

" Welcome To My Journey "

Thu, 12 Aug 2010

4:42 PM

girl is here today

There are so many things that have changed in this ones life. She is now studying how to live in the lifestyle that she knows in her heart is the way she should have been living all this time. Girl is very excited about her decision and knows that it is right for her. She just hopes that she will be able to do a good job at it. She has been studying many things and she knows that one of the reasons she has chosen this lifestyle is because it is right for her but, there is another reason.

When girl was growing up she would watch her mother yell at her Father saying that He did nothing for her. Yet He was the one that went out everyday even when He was sick and worked. girls mother sat in the house and watched tv and got fat. Father worked so hard that it killed Him when he was 35. Father fell asleep on the way home from work. He had not been feeling good that day, He told mother that He was thinking about staying home but she said no. She killed my Father by making Him go to work. It was six months later and mother remarried, this new father beat my mother all the time. she deserved it.

girl watched her mother with her Father and new rightaway in her heart that a woman is not supposed to treat a man like she was. girl also knew that if it was her man she would be respecting him. Getting his slippers and a drink when he got home from work. She would also have a hot meal on the table just the way that he would want it. girl knows that her way is the way that it should be. the man is to be the head of the household not the woman. the woman is to be submissive to the husband and to do all things to please him. that is why girl decided that this is the kind of lifestyle that she wants. she knows that she would have nothing and be nothing if it were not for man.

girl knows that the One that she will serve will be the One that she will give her deepest respect and honor to. she also knows that there will be nothing that she would not do for that One as that One would not ask her to do anything that she would not want to do. right now girl has no One and feels as if she is not truly alive, but she knows in time she will have One that will want her to be at His/Her feet. girl knows her place and respects it.

girl cannot wait to be with the One who will be hers to serve forever and ever. And that One will not want for nothing as girl will do all to keep that One happy and content. girl also knows that the One she will be serving will be loving, kind and gentle but can be harsh, controlling and strict as it is needed. girl knows

that the One will be well balanced as most are that she has seen.

Security: Public
Location: Other
Mood: Thankful
Music:

Mon, 16 Aug 2010

2:25 PM

It's a new day

Wow can you believe the weekend is over already? Well for most people the weekend has just ended but for me mine is going to begin in just a couple of days. I only get one day off so I usually make the best of it. It is hard when you know that you do not have very much time to do all the things that you want to do. There is so much todo.

I just joined AIM chat and I really do not know if I like it. I am thinking about getting rid of it. I think I will keep it for a day and if I do not like it I will knock it out of my computer. Well I will let you know if I keep it.

Security: Public
Location: Home
Mood: Pleased
Music:

Thu, 19 Aug 2010

5:24 PM

This girl has found her place

girl has found her place in life. It is sad that it took this one so long to find it but, now that she has she is not going to let it go. girl now realizes that there are other people out there who are like her and like the same things that she does. she is not weird or different, it is just another way to live. It does not mean that it is either wrong or right, but it is the right way for her.

so by now you have noticed that girl is typing in the third person it is because that is the way this one is to talk from now on so she thought she best be getting used to it. It really is not that difficult to do if one just takes the time to think of what she is trying to say. You may have heard of the lifestyle that this one is talking about, it is called Gor. It is very important and there are many communities that are practicing this. so it is new for this one to find that there are so many that

believe this way and are actually able to live like this. it is the right of the person to decide how they want to live, so there is still that freedom of choice. If one chooses to give up that freedom then that is up to that one and should not matter to anyone else. girl is very pleased that she has been excepted and will not in anyway take advantage of this honor.

Security: Public
Location: Home
Mood: Thankful
Music:

Tue, 17 Aug 2010

5:37 PM

In the Hospital

I am a friend of randi's and was told to enter in a journal entry for her. So here is what she wrote down for me to put in for her.

This one was hurt at work and was taken to the hospital. The doctor at the hospital said that this one is going to be ok but is going to keep girl there for observation for a few days. So if anyone is reading girls journal and sees that she has not entered in anything for a couple of days please forgive this one for now.

girl will be back on track probably on the 19th. until then this one misses you all very much.

Security: Public
Location: Other
Mood: Okay
Music:

Fri, 20 Aug 2010

12:22 AM

Welcome to my Journey

<p>That is what this one should have named her blog. Oh well good ideas always come to me after it is too late to do anything about it. It is friday just another day that this one is going to have to go to work. Girl has been spending alot of time reading the books that are required of her, so she has not been online yet this morning.</p>

<p>Girl is planning to get online in a bit so that she can see what is going on and if she is going to get any assignments as this one is in the middle of being trained. Girl prays that she will be able to start training soon. Well this one will probably write more

before she logs off for the day.</p>

The common term for greeting in Gor was "Tal".

quote:

`Tal, Master,' they said to me. `Tal, Slave Girls,' I said to them.

(pg 345 Tribesmen of GOR)

The proper greeting order is as follows:

Master of the Home

Masters of the Home by Rank

RANKS:

White caste

Red caste

Green caste

Yellow caste

Blue caste

All others

Other Masters of the Home

visiting Men

Mistress of the Home

Mistresses of the Home by Rank

Kennel Mistress

Other Mistresses of the Home

visiting Mistresses

then slaves

A slave must have permission before greeting. slaves mostly greet from the mats or their Master/Mistress feet.

Slaves "offer" greetings... Example: "This one offers greetings"

Women are not the only gender that may be enslaved on Gor. Men also may face that fate, though in far fewer numbers. On Gor, one of the terms for a male slave is a "kajirus" and its plural form is "kajiri." "Kajiri" is also used to refer to a group of slaves consisting of women and men. A common mistake is that some believe that "kajirus" is the plural form and that the singular form is "kajiru." The number of male slaves on Gor is very low, especially in the cities. Only about 10% of all the slaves on Gor are males. Men captured during wars or raids are usually slain instead of being taken captive and enslaved. Most male slaves are

either debtors or criminals though a small number are captives.

Male slaves are mainly enslaved for economic reasons, as cheap labor. The Gorean philosophy of "natural order" supports female slavery but it does not support male slavery. Gorean society though recognizes the validity, legality and economic necessity of male slavery. It is a more practical decision and not one based on a deeper philosophy. Under these justifications, anyone can be enslaved. Not all societal institutions need be based on an underlying philosophical foundation. Some are simply practical concepts.

Few male slaves are considered valuable and they generally do not garner high prices, even at auction. The primary exceptions are male silk slaves and exotics. The normal high price for a male slave, not a silk slave or exotic, is a silver tarsk. Many female slaves would sell for more than that amount. There are also very few male slaves with long pedigrees. There are few reasons to breed male slaves except as exotics. Nearly any Gorean man can serve as a typical work slave.

The most common types of male slaves are the work slaves. They are usually used on cargo galleys, mines, great farms or as porters on wharves. Port Kar, Cos and Tyros utilize thousands of male galley slaves. Many cities use male slaves for some of the more unpleasant labor in the cities, such as in the refuse pits or cleaning the public baths. Some slaves may pull wagons in teams. Most men work on chains with other slaves. In some cities like Ar, an unchained male slave is rarely ever seen. Work gangs commonly consist of fifty to one hundred men though they may be as large as one thousand men. They are commonly considered to be cheap and expendable labor.

