedience that the church demands from its employees. a blatant violation of human dignity. And it's hard to argue. if already the demand. So the mere desire for such uncritical submission is described as deeply immoral.

As a cleric you must have a very absurd view of morality if you do not find it degrading and immoral that you are forbidden to express your own opinion, but on the other hand you consider it degrading and amoral when it comes between humans and animals. Caresses are exchanged, although both parties usually act independently and only allow sexual contact for as long as they please.

Unfortunately, there are also isolated cases in which the animal cannot withdraw from human sexual advances of its own accord. In such cases, the animal has been raped, which in smaller species can lead to serious injuries or death to the victim. To the extent that these acts fall into the realm of true zoophilia and not the realm of sadism or fetishism, they are quite rare. Such actions are certainly morally condemnable. But this condemnation does not arise from the Church's moral code, according to which animals are merely an inferior form of life and can be exploited by humans, but rather from a natural ethic that prevents us from indiscriminately inflicting suffering on other living beings.

Even if the church claims to be "animal-friendly" today, that hasn't changed its basic attitude. Plants and animals can therefore be exploited by humans in any way they want. In March

1993, a propaganda pamphlet for genetic engineering was published, which Bishop Lehmann of Mainz also signed his name. What else can that mean than the church's approval of a process in which profit-seeking memes change nature at will? Lehmann really didn't recognize him. that company-dependent scientists are messing with the work of "God's creation". by playing creator (or "God") themselves? I don't trust the chairman of the German Bishops' Conference to be so stupid. Whether this Prof. Dr. Dr. Lehmann and the whole church

Will we also applaud if genetic engineers decide in the near future to change the "image of God" to their own liking?²⁹⁵

How inferior animals are in the Church's understanding is also shown by the fact that Pope Leo XII. (1823 - 1829) banned the cowpox vaccination as "ungodly" because it mixed the pus of an animal with the blood of a human being.

In the Christian West, the alleged inferiority of animal life is also expressed through language. Arthur Schopenhauer already complained about the "vile trick" of naming natural processes such as eating, drinking, pregnancy, birth and death differently in animals than in humans. And the most derogatory attributes that are given to criminals are "brutal" for the moral thug and "bestial" for the murderer.

The devaluation of the animal is also clear from the fact that it has repeatedly been associated with terms such as dirt and grime. Here too, the moral intent is clear. Even the "evil" serpent of paradise was condemned to crawl on his stomach in the dust. Long before people even knew anything about the danger of pathogenic germs caused by poor hygiene, the monotheistic religions demonized "dirt".

Dirt, dirt ²⁹⁶ and feces (all of these terms have been used to describe feces as well as to describe soil) are repulsive and disgusting for the Christian.

The connection of the "lower form of life" of the animal with the negative connotation of dirt has led to the fact that even people who are not very religious often feel a downright disgust at touching animals. Up to our time, the church has also managed to create similar feelings towards non-Christian peoples by repeatedly emphasizing how "filthy" these unconverted heathens are.²⁹⁷

The feeling of disgust is a predominantly acquired defensive reaction in humans. Last but not least, it is morality that determines which things are defined as disgusting in the course of upbringing. However, the emotional impulse no longer needs any moral justification when it becomes effective, and even the morally determined origin of the feeling is usually no longer recognized.

So it is understandable that many people feel disgust when they even think about sexual contact between humans and animals. Many people who describe zoophilic behavior as disgusting can confidently claim that they are not doing so for religious reasons. Subjectively, these people are right because they are not aware of the deep-rooted moral taboo that lies behind their feeling.

However, these people have to ask themselves why their feeling of disgust only relates to **sexual** contact with animals. As we saw in the last chapter, in addition to strange and bizarre

ones, there are also numerous common forms of contact between animal and human substances that usually do not produce any feelings of disgust.

How are you supposed to understand it when someone claims that mucosal contact between humans and animals is disgusting, but the same person eats corpses or body parts of animals? Is there a more intense and intimate contact than the physical internalization of another living being?

We eat the carcasses of the animals that supposedly disgusted us so much during their lives. Why is the contact of animal corpse parts with the oral mucosa of a human being praised as a satisfying and downright delicious pleasure, while the contact of a human foreskin with the vaginal mucosa of an animal is portrayed as disgusting?

Why is sexual intercourse with a cow disgusting while drinking milk is considered beneficial? In the first case, humans only come into external contact with the secretions of animal glands. In the second case, humans even drink a glandular secretion from the same animal! He brings it into intensive contact with his own mucous membrane and mixes it with his own mucous membrane and gland secretions. Where is the disgust in that?

If we were to constantly remind ourselves of what we eat, drink, smear on our skin or otherwise come into contact with our bodies, then we would be much more likely to be disgusted than at the thought of zoophilic contact.

294 Merzbach, p. 330

295 It must be a tremendous fascination for the church to know that techniques will soon be available with which future people can be manipulated even before their earthly existence.

296 It is interesting that the words dirt and lard (i.e. the "melted" body fat of animals) have the same root. [Dirt originally as: greasy, greasy dirt] In the Alemannic carnival, for example, the "dirty Dunnschtig" or "dirty Dunstig" is celebrated. This day has nothing to do with dirt; in fact, fatty fried foods used to be eaten for the last time before Lent on "Lardy Thursday".

297 Therefore, one of the first tasks of a missionary was always to teach the pagan children external cleanliness before they were spiritually purified. (I get pimples when I hear the term "pagan children". They were mostly grown people with a fair amount of life experience.)

The secular moral laws and zoophilia

Historically, laws are an instrument of power of a ruler. By proclaiming the laws, he calls on the ruled to obey him unconditionally on certain points. Anyone who refuses, i.e. breaks the law, will be punished. First and foremost, the ruler thereby ensures the fulfillment of his own interests.

The direct personal advantage has always been in the foreground. Secondly, the interests of powerful friends were secured. By creating advantages for such other "holders of power" (e.g. priesthood, large merchants and large landowners), the ruler was able to purchase their consideration and support. So the indirect personal benefit came second. However, since benefits could only be derived from a people as long as they "functioned", laws were passed that were intended to guarantee the smooth coexistence of the population. Thirdly and finally, such laws only arose from the selfish interests of the ruler.

With the emergence of the idea of popular rule, i.e. democracy, the meaning and purpose of laws were redefined in ancient Greece. Now the legal function of regulation came to the fore. However, the laws at that time still guaranteed advantages to "free citizens" and were therefore tied to group interests.