Free work chains also exist as slaves are not permitted to engage in certain construction work. Work slaves are not used for road construction, siege works, erecting walls, or the construction of temples and public buildings. In many respects though, free chains are often not much different from slaves. Many free chains consist of criminals. These criminals have been sold, for a nominal fee, to work gang leaders to serve out the rest of their sentence as a laborer. Though they are technically supposed to be freed when their prison term would be up not all are. Some work masters create stringent rules for their workers. If you violate one of these rules, it will add time onto your sentence. The rules are created so most of the workers will violate them at some point, effectively keeping the workers much longer than their original sentence. The workers are commonly kept under slave discipline and the work master can do anything he wants to them, including killing them.

Probably the lowest of all work slaves are the salt slaves of Klima. Klima is located deep in the dune country of the Tahari region. Its exact location is a well kept secret. Thousands of salt slaves work there to extract salt from brine pits, generally by drilling or flush mining. Salt slaves are taken there on foot. They are hooded, chained and led through the desert. Many never make it as far as Klima. Escape from Klima is nearly impossible and no one until Tarl Cabot had ever escaped from there. No kaila are permitted there and there is no water for a thousand pasangs. No women are permitted there and the workday is from dawn to dusk. It is brutal work and few slaves last too long there.

Other male slaves may end up as fighting slaves, either gladiators or bodyguards. Many Gorean cities have arenas for gladiatorial combat. This combat is often quite lethal and many fighting slaves are seriously injured or killed during these games. These male slaves may learn the use of certain weapons, primarily cestae and other common arena weapons. The hook knife is a common arena weapon, either sheathed or unsheathed. The hook knife is a small, thick, curved blade. In nonlethal combat, the weapon is sheathed

and the sheath is coated with a bluish pigment to mark strikes. In most cases, free men do not enter these arena games.

Less formal fighting slaves may engage in stable bouts, generally a Low Caste form of entertainment. Many of these bouts are little more than bloody brawls. The bouts are commonly divided by weight classes. The two combatants, unarmed, enter a shallow pit. Their hands are usually wrapped in leather so they do not break their hands. There are few rules except holds to the death are not permitted. Men may punch, kick and such until only one man is standing. The combatants do get rest periods which are given only to make the fight last longer. Much betting goes on at these events. Another less formal type are the sport slaves who are used in hunts, often by women, as the prey.

Little is said about the use of male slaves as bodyguards. No guidelines are given for their use. In general, slaves are not permitted weapons so it is unsure if an exception is made for bodyguards. It is possible that such slaves can only rely on unarmed combat to defend their owner. It seems more likely that if someone wished to good bodyguard, they would hire a Warrior. Slave bodyguards might serve better to protect free women, walking the city streets, from Slavers and other such parties. Such slaves would be expected to give their lives to protect their Mistress.

Some male slaves engage in less strenuous work. Paga attendants are male slaves who work at paga taverns. They generally supervise the serving girls and collect payment for the paga and the use of the slave girls. Some male slaves may work as actors in the city theaters. Other male slaves may do some basic Caste work, generally the minor, monotonous work.

The most valuable male slave though is usually the silk slave, a certified woman's slave, akin to a Pleasure Slave. They are handsome men who have been specially trained to tend to a woman's needs. They are sold in special women's auctions that are closed to free men. Silk slaves generally sell for higher prices than many female slaves. Most silk slaves will sell for four to six silver tarsks. This is basically a matter of supply and demand, as there are very few such silk slaves on Gor. Most Gorean men make poor silk slaves. There are masculine and feminine male silk slaves. Some women fear the more masculine ones, worrying that such men will turn on them one day, enslaving them. Others secretly delight in that possibility. The feminine ones are rarely used for breeding. Free women think little of hiding their naked bodies from their silk slaves. Many free women though will not kiss their silk slaves as they do not wish to put their lips on a slave. A silk slave grows to know his Mistress quite well and is able recognize her body even when she is robed and veiled. Gorean men generally despise silk slaves and do not treat them well. When a city is captured, the victors often kill the silk slaves out of disgust.

A rare few of male slaves are used as seduction slaves. They are used to lure free women into compromising situations so that the women can be made slaves according to the Couching Law. The Couching Law exists in some Gorean cities and may have originated in Ar. Essentially the law states that any free woman who couches with another's slave, or even prepares to do so, becomes a slave herself and the slave of the male slave's master. "Couching" is a euphemism for sexual relations. Milo, a male slave from Magicians of Gor, is the primary example of a seduction slave. Milo is a large, graceful man with blond, curly hair. He is considered exceptionally handsome and wore a purple silk tunic and golden sandals. He was also a famous actor. His master, Appanius, would have him entice free women to meet him secretly. Once the women prepared to have sex with Milo, Appanius would come out of hiding with a couple witnesses and enslave the free woman pursuant to the Couching Law. Milo's activities were quite

successful and his work as a seduction slave remained hidden for quite some time. In cities that do not have a Couching Law, male silk slaves may be freely given to a female guest. In addition, a male slave can be slain for touching a free woman without her permission.

Another rare and expensive type of male slave are the exotics, those that are either bred or trained for unusual purposes. Exotics usually sell for high prices due to their rarity. Exotics may be bred for some deformity, even one as insignificant as large earlobes. Special Draft slaves are a type of bred exotic. The potential varieties of specially trained exotics is endless. One type of female trained exotic was a woman who was raised never knowing men existed. A man could be raised that same way, never knowing the existence of women.

Male slaves rarely have locked collars. Normally their collar is a band of iron hammered about their neck. There is also no distinctive garb for male slaves as Goreans do not want them to discover how numerous they are, especially in the cities. The wool of the hurt is often used for male slave garments as it absorbs perspiration well. In many cities, female slaves must always openly wear a symbol of their bondage such as a collar. Male slaves are exempt from this law for the same reason why they do not wear distinctive garb. Goreans worry about a revolt by male slaves. The slave revolt that struck Tharna in Outlaw of Gor is a constant worry in other cities.

Female slaves normally despise male slaves. They consider themselves the rightful property of only free persons. It is considered a great shame for a female slave to have to touch a male slave. Male slaves though are often permitted to have a female slave for their pleasure, especially as a reward. But, a male slave might be killed for touching a female slave without permission. Female slaves show contempt toward male slaves because they do not see them as real men, because they have been made slave.

Male slaves commonly kneel, like women do. They do not sit cross-legged like free men. Depending on the preference of their master, their knees may be spread or not. Male slaves may also be branded as any slave though it is not as common as with female slaves. Male slaves are branded with a large block "Kef", not the cursive letter used for female slaves. It is more expensive to feed male slaves than females slaves. In many other ways, male slaves are treated like female slaves. They are still considered only property. They must show respect to all free persons and are subject to discipline by any free person.

Male slaves though receive more opportunities to win their freedom though usually only in very dangerous situations. Male slaves might be freed and armed if their city is being attacked and additional men are needed. Tarl Cabot was enslaved several times during the series but always won his way to freedom. Jason Marshall started off on Gor as a slave but also won his way to freedom. Panther girls capture and enslave men, eventually growing tired of them and selling them. Such men generally recover their freedom once they leave the Northern Forests.

Few Earth men are brought to Gor to be slaves. In fact, few males are currently brought to Gor at all. It is thought that Jason Marshall, from the Gorean books #14-16, was the first Earth man brought to Gor as a slave. It is surprising that more Earth men are not brought to Gor to be slaves. Certain Earth men would make excellent silk slaves. Others would be acceptable as work slaves. This may be due in part to the general disdain Goreans have for Earth men. It still seems a potentially lucrative avenue though for an enterprising Slaver, especially a Kur agent.

Kajira Positions and Commands

posted on: 8/7/2008 12:51:54 AM

A well trained kajira is expected to know a variety of slave positions and be able to respond to a series of common commands. There is some erroneous information online concerning Gorean positions and commands as depicted in the novels. Positions such as "kar-ta" and "sula-ki" are never explicitly named in the novels. Their names have been created by others online to describe certain matters mentioned in the novels but never formally named. Other such positions have been created out of nothing and have no basis in the novels. This work shall show a number of named positions that exist in the novels and describe some unnamed positions and their uses. Other positions and commands do exist. The following is not an inclusive list.

Kneeling: The primary position for all slaves is kneeling. The Gorean word for kneel may be "nadu" but that is only speculation. In the books, "nadu" is only used as a specific command that will be further on in this scroll. All women, free and slave, kneel when sitting. Women who dare to sit cross-legged, like men, are seen as insolent and insulting. Slaves are not permitted generally to sit in chairs and could even be whipped or slain for daring to sit in one. Kajirae must commonly kneel when entering her owner's presence, if her owner is present nearby, or in the presence of any other free person. Kneeling though is a position that can be assumed easily and beautifully. A kajira can also rise from the kneeling position with beauty and grace. Kneeling is seen as a sign of respect, expressing the submission of a slave. In kneeling, all women, free and slave, are expected to carry themselves well. Their backs should be straight, their chin high, and they should be properly poised. Women do not slouch in such a position.

When a girl kneels, it is customary for her to remain a few feet away from her owner. This distance symbolizes, along with the difference in height between a standing owner and kneeling kajira, the inferiority and lowly status of the slave. It also puts the slave in a position where she can be readily viewed. In addition, it puts enough space between the slave and master so that if the master desires to ravish the kajira, such desire will require an active decision to bridge that distance toward the girl. Thus, his desire will not be reflexively triggered. If a girl was to purposefully kneel very close to her master, this would be an indication of her desire to be ravished, hoping her master will act on his urges without consideration.

The position of a woman's knees when kneeling is very important. Free women will always keep their knees tightly closed, thus being modest. Tower and house slaves also commonly do the same. Tower and house slaves are generally assigned domestic duties but there are times when they might also serve a master's pleasure. At those times, they might kneel with their knees open if commanded to do so. Pleasure slaves, and similar kajirae, generally always keep their knees wide open while kneeling. They are bereft of modesty and open for all to see. In general though, even if a girl is kneeling with her knees open, you are most likely only to see some pubic hair. Such a position is not as revealing as many would think.

The position of one's hands while kneeling is also important. Free women will rest their hands on their thighs, their palms face down. Tower and house slaves will keep their hands in front of them, usually crossed if not otherwise occupied. Pleasure slaves rest their hands on their thighs, either palm up or down, though in some cities they will keep their hands crossed behind them. The palms of the hands, when facing upwards, is a way of signaling a girls' need, helplessness, and desire to please. It is a silent signal of a girl's desire for her master.

"Position" is a common command that is given when the kajira is expected to assume the common kneeling

position for her slave type. Thus, tower and house slaves will assume a specific position that is different from the position assumed by the pleasure slave. Sometimes, a master may wish his kajira to assume a different position than her type and he will then specifically tell her which position to assume. This is where a tower or house slave might be ordered to kneel in the position of the pleasure slave. A position may also be commanded as part of a girl's discipline. If this is so, the girl must remain very rigid in her position. If it was not ordered for discipline, a kajira has much more leeway. Her body is permitted to move some, such as allowing her to rise a bit on her heels, turn her head or such. The key remains that the girl should be appealing in her movements.

Most often in these positions, the kajira keeps her head raised. This will depend greatly on the specific discipline the kajira is undergoing and the preferences of her master. By keeping her head up, this will eliminate the need to command her to raise it. It also shows the facial beauty of the slave. In addition, the slave can see who is in the room and is able to better judge the moods, needs and desires of her master or any other free person in the room. She can be more pleasing if she is fully aware of her surroundings. A kajira may not break any of these positions until she receives explicit permission to do so.

Nadu, Sula, Bara, Leshu

These four terms are used infrequently in the books. They are Gorean words but their meanings are never clearly defined. They are used in the context of being commands to a kajira. When the command is given, the girl is expected to assume a certain position. It is unclear if these words are solely meant to refer to these specific positions or if the words may have greater meaning. It is only speculation at this point.

"Nadu" might be the general Gorean word for "kneel." But, each time a girl is commanded to "nadu" in the books she assumes the position of the pleasure slave. The slave kneels back on her heels, resting her hands on her thighs. She maintains excellent posture with her back straight, her head up, and her breasts thrust forward. Her knees are widely spread. Thus, "nadu" may only refer to the pleasure slave position though the root word may derive from the Gorean word for "kneel." If a tower or house slave had been commanded to "nadu" and assumed the closed knee position, then it would be easy to see that "nadu" simply means "kneel" but without such a reference, we can only speculate. You will see many web sites state that "nadu" means "kneel" but that is not necessarily accurate. The books are not clear on that matter.

"Sula" is another undefined Gorean word that might possibly mean "back" or "prone." It was always used in the books as a command to a kajira. The kajira would lie on her back with her hands at her sides, palms up. Her legs would be spread wide apart. In this position, a kajira is ready for her master's pleasure.

"Bara" is another undefined Gorean word that might possibly mean "belly." It was always used in the books as a command to a kajira. The kajira would lie on her stomach, her head to the left, with her wrists crossed behind her and her ankles similarly crossed. Thus, the kajira would be ready to be bound by her master. This position is also known as the "standard binding position." "Bara" should not be confused with the command "belly" which has a much different meaning, which will be discussed later in this scroll.

This word is the first indication that these four words may simply be specific commands and not general words. Since "bara" and "belly" are two very different commands, a couple matters might be correct. First,

bara may not be the exact Gorean word for "belly." Second, if this is true then the other words, nadu, sula and lesha, might also not be exact translations of Gorean words. They might all be only specific commands. But, without further evidence, again we can only speculate.

"Lesha" is another undefined Gorean word that might possibly mean "leash." This word is always used in the books as a command to a kajira. The commanded girl can be either standing or kneeling. She will then lift her chin, turning her head to the left. She also places her wrists behind her as though they were manacled. This would allow an owner to leash and bind a girl for travel.

In most positions, the head is kept raised. This all depends on the specific discipline the kajira is undergoing and the preferences of her master. This precludes a command to raise it. It also shows the facial beauty of the slave. The slave can also see who is in the room and is able to better judge the moods, needs and desires of her master or any other free person in the room. A kajira may not break any of these positions until she receives explicit permission to do so.

"Leading position" is a command where a girl places her head down at her master's waist. He then fastens his left hand in her hair, keeping his right hand free to grab his sword if necessary. The master then walks, pulling his kajira behind him. This is usually only done for short distances. It may also be done in crowded areas if the master does not have a leash.

"Heel" is a command for a girl to stand behind her master, usually to walk behind him. Kajirae heel to the left of a right-handed master. If you walked on the right side, it would be seen as a sign of disfavor. If there are several girls following a master, the girl who is closest to the master is the one most favored.

"Bracelets" is a command generally given when a master wishes to place manacles upon a girl. It may also be given as a command simply to have the girl assume the position. In this position, the slave stands before her master, with her hips slightly turned to one side and her back and shoulders erect. Her wrists are then crossed behind her back and she turns her head to the left.