It was only the French Revolution that gave all people equal freedom and equality as inalienable basic rights: it thus laid the foundation for modern democracy.

Another fundamental building block of democratic states is the implementation of the tripartite division of powers, as Montesquieu had called for. By dividing state power into the legislative, executive and judicial branches, arbitrary government control is to be excluded.

According to modern understanding, a democratic government is no longer a ruling class over a people, but only an appointed group of coordinators. The government does not have to have its own will, does not have to realize "its own" ideas, but rather implements the will of the people administratively.

To put it bluntly: the government is in the managerial position, but it is not the "boss of the whole thing".

The laws of our democracy largely take this idea into account. Above all, they serve to protect the individual. Fortunately, we only find ideological content in relatively few paragraphs of the criminal code. However, in sections eleven to thirteen of the Criminal Code (§ 166 - 5 184c) the moral aspect is usually clearly in the foreground, or at least it has approximately the same value as the idea of protection.

Since ancient times, moral offenses have been viewed as particularly valuable because they supposedly shake the foundations of a state. To a certain extent, this accusation is actually true, because people who can live out their sexuality without repression are satisfied, in the truest sense of the word "satisfied". Those who are satisfied no longer hunger for change. The willingness to fight, the willingness to make sacrifices and even the aspiration decrease. This means that satisfied people are less enthusiastic and much more difficult to manage than dissatisfied people.

Despite the constant concern about the demoralizing and thus state-endangering effects of a truly liberal sexual policy, no state has yet been destroyed by the removal of repressive sexual laws. As proof of this, the fact that the Federal Republic of Germany has not sunk into a "swamp of immorality" in the last twenty years and state power has not collapsed just because adultery, homosexuality between adults and "fornication with animals" is no longer possible can be seen as proof of this be prosecuted as criminal acts.

Zoophilia in particular is one of the most harmless sexual orientations and has probably never endangered a state. Nevertheless, 25 years ago zoophiles were still considered criminals, and 250 years ago they were even burned at the stake. How quickly moral views and laws change - and all without endangering the state!

Largely freed from the constraints of a religious philosophy anchored in criminal law, zoophiles today only face punishment if they harm their animal sexual partners. This is also quite true. Anyone who damages another animal or renders it "unusable" through their actions is committing property damage and should not be surprised if this crime is reported.

Even more important are the provisions of the Animal Protection Act, according to which any torture or unnecessary killing of animals is prohibited. Anyone who inflicts pain, injures or even kills an animal simply out of sexual desire is violating the Animal Welfare Act and must be punished.

That's right!

Fortunately, zoophilic contacts usually only take place between humans and defensive animals. Where copulation is to take place, it is the rule that only medium-sized to large animals are chosen as sexual partners due to the appropriate size of the genitals. Such animals can usually very easily avoid a "sexual attack" and can even become a danger to humans if they show active defensive behavior. The accusation made by some animal lovers that every sexual act on animals is rape is certainly false. In addition to the argument of defensiveness, there are also numerous examples that show that many animals actually seek such contacts.

Let's return to the Criminal Code. According to this, zoophilic acts are not prohibited - they are therefore permitted! However, Section 184, Section III of the Criminal Code prohibits any form of trade, distribution, and even the making available of so-called "hard" pornography.²⁹⁸

Strangely enough, the depiction of 299 zoophilic acts also falls under the term hard pornography. So we have the strange situation where an action is permitted, but its representation is forbidden.

In this case, the state acts in a highly repressive manner. Obviously, the old fears of a demoralizing and thus state-endangering liberalism have not yet completely disappeared. The idea of protection cannot be asserted here. The first two sections of Section 184 of the Criminal Code provide for the necessary protection of young people and the protection of all those who do not want to come into contact with pornography.

The state is aware of this fact and therefore invokes the so-called “universal legal principle”. So it is the interests of other, less liberal states that are being enforced against their own population.

Put simply and popularly, the justification for the ban goes something like this: “If we allow such pornography here, we cannot limit its distribution and impact to our sphere of influence. There is a danger that states that are more prudish than us will be flooded with this pornography. And then we get into a lot of trouble with these states because we screw up their citizens. We want to avoid this hassle.”

The danger that our legislators attach to the release of zoophilic representations is shown by the fact that they have included the ban on the distribution of “hard pornography” in Section 6 of the Criminal Code. Here, “foreign acts committed by Germans against internationally protected legal interests” are threatened with punishment.³⁰⁰ And one would hardly believe it, but in this paragraph the distribution of pornographic writings according to Section 184 Paragraph 3 of the Criminal Code is mentioned in the same breath as counterfeiting, human trafficking, Attack on air transport, nuclear energy crimes and even genocide!!! (How far are we from the Middle Ages?)

The question must be asked whether these provisions are really only intended to protect against international complications. Or isn't it more likely that a Christian moral claim is being pushed through against the population “as a favor”?

Is there really a risk of conflict with foreign countries if hard pornography is released or at least tolerated? I mean no!

The relationship between Sweden, Denmark and the Netherlands and the rest of the world has not become worse just because a less repressive sexual policy is pursued there. Quite the opposite. These countries in particular are considered role models worldwide in terms of their citizen-friendly, liberal and socially committed policies.

When I traveled to the USA in the 1970s, I saw how this problem was dealt with there. While there are absolutely Puritan states, there are also very liberal states in this country. While At that time zoophilic pornography could be openly viewed and purchased in sex shops in some parts of the country, but in other parts of the country it was only available in packaged form and in still other countries it was not available for purchase at all. Nevertheless, no civil war broke out in the USA at that time.

Other countries with different morals but that have had open borders for decades don't beat each other's heads just because one country has more freedom of movement than the other. The relationship between Belgium and Holland may serve as the best example. For years, many Belgian citizens have crossed the open border into Holland every day and stocked up on pornography (including hard pornography) because they couldn't get it in their own country. And yet there have been no “serious complications” between the two very different countries.

The general inclusion of the ban on the distribution of hard pornography in Section 6 of the Criminal Code shows quite clearly that the fear of international accusations cannot be the sole reason for the ban. This is where the validity of German criminal law on foreign crimes is

declared - regardless of the law of the crime scene! This means that a German is bound to commit a crime under German criminal law, even if he commits pornography. S. § 184 paragraph 3 also spread in countries where this distribution is permitted or at least tolerated! In such a case, it is clear that the interest of the country concerned is not represented in international solidarity, but rather the interest of the Federal Republic of Germany.

But what are the interests of our state in this particular case? Is it the government's age-old fear of state-destroying immorality, which has always proven to be unfounded? Is it concern for the soul of the citizen that leads to these very special sources of information being withheld from them?

It is not appropriate for a modern parliamentary democracy to worry uninvited about the spiritual well-being of responsible citizens. We should therefore ask our parliamentarians to distinguish between real dangers and assumed "moral threats" and, consequently, to eliminate the remaining contradictions in our legislation very quickly.

298 see legal text in the appendix

299 Actually just the "pornographic" representation. The state authorities define pornographic as "the superficially sexual" which aims at the mere generation of pleasure and does not take deeper psychological feelings (meaning "love") into account. Since, according to Christian theory, such feelings cannot exist between (souled, high-quality) people and (soulless, inferior) animals, any representation of this kind must "inevitably" be pornographic. The state has adopted church logic here.

300 Legal text see appendix

The medical aspect

Based on empirical research, doctors have always known that fertilization between humans and animals does not occur naturally sexually.

All the people of earlier generations who did not have this knowledge all too easily fell into the belief that there must be hybrids between humans and animals. The thing seemed logical. Where sexual intercourse takes place, conception can also occur. That's how it is with people. That's how it is with animals. Why should sexual intercourse between humans and animals be any different?

This belief in hybrids, which already populated the ancient myths with hybrid creatures, continues to have an impact today. It may come as little surprise to some contemporaries when it is reported from our century that numerous primitive peoples believe in the existential possibility of hybrid creatures. People from such tribes have always been fond of being insulted as “primitives”, and people still think of them for such stupidity today.

Gentlemen Chauvis, take a look at the German magazines of the 50s, 60s and 70s. Back then, mailbox uncles and aunts repeatedly had to assure "curious" (or should we say frightened?) readers that sexual intercourse with an animal cannot produce offspring. Many readers will be relieved by the answer.

Merzbach stated with astonishment that he himself would have to answer such a question in the question box of the *Ärztlichen Zentral-Anzeiger* in 1909. And in the same year, Merzbach had to counter a rumor several times that a woman in the Royal Charité had given birth to several dogs.³⁰¹

Even honorable and "enlightened" citizens believed in such nonsense. Weren't they repeatedly shown in show booths and variety shows so-called “dog, wolf or lion people” whose bodies were covered with real fur?

There have always been isolated people who were "stuck" in the development stage of individual body organs due to a genetic defect. From the moment the egg is fertilized through to birth, the developing living being basically goes through all stages of evolution. From single-cell organisms, to multicellular organisms, to organized multicellular organisms. through the amphibian, reptile and mammal stages up to the “finished” human. The genes that control the development process to the finished living being seem to follow a kind of “biological memory”. However, if this memory is lost at one point by some chance, i.e. if controlling gene fragments are lost or can no longer be copied, this ultimately leads to a part of the blueprint being unable to be carried out any further and to the fact that an organ's expression is based on one at an earlier stage of development.

The best-known examples of such a developmental disorder are children who are born with a “hole” in their heart. In such children, the optic wall between the right and left heart or atrium has not closed completely. All animals below the birds have such a “hole”. However, what evolution has given these animals as biologically meaningful represents a danger for humans, as the mixture of arterial and venous blood leads to cyanosis, which is sometimes fatal. Fortunately, surgical closure of the cardiac septum is now almost part of everyday surgical practice.

Another developmental disorder affects the skin. Occasionally, children are born whose bodies are covered with extremely dense long hair instead of downy hair (lanugo), which eventually grows into real fur.³⁰²

In ancient times and the Middle Ages, such people were viewed as monsters whose origins could only be explained in one way. A creature that resembled a human in shape but had the fur of an animal could only be a hybrid between a human and an animal. The mothers of such poor creatures were promptly told that they had mated with an animal.

Later, when highly respectable and sheltered women gave birth to such children, they wanted to spare them the shameful accusation of sodomy. This is how the story of the “mistake” was invented. Afterwards, the good woman, who was pregnant with a child at the time, encountered a horrible monster while out for a walk. The woman felt such a deep terror that the image of the monster was burned indelibly into her soul. Because of this deep impression, which went “through her marrow and bone,” even her physical appearance finally took on the appearance of that monster.

Such stories may be good enough for official announcements. But the people thought they knew what had happened anyway. And so the whispers continued about the woman who had sex with an animal and who had to give birth to such a child as punishment for her shamefulness. The myth has persisted throughout the centuries that the mothers of such hairy creatures were mated with animals.

The medieval “oversight” quickly acquired a meaning-distorting meaning. The population soon understood it ambiguously as “falling for” in the sense of “falling in love with someone”. And where the woman concerned was kind enough not to assume an active role, it was at least said that she had been raped by a wolf, a bear or a lion.

The poor people themselves who suffered from this clearly visible developmental disorder often achieved notoriety. Numerous leaflets are known from the Renaissance and Baroque eras, which made the image of such a “wonderful monster” available to the people as a curious entertainment.

Later, the owners of show booths, theaters, variety shows and circus companies literally bought up such children in order to exhibit them as monstrous show objects and to earn a lot of money from them. Well-known from our century is “Lionel the Lion Man,” which was exhibited “with great success” throughout Europe and America. Born in Russia in 1890, “Lionel” was actually called Stefan Bibrowski and was for a long time one of the main attractions of the Barnum & Bailey circus. He died at 40 years old.

Finally, it should be mentioned that even sick people probably had to suffer for such monster nonsense. An Italian leaflet from 1670 shows a girl who, apart from her face, is covered with scales all over her body. The text explains that this freak came about because her mother “missed” a sea monster on the seashore. The engraving was probably created based on oral reports, without the artist seeing this alleged “abnormality” himself. It can be assumed that the unfortunate victim suffered from fish scale disease (ichthyosis), or perhaps just from psoriasis.

What kind of ethics did it actually represent that developmentally disabled or sick people were turned into monsters? And in addition to the suffering of those affected (outcasts), there was also the suffering of the mothers, who were accused of “hideous fornication”.

For a long time, states did nothing against such slander out of self-interest. People should continue to live in fear of these “fornication-revealing” events. And the church even used to support such theories by spreading horror stories about supposedly scientific evidence.³⁰³

In particular, the severely deformed fetuses, which differed completely from the external appearance of a human being and were often born dead or only lived for a few days, were cited as evidence of zoophilic acts. The deformities were immediately compared to animal shapes and described accordingly. It was said that this or that woman had given birth to a child with the head of a cat, a dog or a pig. Ergo, the woman had produced this fruit with such an animal. Abnormal births without extremities could supposedly only have been conceived by a snake.