A common neck chaining position is for a girl to get on her hands and knees. This allows the master to easily attach a chain to a girl's collar. It could also be used to leash a girl as well.

"High-harness position" is another position used if you wish to leash a girl. The girl stands straight, her head held far back so a leash can be attached to her collar. It may also be used simply as a position for a girl to assume for either discipline or training purposes.

The position of the "serving slave" is mentioned very briefly in the books but is not described. It is named in opposition to the pleasure slave position. We can only speculate on how it differs.

Obeisance

"Obeisance" is a command, commonly given as "perform obeisance." Obeisance essentially is a gesture or body movement that shows respect. There are many ways in which a kajira can respond to this command. Three common forms were listed in *Mercenaries of Gor*, book #21. Note though, that these forms are not

specific positions. They are only a few examples of how obeisance can be shown. There are many others. If you are commanded to "perform obeisance," any of these forms will suffice unless your master has previously told you that he requires a specific form when he gives such a command.

The first form listed is mentioned as a possible obeisance position though there are authorities who claim it is not such a position. At any rate, it is a common position of slave submission. Essentially, it is the Nadu position where the kajira also lowers her head in deference.

The second form listed is similar to what is known online as "kar-ta." But, the term "kar-ta" is never used in the novels. It is an online creation only. It is not a valid Gorean term and should not be used. The second form also differs in a few ways than the "kar-ta" position. In the second form, you begin in the kneeling position. You then lower your head to the floor and place the palms of your hands on the floor. You then raise your head a bit and move forward, maintaining your position. You finally then lick and kiss the feet of your master, doing it softly, lingeringly and lovingly.

A third form is to "belly." There are various forms of "bellying." One simple variation involves lying on your belly and slowly inching forward. When you reach your master's feet, lick and kiss them as in the second form. "Bellying" may be given as a specific command. In some instances, this means for the kajira just to lie on her belly. In others, it refers to this form of obeisance. The command "bara" is similar but will be used instead of "bellying" when the master wishes you to assume that exact position.

In all of these forms of obeisance, you may not rise to your feet until you receive explicit permission to do so from your Master.

A quote from the novels explains the meaning behind obeisance quite well.
quote:

"It is pleasant to have a woman perform obeisance before one. It is also appropriate. In such a way, in such symbolisms, may the order of nature, and its profound truths, in a conventional and civilized manner, be expressed and acknowledged." (Vagabonds of Gor, p.205)

Discipline Commands

Masters may give certain commands, which at times have disciplinary purposes. These commands may also be given for other purposes.

"Gag law" is a discipline where a girl is forbidden speech, save for moans and whispers. Though she wears no actual gag, she must act as if she does.

"Bound by the Master's will" also known as a "will bond," means that a kajira must remain as if she was chained, braceleted or bound by actual equipment, even though no such items truly bind her. She may

have to keep her hands crossed behind her, touching each other and cannot release them without permission. Her ankles may be similarly crossed and expected to remain that way. Some men leave a girl holding a public slave ring without chaining them to that ring. The kajira is expected not to release the ring under any circumstances until her master returns. Almost any position will suffice, subject to the desires of the master.

"Discipline of the she-quadruped" is sometimes called online the discipline of the she-sleen yet that is an erroneous name, one not listed in the novels. In this modality, a kajira pretends to be an animal in all respects. Speech is forbidden, except for certain animal sounds. She is forbidden human posture and must walk around on all fours. Food will be thrown to her or put in pans and she must eat without her hands. She may even be taught pet tricks. If she is used sexually, she will be used as an animal. This modality may be used as a punishment or for training a new kajira. It teaches a kajira that she is on the level of an animal. It is often imposed on captured Ubaras.

There are a variety of common whipping positions. In all forms, the kajira is stripped so as to not ruin her clothing. One standard form is for a girl's wrists to be braceleted and her hands then raised above her head. The bracelets are commonly chained to a beam on the ceiling. The chains are then raised until the girl's heels are about a quarter of an inch off the ground. In many whipping positions, the girl's hair is also moves aside so it will not be ruined by the whip.

Other Commands

Kajirae are often rewarded with pastries if they are pleasing. If given one, a Master may command the kajira to "eat it very slowly, making it last a long time." This means the kajira must eat the pastry incredibly slowly, barely touching it. Primarily she is to use her tongue on it, only nibbling it once in a while. This serves to put her under good discipline, is good exercise for the tongue, and increases her sexual heat. A master could also ask a kajira to eat other items in this same manner besides pastry.

When a master wants his slave for pleasure in his home, he tells the slave to "light the lamp of love", the ravishment lamp. The kajira will light the lamp and place it in the window so they will not be disturbed. "Slave lips" is a command for a kajira to purse her lips as if she is ready to kiss someone. She cannot break this command until she has been kissed by her Master.

"Speak as a slave" is a command for a kajira to speak in the third person. Some wrongly believe that all slaves must speak in the third person. The novels though contain a multitude of examples where slaves commonly speak in the first person. It is also common that slaves do speak in the third person but it is not an absolute. It all depends on each kajira's master and her training. It is not wrong for a slave to use the first person unless she is under specific orders to speak in third person.

"Show rebellion" is a cruel command, where a mock rebellion is permitted. "Kneel" is the command that commonly tells the kajira to stop the mock rebellion. When a girl has been permitted defiance, it is very sweet to bring her back under absolute control.

"Sandals" is a command for a kajira to place sandals on her master. The girl gets the sandals and kisses

them. She then places the sandals on his feet, thonging them tightly, and kissing each knot as she completes it. After tying both sandals, she puts her head to his feet in a graceful gesture of submission

"Pretended disinterest" is a dangerous command. It is usually given to a slave in reference to a supper guest who the master intends to give the girl to later in the evening. She must pretend disinterest, and sometimes loathing, to the guest though she must still serve in absolute perfection. She then gradually permits her true feelings to come out, giving the impression of having been seduced by the guest. Some guests may be angered by this "joke" if they discover it. A host should know his guest well before trying such a joke.

"Hair" is a command given generally at feasts and banquets. A girl would kneel before a guest and lower her head. A guest could then wipe and clean his hands on her hair. Napkins are not apparently a big thing at such feasts.

Kajirae Basics

posted on: 8/7/2008 12:14:51 AM

On Gor, slavery is an ancient, historically developed institution. It is complex, with its hundreds of aspects and facets, legal, social and aesthetic. Slavery has its basis in the biological differences of men and women. Male dominance is pervasive among mammals and universal among primates. Goreans accept slavery as a natural part of life and few question its basic validity.

quote:

"Female slavery is the institutionalized expression, in a civilization congenial to nature, of the fundamental biological relationship between the sexes. In the institution of female slavery we find this basic relationship recognized, accepted, clarified, fixed and celebrated." (Savages of Gor, p.193-4)

Gorean mythology even provides a story justifying the creation of slavery. Long ago, there once was a war between the men and women of Gor. In the end, the women were defeated. But, the Priest-Kings did not want all of the women killed so they made them beautiful. This was to entice the men to want to keep them instead of slaying them. But as a price for their beauty, the Priest-Kings also decreed that women would forever be slaves to men.

Sometime in the past, there were a series of wars loosely called the Slave Wars. They occurred among various cities in the middle latitudes, off and on, for over a period of about a generation. Though the wars involved large-scale slaving, there were other causes too, like the levying of tribute and the control of trade routes. Much of the Merchant law concerning slavery evolved out of these wars. The wars also developed some of the standardization of the slave as a commodity.

The Gorean novels portray a skewed image of the amount of slaves on Gor. As slaves are often important characters in the novels, the books at first glance might cause you to believe that most women were slaves on Gor. In actuality, only about 2 to 3% of all women on Gor are slaves. Free women vastly outnumber

kajirae on Gor. These ratios do vary though from city to city. For example, in Ar there are about 20% slaves. In Tharna, after the revolution against the Tatrix, almost all of women in that city were slaves. (Online, the number of slaves is over 50%.) Of all the slaves on Gor, 90% of them are female. So, male slaves are a very rare item, only about .2 to .3% of the men on Gor. There are many terms used for female slaves such as chain sisters, slut, collar meat, tastas, tasty pudding, morsels, and candies. Kajira is one of the most common terms for a female slave. Sa-Fora, which means Chain Daughter or Daughter of the Chain, is another common expression. For the most part, these terms are considered complimentary.

Slaves are broken down into two major categories, white and red silk. Simply, white silk girls are virgins and red silk girls are not. The color of the silk bears no reference to their level of training. A White Silk girl could be a fully trained Pleasure Slave while a Red Silk girl could be a new recruit from Earth who did not even speak Gorean yet. No other color silk means anything on Gor. Yellow silks, black silks and the such are online creations and are not based on information from the books.

White silk girls may also be known by the term "glana" but that is usually only used by slavers. A kajira would not refer to herself as "glana." Red silks may also be known by the term "falarina" and its usage is similar to glana. Slave may also be referred to as "opened" or not. If you have not yet been opened, you are a virgin. Virgins are almost never available in the slave markets. Most Gorean men prefer opened women. Virgins present special problems, especially psychological ones. Within these two categories of red and white silk, there are many different types of slaves.

Slave types include bath girls, camp slaves, coin girls, debtor slaves, exotics, house slaves, inn slaves, lure girls, passions slaves, pleasure slaves, state slaves, tavern girls, tower slaves, work slaves and many more. 80% of these slaves must sexually please their masters as part of their duties. The condition of slavery requires no overt sign of bondage. Such items are useful mostly for marking property, the identity of owner and such. An uncollared, unbranded slave is still but a slave.

Bath girls are the kajirae who serve at the public and private baths. They commonly wear a chain and plate collar, the plate giving their name and cost. They aid men in the taking of their baths and are also available for sexual services. They wear towels with nothing beneath them. Their hair may be cut short to protect it from the water. Others wrap a long, broad strap of glazed leather about their heads like a turban. Most are great swimmers and it is said they are more at ease in the water than a Cosian song fish.

Camp slaves are owned by authorized Merchants, who hold contracts for certain seasons or campaigns. The girls are kept within the military camp and travel with it. The girls are rented out to the soldiers at fees that are stipulated in the contracts. The fees are fixed and almost nominal.

A coin girl is usually regarded as the lowest form of street slave. She is sent into the streets at dusk with a chain on her neck. A bell is attached to her chain to call attention to her. She also carries a small, locked coin box. A man pays her price and places the coin into the box and may have his way with her. Satisfaction is guaranteed or you receive your money back from the master as the girl cannot get to the coins in her box. Though the sexual skills of coin girls are commonly low, a few are actually quite skillful. Sometimes, privately owned girls are sent out as coin girls as a form of punishment.

A display slave is a kajira whose primary purpose is for the display of her beauty to reflect the wealth and status of her master. She will often be chained in coffle with other display slaves behind the transport of her master. The master will often be seen in public with these girls to show everyone his property.

Feast slaves are girls, usually rented in groups, to individuals or organizations for feasts, parties and other functions.

Flute girls are able to play the single or double flute. They are rented out for parties and other functions. They will also commonly serve the pleasure of the guests.

A Kettle-and-mat girl is a slave whose function is divided between household tasks and sexual servitude. It is considered a low form of slave.

A lure girl is a slave who serves as bait for captains who need crewmen and masters of work gangs. The slave pretends to desire a man and distracts him while her owner and his men capture the unfortunate victim.

A Message girl is used to send secret messages. The girl's head is first shaved and then a message is tattooed on her head. The girl is commonly illiterate. Her hair is allowed to grow back. She will then be sent to the person who is to receive the message. She is also usually given to the recipient to keep as well. Later, her head will be shaved again and the message read. A Physician will then use needles to remove the message.

A pot girl may be one of the lowest forms of slave. Her main function is cooking, cleaning and other menial tasks. The term is sometimes used as an insult as well.

A secret slave is a woman who is a slave but who most believe is free. Her true status is concealed by her master. This deception is difficult to maintain for a long time as the girl becomes more like a slave over time. It is also dangerous as Goreans do not like to be duped and they might take it out on the slave. In *Magicians of Gor*, Talena was made the secret slave of Tarl Cabot. Talena was Ubara of Ar at that point and Tarl permitted her to remain as such until he came to claim her one day.

State slaves are owned by the city and they may tend the central kitchens, care for children, clean apartments, launder clothes, etc. Some are used at state banquets to serve and entertain the guests. It is generally regarded as a slavery of great deprivation though they may sometimes be made available to male slaves and guards. Because of this, state slaves often bring good prices when sold into the private sector.

Work slaves include a variety of slaves such as pot girls, kettle-and-mat girls; laundresses, stable sluts, cleaning slaves, mill slaves, and more. Such slavery serves almost a penal function in some cases. These are generally considered the lowest of slaves.

Some slaves even have professional competencies like in law, medicine or scribe. They may have once belonged to that Caste. They thus possess skills in those areas though they are no longer considered members of the Caste. Many people frown upon slaves using such skills, especially where those skills may place the slave in a position of power or trust.

Earth women are considered natural slaves as they have no Home Stone. They have a reputation of being the lowest and hottest of slaves. They are generally considered barbarians because they know nothing of Gor and must be trained even to speak Gorean. There are extremely few Earth girls who are ever freed on

Gor. Both agents of the Priest-Kings and the Kurii make stops on Earth to obtain women to become slaves. Raids by the Kurii have brought a lot of Earth women to Gor in recent years.

By law, slaves are animals and their owner can do anything he or she wishes with them. Slaves are considered to be goods, property. They do not even own a name and cannot own any property. They may use goods but cannot possess them. In most cities, even the offspring of a slave is a slave and belongs to the mother's owner. There are numerous laws preventing slaves from doing many things. For example, it can be a capital offense for a slave to touch a weapon, strike a free person or even to wear robes of concealment. See Education Scroll #2, Laws and Legal Principles, for more laws concerning slavery.

Slave breeding is carefully controlled and free men seldom have children with their slaves. In most breedings, a slave girl and kajirus are taken to a breeding cell or stall. They are both hooded to preclude any attachments and the slaves may not even speak. The coupling is observed by the master and any others in an official capacity. Only a small fraction of the breeding is carefully done by slave houses with a specific intent in mind. Some specially bred girls have a pedigreed lineage that extends back for twenty-five to thirty generations. The most commonly bred slaves are passion slaves and exotics. Passions slaves are women who have been bred for their beauty and sensuality. They typically only receive training as a Pleasure Slave. Exotics are kajirae specially bred for some unique quality, sometimes even bizarre ones. One such type is a girl who is bred to have poisonous saliva. Even some male slaves are bred Exotics.