In the case of striking, possibly even “human-like” monstrosities of animal mothers, a human lover was consequently assumed to be the father.

It would be going too far to list all old reports of alleged hybrids here. The fact is that the corpses of such creatures have been regularly dissected into this century. Not only to satisfy people's pure thirst for knowledge, but often also with the ulterior motive of strengthening or even confirming the hybrid theory by finding “animal-like” organ structures.³⁰⁴

Not all scientists were convinced that fertilization between animals and humans was impossible. For example, the Berlin biologist Dr. Before the First World War, Hermann Klaatsch was apparently serious about crossing gorillas with African natives. He wanted to use the resulting creatures as cheap, but extremely strong and resilient “workers” in the tropical colonies.

A Soviet research team led by Dr. In 1932, Elie Ivanoff tried to breed the “missing link” back in the wilds of Turkestan. By crossing apes and humans, it was believed that a complete series of individuals could be created that corresponded to all stages of development from anthropoid to human.

«Dr. HS England, who informed the American Society for Scientific Progress of the Russian researchers' plans, did not hide the fact that for a quarter of a century he had harbored the hope that some Western institution of good repute would undertake similar research. ³⁰⁵

Unfortunately, what could have been viewed as nonsense in the 1930s is now taking on concrete and quite threatening forms. According to those involved, genetic research is already so advanced that it would be technically capable of artificially creating human-animal hybrids. International ethics conventions still prevent serious scientists from committing to such research. But in our materially oriented society it is certainly only a matter of time before experiments openly begin in this direction. So perhaps the fantasies of our ancestors will soon become reality after all.

Apart from the often optically based false conclusion that a sexual union between humans and animals could be fruitful, other false ideas about sexual intercourse with animals were

previously widespread among the population. This also included the superstition that such intercourse would cure one of a venereal disease.

I have already described in the first part of the book how this error probably arose due to an inaccurate interpretation of ancient medical advice. The fact is that very early on doctors had empirical knowledge that venereal diseases could be transmitted from person to person, but not from person to animal or from animal to person. The old medical regulation, which states that a sexually ill person should only have intercourse with animals as long as his illness lasts, was therefore a highly responsible protective measure for the healthy.

As far as the old sexually transmitted diseases like gonorrhea, chancre and syphilis are concerned. It can be considered certain that no infection occurs between humans and animals through normal sexual routes. For example, only monkeys were susceptible to the chancroid pathogen discovered in 1889, even under laboratory conditions. And it took decades of effort before scientists finally succeeded in infecting laboratory animals with the syphilis pathogen for research purposes in 1903.

How this relates to the transmission of AIDS viruses in interspecific contact is still completely unclear. It would be a fatal mistake and irresponsible negligence with potentially fatal consequences to say, given the current state of research, that these viruses cannot be transmitted from humans to animals and back to humans again. As long as there is no reliable scientific knowledge about this problem, we must, as a precaution, assume that there is indeed HIV infection between animals and humans.

Animals cannot therefore be viewed as “safe” sexual partners.

Very little is known about the possibility of infection with other diseases. The most likely transmission is of parasites, especially tapeworms, and fungal diseases to humans. In the case of mucous membrane injuries, inflammatory processes and suppuration are likely to occur more frequently due to dirt entering the wound. Dangerous diseases that humans can become infected with through contact with animals include:

- Rabies (Lyssa/Rabies)
- Lockjaw (tetanus)
- Anthrax (anthrax)
- Snot (Malleus) from horses, donkeys, mules
- Erysipelas of pigs

301 Merzbach, p. 304

302 Universal hypertrichosis

303 The church's way of providing such "evidence" can be found in books about the Inquisition and the witch trials.

304 People are also remembered here, such as the “glutton” Tarare or the “carcass eater” Bijon. Both were autopsied after their deaths. And it was then claimed that they could, with full right, later give them the name “beast in human form”. because their digestive system was more like that of a predator than that of a human.

305 Masters, p. 70

Final word

In this book I have tried to address the most important aspects of zoophilia. The aim was to create a basis for discussion by collecting as extensive a collection of facts as possible and by questioning the prejudices that still exist.

The realization that zoophilia is not rare and that zoophilic people are generally not perverted monsters will not harm society or even cause it to collapse.

It is no longer appropriate for our times to control a people through taboos. An enlightened citizen is fully capable of forming his or her own opinion. The level of information of those involved determines how people treat each other. Prejudice has always led to rejection, injustice, arguments and even hatred. It would be good if society's fear and disgust for zoophiles were taken away and zoophiles' fear of society were taken away.

We should approach people who think, feel, act or look differently with an open mind and tolerance, at least as long as they do not harm another individual.

Appendix

Excerpts from the Criminal Code

Criminal Code, as of 1991, with addendum in sentence 6 of July 23, 1993:

§6 Foreign acts against internationally protected legal interests

German criminal law continues to apply, regardless of the law of the crime scene, to the following acts committed abroad:

1. Genocide (§ 220a);
2. Nuclear energy, explosives and radiation crimes in the cases of Sections 310b, 311 Paragraphs 1 to 3, Section 311a Paragraph 2 and Section 311b;
3. Attack on air and sea traffic (§ 316c);
4. Promotion of prostitution in the cases of Section 180a Paragraphs 3 to 5 and human trafficking (Section 181);
5. Unauthorized distribution of narcotics;
6. Distribution of pornographic writings in the cases of Section 184 Paragraphs 3 and 4;
7. Counterfeiting of money and securities and their preparation (§§ 146, 149, 151 and 152) as well as the forgery of forms for Euro checks and Euro check cards (§ 152a);
8. Subsidy fraud (Section 264);
9. Acts that are to be prosecuted on the basis of an intergovernmental agreement that is binding for the Federal Republic of Germany even if they are committed abroad.

According to German law, **all** pornographic representations (regardless of what type they are) are treated the same as “writings”. This follows from Section 11 Paragraph 3, to which Section 184 expressly refers:

§ 11 paragraph 3:

The writings are accompanied by audio and visual media. Illustrations and other representations in the regulations that refer to this paragraph are the same.