Slave wine is a Gorean contraceptive, given to all slaves to protect them against conceiving. It is intentionally made to be bitter for slaves. The active ingredient in slave wine is sip root. Sip root, in its raw form, may be chewed as a contraceptive. The raw form's effects last for three to four months. The Red Savages in the Barrens use sip root in its raw form. One drink of slave wine lasts indefinitely, until a releaser is given. This was not always the case. In the beginning of the Gor series, slave wine only lasted a month or so. But, medical technology advanced during the series and its effects are now indefinite. But, out of tradition and to remind a girl she is a slave, it is usually given once or twice a year to her. The antidote is called breeding or second wine. It is a smooth and sweet drink. Its active ingredient is a derivative of the teslik plant. On Earth, slave wine would conquer the birth control market.

Almost every city and town has its own Street of Brands, either a street or a district which handles slave sales and items connected with slavery. The peak season for buying slaves is the spring and early summer. The greatest period for sales is the five days of the Fifth Passage Hand, also called in many cities the Love Feast. Slaves may be auctioned or sold in private sales. Slavers are legally a subcaste of the Merchant Caste though they tend to consider themselves a separate caste. Their caste colors are blue and yellow. Yet, not all slavers belong to the Caste. People of almost any caste can engage in the business of slavery. The primary difference is that these people generally do not derive the major portion of their income from the business of slavery.

At slave auctions, girls are sold on blocks where buyers may inspect them, touch them, have them move and position themselves. Girls are always sold naked though they might begin an auction clothed. During the auction, the clothes would be removed. This is done to entice the crowd and build excitement. It is said that only a fool buys a kajira clothed. By tradition, the blocks are wooden and rounded. Sawdust is usually sprinkled on their tops. In many slave houses, there are usually multiple blocks, one central block and a number of side blocks. The side blocks are commonly about three feet high and five feet in diameter. But, it is a matter of prestige to be sold from the central block. Girls are seldom auctioned from the side blocks.

Usually, fixed prices are set, marked on their bodies with a grease pencil. It is a disparaging term to be called a "side-block girl" similar to being called a "pot girl."

Colored tags may be wired to the collars of girls at the auctions. White tags signify that a girl is being "held" for a prospective buyer. A red tag signifies the girl has been "sold." A black tag signifies a girl is "ill." A yellow tag signifies that a girl is not to be sold without prior consultation with the slaver. Some colored tags may also be correlated to classes or grades of slaves. A brown tag may be on a low slave such as a female work slave, pot girl, and kettle and mat girl. A gold tag may be on a trained pleasure slave or dancer. There is no uniform color coding though and different houses have their own conventions. It is not common for slaves to be tagged in a regular market except for sold and holding tags. Tagging is most common in auctions. A sales disk, bearing the girl's lot number, is common so men can inspect the girls before the auction begins and decide who to bid for. Sold girls can also be marked by placing them in a white hood marked "sold" or by writing "sold" in grease pencil on their left breast. It is standard in marking girls to use grease pencil on that breast.

Block measurements are a girl's measurements when she is sold by a slaver. Some slavers take very complete measurements including a girl's height, weight, structure of ear lobes, width and length of fingers and toes, width of heels, distance between nostrils, etc. Most of these measurements are taken by a "slave tape" that is marked in horts. Weights are taken on a grain or tarsk scale that is marked in stones. Finger and toe prints may also be taken.

Block melodies are songs commonly used in slave markets in the display of their girls. Some songs were devised specifically for that purpose and others are just utilized for it. They are usually sexually stimulating. The slaves may dance to this music while on the block. The "Hope of Tina" is a popular block melody of Cos. It is supposedly the expression of the yearning of a young girl that she may be so beautiful, feminine and marvelous, as to prove acceptable as a slave. As a joke, young men may whistle or hum such melodies near free women who are generally unaware of their true nature. Free women may be drawn to them too, not understanding the reason.

Prices for slave girls varies according to the type of kajira, location of the market, time of year, and many other factors. Some generalizations can be made though please remember that these are not absolutes. The cheapest slaves are usually female work slaves purchased for public kitchens, laundries or mills. They are commonly sold in multi-item lots. The next level are the male work slaves. Then come the girls who can be used as a pleasure slave. The next level includes the male silk slaves. The highest level are special female pleasure slaves, dancers or bred passion slaves.

Many kajirae are sold for copper tarsks. A lovely girl may often go for a silver tarsk. A silver tarsk is a very high price for a semitrained girl. An excellent paga slave would generally go for one to three silvers. Fifteen silver tarsks would be the cost for a good dancer or a lesser girl in an Ubar's pleasure gardens. The major auction house in Ar, the Curulean, is one of the most prestigious of slave markets. A girl there is seldom sold for less than two gold tarns. Beautiful women of High Caste might sell for thirty to fifty gold tarns. The top price for a slave might be gotten for an Ubara or the daughter of an Ubar. She might bring 10000 gold tarns in a private sale.

The vast majority of slaves are branded, marking them nearly permanently as slaves. Slavers will only rarely sell a girl who has not yet been branded. In some cities, it is illegal to offer an unbranded girl for

public slave. Branding is commonly done by a trained Iron Master as most owners rarely brand their own girls. Branding requires a sure hand and experience to properly do it. By recommendation of Merchant Law, there are three standard marking places: left outer thigh, right outer thigh, and lower left abdomen. The most common site is high on the left outer thigh, high enough to be covered by even a brief tunic. A slave may be branded anywhere on her body but it is not as common.

Many Goreans prefer a girl to be hand branded. Some slavers use mechanical branding devices but such brands are too uniform. It takes some time to bring an iron to the necessary branding temperature. The iron must also be cleaned and reheated before branding another girl. The cleaning is important for the precision and clarity of the brand. A branding rack is often used to hold a girl's thigh in place to prevent her from moving when the hot iron is applied. This helps prevent a blurred brand. A girl is commonly shown the iron before the branding so that she may fully understand its power, its heat and its meaning. A girl is usually branded for about three Ihn, about four Earth seconds. The girl is permitted to scream during the branding.

The most common brand is the "Kef", the first letter of the word "Kajira" in cursive script. It is also known as the "staff and fronds" because it resembles a staff with two, upturned frondlike curls, joined where they touch the staff on its right. It is usually one and a half to two inches high. The Kef is more floral than the common cursive Kef. The two curls are meant to symbolize femininity and beauty. The upturned curves on the fronds indicate total openness and vulnerability. The staff symbolizes that the femininity is subject to discipline. Male slaves are branded with a large block "Kef", not the cursive letter. There are many other types of brands such as the Dina and the Palm brand. Some cities have their own special brand as well. Some merchants make up their own new brands. There are collectors who collect girls with exotic brands.

A small and beautiful brand enhances a girl's beauty. It also has definite psychological benefits to instilling the idea of slavery on a girl. It is easy to consider that you are property when you have been permanently marked like livestock. A girl will basically only be branded once in her lifetime. A brand simply signifies that you are a slave. It does not commonly serve to identify your owner. Thus, there is little reason for an owner to want to rebrand a girl. Certain penalty brands may be added to punish a girl but their intent is not show a girl's slavery or identify her owner.

A slave with a brand can still be freed. But, the mark is permanent and there was no method ever mentioned in the books that would remove or alter it. If such a freed girl wishes to remain free, she better ensure that her papers of manumission are kept handy. Luckily, most brand spots can be well hidden so others cannot notice a woman's brand. But, if a man does see that a free woman has a brand, he might try to enslave her unless she can prove she was freed.

The most common garment for slaves is a brief slave tunic, sleeveless and with a deep plunging neckline. It may be made of a great variety of materials from satins and silks to clinging rep-cloth. Rep cloth is very popular because it is inexpensive, thin and clings well to a body. Leather is generally not permitted to slaves as the softer and more feminine fabrics are preferred by Gorean men. The tunic has no nether closure as a kajira is expected to be ready for her master at any time. Many of these tunics also have a disrobing knot so that a light tug will cause the entire garment to fall to a girl's feet.

There are a number of other garments also worn by slaves. The common camisk is a narrow, poncho-like garment. It is little more than a long, narrow, rectangle of cloth with an opening for the head. It is worn belted, falls to just above the knee and does not cover the brand. The Turian camisk is like an inverted "T"

in which the bar of the "T" is beveled on each side. It is fastened with a single cord. The cord binds the garment at three points, behind the neck, back, and in front of the waist. The garment is fastened at the neck, and then passes before her passing between her legs. The sides fold about the hips. It covers the breast, but leaves the back bare. In Turia, it is simply called the camisk and the common camisk is called the "northern camisk." Ta-teeras are slave rags, usually a brief bit of rep cloth, torn here and there, or even just rags sewn together. Kajirae may also use slave girdles, belts, to tie around their clothes to accent their figures.

In addition, slaves almost always go barefoot and rarely are permitted sandals. Slaves rarely walk the city streets naked except as discipline. Free women object to them being naked publicly and most men abide by this. The area of a girl's abdomen around the navel is called the "slave belly" because only slave girls expose their navels. In a family house, the slaves are modestly garbed because of the children. A slave may be a nurse, governess and playmate to a child. Slaves may also dress modestly so as to not offend free women. If a young man is giving a proper and refined dinner, his slave will be modestly attired.

The primary functions of slave clothes is not to clothe the slave but to display her and to show her that she is a slave. Thus, most slave clothing is made of sensuous fabrics and is cut very revealingly. Some slave clothes may also be practical depending on the function or location of the slave girl. A girl who works in the mills would wear a more practical outfit than a paga slave. A slave in Torvaldsland would obviously be dressed warmly. A new slave may have to earn the privilege of getting to wear clothes. An owner controls fully if a girl is allowed clothes and what clothes she may wear.

Almost all slaves must wear a ko-lar, the Gorean word for a collar. The most common collar is a light, steel-like band, snugly fitting, that locks in the back. But Gorean collars can vary from simple iron bands to enameled bands to ornate, bejeweled collars. Obviously only the wealthy would ever place jewels on a slave's collar. Such jewels make a girl a tempting target for thieves so it is likely the girl would not be free to wander the city without her owner. Instead, most men would place costume jewelry onto a collar if they wished to enhance its look.

All collars have two things in common: they cannot be removed by the girl and they mark her as a slave. The collar is secured with a six pin lock, one pin for each of the letters in the word "kajira." The most common sizes for collars are the ten to twelve hort ones. On Earth, this would be about 12.5 to 15 inches. Some masters also cover collars with collar stockings or sleeves. They are simply pieces of fabric that cover a collar. They are used as an accessory to enhance a girl's beauty and come in a variety of materials. The Turian ko-lar is another common collar on Gor. It is a round ring, which lies loosely on a slave so that if a man holds the ring, the girl can turn in it. It is harder to engrave though than a normal collar.

A collar identifies a kajira's master and city. This information would be engraved onto the collar itself. The collar also serves as a visible token of a girl's bondage. In some cities, such visible tokens are required by law. But, a slave without a collar is still but a slave. There is a kind of implicit claim of ownership involved in the collaring of a kajira so it is seldom done save by her master. Some say that the collar releases the beauty in a woman though it is likely just the effects of her slavery and not the collar itself. The collar transforms a woman psychologically and sexually. She understands that she has no choice but to be a total female. It is also said that a collar has an "intensification effect" on a kajira that deepens and intensifies a woman's sexuality. She can then be driven to
quote:

"almost excruciatingly ecstatic orgasmic heights,.. " (Guardsmen of Gor, p.210)

Slave steel is a generic term for the metal implements and equipment worn by slaves, such as collars, chains, manacles, siriks, etc. Slave manacles, also called slave bracelets, are fixed-ring sized for wrists and ankles. There are four numbers in the series: one is small, two and three are normal, and four is large. But, most are adjustable for any of the four sizes. The manacles for wrists and ankles though are sized differently. A size two wrist ring has an interior circumference of five horts and a size two ankle ring of seven horts. Many men prefer the sizes of wrists and ankles to match. There is an implicit claim of ownership involved in putting a girl in slave steel so it is seldom done except by a girl's master. Female slaves do not escape from Gorean iron.

When slaves are bound, they are tied by men who know what they are doing. Thus, struggling is futile. It is common practice to place one bond before removing another. One standard binding position is for the girl to be on her belly, crossing her wrists and ankles behind her. Bonds are never placed over clothing. Different ties have different purposes. Ties include such types as control ties, discipline ties, and pleasure ties. It is common in times of crisis and danger to secure slaves.

A coffle is a method of chaining a line of slaves together for travel. It is common to link the slaves by either the left ankle, left wrist, or throat. Chaining the left wrist or throat are useful for traveling. Chaining the left ankle or throat frees the girls to carry burdens. The link to the main chain may be either solid or loose. If it is solid, the girls will be spaced evenly. If it is loose, the girls will be able to move up and down the chain. A coffle may also be called a "slaver's necklace" and the kajirae referred to as "jewels" or "beads." There is a large variety of coffle or chaining arrangements. The common chain, also called the March or Trekking chain, arranges the girls from tallest to shortest. In a Display or Selling chain, the arrangement of the girl's can be determined by a variety of considerations, aesthetic or psychological. You can rank the girl's by beauty, or alternate them by hair color or size.

Much of the chaining on Gor is primarily aesthetic and symbolic. Chains are used far less for bondage than many would think. There are many reasons for chaining. Security against theft and the prevention of escape is but two reasons. It may also be done for educational reasons, to remind a girl she is a slave. It may be done to humiliate, especially in certain positions, or as punishment. If a girl is placed into close chains, her wrists and ankles are chained closely together. Over time, it builds up a considerable amount of pain. After about five Ahn, a girl is ready to serve most willingly. Chains can also enhance a girl's beauty. The matter is partly aesthetic, partly emotional and partly intellectual. The greatest beauty of the chain lies in the realm of the intellect and emotions, in its meaning, and how it makes a girl feel. Brands and collars offer little impediment to a girl's actions, unlike a chain. Thus, chains show her slavery in a clear, unmistakable manner.

Just the sight of chains can make many women, even free women, sexually uneasy.

A sirik is a common type of slave steel. It consists of a collar and three light chains attached. The collar may be of any type. The chain is ten to twelve inches longer than is needed to reach from her collar to her ankles. To the chain, at the natural fall of the wrists, are attached slave bracelets. At the end of the chain, is

a set of linked ankle rings. The sirik is graceful and designed to enhance a girl's beauty. The sirik can also serve as a leash. The chain widths are adjustable to adjust the latitude of movement. It is even possible in some siriks for a girl to dance. On a work sirik the wrists are granted about a yard more of chain so she can work without impediment.