Criminal Code, as of July 23, 1993:

§ 184 Distribution of pornographic writings

- Abstract -

here: paragraph 3

(3) Anyone who writes pornographic writings (§ 11 para. 3) that deal with violence, the sexual abuse of children or sexual acts between people and animals,

1. spreads,

2. publicly exhibits, posts, demonstrates or otherwise makes accessible or

3. manufactures, obtains, delivers, keeps in stock, offers, announces, advertises, imports into or exports from the territorial scope of this law in order to use them or items obtained from them in the sense of numbers 1 or 2 or to another person to enable use

If the pornographic writings deal with the sexual abuse of children, the offense will be punished with a prison sentence of three months to five years, otherwise with a prison sentence of up to one year or a fine.

Paragraphs 4, 5 and 7, added on July 23, 1993, concern “child pornography”. They result in a significant increase in punishment. The old paragraph 4 became paragraph 6 and expanded accordingly.

Contacts

A: Affected organization

In 1993, an interest group of zoophiles was founded. The goals of this initiative are:

1. Collection of scientific information on the topic of zoophilia as well as collection of journalistic and literary works on this topic.
2. Contacts and exchange of experiences between members.
3. Public relations work on the subject of zoophilia, with the aim of eliminating existing prejudices and discrimination for those affected.

Interested parties please contact:

IZM
PO Box 50 14 24
50974 Cologne

B: Author

Although we live in a time of information overload, the search for usable facts for this book turned out to be quite tedious and difficult. There is almost no data available, particularly for recent times. A sexological survey on the spread and development of zoophilia in the 1990s would certainly be of general interest. The author would like to continue his investigations in this sense as far as possible.

If you are willing to take part in an anonymous survey about zoophilia, please contact the author directly at the IZM address mentioned above.

Explanation of sexual terms and vulgar terms

Anus: the rectal opening with a sphincter to the outside, → anus, vulgar: asshole

anal: related to the → anus, behind, in the butt

Anal coitus: anal intercourse, → anal intercourse

Anal intercourse: Sexual intercourse in which the → penis of the active partner is inserted through the → anus into the intestines of the passive partner. Active partners can be men, male animals or women with an artificial penis (→ dildo). Passive partners can be people and animals of both sexes. The round sphincter of the anus is much tighter than the very stretchy female vagina and therefore exerts greater pressure on the active partner's penis, which usually creates a greater feeling of pleasure. On the other hand, the passive partner usually feels severe pain when the foreign sexual organ first penetrates. This stretching pain only subsides when the tension of the sphincter disappears after a few minutes. Nevertheless, injuries to the passive partner often occur as a result of incongruence or violent impacts. That's why the risk of becoming infected with AIDS during anal sex is particularly high.
Vulgar term for anal intercourse: ass fucking

Anilingus: Licking of the anus. Stimulating the anal region with lips and tongue.
Vulgar term: ass licking

Anus: the rectal opening to the outside with a ring-shaped sphincter, → anus, vulgar: asshole

Autoerotic acts: all self-performed acts that serve to stimulate one's own sexual desire and to reach orgasm without a sexual partner. The simplest autoerotic act is masturbation. In order to stimulate or live out your own sexual fantasies, you often have to perform very complex actions on yourself. body completed. This particularly often includes transvestite or fetishistic disguises and cosmetics. In addition, painful or dangerous actions against one's own body in order to experience masochistic pleasure. In extreme cases, this can lead to self-mutilation or even suicide. Fatal accidents also occur very frequently during such manipulations. Such actions usually take place in front of a mirror in order to further increase pleasure through the visual experience. Others make videos or photos with a self-timer so that they can enjoy what happened again later.

Intercourse: old, “descriptive” term for sexual intercourse. coitus

Circumcision: Cutting off parts of human sexual organs. In addition to an extremely rare medical indication, it is primarily vested interests and cultic-religious reasons that cause this. When boys are circumcised, the foreskin is removed so that the glans is constantly exposed. There are different forms of circumcision for girls. In some areas you only remove the small foreskin pocket around the → clitoris, thus exposing it. Other peoples also remove the labia minora.

However, it is equivalent to → castration if the clitoris itself is also removed. This happens during the “big” ritual circumcision, which is common in many parts of Africa. The woman is brutally mutilated. Through the loss of her pleasure center she is supposed to be forced into

marital fidelity. Infibulation, practiced from Egypt to Somalia, goes even further, in which the wound edges of the mutilated genitals are sewn together so that only a tiny opening remains for the drainage of urine and menstrual blood. Only at the wedding is the adhesion opened with a knife so that the husband can penetrate the vagina.

Lust for defilement: mysophilia, love of dirt. Erotic tendency to bring one's body into contact with things that usually produce feelings of disgust. There is a clear → masochistic tendency in this behavior. (The “saliromaniac” behaves tendentiously sadistically and feels the urge to defile others.)

bisexual behavior: Behavior of individuals who have sexual partners of both their own and the opposite sex. Bisexuality therefore includes both → homosexuality and → heterosexuality.

Bondage: pleasure in bondage. A special area of the S/M phenomenon. The active part feels (sadistic) pleasure through the “control” of the tied partner. The passive part experiences (masochistic) pleasure by restricting its freedom of movement and thus freedom of action.

Rut: hunter's language for → estrus (mating season)

Estrus: readiness to mate, “heat”. A special sexual excitability that is controlled by hormones and sometimes also by external influences (season) and occurs periodically until fertilization. It is most evident in female individuals and coincides with the time of conception. Like humans, domestic animals have an estrus cycle lasting several weeks. But humans and monkeys are also sexually active when they are not ready to conceive; they are constantly in heat. Wild animals, which are highly dependent on the weather and vegetation, often only rut once a year - this is then referred to as the rut or mating season.

Coitus: → see coitus

Cunnilingus: Licking of the female genitals. Irritating the → vulva with lips and tongue. Vulgar term: pussy licking

Dildo: Artificial penis, artificial replica of a male gender organ

Glans: the thickened front part of the penis. In uncircumcised men it is protected by the movable → foreskin.

Ejaculation: the expulsion of the ejaculate, ie the seminal fluid and the semen it contains, from the male genitals. Vulgar term: cumshot.

Erection: erection, stiffening of the penis, popularly: having a “hard-on” or a “stand”.

erect: erect, stiffened

Exhibitionism: the urge to expose oneself. The surprising display of one's own genitals (including the breasts for women) in places where this is not common offers the exhibitionist psychological satisfaction, which can be seen as a form of sexual satisfaction. Some (few) exhibitionists enjoy the shock that they trigger in the viewer. However, the majority of people who expose themselves in this way expect admiring looks and live in the silent hope that the

person being viewed will be so fascinated by the genitals that they will approach the exhibitionist on their own initiative and express the desire for sexual intercourse. But if it really came to that, most exhibitionists would flee out of sheer shyness. Seen in this way, exhibitionism is, in the majority of cases, a strangely expressed cry for help from a sexually repressed person. The exhibitionist is not an aggressive sexual monster from whom one must flee, but rather a person who tries to compensate for his excessive shyness.

Fan: Lover of a specific thing or action that makes him particularly excited (horned up). The fan is often wrongly called a fetishist because their behavior is similar. The main difference, however, is the fetishist's fixation on the fetish and its compulsive use for the purpose of satisfaction. What is also striking about the fetishist is the predominantly one-sided focus on one fetish, while the fan often prefers many different target objects in a particular way. A man, for example, can be a "lingerie fan" and a "bosom fan" at the same time and can also be particularly aroused by long, black hair. This does not exclude the possibility that he will experience an exciting, pleasurable and satisfying situation even in sexual contacts in which none of these objects are significant. On the other hand, in a non-sexual situation, only one of his favorite targets needs to become visible and his sexual fantasy will inevitably be stimulated or even physically aroused. The same arousal would also be possible from other target objects if he focused on them. However, the unconscious higher valuation of individual target objects (without fixation on them) caused by childhood experiences cannot be understood as fetishism. Otherwise, any sexual goal would have to be defined as fetishism.

Fellatio: stimulating the → penis with the mouth. Licking and sucking on the male genitals. Vulgar terms: cock sucking, blowjob

Fetish: Powerful Mediator. Originally an object that has the power to establish and mediate a connection between people and a spiritual power that is perceived as independent. The fetish is based on an attempt to compensate for the impossibility of personal, sensual contact with spirits, demons and gods. Since shamans and priests were not always available as traditional mediators, were not supposed to be used for all personal matters, or had failed in their role as mediators, people tried to directly influence spirits and gods to ask them for "personal" favors. To do this, they looked for objects that seemed to have the power. To transform desires into a higher (divine) conceptual level. These transformers or "translators" were ultimately seen as essential links between human desire and its divine fulfillment. Everything material, but also every ritualized action, can become an indispensable mediator between desire and fulfillment - a fetish.

Fetishism: Exaggerated mental evaluation of an object or action. The overvaluation is so strong. that the object or action becomes the inevitable mediator (fetish) between the person concerned (the fetishist) and the fulfillment of his longing (his lust). Without the object or without the action, the fetishist is not able to adequately experience pleasure or feel sexual satisfaction. The fetishist is fixated on the fetish. In everyday language, people are often referred to as fetishists simply because they have a particular sexual preference. This is a mistake; such people should be called "lovers" or → "fans" (see also footnote 229 on page 167).

fuck: vulgar term for the process of sexual intercourse. The origin is probably not there. as some researchers explain. in Old High German "vikchit" (itch). Rather, a clear origin from the Latin "fica" (fig) seems to be traceable. The symbol "frca" was already made around the

Mediterranean in ancient times. to encourage sexual intercourse. With this gesture that we still know today. The hand is formed into a fist and the thumb is inserted between the index finger and middle finger. The “view side” of the gesture was always the inner narrow side of the hand, i.e. the side on which the thumb joint is located. Antique wall graffiti (Fica symbols and obscene sayings) can be seen. that at that time only anal coitus was probably symbolized with this gesture. The fig (fica) is an almost bimendous fruit. The tapered top merges into the stem. However, towards the bottom the fruit becomes thick and bulging. If you look at the fig “from below”. So right in the middle of the wide base you will find a “hole” formed by the dried remains of the former flower, which itself and the fleshy parts of the fruit that converge on it make a bulging, furrowed impression. The similarity to the human sphincter, the anal sphincter. is unmistakable. Now look again at the “fica” sign. that you do with your hand. You will notice that the Zeigetinger's page also. which encompasses the “penetrating” thumb, exactly reproduces the bulging, furrowed impression of the anus or the “fig”. Later, in other cultures. The mental delusion of anal coltus was apparently no longer recognized. It was known that this gesture encouraged coitus, but it was assumed. that it was a case of vaginal toitus and interpreted the gap formed by the tip of the thumb between the index and middle fingers as a symbol of female pubic space (cleft). But be that as it may, the “fica” symbol was always used to encourage people to “fuck”.

Gerontophilia: “Senior love”, erotic attraction to people of old age. A significant age difference in a relationship is not a sign of gerontophilia. Rather, the targeted preference for sexual partners with clear signs of physical deterioration (aging) is crucial.

Heterosexuality: erotic attraction to the opposite sex, which can also be considered as an exclusive sexual partner. Viewed as the “normal” form of sexuality in our society.

Homosexuality: same-sex, erotic attraction to one's own gender. Man loves man, woman loves woman. Men are referred to as homosexuals or gays, women as lesbians, or lesbians for short.

Incongruence: state of great disparity. A mismatch of parts. e.g. because of different size or shape.

Incontinence: Inability to hold the grove or stool.

interspecies contact: sexual contact between living beings of different species. The biological strangeness of sexual partners between animals can be greater than to humans (e.g. dog/chimpanzee = big. Human/chimpanzee = small).

Intimate jewelry: a fad of recent years in America and Europe. Under the pretext of wanting to decorate the body in intimate places, those affected have sensitive body parts (tongue, lips, nipples, labia, clitoris, penis) pierced and then insert rod-shaped or ring-shaped metal parts that are declared as “jewelry”. These “pieces of jewelry” are usually very simple and hardly fulfill the task of decorating the body, i.e. making it appear more beautiful. Elaborate, ornamental and visually beautiful pieces of jewelry would be much more suitable for this. And such pieces of jewelry could also be put on and removed again in the simplest way (put on as a ring, clamped on with a clasp or clip, or glued on with an adhesive substance). For those wearing intimate jewelry, the main concern is the injury (piercing) of their own body. The American term “piercing” clearly shows the characteristic purpose of this fad. Intimate jewelry

and piercing lovers therefore show a strong masochistic tendency, which becomes even more evident in their sexual or autosexual acts. As a rule, the pierced organs are “tightened” or stretched with force by manually pulling on the “decorative rings” or hanging heavy and very heavy weights on them.

Incest: Sexual intercourse between close relatives. In the animal kingdom, incest is common in almost all species. It has always been forbidden to people. However, the rulers who forbade incest among their subjects often only married within the family for reasons of power politics. The proverbial “blue blood” of European nobility was one of the results of centuries of incestuous behavior.

Castration: Infertility through removal of significant sexual organs. When a man is castrated, his testicles are removed. In some cultures, the entire scrotum and also the penis were previously removed. Today this radical castration is only found among eunuchs who work as prostitutes in Asia (e.g. in India).

Females are castrated by removing their ovaries. In some cases the uterus is also removed. The usual removal of the → clitoris during circumcision can be described as castration of the pleasure center and corresponds to cutting off the male penis.

Clitoris: clitoris, a woman's small erectile organ. which is embedded in a fold of the foreskin at the upper bifurcation of the labia minora. The clitoris is the strongest sexual stimulation organ in women and is similar in its sensitivity to the male penis, to which it also corresponds in terms of development.

Cohabitation: “Cohabitation” - old, descriptive term for → coitus

cohabitare: “to attend” - a descriptive term for → to cohabit

coitus: to carry out coitus, vulgar: to fuck, to fuck, to bang, to push

coitus: coitus. also: sexual intercourse, sexual act. Sexual intercourse, copulation, etc. Sexual act in which the penis is inserted into an opening of the sexual partner's body and is stimulated there by movement to such an extent that → orgasm and → ejaculation take place. As a rule, this “sexual intercourse” takes place in such a way that a man's penis penetrates a woman's vagina. Ideally, both partners reach orgasm. In addition to vaginal coitus, there is also coitus in anum (→ anal intercourse), coitus in os (ejaculation in the mouth, with completed → fellatio) and coitus inter femora (“thigh intercourse”, in which the penis does not enter an orifice of the body sexual partner penetrates, but slides along his genitals between the pressed thighs). Excitement of the penis to the point of ejaculation in other parts of the body (between the breasts, in the armpit, between the feet, etc.) can hardly be classified as coitus, but rather as a special form of → masturbation.

Coprophilia: erotic attraction to feces. Special manifestation of → mysophilia (lust for defilement). Generally viewed as a psychological developmental disorder in which the affected person remains stuck in the “anal phase” of their childhood. Coprophilic behavior usually shows clear tendencies towards → fetishism and → masochism.

Coprophagia: Eating feces. Extreme development of → coprophilia.

Copulation: coupling, union. Description of → coitus.

copulate: to couple, to unite. Term for → coitus

Lesbian, lesbian: female homosexual

Masochism: The sexual pleasure in suffering. Named after Leopold von Sacher-Masoch, who described this pleasure in his novel *Venus in Fur*. Real masochism is a fairly rare action-fetishistic fixation. In recent years, however, there has been a widespread fad of imagined and staged masochism. Many people convince themselves of masochism because they believe they can experience an additional sexual “thrill”.

Masturbation: sexual excitement through the hand (from the Latin manus = hand and turbare = to shake up, to get going). Masturbation can be translated as → masturbation, namely when one's own genitals are stimulated - but manual stimulation of other people's genitals is masturbation.

masturbate: to create sexual pleasure through friction with your hand, vulgar: to jerk off

Mysophilia: desire to defile, love of dirt. Erotic tendency to bring one's body into contact with things that usually produce feelings of disgust. There is a clear masochistic tendency in this behavior.

Necrophilia: “corpse love,” the desire to perform sexual acts on a dead body.

Onanism: old term for → masturbation. According to the Bible, Onan was supposed to mate with his brother's widow, “but he let his seed fall to the ground where it withered.” This incident can be interpreted in different ways, on the one hand: “Instead of having coitus with his sister-in-law, Onan preferred to masturbate.” (Who knows what the woman looked like?) - or also: “Onan practiced coitus interruptus” in which he immediately before During ejaculation, he pulled his penis out of his vagina to prevent fertilization. Assuming that the first option was the more likely, masturbation was called masturbation.

masturbate: to satisfy oneself, → masturbate, jerk off

oral: referring to the mouth, with the mouth, into the mouth

Oral sex: any sexual act performed with the mouth. Mainly these are: cunnilingus, fellatio and oral coitus.

Oral sex: oral coitus, coitus in os. The completed coitus, i.e. leading to orgasm and ejaculation, is in the mouth, whereby the coitus man is usually the active part, while his sexual partner remains largely inactive and only the corresponding body opening (mouth and throat) is used provides. Oral coitus often takes place after → fellatio, in which the “licker” fellator or fellatrice is usually the more active part.

Orgasm: the sexual climax. Involuntary, explosive discharge of the tension caused by sexual stimulation. In men, → ejaculation usually occurs at the same time. In women who are at the

beginning of the fertile phase of their cycle, the cervical mucus suddenly becomes very liquefied or, in some cases, is thrown out of the cervix as a plug. The abundance of this mucus can be so great that some women talk about a real “squirting”, very similar to a man’s ejaculation. Although there are many scientists who deny this female “ejaculation”, the numerous possible reasons for the absence of this phenomenon can be explained in each individual case.

Pedophilia: “love of children”, erotic attraction to children. Sexual desire that is morally taboo and condemned extremely harshly by criminal laws. The state determines who is to be considered a child by determining the “age of consent” and then deprives them of their sexual self-determination his personal rights and also restricts the freedom of educational decision-making that is the responsibility of parents. This is practiced by the state “Sexual incapacitation” of one of the parts involved in an unwanted sexual act (namely the child) makes it possible to present every pedophilic act as a “perpetrator-victim relationship” and to ban it using the argument of victim protection.

Penis: reproductive organ, “member”. Male sexual organ that has the task of penetrating the female sexual organ during → coitus and thus enabling the most direct and “protected” transfer of the sensitive semen. In order to fulfill this task, the penis usually has to be enlarged and stiffened, which is why an → erection occurs due to sexual excitement. The penis is the man's most powerful sexual stimulant organ. In terms of development and sensitivity, it corresponds to the → clitoris of women. Vulgar terms: cock, cock, birdie

Preputium: praeputium, → foreskin

Promiscuity: the behavior of frequently changing sexual partners, popularly: “going to bed with anyone”.

Prostitution: (from: prostituo = to reveal) The making one's own body available for the sexual purposes of others with the intention of obtaining a material advantage from it. There has always been debate about whether the commercial nature of prostitution is linked to the foreignness and number of “johns”. If one denies this, then not only the classic “whore” is engaged in prostitution, but also the “mistress” (formerly: courtier, concubine, mistress) and even the unemployed wife - ultimately every woman who allows herself to be “endured” by a man. However, this representation could only develop into a seemingly logical description of prostitution based on our current society. Only since divorce has been made so easy, since women can decide for themselves whether they will ever become pregnant by taking the pill, and the basis for such a definition has been given. However, the most important factor continues to be overlooked: friendship and marriage are (at least when they come into being) usually based on mutual respect, affection, infatuation and/or love. As a rule, prostitutes consciously exclude these feelings; the sole reason for their prostitution is to obtain material advantage.

Sadism: an erotic desire to inflict physical or mental pain on another. This feeling was named after the French Marquis de Sade, who described this sexual tendency in numerous books. Real (not fake) sadism is a fetishistic behavior that can mean not only suffering for the sexual partner, but also real danger to life and limb.

Pubic: old name for the body area of the external genital organs.

Leg intercourse: coitus in which the penis does not penetrate an orifice of the sexual partner. but slides along his genitals between his pressed thighs.

Lap: the depression formed by the angle between the abdomen and thighs when sitting. In the past, the woman's internal sexual organs (vagina and uterus) were also euphemistically and descriptively referred to as the "womb".

Gay: male homosexual, "warm brother" (from: "sultry")

Masturbation: an act that an individual engages in to achieve orgasm without a sexual partner. Virtually all people and all animals engage in some form of masturbation - from childhood to old age. People primarily satisfy themselves through → masturbation or → onanism. But the use of objects is also common.

Sexual murder: popular term for a killing in connection with a sexual act. The criminal law does not recognize this term. In legal practice, however, sexually motivated murders or manslaughter offenses are often punished more harshly than others. In connection with sexual acts, three motives clearly come to the fore: **1.** Killing to enforce one's own will (here: to force the sexual act). A rejection expressed by the victim before or during the sexual act or a physical defensive reaction that occurs is overcome with violence and ultimately fatal consequences. This act, like all rapes, clearly shows sadistic origins. **2.** Killing due to fear of prosecution. In this case, after a forbidden sexual act, the victim is killed in order to get rid of a witness. The perpetrator usually only makes the decision to do so immediately after the sexual act has ended, when he becomes fully aware of the consequences of his act. This behavior is often found in "child murderers" and, more rarely, in rapists. **3.** Killing out of wounded pride. I personally know of cases in which men have killed women because they mocked and mocked them during lovemaking because of their sexual incompetence or the small size of their penis.

S/M: Abbreviation for sadism/masochism. These drive directions are usually mentioned together because, according to many psychologists and sexologists, they are inextricably linked. Two reasons are given for this (probably erroneous) assumption:

1. Superficially, the sexual partner required to live out such drive directions seems to be the one best suited. which has the opposite (here complementary) drive direction. The Sadist likes to hit and the masochist likes to be hit - so this seems to be the ideal combination. But a joke makes the contradiction contained therein visible:

The masochist to the sadist: "Hit me. Please, please hit me."

The sadist to the masochist: "No. No!"

2. The psychological unity of "sadomasochism" would be proven by the fact that most sadists sometimes allow themselves to be tortured (i.e. act masochistically) in order to get to know the feeling that they give to others during their sadistic actions. To put it simply: only the sadist. He who knows pain himself can also really enjoy the infliction of it on others.

The two arguments certainly apply to some S/M lovers. But not on all of them. There are many sadists who would never be willing to allow themselves to be tortured by another person. They live out their sadism according to the motto: "If someone is tormenting, it's me!"

And many masochists declare themselves to be absolutely incapable of developing sadistic feelings or even longings. The term S/M is therefore only suitable for describing the sado-maso “scene”, but not for classifying the individual drive direction.

Sodomy: misleading term used for both → zoophilia and → anal intercourse. Please read the comments on page 7.

Stimulation: stimulation, excitement

stimulate: cause excitement

Urolagnia: “urinary lust”, sexual excitability through urine. This includes watching someone urinate, peeing on someone, being peed on, or drinking urine. Those affected describe themselves as NS lovers, with “NS” being the abbreviation for the term “pee” that describes urine.

Urophilia: “urinary love”, another name for → urolagnia

Foreskin: movable skin pocket or fold of skin that surrounds and protects a sexual organ or its particularly sensitive part when at rest. The removal of the foreskin is called → circumcision.

Voyeurism: the tendency to observe sexual scenes and thus stimulate one's own erotic feelings. In principle, all people are voyeurs, and only the intensity of erotic processing differs from individual to individual. A chance observation can have such a strong stimulating effect on a person that they actively strive to repeat this stimulation and specifically look for such situations. Young men in particular without sexual partners often develop pronounced voyeurism. Secretly observing naked or undressing women while simultaneously practicing masturbation is standard behavior for young males. The secrecy of their actions often provides additional erotic tension.

Vagina: “Sheath”, the muscular, tube-shaped connecting canal between the woman's external sexual organs (→ vulva) and the cervix. The vagina receives the man's penis during coitus. It is extremely stretchy because the child has to pass through the vagina during birth.

Vulva: Term for the woman's external sexual organs. These include the labia majora, the labia minora, the → clitoris with the surrounding preputial fold, the vaginal vestibule and the vaginal entrance. Vulgar terms: cunt, func. plum, crack, hole, pussy. Old name: shame.

Zoophilia: the erotic attraction to animals. Subject of this book.

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Sexuality between humans and animals? We all know that such a thing exists. The vernacular calls this “sodomy”. Many people describe this behavior as “disgusting,” “disgusting,” and others joke about it. But what do we really know about this topic?

As a member of the criminal police, the author of this book often met people with unusual erotic tendencies. He spent 15 years collecting information about unusual sexual behavior. In doing so, he also found access to the excluded and secretive community of “animal lovers”. As a result of his research into zoophilia, this is the most comprehensive study ever published on this topic. This work is not only intended to serve scientific purposes, but rather it also offers the layperson well-founded and truly comprehensive information in an understandable and factual form about sexual behavior that is not forbidden, but has always been taboo by the state and church.

This book finally breaks the taboo. But it informs us about the secret sexual life and desires of zoophilic people. But it also shows us that the erotic attraction to animals is not at all rare, and that we can often find it in our immediate surroundings.

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