An iron belt is a Gorean chastity belt. It consists of two major pieces. One is a rounded, fitted, curved, barlike waistband that is flat at the ends. One end of this band, the right side, standing behind the woman and looking forward, has a heavy, semicircular ring, or staple, welded onto it. The other end, looking forward, has a slot in it which fits over the staple. The other major portion of the belt consists of a curved band of flat, shaped iron. One end of this flat band is curved and closed about the barlike waistband in the front. This produces a hinge. The flat, U-shaped strap of iron swings on this hinge. On the other end of this flat band is a slot. It fits over the same staple as the other slot. The belt is then put on the girl and locked with a padlock. There are many varieties of this belt. The above is a plain one. It may be used on white silks, to protect their status, or as discipline. Some jealous masters may also put their red silks in such a belt to prevent the use of others.

Ear piercing is an act of claiming, akin to collaring. It is seen as tantamount to a sentence of irrevocable bondage. Ear piercing was a custom of Turia and spread north after Turia was conquered by the Wagon Peoples. It was originally done only to the lowest and most sensuous slaves but as time went on, it has become common for all pleasure slaves to have it done. Many Gorean men find ear piercing extremely provocative. Ear piercing is done by leather workers using long needles. Pierced ear girls get high prices at auctions and sales. Earrings also play a part in the arousal of a kajira. The brushing of the side of her neck by an earring stimulates a sensitive area. The tiny sounds of an earring can also stimulate her. The whole of the idea makes a girl more responsive. The septum of the nose may also be pierced and a nose ring worn. Nose rings are most common for free women and slaves of the Wagon Peoples. It is considered more respectable than an ear piercing. Many domestic animals on Gor have nose rings.

There is a large industry in cosmetics for slaves. Most of the cosmetics that are worn by free women are not considered appropriate or sensual enough for slaves to use. Slave perfumes are usually heavier and more sensual scents than free women ones. There are hundreds of varieties of slave perfumes. There are even colognes and perfumes for male slaves. There are one hundred and eleven basic shades of slave lipstick including flavored lipsticks. Toenails and fingernails are rarely painted on slaves. Most men prefer the natural look. Some slaves may have painted nails at night though. In Turia and Ar, it is not uncommon for a slave to be depilated.

Auburn is a popular hair color for slaves and brings a high price. But, the dyeing of a girl's hair is frowned upon. Goreans prefer natural colors, even if they are not auburn. Goreans also tend to like long hair on women. A girl with short hair is often scorned and ridiculed. Slave hair is often worn long and loose, or confined in some simple way as with a ribbon or wooden fillet. Long hair can be used to secure a girl or gag her. Some masters like ponytails which is called the "leash" or "hair leash" as it can be used to grab and control a slave. Upswept hairdos are reserved for free women or high slaves as it is a mark of status. The loosening of one's hair is considered to be a sensuous act. If you ask "who loosens her hair?" you are asking to know who owns her. A "slave flame"

Music:

Tue, 24 Aug 2010

3:25 PM

Welcome to my Journey

Ok there is not a whole lot to write. I am just trying to learn so many things at one time it is almost impossible to keep everything straight. Plus I am studying so that I can get done with my schooling early. I have piled up on so many things in my life it is unbelievable how hard it is to keep everything straight.

There is so much that I have to do and I have so little time to do it all in. I really think that I am loosing my mind. There are times when I just want to sit down and cry and then there are other times when I just want to yell at someone and say "Look I am still here....Why can't you love me?" But that will never happen so I really do not know what I am crying about.

I just have to go on with the new life that I have chosen for myself and forget about my parents as they must have forgotten about me. Other then the money that they send me each month and remind me to be a good girl for them and they will be home soon. They have been saying that since I was 14 and I am 22 now. I really do not think that they are ever coming home. I just wish I knew what I had done to make them not want me.

I don't remember doing anything wrong. But I must have done something, why else would they leave and never come back. I wish they would tell me so that I would know what to think.

Security: Public

Location: Not Specified

Mood: Not Specified

Music:

Mon, 30 Aug 2010

3:51 PM

Welcome to my Journey

I have found that many things in this new lifestyle are very interesting and very different then what I am accustomed to. But I still know this is what I want. I am sure in time it will become so easy to me it will be like putting on a pair of jeans.

I have been doing some more research and have found something very interesting and so I thought I would put it here so that I can always remind myself. This is the life that I want so please do not judge me but be happy with me.

I so wanted to put something in here but for some reason it will

not let me so I will have to do it later. Well I pray that everyone has a good day.

Security: Public

Location: Not Specified

Mood: Rushed

Music:

4:15 PM

Welcome to my Journey

I will communicate with complete honesty my needs, desires, limits, and experience. I realize that failing to do so will not only prevent my Master and I from having the best experience possible, but can also lead to physical and emotional harm. I will not try to manipulate my Master. I will not push to make a scene go the way I feel it should. I will keep an open mind about trying things that I am not accustomed to or comfortable with and expanding my limits.

I will continue to grow as a slave and as a human being. I will accept the responsibility of discovering what pleases my Master, and will do my best to fulfill His wishes and desires. I will not allow myself to be harmed or abused, I know that slave does not equal "doormat".

I will be courteous and helpful to my fellow slaves, I will share my knowledge and experiences with others in the hope that they will learn from where I have been I will take the time to help those new to the scene start out on the correct path.

I will be responsive to my Master, I will not try to hide what my mind and body are feeling so that I may assist Him in His responsibilities as my Authority, I know that Dominants are not telepathists, and will not expect my Master to know thought or feelings which I do not share. I will never think myself a "better" slave because I choose to submit on a different level than another. I will not be boastful of experiences I have had as a slave. I know that my actions reflect upon my Master, and will do my best to help others see him in a positive way, I will not intentionally embarrass or displease my Master.

Above all, I will wear my title of slave with honor, I will never cause others to think that being slave means to be weak or sub-human. I will take pride in who and what I am, and will never show myself in a negative way.

~Author unknown~

Security: Public

Location: Not Specified

Mood: Rushed

Music:

Tue, 31 Aug 2010

12:21 AM

Welcome to this one Journey

This one had to go into the hospital this weekend to have some test run to find out why girl keeps getting headaches. So now she is waiting for the results of the tests that is the hardest part.

It seems that lately this one is spending a lot of time at the hospital. Two weeks ago girl was there cause she fell off the stage and hurt her back. Thank goodness there was nothing broken. Girl did not think so but her boss the owner of the club made her go and gave her the rest of the weekend off which girl spent at the library studying so that she can retake her exam on Wednesday.

This one cannot wait until she is finally done with school and can start working at a normal job like normal people. It is hard to have any friends when you work where girl does. They think the life is glamorous but they do not want to take you home to meet their parents or even hang around with their other friends. So one ends up spending alot of time alone or with couples who really do not care what this one does for a living.

Girl does have one friend and she has had this friend since they were both in elementary school which is really kinda neat. She used to be shorter then me now she is way taller then this one and she keeps asking girl when she is going to grow up. Well she used to until her husband told her that he thought it bothered this one when she would tease this one about her height. Girls friend asked her if it did and this one nodded yes that it did. Then girls friend punched her in the arm lightly and said then you should have told me.

Girl told her that it was just her way and that this one was used to it. Now this one tells her friend everything even the things that she does that bothers this girl. Girls friend is going to be staying with this one until her husband and her can find work. Which is ok as this girl has more then enough room so she won't be all alone for a while. There is so much more girl could say but she is going to close this now so that she can take sometime to eat. Girl will write more tomorrow.

Security: Public

Location: Not Specified

Mood: Not Specified

Music: