

# **CODE d' ODALISQUE**

**A New Style of Non-Violent Sex Slave Role Play**

**Third Edition, 2005**



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*"The slave market was one of my favourite haunts ... In the center of this court, the slaves are exposed for sale and in general to the number of thirty or forty ... I did not see the dejection and sorrow I was led to imagine, watching the master remove the entire covering of a female and expose her to the gaze of a bystander."*

*- W. Muller, Cairo, 1866.*

## INTRODUCTION

The materials in this volume set out a new genre and style of consensual female sex slavery for modern heterosexual adults. The name given to this genre is Code d' Odalisque, or "Code d' Ode". It is a real-life game for female slaves and male Slavekeepers, giving a new, contemporary form to the dedicated sex slave or "odalisque".

We are careful to distinguish it from other styles of slavery. It is not like the quasi-military "Old Guard" style and it is not like the so-called Gorean style. Nor is it about Sado-masochism, torture and degradation. The odalisque is a luxury pleasure slave, a sexual captive, kept for sex.

The key idea in Code D' Odalisque is that an odalisque is a specialized slave. She is not a domestic slave who works in the house. She is not a labour slave. She is not a pain slave. She is not a personal slave. She is a dedicated sex slave, kept naked and barefoot, trained for one purpose - sex.

Code d' Odalisque is a code of rules and etiquette and training for the contemporary female sex slave of the odalisque type. It sets out the rights, duties and character of both Master and slave.

It presents a civilized, urbane, genteel form of sex slavery such as might be found in a sensuous, advanced slavekeeping culture. It is adapted to both monogamous and polyamorous relationships and the modern, uninhibited, sexually adventurous player.

Code d' Odalisque is a genre of slave play and also a style of aesthetics.

The Gorean genre of slave play draws its aesthetics from the barbarian world. The so-called 'Old Guard' style of play draws its aesthetics from the French Revolution.

The aesthetics of Code d' Odalisque are developed for a sophisticated world of luxury and taste. It draws upon ancient Levantine opulence - the glory of King Solomon - and the sumptuousness of Ottoman High Culture. Its default styles draw upon 19th C. European imaginings of Near Eastern slave culture from the Victorian and Edwardian eras especially.

## **A. PRELIMINARY**

### **1. Definition**

Code d' Odalisque is an adult real-life role-playing game in which consenting adults engage in a simulated, institutionalized and formal female sex slavery for their mutual enjoyment and to preserve aesthetic and meaningful aspects of ancient and medieval slavekeeping cultures in a consensual modern context.

### **2. Explanation**

Many contemporary couples play a bedroom game in which the woman takes a sex slave role, proclaiming, "Take me! I'm your slave! I'll do anything!" Many women have a fantasy of sexual surrender. They love to be used, sexually. Some couples like to take this common game to an extra level of formality and form a contemporary, consenting, simulated Master/slave relationship for the purposes of sexual adventure. Code d' Odalisque is a new codification of the sex slave game for contemporary players. It develops the sex slave game, defines the sex slave's role, and frames safe consensual play for singles, couples and swingers.

### **3. Governing Principles**

The three governing principles of Code d' Odalisque are consent, safety and legality. All play must be consensual. All play must be safe. All play must be legal. No provision of this Code should be construed as compromising or violating these principles in any application.

## **B. OUTLINE OF PLAY**

The principle players are the male Slavemaster (or Slaveowner) and his female sex slave. Play is primarily an exploration of a structured and defined Master/slave relationship.

1. An odalisque is a sex slave. This means she has sexually surrendered to her Master. He owns her sex. By consent, she is no longer a free sexual being. She can take no sexual

initiatives on her own. She has no desires and no plans. Instead, she submits her sex to her Master and owner and consents to being used sexually in whatever ways he wants.

The odalisque is a specialized female slave. Traditionally she was the most beautiful and erotic of the female slaves and was set aside as a specialized sex slave, devoted to sexual service. As a sex slave she enjoys no sexual freedom. She places her sex under the direction of men.

2. She is not a slave in other ways. She is not a domestic slave. She is not a drudge. She is a luxury slave, an odalisque, devoted to sexual slavery, a sexual captive, kept for sex.

The sex slave has a privileged status among slaves. She is valued for her beauty and so spared from manual and dirty work. She is above low slaves. A sex slave is a luxury item, like an expensive automobile. She is kept and protected and treasured and used only for her proper purpose.

3. A slave is purchased. She is not taken for free like a slut or hired like a whore. Her Master purchases her for the sole purpose of having a compliant female slave to serve his pleasures. He owns her as a sexual object.

A sex slave is neither a whore who rents nor a slut who roams. It is proper that she has an owner and Master. He purchases her as a luxury slave. To take a slave for free is to imply she is a slut, not a slave. In contemporary play, a man may purchase a slave by commuting the slaveprice to alms.

4. Her time is divided in two. There are times when she is "occluded" and there are times when she is in "sojourn".

In real-time or full-time play there is only occlusion and the slave is a slave full time. But the contemporary slave is likely to have a double life and is only a sex slave part-time. When she is not actively in the sex slave role she is in "sojourn".

5. When she is occluded she is confined to the house and must go naked and barefooted and obey the etiquette of slavery at all times. She has her own lodgings where she can rest and retire and preen and preen.

Occlusion is active play. It may be for short or for extended periods. The symbol of the slave's captivity is that she is naked and barefooted. Unlike other slaves she has her own lodgings (called an "odella") where she is kept. Her movements and behaviour during occlusion are under the control of her Master.

6. In occlusion a slave refers to her Slavemaster as "Slavemaster" or "Master" or "Slavekeeper" or "Keeper" or as "Slavemaster [John]" or "Master [John]" or "Slavekeeper [John]" or "Keeper [John]" as appropriate. She shall refer to herself as "your slave" or "your sex slave" or as "Master's slave" or "Master's sex slave" or "Keeper's slave" and so on, as appropriate.

There is a minimum level of formality to be observed. The slave is respectful and subservient. She does not refer to herself as "I" and does not speak of what is hers and does not speak of "my Master". The Slavemaster may choose a name for his slave.

7. When she is in sojourn she may go freely in the world as wife or worker - under whatever conditions are set by her Master - but always mindful that she is a bonded sex slave and that her sex belongs to her Master. She is expected to conduct herself with modesty and to avoid the attention of other men at all times. She is expected to be demur and conservative and not to flaunt herself in any way. And she is always ready to return to occlusion at her Master's command.

A sex slave cannot go out to work for her Master as a work-slave but the modern slave may need to work and function as wife or mother. Ideally, the time she spends in sojourn is limited. Her natural state is occlusion. Her Master owns her sex. During sojourn she must keep her sex reserved and maintain a code of silence and discretion regarding her slavery. Her lips are never free.

8. During occlusion she caters to her Master's sexual needs and sexual fantasies. When occlusion is for prolonged periods her Master just enjoys her as an aesthetic being. She lazes around his house as an ornament, an object of beauty, showing her body to him, ready to serve as her Master's sex toy.

The two main tasks of an odalisque are to be beautiful and to service her Master's sexual needs. Her purpose is sexual, firstly, but then erotic. She is a sensual creature of the night.

9. When he feels like it he enjoys her sexually. In any way he likes. In any position he likes. He ties her up and enjoys her. He enjoys torturing her with pleasure, making her moan and scream. He teaches her to suck cock just as he likes it. He enjoys her cunt and mouth and arse as he pleases. He makes her worship his cock.

The sex slave is essentially devoted to cock worship and all that entails. She is a pleasure slave, not a pain or torture slave. She worships her master's cock. He controls her with pleasure. She makes herself an open cunt to her Master. She is her Master's cunt.

10. He devises fantasy scenes where his slave explores all his fetishistic perversities and behaves like the lusting all-sexual female of his dreams. He projects his fantasies onto her.

The basic dynamics of sex slavery is psychological projection. The slave is essentially anonymous and a passive player in her Master's fantasies. She becomes the woman he wants, the woman of his secret dreams.

11. Occasionally, her Master might invite other men - Guests - to play with them. He might enjoy watching his slave fucking and being fucked by other men. He might enlist the help of assistants in special scenes. He might display her to other men and share her delights in other ways.

Play is open to polyamorous development suited to the contemporary couple, subject to consent. The Slavemaster retains responsibility for his slave at all times. Lesbian fantasy and MFF play is a natural part of male fantasy: while play is heterosexual it may be developed in bi-fem directions, subject to consent.

12. Her Master might take her to top-class apartments to play sometimes. She stays in luxury, but confined to her room and barefoot and naked, and ready to serve in whatever fantasies her Master has planned. Her Master keeps her in leisure, an opulent captivity. He employs a housekeeper and devotes his slave to sex.

A sex slave is an expense. A Slavekeeper is charged with the responsibility of keeping her, and in the case of a sex slave she requires better treatment than a low slave. She is a luxury slave. Ideally, she is kept entirely for sex and is not required to make any other living. She is a sexual ornament in an opulent world.

13. The true slave loves her confinement. She loves being treasured as an object of beauty and pleasure. She loves having a Master who protects her and guides her and teaches her about men and their desires.

A certain submissive sexual psychology is adapted to sex slavery. In contemporary play - where captive-taking is abolished - consenting freewomen surrender to the sex slave's role because they are by nature sexual slaves. When she enters sex slavery a woman confesses that it is her nature to be a sex slave and that she is a sex slave regardless of whether she has a Master over her or not and she dedicates herself to the institution and ideals of sex slavery.

14. All the while she is being trained as a sex slave. To think as a sex slave. To act as a sex slave. To respond as a sex slave. It is a discipline as well as an indulgence.

A sex slave shall be trained as a sex slave, to behave as a sex slave, respond as a sex slave, think as a sex slave and see and know herself to be a sex slave. The objectives and practices of training a sex slave shall be directed to the primary end of making her the suitable vehicle of male sexual fantasy and pleasure. That is her purpose. That is what she will be trained for. Training includes the nurture and development of her innate character as a sex slave, the refinement of her manners, the cultivation of her femininity and the preservation and enhancement of her natural beauty as well as the imposition of discipline and willing obedience.



15. A sex slave should issue her Master with a written Plea for Mercy specifying her terms and conditions, preferences, limits and restrictions prior to play. In contemporary play there is no basis for a Slavemaster to deny a slave the conditions and limits specified in her Plea for Mercy.

There is a minimum contractual requirement in Master/slave relationships. Players must establish consent and their private rules and limits in writing. This takes the form of the slave making a Plea for Mercy to her owner and Master.

## GLOSSARY OF SPECIAL TERMS

*Odalisque* - a female sex slave

*Memlook* - a low slave or domestic slave

*Odella* - the lodgings of an odalisque

*Saray* - a place prepared for sexual activities, a place where a Keeper enjoys his slave.

*Slavekeeper* - the owner of a slave (also Slaveowner or Slavekeeper)

*Occlusion* - a period of sexual captivity

*Sojourn* - a period in which a slave is temporarily free of occlusion

*Disclacing* - a ritual stripping, the ritual process by which a freewoman is made a slave

*Overmistress* - a woman appointed to oversee an odalisque

*Mool* - a woman's cunt and, by extension, her sex, and by extension a sex slave. Technically, a slave's cunt.

*Unslutting* - a disciplinary process by which an odalisque is endowed with a slave mentality rather than being a whore or a slut.

*Turnkey* - a person appointed to hold a spare set of keys in cage or captivity play.

## **C. CODIFICATIONS**

### **The Articles of Code d' Odalisque**

*"Fathomless lust constrained by perfect obedience..."*

#### **Article 1. - The modern status of slavery**

Full, legal slavery and the legal ownership of female sex slaves does not exist in the modern world. It has been abolished. Only simulated and consensual slavery remains. It is necessarily of the nature of an adult role playing game.

#### **Article 2. - Status of the Code**

Code d' Odalisque is a quasi-legal code of regulation, conduct and etiquette that governs the progress of the role play and delineates a complete system of institutionalized female sexual slavery adapted to contemporary conditions. All play is governed by this code.

#### **Article 3. - Who can play**

Singles or couples, male or female, can all have roles in the game and the game can be adapted to individual lifestyles. It can be played playfully or in earnest.

#### **Article 4. - A maledom game**

Conduct of the game is essentially Male Dominant.

#### **Article 5. - Sexual orientation**

Conduct of the game is essentially heterosexual, although with an inherent concession to female bisexuality insofar as this is a male fantasy.

#### **Article 6. - Consenting adults only**

All players without exception must be 21+ years of age<sup>1</sup> exercising informed consent free of all coercion or obligation.

### **Article 7. - Consent indispensable**

Any violations of the rule of consent before or during play are strictly forbidden, are criminal and are stigmatized as acts of barbarism.

### **Article 8. - Three witnesses**

All contracts and transactions of purchase or auction shall require a minimum of three adults, namely the two parties and a witness, to be licit under this Code.<sup>2</sup>

### **Article 9. - Innate diversity**

Creation is broad. There are many different ways. There are many different types of people. The essence of cruelty is to treat them all the same. This code promotes tolerance of the innate differences between human beings.

### **Article 10. - Sex**

Sexuality is an important element in human realization and happiness. Sex is to be explored and enjoyed. Sexual pleasure is a comfort and blessing in life. Human beings, men and women, have a right to sexual fulfilment.

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<sup>1</sup>In many jurisdictions 18 years and in some 16. Whatever the local legal age, the essential thing is that the law be obeyed and that no minors be involved.

<sup>2</sup>Consensual sex slavery may be a game, but it is not tiddly-winks. It is a serious game that adults play and there are real human beings involved and at stake. It is not, therefore, something to be taken lightly. We should also be aware that as games go it is one that many people find offensive and that will often worry the crap out of law-makers and law enforcement people. Consent is a tricky thing, legally. And consensual slavery pushes it to the limits. Lots of married couples play-act sexual slavery at home after the kids are asleep. This level of play is of no concern whatsoever. But lots of folk go much further, and sometimes people really test the boundaries of what is culturally and legally permitted. Unfortunately, people sometimes get hurt. From time to time the M/s community, along with the whole BDSM community, is rocked and shocked by serious mishaps. Slaves have been killed or seriously injured in the course of play. More insidiously, parasitic men posing as Slavemasters move into the scene and soon we hear stories of torture slaves or women being forced into prostitution. Code d' Odalisque is developed to have built-in devices that minimize these sort of dangers. Safe Play is a primary concern at all levels. The idea - in part - is to develop a safe slavekeeping culture. We have taken some basic ideas from games theory to do this. A key idea is Triangulation. Contract is designed to include at least THREE players at all crucial junctures. Contracts require three signatures, not two. There is some safety in numbers and in networks. Isolation is a recipe for rouges. It seems to us that the common practice of Master and slave making a contract between themselves is inadequate. A far safer structure - with more rigorous adherence to the principle of consent - is achieved through network triangulation. Play means network. The context of play is network. In practise, Masters and slaves need a third party, a Slavetrader. That is, they need someone to oversee and witness their agreement and contract. There must always be a witness to a contract. It is a simple principle, but lacking in a lot of consensual slavery scenes today.

### **Article 11. - Labour**

Slaves are essentially human labour. Slavekeeping societies adapt the institution of slavery to those areas and tasks of life that require human labour. The institutional provision of sexual pleasure is a worthy application of labour.

### **Article 12. - Slavehood as an innate propensity**

While, by technology, we are free of the economic necessity of forced chattel slavery, the mode of slavery itself - which is finally an expression of a culture of reverence - is an innate human propensity.

### **Article 13. - Slavery as a constant**

Slavery - internally or externally - is a constant in human affairs. All people are slaves to something or someone. The modern person is a wage slave or more likely a debt slave, but a slave all the same. What is the businessman's necktie but a yoke?

### **Article 14. - Born to be slaves**

Some people are born slaves. They realise themselves through surrender and service. They are slaves by nature. They are fulfilled through surrender, through being used by another.

### **Article 15. - Female sexual servants**

It is a constant in human social affairs that there is always a class of female who in one way or another have as their vocation the sexual satisfaction of men.

### **Article 16. - Male dominance**

The dominance of human males over human females is biologically sanctioned even if it is not a sociological constant.

### **Article 17. - Female beauty**

The female form is the encapsulation of earthly beauty. She is made to inspire man to wonder and awe. The delights she offers him remind him of and drive him to seek Paradise.

### **Article 18. - The sexually submissive female**

Many human females find realisation and fulfilment in total surrender to a man and it is in accord with her nature to have him as Master and Keeper over her.

### **Article 19. - Limitations of marriage**

Marriage does not encompass the whole of human sexuality. Even in the most traditional of societies there are extra-marital institutions of sexual expression. The sex slave is one of these.

### **Article 20. - Sexual outlet**

All cultures regulate and restrict sex and acknowledge that sexual energies can be dangerous and disruptive. The sex slave is a sensible, structured, responsible way to allow a particular intensity of human sexual outlet.

### **Article 21. - Whoredom**

Sex slavery is better than whoredom.

### **Article 22. - Promiscuity**

Sex slavery is better than promiscuity.

### **Article 23. - Evolution of slavery**

The sex slave is higher in status and more valuable than a domestic slave and higher in status and more valuable still than a manual work slave. Low slaves are put to the basic tasks of building a civilization. A higher class of slave is put to creating a rich domestic world. The highest slaves are devoted to the provision of luxury.

### **Article 24. - Distinctions between slaves**

The more advanced the slavekeeping culture the more there are careful distinctions that disallow using a domestic slave for sex or a sex slave for domestic chores or either of them for hard labour.

### **Article 25. - An adjunct to marriage**

In the more advanced slavekeeping cultures sex slavery is a developed and regulated institution that ornaments a civilized society, is a healthy adjunct to marriage, and the sex slave is esteemed as the most special of slaves.

#### **Article 26. - Consensual slavery**

The more advanced the slavekeeping culture the more the institution of sex slavery depends upon freewomen who surrender themselves to slavery than it does upon captives and booty.

#### **Article 27. - Charity**

The more advanced the slavekeeping culture the more slavekeeping is moderated by institutions of charity and almsgiving and regulated as a luxury to be turned to socially beneficial ends.

#### **Article 28. - Pleasure as a high art**

The full enjoyment of sexual pleasure is a high art.

#### **Article 29. - Code culture**

This code invokes and assumes and places all play within the context of an advanced slavekeeping culture that maintains a distinctive institution of dedicated female sex slave and which has the following inherent characteristics:

- (a) Sex slavery is advanced and regulated and under the rule of law, not primitive, haphazard or barbaric.
- (b) Sex slavery is guided by a code of etiquette and convention that keeps it dignified and civilized and that seeks to refine base motives.
- (c) Sex slavery is a luxury. Wealthy men and couples buy sex slaves for their amusement and refinement and for sexual adventure and exploration.
- (d) By convention those who indulge in sex slavery contribute alms to the poor and to those not so fortunate as to enjoy such luxuries in life.
- (e) There is an established rate of alms to be paid voluntarily on each slave transaction.

(f) Captive-taking and booty have been abolished. Sex slaves are freewomen who decide to devote themselves to this vocation.

(g) Sex slavery is respectable. Whoredom and sluttery are lowly.

(h) Sex slavery is about the admiration and appreciation of the female form. It cultivates an aesthetic of female beauty and eroticism.

(i) It is considered contemptible to treat a sex slave as a labour slave or domestic servant.

(j) Men who mistreat sex slaves are publicly shamed.

(k) Sex slaves are like expensive treasures and are somewhat pampered (certainly compared to other slaves).

(l) Sex slaves are taken into "occlusion" and treasured like rare pearls. They are captives. There is an aura of mystery around them. Sex slaves are occluded, not collared.

(m) The sex slave is, by definition, naked. Nakedness is symbolic of her condition. Barefeet (unshod) is a symbol of sex slavery.

(n) Sex slaves are expert in aphrodisiacs, philtres, wine, hashish and inebriants - substances that enhance love. (The weapon of choice of the sex slave, by the way, is poison.)

(o) The pursuit of sexual ecstasy is a legitimate past-time. The sex slave is an aid to this pursuit.

(p) Sex slavery may be polyamorous and facilitates a diverse sexual culture. Slavemasters may share a sex slave with guests and friends - subject to a code of etiquette.

(q) There is an economy of slave trading. Every slave has her price in a regulated market.

(r) Sex slavery is usually for limited tenure. The maximum period of sex slavery is classically six years.

### **Article 30. - Physical health**

This code promotes a culture of physical health, elegance and beauty, luxury tempered with taste, debauchery with refinement. All players are encouraged to keep physically healthy, to eat well and exercise and to understand that good general physical condition is the key to potent libido.



### **Article 31. - French language**

The natural language of odalisque eroticism is French.

### **Article 32. - Sword as emblem of authority**

The emblem of authority over a sex slave is the sword. Men hold the sword as emblem of their authority over female slaves. They may require her to kiss it at the beginning or close of play or may deploy it as a symbol in any safe and responsible way they choose.<sup>3</sup>

### **Article 33. - Emblems of the sex slave**

The emblems of the odalisque are the red rose in thorns, the black pearl<sup>4</sup> and the crescent moon. The red rose in thorns for her captive beauty. The black pearl for her rarity. The crescent moon for her perfection.

## **THE PRINCIPLES OF CONTRACT**

### **Article 34. - Consent is first principle of contract**

The first principle of contract is consent. The first purpose of contract is to establish consent. Without consent no contract is valid.

### **Article 35. - Three witnesses to a contract**

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<sup>3</sup>In much BDSM play the symbol of authority is the whip or lash. In Code D' Ode it is the sword. This is, of course, a purely symbolic device and it is never recommended that players use very sharp blades unless they are experienced with handling them. Casual players might use merely decorative swords. Code C'Ode represents an advanced, civilized slavekeeping culture. The era of talking slaves by sword is long past. But the sword continues to be a symbol of the slavekeeper's authority and so it embodies the ultimate threat that is held over an slave - death by beheading. Unlike so-called 'Old Guard' Code D' Ode is not an extension of modern military protocols and military culture. The sword is its one distinctly military symbol. And in this it is medieval swords that would be preferred rather than more modern styles. When a freewoman enters sex slavery a sword is held to her neck as she undertakes her vow of obedience. Thereafter, the sword can be presented at training sessions or other times as a constant emblem of her vow and her place - and a constant reminder of the dire fate that awaits a runaway or a willfully disobedient slave. This motif can be worked in sex play or training. Needless to say, all sword use should be conducted with common sense and with a view to a spotless record of safety. Play safe. The appropriate type of sword - for those who like authenticity - is the pirate's cutlass. This is the swashbuckler's preferred weapon, the Errol Flynn sword. The modern Slavekeeper is not a pirate, but his ancestors were, and he retains their weapon as a symbol. Any good replica of a cutlass is suitable. They can be purchased for around \$120 US. Japanese swords - while beautiful - are probably inappropriate, as are swords of the US Civil War.

<sup>4</sup>There are three "secrets" in Code d' Odalisque. The first is: Where is the black pearl?

A contract of two players must always be witnessed by a third. A minimum of three signatures are required on all valid contracts.

**Article 36. - Force of the provisions of a current Plea for Mercy**

The provisions of a Plea for Mercy always have force over the provisions of a Contract of Submission. Where there is conflict between the two, the most current Plea for Mercy prevails.

**Article 37. - Contracts read aloud at signing**

Every written contract must be read aloud between the signing parties and given assent verbally.

**Article 38. - The less severe interpretation prevails**

Where the provisions of a contract of any type are unclear in their meaning or application, the less severe interpretation shall prevail by default.

**Article 39. - The Code as contractual framework**

This Code may be adopted as a contractual framework for the conduct of structured play and used as a standard and model and point of reference in all disputes.

**Article 40. Contracts written and verbal**

Contracts may be verbal or written but the preference of this Code is for both verbal and written agreements mutually endorsed.

**Article 41. - Sealing verbal contracts**

Verbal contracts between men should normally be sealed with a handshake, wine and an exchange of toasts made in the name of peace.

**Article 42. - Consent, Safety, Legality**

For a contract to be licit under this Code it must include the three words: Consent. Safety. Legality. set over the three (or more) signatures at the very end of the contract. It is a

convention of all legitimate written contract that the words Consent. Safety. Legality. must conclude the body of the writing and precede the signatures.

#### **Article 43. - Female witnesses to contracts**

A freewoman, but not a slavewoman, may witness a contract.

#### **Article 44. - Presentation of all contracts to Guestmasters and others**

Whenever an odalisque is placed under the keeping of a Guestmaster, a Slavetrainer or any other man, for any reason, her Slavekeeper shall present her with her Contract of Submission and any other contracts relevant to her care and use and shall insist that all provisions of such contracts are respected at all times.

#### **Article 45. - A specialised form of slavery**

Sex slavery is a specialised form of slavery. The sex slave is a specialist slave devoted to a single task, namely providing unfettered sexual enjoyment for men. The whole institution of sex slavery is devoted to this end.

#### **Article 46. - An odalisque is a slave even without a Master**

When she enters sex slavery a woman confesses that it is her nature to be a sex slave and that she is a sex slave regardless of whether she has a Keeper over her or not and she dedicates herself to the institution and ideals of sex slavery.

#### **Article 47. - An odalisque is a blessing**

The odalisque is a blessing and mercy in the world and a concession from the hardships and frailties of human existence. She is a treasure, not trash. She is a rare pearl, a taste of paradise, an embodiment of beauty, not a beast of burden.

#### **Article 48. - A slave is not a whore or a slut**

An odalisque is neither a whore who sells nor a slut who roams.<sup>5</sup> By training she is "unsluttet" and made purely a devoted sex slave.

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<sup>5</sup>These distinctions are crucial. The framework of Code d' Odalisque is based in some simple distinctions between slut, whore and slave. All three can be cocklovers, but only the slave is truly devoted to cock. The whore, of course, trades her sex. She expects something in return. The slut is a free agent who gives her sex away but also expects to move on. The slave gives everything, expects no reward and is going nowhere. The distinction between slave and slut might seem unclear because they are both cock-mad. But the slave is

#### **Article 49. - Slaves naked and barefooted**

The odalisque comes into sex slavery naked and barefooted, unclad and unshod, owning nothing. A precious form, she is to be kept occluded from the world to be enjoyed in private.

#### **Article 50. - Discalcing**

When a freewoman surrenders into the state of an odalisque the removal of her shoes is symbolic of surrender. She is said to be discalced. A freewoman who surrenders into sex slavery shall be discalced before she is placed for sale or set to training.

#### **Article 51. - Making a Contract of Submission**

A consenting freewoman who is surrendered into sex slavery shall, at discalcing, make a Contract of Submission, certifying consent, confessing surrender, and specifying the terms, conditions and duration of her enslavement.

#### **Article 52. - The Phallic god**

An odalisque shall acknowledge the Phallus as her god<sup>6</sup> and shall worship the cock of her Keeper - her Master - and what other men she serves. An odalisque shall not be made to acknowledge her Keeper or any individual man as her god or be made to pay reverence directly to him.<sup>7</sup>

#### **Article 53. - Memlooks**

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dedicated to one man and enjoys other men as he commands. The slut is a free agent. She roams from man to man according to her own whims.

<sup>6</sup>Cock Worship is close to the heart of Code d' Odalisque. In some ways, Code d' Ode is a method and genre of female cock worship. Slaves are reverent. The object of the sex slave's reverence is the male sexual organ. An odalisque is, by definition, a slave who worships cock. Cock Worship is part of her craft as well as her religion. Cock Worship practices are a natural feature of Code d' Odalisque. The slave is not just enthused by cock, she is moved to transcendent heights by cock. It is an obsession. An addiction. The second "secret" of Code d' Odalisque is: What is the name of the cock god?

<sup>7</sup>It is important to note here that her Master is not her god. Her god is COCK. The odalisque is devoted to phallic worship. She obeys her Master because he has a cock. It is the cock to which she is devoted. She obeys him. She worships his dick. This is different than in other genres. In some genres of slavery the Man is the God. But in Code d' Ode, men are slightly lesser creatures - demigods - because they are endowed with the sacred organ. Odalisques serve men out of devotion to their cocks. In Code d' Ode, upon entering slavery a freewoman shall be required to make a vow under threat of the sword. She shall be held forcibly, made to kneel and forced to expose the back of her neck to a sword wielded by the Slavetrader. The purpose of the odalisque's vow is to pledge Cock Worship and devotion of and service to the phallus. She is made to declare that she loves and lusts for and worships the cocks of men and will serve them with her whole body.

A domestic or low slave is called a memlook.<sup>8</sup> A sex slave is not a memlook and is preserved from menial and lower forms of slavery.

#### **Article 54. - Adult females only may be sex slaves**

No female who is not a consenting adult of legal age may be devoted to the role of the odalisque.

#### **Article 55. - Specialisations**

The following specialisations among odalisques are recognized:

- (a) Fellatrice, who specializes in fellatio.
- (b) Ejacaline, who specializes in cum-play.
- (c) Orgophon, who specializes in orgia.
- (d) Ambiphiline, who specializes in ambisexual play.
- (e) Sodomella, who specializes in anal play.

#### **Article 56. - No more than two specialisations**

An odalisque can claim no more than two specialisations.

#### **Article 57. - Aspiring for pearls**

A Slavekeeper may set his odalisque a program of sexual Ordeals to be endured during her slavery under him and promise her a string of black pearls if she completes them to his satisfaction. An odalisque aspires to wear her Master's pearls.

#### **Article 58. - Arts of the odalisque**

An odalisque is an expert in the sensuous arts, the arts of the bath<sup>9</sup> and the arts of wine, and such arts as accompany the provision of pleasure to her Keeper.

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<sup>8</sup>Originally "Mamluk", an ethnic designation. Later a "memlook" is a work slave, a menial servant.

<sup>9</sup>In the worlds that form the cultural background to Code d' Ode water is a symbol of wealth and luxury. In most places and times in the world water is a precious thing, and so its extravagant use for personal pleasures - like washing - are often something only the rich can afford. The ancient Egyptians, Babylonians, Hebrews, the Romans and then the lush Arabic and Persian cultures of the Middle Ages all had institutions of public bathing

### **Article 59. - The nakedness of a sex slave**

An odalisque is eternally and essentially naked. Her nakedness is her leash.

### **Article 60. - Clothing**

An odalisque shall wear no clothing except as directed by her Keeper. Her Keeper shall control and select her clothing.<sup>10</sup>

### **Article 61. - Ornamentation of a sex slave**

An odalisque may ornament and decorate her nakedness with the permission of or as directed by her Keeper.

### **Article 62. - Maintenance of a slave's nakedness**

A Slavekeeper shall maintain and protect the nakedness of his sex slave at all times, either literally or symbolically.

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and developed bathing into a luxury art. These same cultures developed the institution of the sex slave. An important feature of the sex slave's duties was as bath attendant. She was expert in the pleasures of the bath. See Article 242.

<sup>10</sup>This is the most direct means by which a Keeper controls a sex slave - he controls her entire wardrobe of clothing and footwear. How does a Slavemaster establish and maintain control over his slave in Code d' Ode? The short answer is - by taking control of her clothing. The slave is essentially naked. What clothes she wears is up to her Master. This is how married couples can play. (a). Strip your wife naked. (b). Take ALL your wife's clothes and shoes and lock them in a wardrobe. (c). Do not let her have a key. (d). Leave her naked and only allow her the clothes YOU choose, when you choose. Now she is your slave. You control what she wears and when. If she wants to leave the house she must ask her Master for appropriate clothes. The sex slave in Code d' Ode surrenders her right to choose and select her own clothing. Remember the motto: Her nakedness is her leash! Slaves in Code d' Ode do not usually need to wear a collar. She is bound and controlled by her nakedness. This is the real test for a freewoman who might be considering becoming a sex slave. Is she prepared to surrender control over her own clothing? This is what it takes to be a sex slave in Code d' Ode. A woman must be prepared to give up control of her clothing. She agrees to be essentially naked and barefooted. Her Master will control all her clothing. This is a difficult thing to do. We take control over our own clothing quite early in life. It is a difficult right to give up as an adult. But this is what it takes. If a woman is REALLY a sex slave by heart she will happily surrender this right and not feel insecure or anxious about it. In practice, a Slavemaster may set aside a small number of shawls or wraps that the slave can choose from and wear when she likes during occlusion. And in practice the slave can suggest what clothing she wears out. A Slavemaster is also bound to always dress his slave in order to enhance her beauty. He cannot dress her to ridicule or embarrass her. He ensures she dresses well whenever she goes out - tasteful and modest. But the Master has the final say - always. And he keeps her clothes locked away beyond her reach. When she goes out in "sojourn" he allows her one set of garments. When she returns home he removes them from her and she returns to being naked. When a freewoman enters sex slavery she hands over her shoes to a Slavetrader in a symbolic act. This is called "Disalcing". Symbolically, it signifies her surrender over her whole wardrobe. Thereafter she is a naked sexual being. Her Master controls all her clothing and footwear.

### **Article 63. - A sex slave is unshod**

An odalisque shall remain unshod and discalced at all times. Where she is allowed to be temporarily clothed she shall remain without footwear.

### **Article 64. - No footwear**

A slavemaster shall never require an odalisque to wear shoes or any form of footwear. When she is in occlusion he shall maintain her as barefooted at all times as an emblem of her state.<sup>11</sup>

### **Article 65. - A slave not to be dressed as a worker**

A Slavekeeper shall not dress his odalisque as a worker or memlook, even for fantasy purposes.<sup>12</sup>

### **Article 66. - Garments of an odalisque**

A Slavekeeper may give his odalisque occasional garments to wear but these shall be sheer and see-through and only serve to decorate her nakedness, not protect it for work after the manner of a memlook.

### **Article 67. - A slave not dressed as a whore**

A slavemaster shall not dress his odalisque in whore's clothes.

### **Article 68. - Relaxation of nakedness during menses**

The requirements of nakedness will normally be relaxed during a female's menses or during sickness or ill-health as well as during sojourn from occlusion.

## **DISCALCING**

### **Article 69. - Ritual initiation**

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<sup>11</sup>"Occlusion", by definition, refers to the periods of active service. The slave is naked and barefoot in occlusion. She may dress during "sojourn".

<sup>12</sup>The first purpose of clothing is to protect the body from injury whilst cooking or working. The odalisque is not a worker and so needs no protective clothing.

The ritual process by which a freewoman is brought into sex slavery is called discalcing. Disclacing is essentially a form of ritual stripping. A freewoman is taken and stripped naked and brought into the naked captivity of the sex slave. She remains a sex slave thereafter.

#### **Article 70. - Some rough play**

Discalcing commemorates the ancient traditions of slavetaking. Although a consenting freewoman, she is put through a process that recalls aspects of captive-taking and the seizing of booty. Some elements of rough play are appropriate to discalcing.

#### **Article 71. - The purpose of Discalcing**

The purpose of discalcing is to formally establish and secure consent and to illustrate to a woman the difference between the state of the freewoman and the state of the slave and to mark and underline to her the reality of her captivity.

#### **Article 72. - Discalcing prepares a slave for sale.**

An odalisque should be discalced before she is purchased by an owner. Discalcing prepares an odalisque for sale.

#### **Article 73. - Discalcing by Slavetrader**

In the normal course of events a woman should be discalced by, or with the assistance of, a man other than the man who will purchase her and become her owner. This man will act in the role of a Slavetrader and will facilitate the sale of the slave, acting as witness to the sale.

#### **Article 74. - Discalcing is a witnessed declaration**

Discalcing is a public declaration and should always be witnessed by at least one other party than Keeper and slave. Players are encouraged to make a slave's discalcing a special event, an initiation, that officially marks her transition into captivity or solemnizes a new dedication to sex slavery.

#### **Article 75. - Extension of discalcing into play and training**

The themes and processes of discalcing may be extended and elaborated in further sessions as part of the further training and making of a slave. Disclacing invests the slave with the slave's mentality. It imposes obedience and discipline. Beyond her physical stripping is her psychological stripping as she is reduced to a fuller and truer slavery.



## **Article 76. - Essential elements of Discalcing**

The essential elements of discalcing are:

- (a) The woman shall sign a Contract of Submission that establishes her consent,
- (b) The woman shall remove and surrender her footwear voluntarily,
- (c) The woman shall be bound and blindfolded,
- (d) The woman shall be stripped naked,
- (e) The woman shall be bathed and purified,
- (f) The woman shall take a vow of sex slavery under the Sword,
- (g) The woman shall be marked or branded.
- (h) The woman shall be led naked and barefoot into occlusion (captivity).

## **CONTRACT OF SUBMISSION**

### **Article 77. - The Contract of Submission**

Upon entering slavery a freewoman shall be required to sign a general Contract of Submission specifying the terms, conditions and duration of her slavery. Her commitment to be a sex slave is aside from her commitment to any particular Keeper. Her Contract of Submission is separate to any written agreement she may have with any particular Keeper.

### **Article 78. - A Contract of Submission sets non-negotiable limits**

A woman shall place a clear description of her absolute and non-negotiable limits, terms and conditions, applicable to all Slavemasters, Guestmasters, trainers and others who may at any time be over her, in her Contract of Submission. The Contract of Submission sets the broad parameters of her slavery. The detailed, specific and negotiable aspects of her slavery are subject to the contractual obligations established in a bonded slave's Plea for Mercy, not in her Contract of Submission.

### **Article 79. - Specialisations should be listed in Contract of Submission**

If an odalisque has any specialisation it should be specified in her Contract of Submission as part of a general definition of her slavery, its terms and conditions.

#### **Article 80. - Contract of Submission should establish consent**

The Contract of Submission shall establish unequivocal consent and should be signed before and countersigned by at least one witness.

#### **Article 81. - A generic Contract of Submission**

A generic formulation for a Contract of Submission follows:

*I, [Jill Smith], an adult freewoman, do of my own free will, without obligation or duress, submit to and surrender myself into the state of sex slavery from this day [January 1st 2005] until the dawn of [January 1st 2011]. I confess to being a sex slave. I consent to be purchased and owned by a Slavekeeper. I agree to go naked as a sex slave, to be purchased and enjoyed as a sex slave, to be traded and trained as a sex slave, obedient to my owner and to those whom he places over me, compliant to his desires, a creature of his fantasies, trusting he will treat me as a sex slave and not as a low worker and will preserve me unblemished in his enjoyment. I surrender my body, my name, my identity, my will, and agree to be occluded from the world and kept only for the pleasures of my owner. I appoint [Sally Brown] as my Overmistress throughout the duration of my slavery.*

#### **Article 82. - Only one binding Contract of Submission**

A woman may only make one Contract of Submission and cannot alter it once it is signed. It has contractual force throughout the full duration of her slavery. Matters listed as forbidden in a Contract of Submission are taboo in all discussions and negotiations. To vary, suspend or modify the terms and conditions of slavery that are set in her Contract of Submission a slave must submit a written Plea for Mercy to her Keeper.

#### **Article 83. - The removal of footwear**

The signing of the Contract of Submission shall be accompanied by the removal of the freewoman's footwear. She shall remove and surrender her footwear willingly at the request of the man who is presiding over her discalcing. With the voluntary surrender of her footwear, the freewoman she enters slavery.

#### **Article 84. - Restraining and washing a slave after signing a Contract of Submission**

After signing a Contract of Submission and surrendering her footwear, the slave shall be restrained and blindfolded and have her clothes forcibly stripped from her body. Then she shall be forcibly washed from head to toe. Except for practical, training or aesthetic purposes, it is not necessary that a sex slave be collared or chained.

#### **Article 85. - Vow of Devotion**

Once she is bound and washed an odalisque is required to make a Vow of Devotion under threat of the sword. She shall be held forcibly, made to kneel and forced to expose the back of her neck to a sword wielded by whatever man is officiating. The position of kneeling, head forward and down and with the back of the neck exposed is the essential physical pose illustrating the sex slave's submission.

#### **Article 86. - The traditional threat of beheading**

At her Vows of Devotion, by long tradition, an odalisque be threatened with beheading should she run away or be willfully disobedient or bring disgrace to her vocation or her Keeper. Thereafter, the sword may be presented at her training sessions or other times as an emblem of authority and a constant reminder of the dire fate that awaits a slave who dishonours her vows.

#### **Article 87. - Intent of the Vow of Devotion**

The intent and purpose of the odalisque's Vow of Devotion is to pledge herself to Cock Worship and devotion and service to the Phallus and to obedience to the men who are placed over her. It is the Vow of Devotion, above all, that makes her a sex slave as distinct from any other type of slave.

#### **Article 88. - A generic Vow of Devotion**

A generic formulation for a Vow of Devotion, administered by Response, follows:

*Response: I am a sex slave.*

*Response: I claim no past.*

*Response: I claim no name.*

*Response: I claim no identity.*

*Response: I surrender all hope.*

*Response: I am a cunt.*

*Response: I am only a cunt.*

*Response: I am a mouth.*

*Response: I am only a mouth.,*

*Response: I am an asshole.*

*Response: I am only an asshole.*

*Response: My body and flesh is devoted to pleasure.*  
*Response: I am a cunt for cock.*  
*Response: I am made for the eyes and hands*  
*Response: and cocks and tongues of men.*  
*Response: I belong to the men who purchase me.*  
*Response: I will obey the men put over me.*  
*Response: I surrender myself as an open cunt*  
*Response: to the men put over me.*  
*Response: They can enjoy me as they will.*  
*Response: I worship cock and only cock.*  
*Response: I serve cock and only cock.*  
*Response: I love and worship cock*  
*Response: with my whole heart and my body and my flesh.*  
*Response: Cock is all I lust for.*  
*Response: Let this sword fall on my neck*  
*Response: If I disobey*  
*Response: Or bring disgrace*  
*Response: Upon the men set over me.*

#### **Article 89. - The Confession of a sex slave**

The confession of a sex slave is the admission of cock worship which she makes in the French "J'adore le phallus", "I worship the Phallus"

#### **Article 90. - Marking a sex slave**

Upon entering slavery a freewoman shall be marked or tagged as a sex slave in any appropriate way, usually under the hand of the man who officiated over her disclacing.

#### **Article 91. - Location of marking**

By tradition, marking is done by branding. The odalisque is carefully branded just above the pubic mound on the skin in the middle of the triangle of pubic hair between the pubic mound and the pubic hair-line - the pubic delta.<sup>13</sup>

#### **Article 92. - Emblems of a sex slave**

The traditional emblem for branding or tatooing a sex slave is the red rose in thorns, or the crescent moon.<sup>14</sup> Where she is tagged or collared or pierced or marked by jewels, her traditional emblem is the black pearl.

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<sup>13</sup>The mark, then, can be hidden by growing the pubic hair over it.

<sup>14</sup>The choice of design belongs to the slavewoman. It should be small and tasteful.

### **Article 93. - Temporary marking during disclacing**

An odalisque may be marked temporarily during her disclacing, to be marked permanently later.

### **Article 94. - Preparation for occlusion**

When an odalisque has been disclaced, having signed a Contract of Submission, having been stripped naked and cleansed, and having made a Vow of Devotion under the sword, and having been marked, she is ready to be placed in occlusion and ready for sale to a Slaveowner.

## **ASSESSMENT & GRADING**

### **Article 95. - Assessment and grading before sale**

Before purchase an odalisque shall be assessed, categorized and graded, usually by a competent Slavetrader.

### **Article 96. - Virginitiy is prized**

Odalisques are primarily assessed in terms of virginitiy. The quality of virginitiy is prized.

### **Article 97. - Definition of virginitiy**

Under this Code "virginitiy" is the quality of physical innocence in a female. It is not a state once lost but a quality that diminishes through the course of life.

### **Article 98. - Things that diminish a woman's virginitiy**

The virginitiy of a female is diminished with age, and when she marries, when she is married for any duration, when she falls pregnant, when she gives birth, when she suckles, when her teeth wear and whenever her body is blemished by age or injury or use.

### **Article 99. - Inspection procedure**

Inspection of an odalisque shall proceed according to the following standard of procedure:

- (a). The inspecting male, usually a Slavetrader, shall begin by inspecting the slave's teeth. The stronger and healthier and the less wear and repair they have the better.
- (b). The inspecting male shall inspect the slave's skin over her whole body. He shall look for and note even slight blemishes, scars, tatoos, discolourations. The more pristine the slave's skin the better.
- (c). The inspecting male shall inspect the slave's vulva. The nearer to a well-formed arch (cresent moon) it is the better.
- (d). The inspecting male shall then ask the slave the following questions:

What is your age in years?

Have you ever been married? How many times?

Have you ever been pregnant? How many times?

Have you given birth to children? How many?

For what duration in years have you been married?

For what duration in years have you suckled children?

#### **Article 100. - Scale of grades**

After being inspected an odalisque shall be graded according to the following diminishing scale: AAA, AA, A, BBB, BB, B, CCC, CC, C.

#### **Article 101. - Grading system**

The following system of points is employed to establish the grade of an odalisque:

- (a) Teeth. The slave's teeth are assessed on a scale of one to ten. Where a slave has full dentures and no teeth of her own = 1 point. Where a slave has pristine teeth with not a single cavity or filling = 10 points.
- (b) Skin. The slave's skin is assessed on a scale of one to ten. Where a slave has perfect unblemished skin = 10 points. Points are deducted for blemishes, scars, discolourations and tattoos.
- (c) Vulva. The slave's vulva is assessed on a scale of one to ten. Where a slave has a perfect, cresent shaped vulva = 10 points. Points are deducted for deviations from the ideal.
- (d) Age. Subtract the slave's age from 91.
- (e) Marriage. For every time the slave has been married subtract 3 points.

- (f) Pregnancy. For every time the slave has been pregnant subtract 5 points.
- (g) Birth. For every time the slave has given birth subtract 8 points.
- (h) Duration of marriage. Subtract the number of years a slave has spent in marriage.
- (i) Duration of Suckling. Subtract the number of years a slave has spent suckling children.
- (j) Duration of training. Add twice the number of years a slave has been bonded to a Slavekeeper or has been under a Slavetrainer.
- (k) The grade of the slave is then established according to the following scale.

AAA = 100-90

AA = 90-80

A = 80-70

BBB = 70-60

BB = 60-50

B = 50-40

CCC = 40-30

CC = 30-20

C = 20 -10

#### **Article 102. - Nominal Price**

The nominal price given to a slave is for six years of service to a Keeper and is determined by her grade and her specialisations according to a scale determined by the Guild of the Black Pearl.

#### **Article 103. - Against all forms of illegal trade**

No articles of this code may be construed as permitting illegal trade in persons, male or female. All players are bound to remain within and to obey the law of the land and not to participate in or condone illegal trade of any kind, and especially forced prostitution, the sexual exploitation of minors and all forms of non-consensual slavery.

#### **Article 104. - A simulated economy based on alms**

In contemporary play it is understood that the economy of slave trading is simulated. No money is allowed to change hands between players at any time. Instead, all transactions are commuted to a voluntary payment in alms. The prompt and full payment of alms suffices for the full settlement of any transaction.

**Article 105. - A slave shall be purchased**

An odalisque shall be purchased, not taken freely like a slut. A slave has the right to a legitimate owner exercising legitimate ownership over her in the manner set out in this Code. An odalisque is only an odalisque if she is purchased for a fair slaveprice. An odalisque should be proud of the price she commands and the expense her owner has advanced to possess her.

**Article 106. - A slave is owned by a Slavekeeper**

A slave is purchased and owned by a Slavekeeper who is also her Slaveowner and Slavemaster. She is his property and he may use her for any legitimate purpose consistent with her role and nature.

**Article 107. - Bonded and unbonded slaves**

When an odalisque is purchased she is "bonded" to her Keeper. An odalisque without an owner is an "unbonded" slave.

**Article 108. - Only men may own an odalisque**

Only a man may purchase and own an odalisque.

**Article 109. - A sex slave needs a Keeper**

An odalisque needs a Keeper. An unbonded slave is obliged to seek a Keeper and place herself up for sale.

**Article 110. - A sex slave is a reward to the pious**

The right of any man to own a sex slave is dependent upon his own submission to principles of dignity, respect, compassion and generosity. She is a reward for the pious. It is a travesty and a sin for a man of bad character to enjoy the exquisite blessings of a sex slave.

**Article 111. - Duration of a bond**



An odalisque is the possession of her owner from the date of her purchase for an agreed period up to a maximum of six years or until such time as she is sold or her owner grants her freedom from her bond to him.

**Article 112. - A Plea for Mercy**

Upon purchase, an odalisque shall be bound by a written agreement with her owner - taking the form of a Plea for Mercy - specifying the terms, conditions and duration of her captivity to him.

**ALMS**

**Article 113. - Full payment of alms.**

When the alms on the slaveprice is paid a Slavekeeper may take full possession of his slave. Alms must be paid in full in one measure and never by installment.

**Article 114. - Definition of Alms**

Alms, under this Code, refers only to specific, appropriate, selected and nominated charities devoted to the international campaign against child labour exploitation, the international campaign against forced prostitution and the international campaign against female genital mutilation. All alms should be directed to these causes and to no others.

**Article 115. - Perogative of the Slavewoman**

By convention, it is the perogative of the slavewoman to nominate a charitable organisation that is devoted to an appropriate cause to which she would like her owner to donate a sum in leiu of her slaveprice.

**Article 116. - Perogative of the Slaveowner**

There is no set calculation for the commutation of alms. By convention, it is the perogative of the slaveowner to nominate the sum to be donated. He need not reveal the sum to his odalisque nor give proof of payment to his odalisque, but need only give his word to her that a suitable payment has been made to the organisation she nominated.

**Article 117. - Method of paying alms**

The payment of alms shall be made directly from the player in question to the appropriate charitable organisation. No player may take a duty of collecting alms.

## **THE PLEA FOR MERCY**

### **Article 118. - Plea for Mercy additional to Contract of Submission**

A Plea for Mercy is supplementary to the general limits and conditions set in a slave's Contract of Submission. It should detail her specific requests in regards to her current owner and her service under him. It may refer to specific features of his character, to his habits, his friends, his lifestyle.

### **Article 119. - Plea for Mercy prevails**

Where a slave's Plea for Mercy is in conflict with her Contract of Submission the Plea for Mercy supercedes and modifies any provisions set in the Contract of Submission. If a slave prohibits an activity in her Plea for Mercy to her current Keeper and Master - though it is permitted by the terms of her Contract of Submission - the provisions of the Plea for Mercy shall prevail.

### **Article 120. - A generic Plea for Mercy**

A generic Plea for Mercy from slave to owner follows:

*Slavekeeper, your humble and naked slave, surrendered to occlusion for the period of [six] years, and who is bonded to you from this day \_\_\_\_\_ until the dawn of \_\_\_\_\_, begs for your mercy. She knows you to be a good man. She is at your service and begs for your compassion. She bends to your will. You will not need to extract her obedience. She begs that you look with pity upon her state and begs that you treat her kindly and with a gentle hand though she be under your Sword. She begs you to be mindful that she is not a low slave or a memlook and to keep her for her purpose and to put her to no other. She begs that you take no other slavewomen into your service while she serves you. She begs that you do not submit her to bestiality or indecency with minors, or to golden showers or scat, She begs you to not submit her to brutality or to undue pain or to direct and harmful personal humiliation, abuse or distress and that you will not inflict malice or cruelty upon her or bring her to misery but will preserve her and protect her from injury at all times. She begs that you consult with her on the manner and progress of her training and on the many ways you desire to enjoy her. She begs you not to share her with men or women or to put her under a Guestmaster or Slavetrainer without seeking her agreement and informing her of what arrangements are made pertinent to her fate. She begs you to grant her the right to employ safety words in all play and to respect the limits she sets. She*

*is your obedient slave. She throws herself entirely at your mercy praying that your heart will not harden against her and that you will hear and heed her plea.*

#### **Article 121. - No grounds for denying a Plea for Mercy**

In contemporary practice there are no grounds for denying an odalisque's Plea for Mercy. By convention her Keeper assents and will respect all terms, conditions and limits of play.

#### **Article 122. - A Plea for Mercy cannot be altered**

A Plea for Mercy cannot be altered but an odalisque may submit a new Plea for Mercy at any time. Any new Plea for Mercy supercedes the previous one. Only the most current Plea for Mercy has contractual force.

#### **Article 123. - A Plea for Mercy can be specific to occasions**

An odalisque may make a Plea for Mercy pertaining to specific occasions, specific people, specific scenes or specific activities.

#### **Article 124. A Generic Promise of Pearls**

At her purchase, or at some time afterwards, a Slavekeeper may issue his odalisque with a program of Ordeals to be accomplished during her slavery under him, and to promise her a string of black pearls if she completes them to his satisfaction. This may take the form of a written "Promise of Pearls".<sup>15</sup> A generic Promise of Pearls follows:

*Beautiful slavewoman! You have made your Contract of Submission and you are bonded to me as my sexual servant until the dawn of \_\_\_\_\_.  
You are a slave to my fantasies. I am free to enjoy you and to set you to such enjoyments as I will. At the same time I am bound to nurture you and bring you to accomplishment in the wanton crafts that are yours. To this end I set before you a program of Ordeals that I require you to complete whilst bonded to me.*

*You confess to me that you are an Ejacaline. I require you to submit to a series of six bukkake face baths, each from an increasing number of men. The first will involve six men. The sixth will involve in excess of thirty men. At each Ordeal you will submit your face to a face bath of semen, following such instructions as I provide for each Ordeal.*

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<sup>15</sup>See Articles 209, 341, 346.

*Show me your slave heart, Miss [Jill]! Complete these Ordeals as a willing and obedient slave who rejoices in submission to her Keeper, and I promise you a string of finest black pearls to adorn the beauty of your neck. This is your Master's desire. It is sealed with his solemn promise. Surrender to these tasks of wanton slavery, Miss [Jill], and I and all men will acknowledge you as a perfected creature of love.*

#### **Article 125. - Exploration consistent with a slave's specialisations.**

It is normal for Keeper and slave to together be dedicated to the exploration of a particular aspect of sexual adventure consistent with the fantasies and desires of the Keeper and the specialisations of the slave.

#### **Article 126. - The Fellatrice**

The bond of a Slavekeeper and a fellatrice shall be devoted to the exploration and perfection of the arts of fellatio. Together they will enjoy oral sex, cocksucking, deep-throating and related arts. They will work to perfect the slave in these arts. Their contractual relations, both written and verbal, will reflect this focus of their bond and the special interests of the Fellatrice.

#### **Article 127. - The Ejacaline**

The bond of a Slavekeeper and an ejacaline shall be devoted to the exploration and perfection of the arts of semen play. Together they will enjoy semen play scenes, facials, cum-drinking, bukkake and related arts. They will work to perfect the slave in these arts. Their contractual relations, both written and verbal, will reflect this focus of their bond and the special interests of the Ejacaline.

#### **Article 128. - The Orgophon**

The bond of a Slavekeeper and an orgophon shall be devoted to the exploration and perfection of the arts of orgia and group sex. Together they will enjoy multi-partner party scenes, double and triple penetrations and other polypartner play. They will work to perfect the slave in these arts. Their contractual relations, both written and verbal, will reflect this focus of their bond and the special interests of the Orgophon.

#### **Article 129. - The Ambiphiline**

The bond of a Slavekeeper and an ambiphiline shall be devoted to the exploration and perfection of the arts of ambisexual and lesbian play. Together they will enjoy F/F and M/FF scenes. They will work to perfect the slave in the sapphic as well as heterosexual arts.

Their contractual relations, both written and verbal, will reflect this focus of their bond and the special interests of the Ambiphiline.

#### **Article 130. - The Sodomella**

The bond of a Slavekeeper and an sodomella shall be devoted to the exploration and perfection of the arts of anal sex play. Together they will enjoy the pleasures of anal sex. They will work to perfect the slave in the various arts of anal intercourse. Their contractual relations, both written and verbal, will reflect this focus of their bond and the special interests of the Sodomella.

#### **Article 131. - A slave is known by her specialisation**

Slaves are known by their specialisations. A slave is known as a Sodomella or a Fellatrice, and so on. When a slave is placed on the market she is advertised with her specialisations.

### **THE MASTER/SLAVE BOND**

#### **Article 132. - A heterosexual bond.**

Men and women are made for mutual love and desire. The Master/odalisque relationship is a pure expression of masculine and feminine types and their mutual but polar design.

#### **Article 133. - Study of the Code**

At the outset of their bond a Slavekeeper and slave should engage in studious attention to the principles and provisions of this Code. A slave's Plea for Mercy should detail the ways in which the slave's preferred mode of play differs from this Code.

#### **Article 134. - Honest discussion**

At the outset of their bond a Slavekeeper and slave should engage in long and honest discussions about the nature of their bond, which engagement should be reflected in the contracts that govern their bond. Modern consensual slavery is negotiated.

#### **Article 135. - Trust**

The relationship between Master and slave is founded upon trust at all levels. It is the intention of this Code to foster an environment of profound trust between men and women that it might serve as a framework for all varieties of Master/odalisque relations.

#### **Article 136. - Odalisque slavery essentially sexual**

The Master/slave relationship in odalisque slavery is essentially sexual. The psychological dynamics of sex slavery are based upon projected fantasy exchange, not power exchange. The Master is free to project his inner sexual female onto the passive persona of his slave. She is willing to be the woman of his most secret sexual fantasies.

#### **Article 137. - Fantasy Projection**

The sex slave gives a man an opportunity to explore the inner realm of male fantasy and to encounter his fantasy female. She makes herself into the actress of his internal movies. She will be the woman he has dreamed about since puberty. He can project his inner sex slave onto her. She willingly makes her persona plastic and malleable so that her Master can shape her into the woman of his deepest fantasies.

## **The Slave's Attar**

**A Slavekeeper and slave may together form an attar as an emblem of their bond for the slave to wear during her occlusion.**

**Lavender**

**Rose**

**Jasmine**

**Patchouli**

**Sandalwood**

**Musk**

#### **Article 138. - Dedicated to cockworship**

An odalisque shall be devoted in heart, body and soul to the worship of cock. It is the Phallus that she serves and reveres, above all. When a woman enters sex slavery she is pledged to cock worship and gives herself wholly to cock worship.

#### **Article 139. - A slave's submission**

An odalisque shall submit to her Keeper and Master as an obedient sex slave. She shall surrender her body to him for his enjoyment. She shall devote herself to his sexual pleasure and obey his commands. The two main obligations of the odalisque are obedience and lust - fathomless lust constrained by perfect obedience.

#### **Article 140. - A slave shall be uninhibited**

An odalisque shall be sexually uninhibited for her Keeper and Master and engage in sex acts readily on his command, with passion, eagerness and skill.

#### **Article 141. - A slave has no past**

An odalisque is not permitted to have a past or an identity other than as slave to her Keeper and Master. When in his service she shall be empty of all desires but to satisfy him.

#### **Article 142. - A slave learns the erotic arts**

An odalisque shall devote herself to learning the erotic arts and to understanding the pleasures, preferences and needs of her Keeper and Master.

#### **Article 143. - A slave shall serve wine**

An odalisque shall serve wine<sup>16</sup> to her Keeper and attend to his sensual pleasures.

#### **Article 144. - Due care**

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<sup>16</sup>The word "wine" is used generically to mean whatever drink or recreational substances a Slavekeeper may enjoy. See Article 210. The traditional recreational substances associated with this style of play are absinthe and hashish.

An odalisque shall take due care of herself and make herself pleasing to her Keeper. She will not make herself unattractive to him in order to avoid his interest.

**Article 145. - The hygiene of a slave**

An odalisque will take due care for her hygiene and be washed and groomed and sweet smelling for whenever her Keeper is ready to enjoy her.

**Article 146. - Removing excess hair**

An odalisque will trim, shave and remove excess body hair to the satisfaction of her Keeper, or otherwise at least twice weekly.

**Article 147. - Restrictions on body modification**

An odalisque is forbidden from undertaking any significant form of body modification by plastic or cosmetic surgery or to elective medical procedures - especially those that require a full anaesthetic - beyond what is required for good and lasting health, even where her Keeper is agreeable. It is an injunction of this Code that only a freewoman may make significant cosmetic modifications to her physical body. If a slave wishes to make such modifications she must return to the state of the freewoman in order to do so.

**Article 148. - Discretion in public**

An odalisque will respect the rules of occlusion and not parade herself or be indiscreet in public.

**Article 149. - Modesty towards other men**

An odalisque shall behave with perfect modesty towards other men when she is not in the company of her Keeper and will not display her beauty and wiles to other men unless by the command of her Keeper.

**Article 150. - A slave reserved for her Master**

An odalisque shall not share her services with any man or woman except her Keeper and his Guests, those her Keeper appoints or permits.

**Article 151. - Obedience to a Guest Keeper**



An odalisque shall obey a Guest Keeper as she would her Keeper and Master.

**Article 152. - Precaution against pregnancy**

An odalisque shall take due precaution that she does not fall pregnant.

**Article 153. - Money forbidden during occlusion.**

An odalisque shall not possess or touch money during occlusion.

**Article 154. - Weapons are forbidden**

An odalisque shall not touch weapons or knives during occlusion.

**Article 155. - Maintaining the Saray**

An odalisque has as one of her duties the preparation, arrangement, lighting and general maintenance of atmosphere and ambience in her Keeper's saray. Her Keeper may require her to conduct such duties of cleaning only as are incidental to this.

**Article 156. - Permission needed to enter a Saray**

An odalisque shall not enter her Keeper's saray or touch the furnishings, equipment or toys he has prepared for his use of her without his permission.

**Article 157. - Duty to seek an owner**

An unbonded odalisque has a duty to seek an owner and Keeper and to yearn for an end to sojourn and to return into occlusion to pursue her vocation as a sex slave and not to withhold herself from the market for a prolonged period of time.

**Article 158. - The right to be purchased**

An odalisque has the right to be purchased and traded and not to be taken for free like a slut.

**Article 159. - Protection from whoredom**

An odalisque has the right to be protected from whoredom and slutttery. She shall not be compelled to sell herself nor made to roam unsupervised among strangers.

**Article 160. - Protection from drudgery**

An odalisque has the right to be protected from drudgery and memlookery. She shall not be compelled to labour as a workslave or kept as a domestic maid.

**Article 161. - Esteem among slaves**

An odalisque has the right to be treated according to her nature as a woman and as a slave devoted to the sexual arts and to be respected and esteemed among slaves for her specialisation and expertise.

**Article 162. - A slave's right to be enjoyed.**

An odalisque has a right to be enjoyed and to be deployed to her proper purpose.

**Article 163. - A slave's right to proper accomodation**

An odalisque has the right to lodgings in an odella and adequate provision for her stimulation and well-being.

**Article 164. - A slave's right to be kept from harm**

An odalisque has the right to be kept from all physical, mental and emotional harm, to be protected from danger, maintained in robust health and good cheer, and saved from all forms of violence and abuse.

**Article 165. - A slave's right to safety**

An odalisque has a right to safety in all sex play and shall not be submitted to scenes of a reckless and dangerous nature. She has the right to safe words and other safety devices in any unusual or extreme play.

**Article 166. - A slave's right to public modesty**

An odalisque has a right to public modesty and shall not be required to perform sex acts in public places or be made notorious in public view.

**Article 167. - A slave's right to have her beauty preserved**

An odalisque has the right to have her beauty preserved and cherished and to be kept away from injury, disfigurement, blemishing or scarring.

**Article 168. - A slave's right to a Contract of Submission**

Upon becoming a slave an odalisque has the right to a written Contract of Submission defining and setting the conditions of her slavery and has the inalienable and adamantine right to have her Contract of Submission respected and observed by all players at all times.

**Article 169. - A slave's right to make a Plea for Mercy**

At her purchase an odalisque may make a written undertaking to serve as her Master's dutiful slave - in a written Plea for Mercy - such that she clearly shows she understands the terms of her having been purchased and submits her willingness to cooperate rather than requiring coercion and may, in return for an undertaking to cooperate, make a written plea to her Keeper setting out and requesting that he observe her limits in play and listing other ways that she would prefer to be treated by him, additional to what is plain in her Contract of Submission.

**Article 170. - The right to make a new Plea for Mercy at any time**

An odalisque has the right to submit a new Plea for Mercy at any time, superceding any previous Plea or Contract, including to cover specific circumstances, occasions and scenes.

**Article 171. - The right to an Overmistress**

An odalisque has the right to supervision, companionship and assistance independent of her Keeper, usually in the form of an appointed Overmistress.

**Article 172. - A slave shall not be made to worship her Keeper**

An odalisque shall not be made to worship her owner as a god. She worships cock, not men.

**Article 173. - A slave shall not be made to pay tribute to her Keeper**

An odalisque shall not be made to pay financial tribute to her owner or to any person.

**Article 174. - Slaves shall not be made to fight**

Odalisques shall not be made to fight each other for the entertainment of men.

**Article 175. - Slaves shall not be used as furniture**

An odalisque shall not be used as an item of furniture or made to serve the functions of furniture.

**Article 176. - The right to be tutored**

An odalisque has the right to be trained as an odalisque or in any arts her Keeper requires of her and not to be left untutored.

**Article 177. - The right to attend to an art**

An odalisque may, if she wishes, attend to one of the arts - singing, music, poetry, painting - in which case her Slavekeeper shall supply her with whatever she needs to pursue the art and reach her full potential in it.

**Article 178. - Informed consent required for hypnosis**

An odalisque shall not be submitted to hypnosis, psychological reprogramming or mind-altering chemicals without her informed consent.

**Article 179. - A slave shall not be involved in illegal activities**

An odalisque shall not be required to do or be involved in any activities which are illegal or of a criminal nature.

**Article 180. - Regular respite from sexual duties**

An odalisque shall have at least every seventh day free of her Master's demands and shall have regular respite from sexual duties.

**Article 181. - Sex during menses**

An odalisque shall not be compelled to have sex during her menses.

**Article 182. - A slave shall not make sexual demands**

An odalisque shall not make sexual demands upon her Slavekeeper, but she may indicate her amorousness to him or formally beg him for cock.

**Article 183. - Quality of food**

An odalisque shall be given the same quality of food as her Slavekeeper eats, served with utensils, and shall not be made to eat like an animal.

**Article 184. - The right to a pet**

An odalisque has the right to have a pet such as a cat or a bird.

**Article 185. - The right to request sojourn or beg for freedom**

An odalisque may request sojourn or beg for her freedom at any time.

**Article 186. - The right to call End Game**

A sex slave may declare END GAME at any time.

**Article 187. - Respect for the institution of odalisque**

A Slavekeeper shall abide by the letter and spirit of this Code in all his dealings with slaves. He shall acknowledge and respect the institution of female sex slave and nurture and protect that institution.

**Article 188. - A Slavekeeper shall act lawfully**

A Slavekeeper shall act lawfully at all times and enjoy his rights and exercise his duties in accordance with the law of the land and shall in no way abuse the institution of odalisque for criminal purposes or with criminal intent.

**Article 189. - Respecting a slave's Contract of Submission**

A Slavekeeper shall respect a Slave's Contract of Submission in letter and spirit and shall abide by all provisions of her Contract of Submission at all times. Where he is uncertain

about the intent or application of any aspect of her Contract of Submission he shall seek clarification from her and not make baseless or loose interpretations of her words.

**Article 190. - Respecting a slave's Plea for Mercy**

A Slavekeeper shall respect any Plea for Mercy his slave may have submitted to him in letter and spirit and shall abide by all provisions of a Plea for Mercy at all times. Where he is uncertain about the intent or application of any aspect of a Plea for Mercy he shall seek clarification from her and not make baseless or loose interpretations of her words.

**Article 191. - Welfare of slaves**

A slavemaster shall ensure and take an on-going interest in the welfare, safety and health of his slave at all times. He will keep her from all danger and disease.

**Article 192. - A slave kept in private**

A slavemaster shall keep his slave discolored and occluded and will not make a public spectacle of her beauty. He will protect her public modesty and set her apart when he is not using her services.

**Article 193. - An object of beauty**

A slavemaster shall ensure and take an on-going interest in the beauty, cleanliness, youth and sexual attractiveness of his slave. She shall be treated according to her nature and calling as an object of beauty. He shall not deny her vanities. He will not make her unattractive to men.

**Article 194. - Nurture of Femininity**

A slavemaster shall respect and nurture the femininity of his sex slave and not systematically deprive her of her feminine character or force upon her overtly masculine roles. He shall not dress her in men's clothes or force her to pretend to be a man or otherwise prevent her from being the woman she is.

**Article 195. - The Slavekeeper's hygiene**

A slavemaster shall take due care for his own hygiene and be washed and groomed and sweet smelling when he enjoys his slave. He shall particularly keep his feet and breath sweet-smelling and not inflict fetid foot odor or bad breath upon his slave.

### **Article 196. - Fair notice**

A Slavekeeper shall give his slave fair notice of when her services will be required.

## **RIGHTS & DUTIES OF A SLAVEKEEPER**

### **Article 197. - Protection, Nurture, Enjoyment**

A Slavekeeper has the right to free, unimpeded and uninhibited enjoyment of his slave subject to the limits and restrictions set out in this Code and the parameters set by Law. The Slavekeeper is dedicated to three principles: Protection. Nurture. Enjoyment.

- (a) A Slavekeeper is obliged to give protection to his female sex slave - to protect her from violence and abuse and to keep her from whoredom.
- (b) A Slavekeeper is obliged to nurture his female sex slave in the erotic arts of the odalisque - to train her and to develop her skills.
- (c) A Slavekeeper is devoted, above all, to the enjoyment of his female sex slave - to use her as a willing creature of male sexual fantasy and to employ her for hedonistic exploration.

### **Article 198. - A Keepers right to have his cock worshipped**

A Slavekeeper has the right to have his cock worshipped and made the object of lustful adoration by his slave.

### **Article 199. - A Keeper's right to respect**

A slavemaster has the right to respect, honour, cooperation, deference and obedience from his slave at all times.

### **Article 200. - A Keeper's own play room, the Saray**

A Slavekeeper has the right to his own, private pleasure room, or saray, furnished and equipped for the enjoyment of his slave.

### **Article 201. - A Keeper's right to his slave's body**

A Slavekeeper has the right to the aesthetic, visual and tactile enjoyment of every inch of his slave's body, its attributes and its orifices at any time.

**Article 202. - A Keeper's right to control for sexual purposes**

A Slavekeeper has the right to exert full control and command over the movements, actions, words and deeds of his slave for sexual purposes.

**Article 203. - The exercise of fantasy upon a slave.**

A Slavekeeper may exercise his sexual fantasies upon his odalisque and require her to engage in whatever sex acts and fantasy scenes he devises. He may enjoy her freely according to his preferences and desires.

**Article 204. - A Keeper's right to train a slave in the erotic arts**

A Slavekeeper may train his slave in whatever erotic arts and sexual practices are to his pleasure.

**Article 205. - Regimes of psychological reprogramming**

Within the framework of informed consent, a slavemaster, or a Slavetrainer employed or appointed by him, may submit his slave to regimes of psychological reprogramming where they are appropriate to her calling and consistent with her nature.

**Article 206. - Dressing a slave**

Mindful of her essential nakedness, a slavemaster may dress and decorate his slave in any way he chooses for the various purposes of his pleasure.

**Article 207. - Caging and restraining a slave**

A Slavekeeper may cage, bind and restrain his sex slave to better enjoy her but not so that she is injured or scarred by the bindings and restraints.

**Article 208. - Sharing a slave**

Subject to any contractual restrictions and the provisions of this Code, a Slavekeeper may share his slave with other men or women according to his desires and fantasies.



**Article 209. - The right to challenge a slave**

A Slavekeeper may challenge his slave with a program of sexual Ordeals for her to endure, and promise her a string of black pearls if she completes them to his satisfaction.

**Article 210. - Training to serve drinks**

A Slavekeeper may train his slave to prepare and serve his wine and drinks or whatever recreational drugs he employs as an adjunct to love. The traditional drugs are absinth and hashish.

**Article 211. - The right to discipline a slave**

A Slavekeeper may discipline his odalisque in ways that he regards as appropriate and fitting, subject to the restrictions set out in this Code.

**Article 212. - Naming a slave**

A Slavekeeper may leave a slave nameless or may give her whatever name he chooses so long as it is a name that ornaments rather than detracts from her beauty.

**Article 213. Against prostitution**

A Slavekeeper shall not put an odalisque into prostitution or receive any monetary reward or reward in kind for allowing others to enjoy her.

**Article 214. - An odalisque not some other form of slave**

A Slavekeeper shall not attempt to turn an odalisque into any other form of slave or use her for other purposes.

**Article 215. - An odalisque not a pain slave**

A Slavekeeper shall not use an odalisque as a pain or torture slave. She shall be used and enjoyed according to her nature and training as a pleasure slave.

**Article 216. - An odalisque not a memlook**

A Slavekeeper shall not submit an odalisque to domestic servitude or use her as a labour slave. An odalisque shall not be treated as a memlook.

**Article 217. - Against deceit**

A Slavekeeper shall not lie to or deceive his sex slave.

**Article 218. - Precaution against impregnation**

A Slavekeeper shall take due precaution that neither he nor any of his Guests impregnate an odalisque.<sup>17</sup>

**Article 219. - A creature of the night.**

An odalisque is a creature of the night. A slavemaster shall not make her a creature of the daylight like a memlook.

**Article 220. - Against cruel punishments**

A Slavekeeper is forbidden from inflicting upon his odalisque any cruel or degrading punishments or methods of punishment that would usually be reserved for lesser slaves.

**Article 221. - Against cutting hair as a punishment**

A Slavekeeper is forbidden from cutting his odalisque's hair as a punishment, from ever beating an odalisque about the face or the breasts, or from imposing any punishments that might in any way diminish or impair her beauty.

**Article 222. - Against blemishing a slave**

A Slavekeeper shall do nothing to his slave to blemish her in any way but shall preserve her skin from damage and unnecessary wear.

**Article 223. - Against using deprivation as a means of punishment**

A Slavekeeper shall not deprive an odalisque of food or water as a means of punishment.

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<sup>17</sup>Precaution against impregnating a sex slave is a collective responsibility. The slave, and her Master, and his Guests, all have the same responsibility in this regard.

#### **Article 224. - Against exhausting a slave**

A Slavekeeper shall not exhaust and degrade the services of his sex slave by submitting her to endless and unabated use.

#### **Article 225. - Against neglecting to enjoy a slave**

A Slavekeeper shall not neglect to enjoy the services of his sex slave or fail to call her night after night but is obliged to put her to the uses to which she is devoted and trained on a regular basis.

#### **Article 226. - Prohibition on the radical control of menses**

A Slavekeeper shall not submit a sex slave to the chemical eradication or control of her menstrual cycles where this may possibly have negative long-term consequences upon her health, including her reproductive health, at a later time in her life.<sup>18</sup>

#### **Article 227. - Regarding body modifications**

A Slavekeeper shall not submit a sex slave to any significant form of plastic or cosmetic surgery or to elective medical procedures - especially those that require a full anaesthetic - beyond what is required for good and lasting health, even where the slave is consenting. It is an injunction of this Code that only a freewoman may make significant cosmetic modifications to her physical body. If a slave wishes to make such modifications she must return to the state of the freewoman in order to do so.

#### **Article 228. - Venues for play**

Regular play shall normally take place in the Slavemaster's saray<sup>19</sup> or else such other private places as the Slavekeeper nominates. Public play is not permitted.

#### **Article 229. - Submission of the slave's whole body**

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<sup>18</sup>Some new treatments are far safer than older methods of suspending menses and so may be permitted under this Article. If it can be demonstrated that a method of suspending menses is safe in the long-term then there is no objection. But in any case, the period of suspension should only be temporary. Prolonged suspension of menses can only be damaging to a woman's health in the long term. The new medications being employed by prostitutes to delay or suspend menstruation might be adapted to use by odalisques, but never so as to put her health at risk. Prostitutes resort to such methods because they are in a competitive situation. A sex slave is not and should feel under no such pressure and should enjoy the leisure of menstruating naturally.

<sup>19</sup>Turkish/Persian corruption: literally "a sultan's palace" but then "the place where a sultan enjoys his odalisques." See Article 257.

As a normal and regular part of play an odalisque may be made to submit to her Master's sexual enjoyment of her entire body and its many orifices according to his fantasies and desires.

#### **Article 230. - Bondage play**

As a normal and regular part of play an odalisque may be bound, restrained, suspended or caged and made to submit to her Master's sexual enjoyment of her entire body and its many orifices according to his fantasies and desires.

#### **Article 231. - Torture by pleasure**

As a normal and regular part of play an odalisque may be subjected to intense or prolonged sexual pleasure and be thus tortured by orgasm and made to yield and submit in this way.

#### **Article 232. - A program of Ordeals**

As a normal and regular part of play a Slavekeeper may set his slave a program of sexual Ordeals for her to accomplish. Ordeals will usually be of an intense, prolonged or extreme nature and may push a slave to (but not beyond) her limits. Where a slave claims a specialisation the Ordeals with which she is challenged shall usually be directly demonstrative of her specialisation.<sup>20</sup>

#### **Article 233. - Displays of Beauty**

As a normal and regular part of play an odalisque may be made to display her beauty before her Keeper in the ways that he enjoys. She is a delight to his eyes.

#### **Article 234. - Erotic Dance**

As a normal and regular part of play an odalisque may be made to engage in erotic dance and display for her Keeper.

#### **Article 235. - Massage**

As a normal and regular part of play an odalisque may be made to provide erotic or soothing massage or stimulation to her Keeper according to his desires and needs.

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<sup>20</sup>Every Ordeal is a test, not just of daring and endurance, but also of the slave's refinement and the degree to which she has learnt the arts of the sex slave. A well-planned Ordeal gives a slave a chance to demonstrate all her skills and her mastery of the entire genre.

### **Article 236. - Displays of Lust**

As a normal and regular part of play an odalisque may be made to behave and speak lewdly and display her lustfulness and hunger to her Keeper when it pleases him.

### **Article 237. - Pleading and Begging**

As a normal and regular part of play an odalisque may be made to beg and plead and grovel sexually before her Keeper, pleading to serve his cock in reverence. This may include subverbal begging and sessions of "communion" with her Keeper's cock.

### **Article 238. - Forbidden forms of play**

Unless otherwise specified in her Plea for Mercy an odalisque shall not be employed in play that is devoted to hard pain, nipple-torture, electroprodding, verbal abuse, degradation, public exhibitionism or humiliation, bestiality, pedophilia, golden showers, cross-dressing, extreme insertions, asphyxiation-play, rape scenes, fisting, scat play, catfighting, whoreplay, slutplay or forms of extreme, reckless, dangerous or unusual play that is in any way at odds with her intrinsic role as a luxury pleasure slave.

### **Article 239. - A creature of night**

An odalisque is a creature of darkness and shadows. It is normal for her to sleep long into the daylight hours and for play to be conducted at night.

### **Article 240. - A creature of fantasy**

An odalisque is essentially a creature of fantasy and mysterium. It is normal for play to be conducted under candles or in dim or shadowed rather than stark light.

### **Article 241. - The use of masks**

The use of masks, eye-masks and veils and other devices that preserve an atmosphere of enigma and that underline the essential anonymity of players and the fantasy character of play, for both slave and male players (gentlemen), is characteristic of play under this Code.

### **Article 242. - Bath nights**

A typical formation of play is the "Bath Night" where the slave will bathe and pamper her Keeper (and his Guests) as a prelude to sex play.<sup>36</sup>

### **Article 243. - Wine nights**

A typical formation of play is the "Wine Night" where the slave will prepare and serve wine to her Keeper (and his Guests) as a prelude to sex play.

### **Article 244. - Ambience of luxury**

It is usual for wine, music, bathing and fine foods to be included in Code d' Ode play and for all sex play to be enveloped in a setting and an ambience of luxury and good taste. It is customary for orgia to be accompanied by fine music, particularly chamber music and intimate jazz at the discretion of the Slavekeeper.

## **GUESTS**

### **Article 245. - Sexual generosity**

This Code promotes an environment of sexual generosity. A Slavekeeper may offer his odalisque for the enjoyment of other men (or women) - Guests - unless this is a limitation she has requested in her Contract of Submission or a subsequent Plea for Mercy.

### **Article 246. - Extension of restrictions to Guests**

Where a sex slave is enjoyed by Guests of her Keeper all restrictions and regulations that apply to the Slavekeeper extend also them.

### **Article 247. - Responsibility of the Slavekeeper over Guests**

It is the responsibility of the Slavekeeper to ensure that Guests and any others who enjoy his slave respect her limitations, treat her in an appropriate manner and in accordance with the provisions of this Code.

### **Article 248. - A slave shall not be memlook to her Master's Guests**

A Slavekeeper shall not have his slave cook, tend, wash or serve to Guests like a common memlook.

### **Article 249. - Prohibition on all forms of whoring for Guests**

A Slavekeeper may not charge a Guest - in money or in kind - for any service supplied by his slave or in any way place her in whoredom under Guests.

**Article 250. - Guestmaster**

A Slavekeeper may grant temporary charge of an odalisque to a male Guest, nominating him as Guestmaster or Guestkeeper.

**Article 251. - Limited duration of Guestmaster arrangements**

A Guestmaster may assume the perogatives of the Slavekeeper over his slave for a period of not more than seven days at one time.

**Article 252. - A slavekeeper must check on his slave's well-being**

Where a Slavekeeper appoints a Guestmaster over his slave for any long duration of time he is obliged to check on her well-being at least once in every twenty-four hours.

**Article 253. - Notification of a slave of Guestmaster arrangements**

Where he appoints a Guestmaster over his slave the Slavekeeper shall notify the slave of this fact, and of its duration, well in advance if at all possible.

**Article 254. - Disease-free Guests**

It is the responsibility of the Slavekeeper to ensure that all Guests who enjoy his slave are clean, free of disease, and sweet-smelling.

**Article 255. - A slave not to be ridiculed**

A Slavekeeper shall not make a slave the butt of jokes or of ridicule nor embarrass her or reduce her to an object of humour before Guests.

**Article 256. - Acknowledgement of the slave's owner**

All Guests must acknowledge and respect the fact that the slave is owned by her Slavekeeper, is his property, and that every hair of her body belongs to him. They may only enjoy and use a slave according to the directions given by, and under any restrictions imposed by, her Keeper.

**Article 257. - Seeking permission to converse with a slave**

In most circumstances a Guest should ask permission from a Slavekeeper before conversing with, touching or being familiar with his slave.

**Article 258. - How Guests shall refer to slaves**

Guests shall refer to an odalisque as "Slave", "the Slave" or by her name with the honorary title "Miss" added, as in "Miss Jasmine", "Miss Jill" and so on, or the French "Mademoiselle". Guests shall not refer to a sex slave by common vulgarisms such as "Slut", "Mole", "Bitch" but shall always be respectful of her status as an odalisque.

**Article 259. - Unsuitable Guests**

A Slavekeeper shall not make Guests of whoremasters, pimps, criminals or woman-haters or of other men of bad character who are undeserving of enjoying his slave's pleasures.

**Article 260. - A Plea for Mercy for a Guestmaster**

An odalisque may make a separate and specific Plea for Mercy in writing and addressed to a Guestmaster who is placed over her, pleading for mercy on specific aspects of his use and enjoyment of her.

**Article 261. - A sex slave not lodged with low slaves**

An odalisque shall not be lodged with memlooks or low slaves but shall have her own quarters which are maintained as an odella of occlusion.

**Article 262. - Provision of an odella**

A Slavekeeper shall make proper provision for his slave's odella and ensure that it is private and secure and equipped with everything the slave requires to maintain herself in the performance of her duties.

**Article 263. - Appropriate lodgings**

A Slavekeeper shall not submit an odalisque to extended harsh living conditions nor make of her a permanent dungeon or prison slave but shall keep her in lodgings appropriate to her status and nature.

**Article 264. - Furnishings of an odella**



An odella shall be equipped with a comfortable bed and warm bedding and all necessary furnishings.

**Article 265. - Confinement to the odella**

An odalisque shall remain confined to her odella except when granted permission to move elsewhere by her Keeper.

**Article 266. - Access to sunlight and air**

An odalisque in occlusion shall have regular access to sunlight and fresh air.

**Article 267. - Refreshment from the odella**

An odalisque in occlusion shall be taken or permitted to go for a walk away from and outside the odella at least once every seven days.

**Article 268. - Nakedness in the odella**

An odalisque shall remain naked in her odella at all times, except for those garments her Keeper grants her.

**Article 269. - Surfaces and coverings in the odella**

A Slavekeeper shall ensure that the surfaces and coverings in a slave's odella are not abrasive to her skin. She shall be supplied with velvet and silk and other soft and sensuous surfaces and coverings to compliment and indulge her nakedness.

**Article 270. - Against secret places in the odella**

An odalisque shall harbour no secrets from her Keeper in her odella, have no hiding places or secret or hidden objects in her room.

**Article 271. - An odella not an erotic venue**

A Slavekeeper shall not make his slave's odella into a venue for erotic service. He shall call her from her odella and enjoy her in another place, usually his saray.

**Article 272. - Receiving female visitors**

An odalisque may receive female visitors in her odella for short periods from time to time as her Keeper permits.

**Article 273. - Water must always be available**

An odalisque shall never be locked securely and left in her odella without access to drinking water. Where a slave is being fasted she cannot be locked away from water.

**Article 274. - Accomodating a pet**

Where an odalisque has a pet such as a cat or a bird her lodgings shall be adjusted to accomodate it as required.

**Article 275. - Definition of a Saray**

A room or place specially prepared for the sexual enjoyment or the training of of a sex slave is called a saray. A Slavekeeper may maintain a saray as he wishes and keep it equipped with whatever furnishings, toys and devices conform to his desires and fantasies. An odalisque shall not be housed in her Master's saray.

**Article 276. - Permission for temporary use cages and cells**

A Slavekeeper may place an odalisque in cages, cells or restraining containers for the temporary purposes of handling, discipline, display and enjoyment.

**Article 277. - Prohibition of permanent caging**

An odalisque shall not be kept caged indefinitely nor treated as a caged animal and kept in feeding cages on a permanent basis.

**Article 278. - Devising implements of restraint**

A Slavekeeper may devise implements of restraint for the enjoyment of his slave and for the purposes of cockworship, including variations on the 'Gloryhole'<sup>21</sup>, the 'Cock Box'<sup>22</sup> and the 'Dream Box'.<sup>23</sup>

### **Article 279. - The Turnkey**

Where an odalisque is held captive or caged or is engaged in any fantasy scene involving the same or similar, or in any other circumstances where it would be wise, a Slavekeeper should appoint a third person with access to keys and locks who is able to attend to the slave in any emergency. Such a person is called a Turnkey.<sup>24</sup> They are usually appointed only for the duration of a specific scene of play.

## **TRAINING**

### **Article 280. - A sex slave**

A sex slave shall be trained as a sex slave, to behave as a sex slave, respond as a sex slave, think as a sex slave and see and know herself to be a sex slave.

### **Article 281. - A fantasy slave**

The objectives and practices of training a sex slave shall be directed to the primary end of making her the suitable vehicle of male sexual fantasy and pleasure. That is her purpose. That is what she will be trained for.

### **Article 282. - Passive sexuality**

A sex slave shall be trained to make her whole sexuality a passive materia upon which a Keeper may project and indulge his fantasies.

### **Article 283. - Nurture**

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<sup>21</sup>The Gloryhole is a hole in a wall through which a woman sucks cock. Gloryholes are often associated with gay sex in public toilets. The Slavekeeper will, instead, install a well-made and attractive gloryhole without the 'grunge' associations.

<sup>22</sup>The slave is placed inside a box and fed cock through holes in the sides or the lid. This simple idea is capable of considerable imaginative development.

<sup>23</sup>The slave is restrained so that her head is inside a box while her body is enjoyed.

<sup>24</sup>The Turnkey may be a bouncer or security guard and be charged with all security and safety matters at events that might require it.

The objectives and practice of training a sex slave shall include the nurture and development of her innate character as a sex slave, the refinement of her manners, the cultivation of her femininity and the preservation and enhancement of her natural beauty.

#### **Article 284. - Discipline**

The objectives and practice of training a sex slave shall include the imposition of discipline and self-control and the habit of willing obedience.

#### **Article 285. - A captive mentality**

The objectives and practice of training a sex slave shall include the cultivation of a captive mentality, the experience of confinement, bondage and restriction.

#### **Article 286. - Erotic culture**

The objectives and practice of training a sex slave shall include her physical and erotic culture, poise, grooming, cleanliness, and posture.

#### **Article 287. - Two processes of training**

There are two main processes of training:

(a) Discalcing, which is the ritual and psychological stripping of the slave. By Discalcing the slave is made to know the differences between a slave and a freewoman. An odalisque shall be discalced during her training.

(b) Unslutting, by which the slave is made to know the difference between a slave, a whore and a slut. The objectives and practice of training a sex slave shall include removing those elements from her which are proper to the whore or slut but not to the slave. This is called "unslutting". A whore expects reward. A slut expects to walk away. A slave expects nothing and is resigned to captivity. An odalisque shall be unslutted during her training.

#### **Article 288. - Worship of Cock**

The objectives and practice of training a sex slave shall include furthering and deepening her sexual devotion and her worship of Cock. This is considered an extension of discalcing and should proceed around the themes of a slave's Vow of Devotion.

#### **Article 289. - Psychological Simplification**

The objectives and practice of training a sex slave shall include psychological simplification and the reduction of the slave to a compliant and single-focused cock-worshipping cunt (mool) always ready to be taken and enjoyed.<sup>25</sup>

#### **Article 290. - Muscular tone.**

The training of a sex slave will normally include the cultivation of physical control over and achieving and maintaining firm tone in the muscles employed in various modes of sexual congress.<sup>26</sup>

#### **Article 291. - Physical health**

The training of a sex slave will normally include a physical regime to keep her healthy and her body supple and ready for visual and sexual enjoyment.

#### **Article 292. - Sexual techniques**

The training of a sex slave will normally include a thorough acquaintance with the manifold methods of sexual enjoyment and complete familiarity with a wide range of sexual positions and techniques.

#### **Article 293. - Training to serve drinks**

The training of a sex slave will normally include instruction in the preparation and serving of wines, drinks and other inebriants.

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<sup>25</sup>The sex slave has a cunt psychology. She makes herself a cunt for her Master. She is all cunt. Like a cunt, she is made for sex. The physical gesture that most closely corresponds to the psychological posture of the sex slave is the cunt-spread. The odalisque is a woman laying on her back, legs spread wide for her Master. Psychologically, the sex slave is an open cunt. This is a key to training a sex slave. In body and mind she must be reduced to cunt. SHE IS NOT A WHORE. HER CUNT IS NOT FOR RENT. SHE IS OFFERING IT TO YOU TO OWN. The sex slave does not have a complex psychology. She plays a one dimensional role. For modern women it is usually necessary that they surrender or have stripped away their excessive complexities and sophistications. The true sex slave is monomaniacal. Her mantra is "I am my Master's cunt!" This is all she knows and all she needs to know.

<sup>26</sup>Something that is often overlooked in sex slave training is the importance of the so-called Kegel exercises. Kegel training is absolutely essential for the female cock slave. This involves toning the vaginal muscles with some simple exercises. The objective is to develop the pubococcygeus muscle. This is the muscle a woman uses to stop and start urination. During sex it is the muscle that gives vaginal strength and grip. With training a woman can develop great strength in this muscle. This should obviously be an essential feature of sex slave training. There are recorded cases where women have developed extraordinary vaginal strength by diligent application of Kegel exercises. They are used in general nursing for elderly patients and others who have trouble with bladder control. But the cocks slave uses exactly the same muscles. Any general guide to Kegel workouts can be adapted to the cocks slave's purposes. Basically, the woman contracts, holds and then relaxes the muscle, tightening her vagina (but with an upward suction motion, not a bearing down or pushing). She can practise this on her Master's cock, on her fingers or on a dildo. There is also a range of products that claim to assist Kegel work outs.

#### **Article 294. - Training in massage**

The training of a sex slave will normally include instruction in massage and sensual methods of arousal.

#### **Article 295. - Training in dance**

The training of a sex slave will normally include instruction in erotic dance and seduction.

#### **Article 296. - Training in French**

An odalisque may be trained to speak French or at least taught certain useful and common terms in French or French phrases and words that are erotic or pleasing to her Keeper.

#### **Article 297. - Informed consent for psychological reprogramming**

An odalisque may only be submitted to hypnosis, systematic psychological reprogramming or mind-altering chemicals as adjuncts to training with her informed consent. A Slavekeeper shall explain all processes of psychological simplification to his slave prior to deploying them in her training.

#### **Article 298. - The use of fasts**

The training of an odalisque may include the use of short fasts where the slave is forbidden to ingest any food or liquids for periods up to twelve hours.

#### **Article 299. - Erotic Chant**

A normal feature of a slave's training is the use of erotic mantra or chant.<sup>27</sup> A Slavekeeper may set his slave a chant - either to be repeated silently or aloud - for her to use during her

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<sup>27</sup>The use of chant is important in Code d' Ode. In SM play pain is the pathway into the slave's mind and the means of controlling it. Code d' Ode is not adapted to SM play. It is more gentle. Chant (mantra) is the device by which a slave's psyche is penetrated and controlled and by which a true slave mentality is established in the female. She is only allowed one thought. This is a technique essential to her training. It is the characteristic training device in this genre of sex slave play. The training and refinement of the sex slave calls for a process of psychological simplification. The sex slave is a single-purpose slave. Her purpose is sex. She should therefore be focused upon sex. In practice, the object of her focus is Cock. The sex slave is given to cock worship. Training instills this into her at deeper and deeper levels. Chant involves the repetition, over and over, of a single word or phrase. The purpose of this is to narrow the psychological field of the sex slave. It cuts out all distracting and complex thoughts. It is the main way by which a Slavemaster takes psychological control of a sex slave. He gives her a CHANT to repeat and he trains her to do this. A typical chant is something like "A slave is her Master's cunt".

periods of occlusion and during sexual scenes. This is a principle technique of psychological penetration and the means by which the single-focused mentality of the sex slave is instilled into a female.

**Article 300. - Specialisations according to nature**

A sex slave may be trained in sexual specialisations according to her nature and the preferences of her owner.

**SLAVETRAINERS**

**Article 301. - The temporary care of a Slavetrainer**

A Slavekeeper may place an odalisque in the temporary care of a Slavetrainer in order for her to receive appropriate expert training.

**Article 302. - Slavetrainers may be men or women**

Either a man or a woman may take on the duties of slavetraining. By convention, a woman Slavetrainer will be experienced as an odalisque and will usually be older than the slave she trains.

**Article 303. - Sexual use of a slave by a Trainer**

A Slavetrainer may have sexual use of a slave put into his or her care to the degree necessary for her to be trained or as determined by agreement.

**Article 304. - Responsibility of Slavekeeper**

It is the responsibility of the Slavekeeper to ensure that a Slavetrainer respects his slave's limitations, treats her in an appropriate manner and in accordance with the provisions of this Code.

**Article 305. - A Plea for Mercy specific to training.**

An odalisque may make a separate and specific Plea for Mercy in writing and addressed to a Slavetrainer who is placed over her, pleading for mercy on specific aspects of the proposed training regime.

### **Article 306. - A Release for Training**

Where a Slavekeeper releases his slave to a Slavetrainer to be trained, he may issue a written Release to Training that specifies the duration, terms and conditions of the arrangement.

### **Article 307. - Signatures on a Release for Training**

A Release to Training should be signed by the Slavekeeper, Slavetrainer and a third party, not a slave, acting as witness.

### **Article 308. - Generic Release for Training**

A generic Release to Training follows:

*Slavetrainer! Our slavewomen are like rare and beautiful pearls! It is therefore a mark of my trust in and honour for you that I agree to release my slave, [Miss Jill] into your care to be trained and nurtured in her arts from the dawn of \_\_\_\_\_ to the dawn of \_\_\_\_\_. I require that you respect the slave's Contract of Submission and any relevant Plea for Mercy she has or may yet make. I require that you conduct yourself with restraint and without pride before her and take all care that she comes to no harm. I require that if any injury or harm befalls the slave you will report it to me immediately. I require that you do not remove the slave to any place unknown to me nor share her with or submit her to any man without my prior permission. I require that you refrain from photographing or filming her without my prior permission. I require you to ring me directly once every day. I require you to allow me access to the slave at any time. I authorize you to enjoy her sexually to the extent and in whatever ways are necessary for her proper training and no more.*

## **POSITIONS, GESTURES & COMMANDS**

### **Article 309. - A slave shall be trained in positions, gestures and commands**

An odalisque shall be trained in the discipline of the canon of positions, gestures and commands set out in this Code until they are natural and fluent to her. She shall be trained to assume these positions and to obey these commands and to employ these gestures in a manner of grace and according to her own beauty, with dignity and style.

### **Article 310. - All participants should know positions, gestures and commands**



All participants in Code d' Ode, female or male, are expected to know and understand these and to conduct play with these in mind. Slavekeepers and Slavetrainers shall construct their programs of training around these positions, gestures and commands.

### **Article 311. - Decor**

An odalisque shall be trained to stand to the position called "Decor" or "First Position" or sometimes just "First". This is the basic standing position. An odalisque shall stand upright and does not slouch. The slave is standing in a relaxed way. The feet are not in a level military position. The heel of one foot nestles into or near the arch of the other, as is comfortable.<sup>28</sup> The slave may move her weight to either foot. The arms hang naturally, the hands folded right over left over the pubic region. Head and eyes are slightly lowered. It is a demur, modest position. The command for this position is a single hand-clap.<sup>29</sup>

### **Article 312. - Lelune**

An odalisque shall be trained to stand to the position called "Lelune"<sup>30</sup> or "Second Position" or sometimes just "Second". This is the basic instruction position. The slave sits on the floor, her feet tucked under, her hands on her knees. Her line of sight is downwards, parallel to the downwards angle of her arms. She is looking at her fingers. Her back forms a nice crescent moon arched shape or is like a stretched bow. The position is accordingly called The Moon, or "Lelune". The command for this position is two hand-claps.

### **Article 313. - Sin**

An odalisque shall be trained to the position called "Sin" or "Third Position" or sometimes just "Third". This is a position of extreme submission. The slave begins by sitting on her feet then stretches forward, stretching out her arms, wrists crossed. Her hair should be forward to reveal the nape of her neck. The command for this position is three hand-claps.

### **Article 314. - Exposing the Nape**

An odalisque shall be trained to expose the nape of her neck. This is the archetypal position of submission in Code d' Ode. The slave kneels upright. She hangs her head forward. With her left hand she pulls her hair away from her neck, exposing the nape. (The right side of

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<sup>28</sup>The position resembles that of the classical Venus, but more demur and submissive.

<sup>29</sup>There are three positions corresponding to three hand claps; these make a set. 1. Decor, 2. Lelune, 3. Sin. Decore is signalled by one hand clap, Lelune by two and Sin by three. No other hand claps are used except for these three basic positions.

<sup>30</sup>The names given to some positions are corruptions from French or else borrow-words or corruptions from Turkish. Lelune means "moon" and refers to the crescent arch of the slave's spine in this position. The names of all positions are meaningful and this will become apparent to those who practise them correctly.

the neck is fully exposed to the Keeper.) She exposes the nape of her neck as if offering her neck to an executioner.

#### **Article 315. - Full Moon**

An odalisque shall be trained to stand to the position called "Full Moon". The slave stands in the same position as "Decor" but with the arms raised above the head to form a gentle and graceful half-circle. This is the posture usually used for exhibition and inspection.

#### **Article 316. - Karsya**

An odalisque shall be trained in the formal mode of begging to be used in cock worship. The slave falls to her knees, clutches her Master's legs, rests her cheek on his thigh such that his crotch is near her face, and she begs him for cock in this position. She begs directly to his cock. It is called "Karsya", face to face or eye to eye.

#### **Article 317. - Belly**

An odalisque shall be trained to the position called "Belly!" When the Slavekeeper says "Belly for me!" the slave falls to the floor, lays on her belly, arms and legs outstretched, face up.

#### **Article 318. - Disgrace**

An odalisque shall be trained to the position called "Disgrace". When a Slavekeeper tells his slave "You are in disgrace!" the slave must sit on the floor on her buttocks, her legs apart, and hang her head between her legs, her hands over her face as if weeping. This position is used for instruction or discipline.

#### **Article 319. - Beau**

An odalisque shall be trained to the position called "Beau" which is used for exhibition and inspection. The slave turns, bends over, legs wide apart, to reveal her arse and cunt (her mool) to her Keeper. Her hair hangs down. It is the basic spread-and-bend-over position.

#### **Article 320. - Throat**

An odalisque shall be trained to the position called "Throat". In this position the slave sits on the floor, arms supporting her as she leans back, throwing her head back, mouth open . She exposes her throat. It is primarily used for sexual access.

### **Article 321. - The Lion**

An odalisque shall be trained to the position called "Aslan". This is the basic hands-and-knees position popularly called "Doggy style". It is here called "The Lion". The slave is on hands and knees, face up. It is primarily used for sexual access.

### **Article 322. - The Frog**

An odalisque shall be trained to the position called "Kurba". This is the basic squatting position. The slave squats, face up. The hands are flat on the floor between the feet. It is known as "The Frog".

### **Article 323. - The Rabbit**

An odalisque shall be trained to the position known as "The Rabbit". The slave is on knees and elbows, head lowered, arse raised. It is used for sexual access or exhibition.

### **Article 324. - Ball**

An odalisque shall be trained to the position known as the "Ball". The slave is upside down upon her shoulders with her toes touch the floor behind each side of her head, her arse and cunt (mool) raised and exposed. It is used for sexual access and exhibition.

### **Article 325. - The Camel**

An odalisque shall be trained to the position called "The Camel". The full camel is where the slave is on hands and feet, all fours, her bottom raised high, her body making a V shape. Used for sexual access. The half-camel is where she is bent over in this fashion with an item of furniture as a rest.

### **Article 326. - Divan**

An odalisque shall be trained to the command "Divan!" At the command "Divan!" the slave reclines (on table, bed, divan or floor) in order to display her form to her Keeper. Any position draped and reclining or semi-reclining is allowed as long as the ankles are crossed or the feet are at least together. It is not a legs-spread position.

### **Article 327. - Silence**

An odalisque shall be trained to the command "Silence!" At the command "Silence!" the slave is forbidden to speak except by whispering in her Master's left ear. Whole sessions of play may be conducted under the conditions of silence.

#### **Article 328. - Masturbate**

An odalisque shall be trained to the command "Masturbate!" At the command "Masturbate!" the slave will begin pleasuring herself in any appropriate position consistent with play, stretching and moving to show her Keeper the beauty of her body as she masturbates.

#### **Article 329. - Tongue**

An odalisque shall be trained to the command "Tongue!" At the command "Tongue!" the slave will extend her tongue between her lips and hold her face so as to offer her tongue to her Keeper. The ritual mode of kissing in Code d' Ode is for the Keeper to suck vigorously the slave's tongue. The slave holds her tongue still. This device may be used at the beginning of play.<sup>31</sup> The slave stands and is given the command "Tongue!" She extends her tongue, eyes open, staring directly ahead. Her Keeper approaches and sucks her tongue.

#### **Article 330. - Le Visage**

An odalisque shall be trained to the command "Le Visage!" At the command "Le Visage" the slave will assume any appropriate position consistent with play with her face offered directly and in full submission to her Keeper, eyes and lips closed, to indicate that she is ready to have him ejaculate over her face at his will.

#### **Article 331. - Le Bouche**

An odalisque shall be trained to the command "Le Bouche!" At the command "Le Bouche" the slave will assume any appropriate position with her face offered directly and in full submission to her Keeper, eyes closed but mouth wide open, tongue extended, to indicate that she is ready to have him ejaculate over her tongue and into her mouth and throat at his will.

#### **Article 332. - Kadin**

An odalisque shall be trained to the command "Kadin!" At the command "Kadin" the slave will spread her legs in any appropriate position to reveal her cunt (mool). It is the command "Spread!"

#### **Article 333. - Cupping the Hands**

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<sup>31</sup>This "ritual kiss" can be used widely in Code play.

An odalisque shall be trained in the gesture of cupping the hands. It is a gesture employed by an odalisque to indicate her sexual excitement. Holding the right hand in a cup signals to the Slavekeeper that the slave is sexually eager and longs to be used. It is a gesture of begging. A more intensive version of the same gesture is to place the left hand under the right and extend the hands as if presenting a begging bowl.

#### **Article 334. - Showing the hands**

An odalisque shall be trained in the gesture of showing her hands. Standing or seated, the slave shows her hands to her Keeper, holding them up and letting her fingers fall naturally like a waterfall. She flaunts the beauty of her hands (and jewels) to her Keeper. It is a gesture of invitation also, implying "Take me!"

#### **Article 335. - Showing Passion**

An odalisque shall be trained in the gesture of "showing passion". A Slavekeeper may ask a slave to "show her passion". The slave stands before him. He extends his right hand out to her, palm up. He says, "Show me your passion." At this the slave, leaning forward - but without touching his hands with hers - kisses, licks, and slobbers on the palm of his hand and sucks his fingers in a lascivious, wild, unrestrained way. She desists when the Slavekeeper says "Enough". At this the slave returns to a demur standing position.

#### **Article 336. - Walking with Passion**

An odalisque shall be trained in the manner of "walking with passion". This is a distinct ritualistic walk that can be used by the odalisque.

Beginning on the left foot.

Move the left foot forward in a full step.

Move the right foot forward half a step and rest the foot on its ball.

Pause.

Move the right foot forward in a full step.

Move the left foot forward half a step and rest the foot on its ball.

Pause.

And so on.

### **Article 337. - Israr**

An odalisque shall be trained in the manner of crawling called "Israr". The slave crawls on hands and knees in the manner of a cat but stops at each advance to touch the floor with the tip of her tongue.

### **Article 338. - Additional positions, commands and gestures**

Additional positions, commands and gestures are described elsewhere in this Code and should be added to an odalisque's regime as she advances in training.

### **Article 339. - Routines and regimes**

A Slavekeeper or Slavetrainer may devise routines and regimes to train and test and perfect an odalisque in the obedient and graceful mastery of these positions, commands and gestures.

### **Article 340. - Devising further positions, commands and gestures**

A Slavekeeper or Slavetrainer may devise positions, commands and gestures additional to those described above and additional to those described elsewhere in this Code and train a slave to them as required or desired.

## **ORDEALS**

### **Article 341. - Reward for long and faithful service**

A sex slave's reward for long and faithful service to a Keeper is a string of black pearls. Ordinarily, her Keeper will require her to submit to a series of sexual Ordeals and complete them to his satisfaction in order to win her pearls.

### **Article 342. - Prohibition on wearing black pearls**

An odalisque may not take it upon herself to wear black pearls around her neck or anywhere on her person except those presented to her by her Keeper as reward.

### **Article 343. - Authentic Tahitian black pearls**

The pearls presented to a sex slave should be authentic Tahitian black pearls purchased at a fair price.

#### **Article 344. - Definition of Ordeals**

A Slavekeeper may set his slave a program of Ordeals to be accomplished in the progress of her training and service. An Ordeal is a feat of sexual endurance or submission that is above and beyond and often more extreme than the usual sex play to which she would be subjected.

#### **Article 345. - A Written Program of Ordeals**

A Slavekeeper may set his program of Ordeals in writing to his slave along with a promise that upon completion of the program she will be awarded a string of pure black pearls as an emblem of her accomplishments.

#### **Article 346. - A Promise of Pearls**

A document setting out a program of Ordeals, as well as the program itself, is formally called a 'Promise of Pearls'. The terms of the contract shall be that the slave shall aspire to win her pearls by demonstrations of her sexual prowess and the depths of her service to her Master's satisfaction.<sup>55</sup>

#### **Article 347. - Who may submit a slave to Ordeals**

Only an odalisque's Keeper/Keeper may submit her to an Ordeal or series of Ordeals. A Slavetrainer cannot submit a slave to a Promise of Pearls or to any Ordeals but may train her in the techniques and methods necessary to make her ready for the Ordeals to which her Keeper will subject her.

#### **Article 348. - Limits in Ordeals**

Ordeals may take an odalisque to her specified limits, but not beyond them, except with her clear and unambiguous prior consent.

#### **Article 349. - Suspension of previous limits for Ordeals**

An odalisque may agree to suspend her limits and offer her Keeper a free hand in all things during Ordeals, trusting him beyond her stated limits, in which case she should wear a white flower to signify her complete submission and her readiness to endure whatsoever Ordeal her Keeper brings to her.

### **Article 350. - Safe Word in Ordeals**

No Ordeal shall be conducted without the use of a SAFE WORD supplied to all players prior to the commencement of play.

### **Article 351. - Six Ordeals in a Promise of Pearls**

It is normal for a Promise of Pearls to consist of a series of six Ordeals, each more arduous or extreme than the one previous.

### **Article 352. - Specialisations in Ordeals**

Where an odalisque has nominated specialisations, Ejaculine or Fellatrice, Amphibiline, Sodemella or Orgophon, it is normal for her Ordeals to be specific to her expertise.

### **Article 353. - Ordeals special and occasional events**

Ordeals should be conducted as special and occasional events in the life and progress of an odalisque, with her Master's pearls her prize for long, devoted and expert service.

### **Article 354. - Duration of an Ordeal**

In the usual format, each single Ordeal extends for a full twenty-four hours. The Slavekeeper shall plan the slave's day, usually having it culminate in the central act of the Ordeal for which the previous activities through the day were preparatory.

### **Article 355. - Welfare of slave in Ordeals**

A Slavekeeper shall take full responsibility for the safety and welfare of his odalisque in any Ordeal to which he subjects her. He shall plan and enact all Ordeals with his slave's safety and welfare as his first concern.

### **Article 356. - Ordeals to be conducted in private**

Ordeals may not consist of acts of public sex or indecency but must be conducted in private or outdoors in the concealment of private property.

### **Article 357. - Prohibited activities in Ordeals**



No Ordeal may require an odalisque to engage in bestiality, pedophilia or in any criminal or illegal activities or violate the basic principles and directions of this Code which are for consensual, safe, hedonistic exploration of sexual fantasy.

**Article 358. - Advanced notice of Ordeals**

The date and planned conduct of an Ordeal shall be made known to an odalisque at least one day in advance so that she may have time to prepare herself for it.

**Article 359. - Presentation of Black Pearls**

It is usual for an odalisque to be presented with her string of black pearls at the climax of her final Ordeal, and for them to be presented to her before witnesses, and for there to be celebrations in her honour. In writing or for other official purposes she may thereafter count herself a "Slave of the Black Pearl" or a "pearled slave" and an odalisque in the fullest sense.

**Article 360. - A pearled slave owns her pearls**

After an odalisque has won her pearls she may wear them as she wills, independent of her Keeper. It remains her only independent item of dress.

**Article 361. - Continuous possession of her pearls**

An odalisque shall retain her pearls as her own property from the day she wins them and for the rest of her life, regardless of who her Keeper may be.

**Article 362. - Ordeals an arena for exploration**

The Ordeal is an arena for sexual exploration and adventure and the creative development of the themes of a Keeper and odalisque's bond and of the whole of the Code d' Odalisque genre of sex slavery.

## **PUNISHMENT OF SLAVES**

**Article 363. - Permission to discipline and punish**

Slavemasters may devise appropriate means of imposing discipline upon slaves and of punishing them when it is warranted.

#### **Article 364. - Recommended modes of punishment**

The recommended modes of punishment<sup>58</sup> set by this Code and those employed in normal circumstances are:

- (a) bondage - to remind the slave of her helplessness
- (b) caging - to remind the slave of her captivity
- (c) solitary confinement - to remind the slave of her captivity.
- (d) silence - to remind the slave of her passive role
- (e) holding positions - to teach the slave obedience
- (f) chanting - to remind the slave of her purpose

#### **Article 365. - Temporary demotion as punishment**

The punishment of a sex slave may entail a temporary demotion of her status to remind her of the privileges she enjoys compared to other slaves, but she shall not be set to domestic chores like a memlook, or treated as a beast of burden, as a method of punishment.

#### **Article 366. - Informed of punishment**

When an odalisque is being punished she shall be informed of this and the reason for the punishment shall be made plain to her in all cases.

#### **Article 367. - Response to punishment**

When an odalisque knows she is being punished, she must obey immediately, without thought or question, unless she does not understand what she is to do, in which case she shall respectfully ask for clarification and upon receiving clarification then obey without further question.

### **SOJOURN**

#### **Article 368. - An odalisque loves occlusion**

A true odalisque prefers occlusion and captivity to sojourning as a freewoman. An odalisque shall attempt to minimize the time she spends in sojourn.

#### **Article 369. - A reminder of captivity during sojourn**

A Slavekeeper may require that his slave wear a collar or, more appropriately, an ankle band or nose ring, or some other item of clothing or jewellery, whenever she is in sojourn to remind her of her captivity and her continuing obligations as a sex slave.

**Article 370. - Decorum in sojourn**

An odalisque in sojourn shall behave with decorum and modesty and shall not conduct herself in a lewd or lascivious manner or flaunt herself inappropriately as a whore for rent or a slut for free service.

**Article 371. - A slave in sojourn not a freewoman**

An odalisque in sojourn is not a freewoman, although she goes as a freewoman in the world. She is a sex slave. If she is bonded, then she is the sexual property of her Keeper at all times, in occlusion or sojourn. If she is unbonded then she yearns to be owned sexually by a Keeper.

**Article 372. - An unbonded slave during sojourn**

An unbonded slave shall use her period of sojourn to find a Keeper. Unbonded slaves are pledged to seeking an owner and Keeper as soon as they are able. By confessing to be an odalisque they confess to needing a Keeper over them.

**Article 373. - Silence is nakedness during sojourn**

An odalisque in sojourn is still - metaphorically - barefoot and naked and technically under the general occlusion of slavehood which takes the form of a mantle of silence over her. Her silence is her obedience. Her tongue is never free.

**Article 374. - Concealment of slavehood during sojourn**

It is a solemn duty of an odalisque in sojourn to conceal her enslavement from the world at large. An odalisque in sojourn shall not discuss her enslavement with those she knows to be non-players or in contexts where she is likely to be misunderstood. Her tongue is never free.

**Article 375. - A slave on sojourn avoids confrontations**

An odalisque in sojourn shall be ever-mindful that most people do not understand a woman's desire for sexual enslavement and shall not speak indiscreetly or provocatively about this subject in social or work situations. It is her solemn duty as an odalisque to avoid

confrontations on the question of sex slavery and all related topics. Her tongue is never free.

**Article 376. - Whispering in the left ear**

If an odalisque in sojourn needs or wishes to speak as slave to her Keeper in a public or semi-public situation, she should whisper in his left ear.

**Article 377. - Speaking to men with respect during sojourn**

An odalisque in sojourn shall speak to all men with respect and with regard for their masculinity but is not expected to kow-tow to them or to be subservient to them in any way. She has no obligation - other than respect - to any man expect her Keeper.

**Article 388. - Precautions from dangers during sojourn**

An odalisque in sojourn shall take all precautions to protect her person and her body and her beauty from harm and blemish.

**Article 389. - Overmistress (or Odelessa)**

A freewoman who is given to sex slavery may appoint a woman, called an Overmistress or Odelessa, to oversee her captivity. Normally, an Overmistress will be older than the slave she oversees. By tradition, she is a woman beyond menopause.

**Article 390. - Overmistress is non-sexual player**

An Overmistress shall demand no sexual service from an odalisque she oversees. An odalisque owes no sexual service to her Overmistress.

**Article 391. - Overmistress may be paid for services**

An Overmistress may demand financial remuneration for her services to be paid in a single sum at the outset of supervision.

**Article 392. - Overmistress to encourage the payment of a slave price**

An Overmistress shall encourage a freewoman to demand a slaveprice for her occlusion and not to allow herself the indignity of being taken freely.

**Article 393. - Duties of an Overmistress**

An Overmistress is charged with the duty of overseeing the well-being, safety and proper care of an odalisque under her supervision.

**Article 394. - Overmistress has right to inspect an odella**

An Overmistress may inspect a slave's odella and lodgings at any time.

**Article 395. - Overmistress has right to contact a slave**

An Overmistress may contact, write to, telephone or visit an odalisque under her supervision at any time.

**Article 396. - A slave has the right to contact her Overmistress**

A Slavekeeper shall not keep his slave from contact with her Overmistress or impede or prevent an Overmistress from contacting or visiting a slave under her supervision.

**Article 397. - Overmistress to avoid conflicts of interest**

An Overmistress shall refrain from commerce or intimacy with the Slavekeeper of an odalisque under her supervision where this would create a conflict of interest and shall not impede or in any way interfere with a Slavemaster's rightful enjoyment of his slave.

**Article 398. - An Overmistress may shame a slavekeeper**

An Overmistress may take steps to shame a Slavekeeper who mistreats an odalisque or in cases of gross violation may intervene to ensure the forfeiture of a Slavemaster's rights and to ensure the legal protection of the slave's person.

**Article 399. - Multiple supervisions**

An Overmistress may supervise more than one odalisque at a time.

**Article 400. - The use of security staff**

An Overmistress may employ and direct legal security personnel to ensure the proper conduct of the game where necessary.

**Article 401. - Knowledge of the Code required of an Overmistress**

An Overmistress should make herself familiar with the articles of this code and be able to instruct an odalisque in its principles and details.

**Article 402. - An Overmistress may reside in a hareem**

An Overmistress may live, as a non-sexual player, in a hareem and assist a Hareemaster in the keeping of his many slaves.

**QOOLA**

**Article 403. - Definition of a Qoola**

The sex slave who submits to many Masters in series, contracting short periods of ownership in sequence, is called a Qoola (or popularly, a "slut slave").

**Article 404. - Qoola have many Masters serially**

A Qoola is a slave in whom the nature of the slut is irrepressible and though she will submit as a slave and act as a slave, and needs a Keeper over her as does a slave, she will not be bonded as a slave to a single Keeper but plays slave to many Masters one after another on a casual or semi-casual basis.

**Article 405. - Qoola not a free agent and must have a Keeper**

Though she moves freely like a slut, a Qoola is not a free sexual agent. Under this Code no female player may be a free sexual agent. A Qoola can only be a sexual being under the direction of a Keeper. She does not initiate sexual liasons of her own accord and independent of a Slavekeeper.

**Article 406. - Qoola pledged to worship cock**

Like all sex slaves, Qoola are pledged to the worship of cock and sexual obedience to a Slavekeeper.

**Article 407. - A Qoola to seek a Keeper**

Like all sex slaves, Qoola are pledged to flee from sojourn and seek occlusion under a Keeper as often as they can.

**Article 408. - Qoola not encouraged**

The ethos of this Code does not promote the institution of Qoola. Instead, it promotes an environment in which sex slaves are bonded to a single owner and any urge a slave may have to worship cock by service to many men can be fulfilled under the guidance and training of her Keeper and owner.

**Article 409. - Qoola has lower status than true odalisque**

A Qoola has a lower status than an odalisque and fetches a lower slaveprice but in all other respects has the same rights and duties as an odalisque.

**Article 410. - A Qoola should seek training.**

A slave who determines to be a Qoola and to roam between Masters as a slut should nevertheless seek out a competent Slavekeeper or slavetrainer to instruct her in the arts of the odalisque before she begins to roam. An untrained Qoola is the lowest of sex slaves, more meat than woman.

**Article 411. - Qoola under an Overmistress**

Since a Qoola does not have a single Keeper, it is normal for her to be under the supervision of an Overmistress instead.

**Article 412. - Qoola may belong to only one Master at a time.**

A slave, odalisque or Qoola, may only belong to one Keeper at a time.

**Article 413. - Restrictions on frequency of bonded contract**

A Qoola is restricted to being bonded to no more than one Keeper in every twenty-four hours and is urged to be bonded to no more than one Keeper in every seven days. The classical rule - relaxed for modern players - was that a Qoola may contract a bond with a new Keeper only once in each menstrual cycle.

**Article 414. - Whoredom among Qoola forbidden**

A Qoola is forbidden from seeking any financial remuneration for her services to a Keeper and should protect and guard herself from whoredom and all its implications at all times.

## **HAREEMS & HAREEMASTERS**

### **Article 415. - Ownership of multiple slaves.**

A Slavekeeper may own more than one odalisque, but he may only acquire a second by permission of the first, and a third by permission of the first and second, and so on, and be able to treat each on equal terms, employing each to her proper task.

### **Article 416. - Hareems and Hareemasters**

Where a Slavekeeper owns more than one odalisque he may lodge them together in an extended odella, or hareem. He is then known as a Hareemaster.

### **Article 417. - Provisions regarding lodging extend to hareems**

The provisions of this code relevant to the lodging of a single sex slave for either long or short periods of time apply also to a hareem.

### **Article 418. - Adequate lodgings for a hareem**

A Hareemaster shall make whatever extra steps are necessary to ensure that his hareem is adequate for the number of slaves it is to lodge. He shall pay particular attention to questions of safety such as fire prevention and ventilation.

### **Article 419. - No provocation of disputes among hareem slaves**

A Hareemaster shall do nothing to deliberately create enmity between slaves in his hareem but shall endeavour to maintain cordial relations with and between all slaves at all times.

### **Article 420. - No heirarchy among hareem slaves**

A Hareemaster shall not appoint any one sex slave as authority over the others in a hareem and shall take what steps he can to prevent a settled heirarchy of power developing between slaves.



**Article 421. - Against persecuting a hareem slave**

A Hareemaster shall not make an example of a single slave of a hareem and relegate her to an inferior status, systematically belittling her before others or placing her in a position where other slaves will call rank over her.

**Article 422. - No hareem slave is a slave to another**

No odalisque in a hareem made be made a memlook or footslave to the others.

**Article 423. - Sisterhood in a hareem**

A Hareemaster shall permit and cultivate an atmosphere of sisterhood among the slaves in his hareem.

**Article 424. - Lesbian relations in a hareem**

Lesbian relations between sex slaves in a hareem is at the discretion of the Hareemaster. During periods of long occlusion lesbian relations between sex slaves in a hareem is permitted except where it detracts from or interferes with the duty of slaves to the Hareemaster or where it creates jealousies and enmities among slaves.

**Article 425. - Disputes in hareems**

All disputes between slaves in a hareem shall be refered to the judgement of the Hareemaster.

**Article 426. - No collective punishment in hareems**

A Hareemaster shall not impose collective punishments upon the slaves of his hareem for the misdemeanors of one or a few.

**Article 427. - Punishment of hareem slaves in private**

In the normal course of events a Hareemaster should correct, reprimand or punish a odalisque only in private and not before other slaves in the hareem.

**Article 428. - Employment of an Overmistress in a hareem**

A Hareemaster may appoint or employ an Overmistress to assist in keeping his hareem.

## **ETIQUETTE & DECORUM**

### **Article 429. - Intention of refinement**

The general intention of this Code is to bring refinement, fine taste and decorum to the modern environment of sexual experimentation and adventure. All players are bound to this same ideal in word and action at all times.

### **Article 430. - Cordial atmosphere of play**

All play should be conducted in a friendly, cordial and congenial atmosphere. All players are bound to work to create and maintain an environment of civil play. All players are similarly bound to an ethos of fun and pleasure.

### **Article 431. - Gentlemanly behaviour at all times**

All male players (gentlemen) shall behave in a civil, honest, straight-forward, polite and chivalrous manner at all times. Violence, unruliness, jealous rivalry, uncouth behaviour and ill-mannered machismo are out of place in all play.

### **Article 432. - Common courtesies**

All players shall abide by common courtesies, pleases and thankyou's, at all times.

### **Article 433. - Avoiding affectation**

Players should avoid affectations and pretense and shall conduct play in a natural, easy manner at all times.

### **Article 434. - Observing personal cleanliness**

All players shall observe high levels of personal cleanliness at all times. Players shall be washed, clean and sweet-smelling for all play purposes. Players should avoid eating garlic and other pungent and cloying foods prior to play.

### **Article 435. - No haste**

Sex play should be leisurely and relaxed. Haste is of the devil.

#### **Article 436. - The dignity of silence**

Silence has an inherent dignity. Silent play is better than play marred by inanities, forced conversation, sentimentality, vulgarity or tackiness.

#### **Article 437. - How a slave carries herself**

An odalisque shall act and carry herself naturally and with grace and ease at all times. She shall endeavour not to appear awkward, uncomfortable or to have affectations or displeasing mannerisms.

#### **Article 438. - A slave to adhere to standards of decorum**

An odalisque shall maintain the standards and principles of decorum set by this Code at all times. The lusty, lewd, lascivious and uninhibited nature of the odalisque is only valuable insofar as it is tempered at other times with discipline, self-control, poise and decorum.

#### **Article 439. - Contrasts of a sex slave**

A sex slave is a naturally graceful creature who, on command, will be a wanton animal and then again a creature of grace. It is proper for a sex slave to be shy. It is proper for a sex slave to be lascivious.

#### **Article 440. - A slave is proud of her vocation**

It is proper for an odalisque to be proud of her vocation and to seek to fulfil her duties with all care and earnest so as to be a worthy sex slave to a Master.

#### **Article 441. - Kindly conduct of Slavekeepers**

A Slavekeeper shall conduct himself in a kindly, compassionate and gentle manner towards his odalisque and shall be firm and constant in character without being stern and harsh.

#### **Article 442. - Not raising the voice to a slave**

A Slavekeeper should never raise his voice to his slave. If there are aspects of her behaviour that irritate him and need correction he should address them in a calm and patient manner, training the slave to conform to his requirements over time.

**Article 443. - Patience and forbearance**

Patience and forbearance are virtues in a Slavekeeper.

**Article 444. - Guests to remember their status**

All Guests shall defer to the Slavekeeper to whom they are a Guest and shall remember their status as Guests at all times, conducting themselves accordingly.

**Article 445. - Attending to hands and feet**

An odalisque shall wash and keep her hands and feet clean at all times. She shall attend to the good care of her hands and fingernails, her feet and toenails, at all times.

**Article 446. - Attending to skin care**

An odalisque shall attend to the health and care of her skin and adopt a diet and regime that has healthy skin, free of blemishes, as its objective.

**Article 447. - Attending to body odor**

An odalisque shall attend to her body odor and perspiration and in particular maintain a healthy diet with adequate clean water and regular, healthy habits of elimination.

**Article 448. - Attending to the hair**

An odalisque shall keep her hair washed and brushed and tended to the satisfaction of her Keeper. She will trim, shave and remove excess body hair to his satisfaction, or otherwise at least twice weekly.

**Article 449. - Attending to the teeth**

An odalisque shall keep her teeth brushed and flossed and her breath fresh and maintain a high level of oral hygiene at all times.

**Article 450. - Washing the vagina**

An odalisque shall wash her vagina daily and ensure the proper sanitation and healthy ecology of her vagina and genital region at all times.

#### **Article 451. - Washing the private parts**

An odalisque shall adopt the habit of washing her private parts with warm water after either urinating or defecating so as to keep her vaginal and anal regions entirely free of the residues of bodily waste at all times.

#### **Article 452. - Announcing menstruation**

When an odalisque begins to menstruate<sup>61</sup> she should go to her Keeper at an appropriate time and indicate the onset of her menses in the following way:

- (a) The slave sits on the floor in silence and throws her hair forward over her face. (If an odalisque has short hair she wears a thin veil over her face.)
- (b) The Slavekeeper approaches. He tells the slave to look up. He parts the hair (or veil) from her face, bends down and kisses her on the lips. There is no need for either player to say anything.

#### **Article 453. - No ritual manner at end of menses**

There is no ritual manner of indicating the end of menses. The slave will usually approach her Keeper at an appropriate time and inform him of this in words.

#### **Article 454. - Wristwatches forbidden on naked players**

The wearing of wristwatches by otherwise naked players during play is improper.

#### **Article 455. - Cheerful obedience**

An odalisque shall obey the commands of her Keeper promptly, cheerfully and with ready eagerness. An odalisque shall not delay acting upon the commands of her Keeper unless it is to seek clarification about the nature and details of the command.

#### **Article 456. - Obedience to commands**

When given a command an odalisque shall respond with cheerful obedience and shall not display or in any way indulge in anger, spite, malice or moodiness towards her Keeper on account of the command.

#### **Article 457. - A command to be as a memlook**

Where an odalisque is given a command to perform an action that she believes is inappropriate to a sex slave and only worthy of a low slave she may respond to the command with the rehetorical question, "Is your slave a memlook?" If her Keeper insists on the command she shall perform the action with cheerful obedience any way.

Example of correct form:

Keeper: Get down on your knees and scrub the floor!

Slave: Is your slave a memlook, Slavekeeper?

#### **Article 458. - A command to be as a whore**

Where an odalisque is given a command to perform an action that she believes is inappropriate to a sex slave and only worthy of a whore she may respond to the command with the rehetorical question, "Is your slave a whore?" If her Keeper insists on the command she shall perform the action with cheerful obedience any way.

Example of correct form:

Keeper: I have arranged that you will sleep with a man from out of town tonight!

Slave: Is your slave a whore, Slavekeeper?

#### **Article 459. - A command to violate a contract**

Where an odalisque is given a command to perform an action that she believes violates her contract (Plea for Mercy) with her Keeper she may respond to the command with the rehetorical question, "Did not your slave beg for Mercy?" If her Keeper insists on the command she shall perform the action with cheerful obedience any way.

Example of correct form:

Keeper: I have arranged for you to fight with another slave to entertain my friends and I tonight.

Slave: Did not your slave beg for Mercy?

#### **Article 460. - Exposing the nape**

In the archetypal position of submission the slave exposes the nape of her neck, as if to an executioner's sword:

- (a) The slave kneels upright.
- (b) She hangs her head forward.
- (c) With her left hand she pulls her hair away from her neck, exposing the nape. (The right side of the neck is fully exposed to the Keeper.)

A Slavekeeper may place his slave in this position to remind her of her duties and vows (and of the threat to which she submitted when she became a slave). He may make her take this position as a punishment or when he is chastizing her or instructing her in the duties and arts of an odalisque. It is also a part of formal greetings.

#### **Article 461. - Exposing the Nape as a gesture of discontent**

In extreme circumstances an odalisque may show the nape of her neck to her Keeper to display grievous unhappiness. It is a gesture showing that she is exceedingly unhappy about some aspect of her slavery. If, for example, a Slavekeeper demands that his odalisque perform some action that is explicitly forbidden in her terms and conditions she may expose her neck to him as if to say - "I submit to you as slave in good faith. Respect my limits." For a slave to expose her nape to her Keeper (except on his command) is a serious matter. The slave is saying, "Keeper, I would rather die than perform this action."

#### **Article 462. - The White Flower**

An odalisque wears a white flower in her hair only if she wishes to suspend her limits and restrictions, as set out in either her Contract of Submission or a subsequent Plea for Mercy, and wants to indicate to her Keeper that she is prepared to exceed her normal limits. An odalisque will normally use this device where she has previously declined suggestions by her Keeper. She wears the white flower to indicate that, on this occasion, she relents.

#### **Article 463. - Deportment**

In every aspect of her deportment a sex slave shall strive for dignity and grace to the satisfaction of her Keeper. It is her duty to maintain herself as an object of beauty and to conduct herself according to the dignity of her station.

#### **Article 464. - Positions**

An odalisque shall assume such positions and postures as her Keeper commands, always with a view to grace of movement and the presentation of her best features.

#### **Article 465. - Posture of a slave**

In general an odalisque should stand tall with a straight back and without rounded shoulders. She should walk and sit and recline with grace and poise and not be slovenly or tardy in any of her movements.

#### **Article 466. - A slave shall not be in haste**

An odalisque should conduct herself and her business with calm reserve and without haste. She should walk in small steps and not stride or run or hurry.

#### **Article 467. - How a slave shall walk**

An odalisque shall walk in an easy, unassuming manner with her head up but eyes lowered, neither looking left nor right as she moves. She does not walk with her arms gangling by her sides like an ape.

#### **Article 468. - Position of hands while walking**

Where an odalisque is walking towards someone or into a room she places her hands over her pubis, right over left, as she walks. If she is walking away from someone or out of a room she places her hands the same over her coccyx. Even when naked, the odalisque presents herself with modesty.

#### **Article 469. - Not walking with folded arms**

An odalisque shall never walk with her arms crossed or akimbo.

#### **Article 470. - How a slave should sit**

An odalisque shall sit in an easy, unassuming manner with her head up but eyes lowered, neither looking left nor right. She shall keep her knees and feet together, her legs to one side, her hands folded in her lap. Her back is straight. She does not slouch or sit with rounded shoulders.

#### **Article 471. - A slave to stand for her Master**

An odalisque shall rise to her feet when her Keeper first enters the room or in other circumstances where she has not seen him for any length of time.



### **Article 472. - When introduced to a male Guest**

When an odalisque is introduced to a male Guest she stands (if she is not already standing) and merely inclines her head gracefully, never her body, and she keeps her eyes downcast.

### **Article 473. - A method of formal greeting**

Players may adopt or adapt the following methods of formal greeting:

The slave stands before her Keeper in the position called 'Decor' with her right hand cupped.

The Slavekeeper considers her and steps forward. He lifts her chin with his right hand and looks into her eyes.

He gives the command "Tongue!"

The slave extends her tongue. He sucks it. He steps back and then speaks.

Slavekeeper: Your tongue is never free!

The Slavekeeper extends his right hand, palm up.

Slavekeeper: Show me your passion.

The Slave shows him her passion until the Keeper says "Enough!"

Slavekeeper: Show me your devotion.

The slave falls to her knees and shows her Keeper the nape of her neck.

Slavekeeper: Let me hear your confession.

Slave: J'adore le phallus!

Slavekeeper: Again.

Slave: J'adore le phallus!

Slavekeeper: Stand.

She returns to the position called Decor. Her Keeper considers her again.

Slavekeeper: Your breasts are beautiful, Mademoiselle.

Slave: Merci, Slavekeeper.

Slavekeeper: You may be seated.

Slave: Merci, Slavekeeper.

#### **Article 474. - Commenting on the slave's beauty on greeting**

It is proper for a Slavekeeper to comment on some aspect of a slave's beauty as part of a formal greeting.

#### **Article 475. - Seeking her Master's ear**

An odalisque may seek her Master's ear in order to communicate important or personal messages to him in the following manner:

- (a) The slave shall stand in the Master's presence in Decor and await his permission to speak.
- (b) The slave shall say, "Your ear, Keeper."
- (c) If he assents, the Keeper shall offer his left ear to the slave.
- (d) The slave shall step forward, hold her hands behind her back, and lean so that her mouth is level to but an inch away from her Master's left ear.
- (e) The slave shall gently but clearly whisper in her Master's ear.
- (f) The slave should remain in this position in case her Keeper wishes to converse with her in whispers.
- (g) When she has finished speaking the slave should straighten herself up and step back from her Keeper.

#### **Article 476. - Sex slaves use of chairs and furnishing**

An odalisque, like all slaves, ought to be seated on the floor, but she may sit on furnishings in the manner of a freewoman at the invitation of her Keeper. This is a privilege of odalisques; they enjoy permission to use furnishings to a far greater degree than other slaves. The natural item of furnishing for the sex slave is the divan.

#### **Article 477. - A slave invited to eat at her Keeper's table**

An odalisque may be invited to eat with her Keeper at table, at his discretion, or else she shall eat alone in her lodgings. An odalisque is not normally invited to eat with her Keeper when he has Guests.

#### **Article 478. - A slave not to eat on the floor**

Where a Slavekeeper eats at a table he may not make his odalisque eat on the floor in the same room, or to eat under his table or at his feet like a dog.

#### **Article 479. - The conduct of meals**

Meals should be conducted at a table. All players, Slavemasters and slaves, should observe fundamental table etiquette. Specifically:

- (a) Food should be chewed with the mouth closed and without making a show of mastication.
- (b) Food should be eaten silently and without noise.
- (c) A person should not speak with their mouth full.
- (d) Speech at table should be quiet rather than loud and boisterous in tone and always cheerful in character. If a person becomes irritated while at table they should excuse themselves and retire elsewhere.
- (e) Chairs should not be tilted back.
- (f) When a person wishes to leave table ahead of others they should excuse themselves to the host (Slavekeeper). A Slavekeeper shall also ask his slave to excuse him from table if he must leave before she is finished her meal if they eat together.
- (g) If a dish is not to a person's liking they should leave it and make no comment. No comment should be made on the fact that a person has left their food untouched.

#### **Article 480. - An odalisque at table**

An odalisque at table shall eat quietly and keep her eyes downcast as far as is natural. She shall speak only when spoken to and shall regard eating at her Master's table a great privilege.

#### **Article 481. - Slave not to feed men**

An odalisque shall not be made to feed her Keeper or his Guests.

#### **Article 482. - Slave is wine attendant.**

The preparation and serving of her Master's wine is an important part of a sex slave's duties. A sex slave is her Keeper's wine attendant.

#### **Article 483. - The order of rank**

An odalisque shall serve wine in the following order: Her Keeper, followed by any other men, from eldest to youngest, and then any freewomen who are present. This is the general order of rank in all Code d' Ode play.

**Article 484. - Not required to take orders for drinks.**

An odalisque is not required to take orders for drinks from Guests. Her Keeper shall ascertain what his Guests want to drink and he shall instruct his odalisque to serve the same.

**Article 485. - The Slave's Glass**

The odalisque shall always prepare a glass for herself but shall leave it empty. This is called the Slave's Glass. The odalisque is only permitted to drink semen from her glass.<sup>32</sup>

**Article 486. - Toasts seal verbal agreements**

Toasts are usually made between men for the purposes of sealing a verbal agreement.

**Article 487. - Peace the customary object of toasts**

The customary object of toasting in Code d' Ode is the peace of the players concerned. Thus at the sale of an odalisque, the Slavetrader makes the toast: "I propose a toast to Slavekeeper [John] and to his slave. May there be peace between them!" To which the response is, "Peace!" or similar, as agreed.

**Article 488. - Glass held aloft, not clinked**

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<sup>32</sup>The slave always prepares a glass for herself, but never pours wine into it. Instead, it is served beside the glasses of the Master and his Guests and left empty. There is always an empty glass. The slave's glass. When she serves drinks for her Master she prepares a glass for herself but pours nothing into it. The esoteric reason for this gesture is that it is a silent invitation to her Master (and his Guests perhaps) to pour their semen into her glass so that she may drink that. Semen is the wine of the odalisque. Her glass is empty because the only thing proper for it is her Master's cum. This needs to be understood as part of cock worship. Cum drinking is an important part of cock worship. Cum worship and cock worship are inseparable. A typical act of cock worship is for the sex slave to drink cum in the way her Master, Guests and freewomen drink wine. It is her natural wine. She holds the glass to her lips, makes her confession, "J'adore le phallus!" and drinks the semen down, relishing the sweet gift of her god. It is her sacrament. Many types of play can be developed around the Slave's Glass. Her Master (and Guests) may ejaculate inside her and require her to squat over her glass, dribble the elixir into it and then drink, for example. The slave may drink wine or any other drink, but not from her own glass and not with her own hands. She nevertheless prepares a glass for herself should her Master decide to let her drink his semen at the end of play. A natural direction of play at a gentleman's night with her Master and his Guests is for the gentlemen to all contribute to her glass which she drinks and licks out with devotion and relish. If a Master has other plans her glass remains empty until another night.

Glasses are held aloft but not clinked together during toasts.

**Article 489. - Slaves forbidden from toasting**

Slaves may not make or engage in toasts for any reason.

**Article 490. - Wishing concord between Keeper and his slave**

As a matter of general etiquette it is well to wish concord and tranquil relations between a Keeper and slave, for to wish enmity between Keeper and slave is to place the worst of curses on them both.

**Article 491. - Slave drinks from her Keeper's glass**

An odalisque may only drink wine from her Master's glass and is not permitted to drink from any other man's glass without her Master's permission. A customary manner in which a slave drinks from her Master's glass is as follows:

The slave drops to her knees, sits back on her heels, lifts her face, her hands crossed at the wrists behind her back (as if bound in slave bracelets). She waits until her Keeper feeds the drink to her lips and endeavours to drink without haste or noise and without spilling a drop.

**Article 492. - Fasting**

An odalisque may be placed upon short fasts for the purposes of training or play, so as to manipulate and amplify her hungers and desires. The manner of fasting involves taking no food or liquids for several hours. The maximum duration of a fast should be twelve hours.<sup>65</sup>

**Article 493. - Breaking fast.**

Typically, at the end of a fast a slave will beg for cock and eventually break her fast on her Master's semen.

**Article 494. - A formal mode of begging for cock**

A sex slave may formally beg her Keeper for cock - which is to say she begs to be put to her proper use, cock worship - in the following manner:

(a) The slave approaches her Keeper and seeks his ear.

- (b) The slave whispers to him, "Slavekeeper, your slave begs you for cock!"
- (c) If her Slavekeeper declines or says that he is busy or uninterested in using her at this time, she may continue:
- (d) The slave whispers to him, "Slavekeeper, your slave is sworn to worship cock."
- (e) If her Slavekeeper still declines or says that he is busy or uninterested in using her at this time, she may continue a third time:
- (f) The slave whispers to him, "Slavekeeper, a third time. Your slave is begging you for cock. She is mad with lust for cock!"
- (g) She may further fall to her knees, clutch at his legs and look up at him, begging "J'adore le phallus! J'adore le phallus! J'adore le phallus! J'adore le phallus!" until he tells her to either show him "his mool" or to desist.
- (h) If the Slavekeeper relents he says, "Show your Keeper his mool, slave!" at which the slave shall back away and display her cunt to him in invitation.
- (i) If the Slavekeeper is not prepared to relent he says, "Desist!" at which the slave must say, "Oui, Keeper, merci" and, falling to hands and knees, back away from him on the floor, stand and await his instructions.

#### **Article 495. - Use for formal begging**

Players may develop formal begging into a mode of game play or employ it as a ritual element of play as they think appropriate.

#### **Article 496. - Karsya another mode of begging**

A further mode of formal begging involves the posture called Karsya. A slave should be trained and adept in these and other methods of begging for cock. Her every instinct is to beg for cock. Let this instinct be intensified and made both elegant and debauched.

#### **Article 497. - Slave is uninhibited and shy**

During sex play an odalisque shall be as uninhibited as she is shy and demur when not engaged in sex play.

### **CONDUCT DURING ORGIA**

#### **Article 498. - Cordial conduct during orgia**

Where several men (Slavekeeper and his Guests) are enjoying a slave together they shall conduct themselves in the same cordial and polite manner as on other occasions.

#### **Article 499. - Inappropriate jokes during orgia**

Crude jokes about the odalisque or some aspect of the odalisque or some feature of her body are inappropriate during orgia.

**Article 500. - Extraneous talk during orgia**

Idle chat about extraneous matters such as football or cars or money is inappropriate during orgia.

**Article 501. - Slavekeeper in charge of orgia**

During orgia all players shall observe the directions and requirements of the Slavekeeper at all times. The Slavekeeper has immediate control of all scenes.

**Article 502. - Obligation to desist on command**

If, for any reason, a Slavekeeper tells a player or players to desist during orgia they shall desist immediately.

**Article 503. - Appraisal of limits and restrictions prior to orgia**

All participants in orgia shall be apprised of the limits and restrictions on play prior to the commencement of play.

**Article 504. - Use of Safe Word during orgia**

All participants in orgia shall be apprised of the agreed safe word prior to the commencement of play.

**Article 505. - Players shall not jostle during orgia**

Players shall not jostle or compete for access to the odalisque during orgia.

**Article 506. - Formal titles during orgia**

Players shall maintain formal titles as far as possible during any discourse during orgia and in particular shall refer to the odalisque by appropriate titles.

**Article 507. - Refraining from the colloquial**

Players should refrain from colloquial exclamations such as "Yeah!" and "Yeah babe!" and the like as far as possible during orgia. It is proper to utter exclamations in praise of a slave's prowess and skill by such phrases as "Good slave!" "Yes! You beautiful slave!" and similar.

**Article 508. - Provision of showers, towels and gowns**

As host a Slavekeeper should provide hot showers, fresh towels and dressing gowns to all players who should they require them both before and after the conduct of orgia.

**Article 509. - Withdrawing from play during orgia**

Where a participant in orgia retires from play for a rest or is out of turn he should usually step back from play or go to an adjoining room rather than watch at close quarters. He should not offer a verbal commentary on play.

**Article 510. - Withdrawn players to remain quiet**

Players who have stepped out of active play during orgia should remain quiet and inconspicuous and do nothing to disturb or interrupt or detract from the conduct of the play of others.

**SPEECH & DISCOURSE**

**Article 511. - Civil tone of discourse during orgia**

All speech and discourse during play shall be of a civil tone and indicative of a culture of respect and refinement. Players shall refrain from loud vulgarisms and uncouth or abrasive speech, except where lewd sexual talk is appropriate and warranted.

**Article 512. - Speech and conduct for smooth play**

The speech and conduct of all players shall be calculated to provide smooth, natural and erotic play, without enmity or ill-temper, at all times.

**Article 513. - Men shall refrain from inappropriate vulgarity**

Male players (gentlemen) shall refrain from gratuitous profanities and vulgarities and reserve sexual language for sexual situations.



#### **Article 514. - Referring to a slave**

An odalisque shall not be referred to as a "slut" or a "whore" or a "bitch" or a "mole" or a "skank" or a "ho" or a "broad" or a "dame" or a "chick" or a "babe" or similar. She is properly described only as a "slave" or as a "sex slave". The term "odalisque" is of a technical nature and is not usually used in casual discourse.

#### **Article 515. - Continuity more important than formality**

All players should employ proper titles in all appropriate scenes in a natural, plain and unaffected way. Continuity and ease are more valuable than a strict formality.

#### **Article 516. - Indirect forms of address preferred**

All players shall prefer indirect forms of address including indirect forms of self-reference, avoiding the first person where appropriate, underlining wherever possible the function and title rather than the person of the player.

Examples of correct form:

Slavekeeper: Your Slavekeeper wants to see you. (Rather than "I want to see you.")

Slave: Your slave will obey. (Rather than "I will obey")

#### **Article 517. - A slave speaks with respect**

A sex slave shall speak to all men and all freewomen with utmost respect at all times.

#### **Article 518. - Silence a virtue in a slave.**

Silence is a virtue in a slave. An odalisque shall hold her tongue except where she is spoken to or where she must speak in the circumstances. She shall not speak unnecessarily or engage in idle gossip, backbiting or provoke or engage in trivial or malicious conversations.

#### **Article 519. - A slave's tone of voice**

A sex slave shall speak in a quiet or a hushed tone unless otherwise directed for the purposes of play by her Keeper. The proper tone is lower than normal conversational speech but louder than a whisper. She shall speak clearly and not mumble.

#### **Article 520. - A slave's speech restrained**

It is proper for an odalisque to be reticent, quiet and modest unless directed to be lewd and forward by her Keeper. When she must speak she is brief and restrained.

#### **Article 521. - Speech ornamented with simple French**

Slaves shall be treated as if they are natural French speakers who have learned English as a second language. French is the natural language of odalisque eroticism. Spoken discourse between players and slaves should be ornamented with francophonic elements to the extent that is natural and unforced. The extensive use of French is not required. Discourse is better francofied rather than all in French.

#### **Article 522. - No Francophonic elements between male players**

Francophonic elements are only used in address with slaves and not between Slavemasters, Guests and other players. It is slaves who employ French discourse. Other players only employ French discourse when conversing with slaves.

Examples of correct form:

A Slavekeeper will greet his slave with "Bonjour" (hello) but greet other Slavemasters or Guests with the vernacular "Hello" or "Hi".

A Guest will say "Thankyou" to a Slavekeeper but "Merci" to his slave.

#### **Article 523. - Use of first person pronouns by slaves**

In all speech an odalisque should endeavour to use first person pronouns as little as possible, except where to use alternative constructions would be forced, comical, inappropriate or unnatural.

Examples of correct form:

To "I understand Keeper" prefer "It is understood Keeper."

To "Keeper, my feet are cold" prefer "Keeper, your slave's feet are cold."

To "I am all cunt for you, Keeper" prefer "A slave is all cunt for her Keeper."

To "I will do it, Keeper" prefer "It will be done, Keeper."

To "I submit to you, Keeper" prefer "Your slave submits to you, Keeper."

#### **Article 524. - Decorating the slave's speech with utterances of cockworship**

For decoration, where it is appropriate ornamentation, an odalisque may express obedience by uttering dedications of cock worship and sexual devotion to her Keeper.

Examples of correct form:

Slavekeeper: I require your services tonight, Miss Jasmine.

Slave (affirming): Your slave worships your cock, Slavekeeper."

Slavekeeper: I require your services tonight, Miss Jasmine.

Slave (affirming): ." A slave is devoted to cock, Keeper."

Slavekeeper: I require your services tonight, Miss Jasmine.

Slave (affirming): "A slave is her Master's cunt"

Slavekeeper: I require your services tonight, Miss Jasmine.

Slave (affirming): "Your slave is an open cunt for you, Slavekeeper."

#### **Article 526. - No vocabulary for negation**

An odalisque has no vocabulary for negation. She is forbidden from saying no to a direct and clear command.

#### **Article 527. - Title of unbonded slaves**

An unbonded odalisque, prior to her purchase, is usually just referred to as "Slave" and has no name.

#### **Article 528. - The names of slaves**

Slavemasters may give their slaves names or leave them anonymous as "Slave" or add their name, using "Slave" as a title. Some prefer names derived from "odalisque" such as Odel, Odeline, Odesh, Oda, Odelina.

Examples of correct form:

sabrina

slave

slave sabrina

**Article 529. - The use of 'Miss' and 'Mademoiselle'**

Slavekeepers may add the title "Miss" or the French "Mademoiselle" to a slave's name, or simply address her as Mademoiselle. This is a dignity enjoyed by a sex slave but not by lower slaves and is the preferred form of address.

Examples of correct form:

Mademoiselle

Miss Sabrina

Mademoiselle Sabrina

**Article 530. - The use of the nickname 'La Fille'**

As a term of endearment, a Slavekeeper may refer to his odalisque by the French la fille (girl) and employ it in the manner of a nickname. Only a slave's Keeper may use this form.

Examples of correct form:

La Fille! Your Keeper wants to see you.

Your Keeper wants your services tonight, La Fille!

A slave may refer to herself as "the slave" or "your slave" or "Master's slave" or as "Mademoiselle" or as "Miss [Jasmine]" and so on, as appropriate, always in preference to "I" or "me".

**Article 531. -Use of the word 'Moi'**

An odalisque may, for variety, refer to herself by the first person French "moi", adapting it as a type of nickname for herself.

Examples of correct form:

"Does Keeper require the services of Moi?" (Literally, "Does Keeper require the services of me?")

"Moi is grateful, Keeper. Merci." (Literally, "Me is grateful, Keeper. Thankyou.")

### **Article 532. - Privileged titles of an odalisque**

The title of "Mademoiselle", the familiar "la fille" and the self-defining "Moi" are all privileges only allowed to sex slaves and not to lower slaves. A sex slave may be stripped of these privileges by her Keeper as a means of punishment, discipline or reprimand.

### **Article 533. - Avoiding undue familiarity**

In all appropriate occasions an odalisque shall avoid the use of casual and unadorned first names and all expressions of undue familiarity.

### **Article 534. - A slave's address to her Keeper**

A sex slave shall address her owner in a natural, unforced and respectful manner appropriate to each different situation as either "Master" or "Slavemaster" or "Keeper" or "Slavekeeper" or else as "Keeper [John]" or "Slavekeeper [John]", "Master [John]" and so on.

Examples of correct form:

"It is understood Slavekeeper."

"It is understood Slavemaster."

"It is understood Keeper, merci."

"It is understood, Keeper John, oui."

### **Article 535. - Use of 'Sir' Discouraged**

The military and chivalric "Sir" is not used. The habit of punctuating sentences with "sir" in a military fashion is discouraged.

### **Article 536. - Respectful and deferential speech**

An odalisque does not need to adorn all phrases with "Master" and similar titles so long as her speech is respectful and deferential at all times.

Examples of correct form:

The slave may just reply with "oui" rather than "Oui, Keeper" where the repetition of "Keeper" and similar is cumbersome. It is usually sufficient to just use "Keeper" in the first instance, as in the following exchange:

Slavekeeper: Your Keeper wants to take his mool this evening, slave.

Slave: Oui, Keeper. Merci.

Slavekeeper: Is his slave well rested?

Slave: Oui.

Slavekeeper: Is his slave over her cold now?

Slave: Oui.

#### **Article 537. - The use of possessive pronouns**

An odalisque may refer to "my Slavekeeper" or "my Keeper" and so on, exercising the possessive pronoun, only where it is required to distinguish her Keeper from other Masters, or where it otherwise seems natural, but never to assert or imply possession.

#### **Article 538. - The honorary title 'Mister'**

When referring to men other than her Keeper slaves shall usually employ the honorary title "Mister" as appropriate. This may be done with first as well as surnames.

Examples of correct form:

Mister Smith is a good man.

Mister John is looking well.

Mister Jones rang.

Mister Billy sent an email.

Oui, Mister Smith.

Merci, Mister Tony.

#### **Article 539. - The honorary title 'Monsieur'**

When referring to men other than her Keeper an odalisque may employ the honorary French title "Monsieur" as appropriate. This may be done with first as well as surnames.

Examples of correct form:

Monsieur Smith is a good man.

Monsieur Jones is looking well.

Monsieur Billy is late.

#### **Article 540. - Referring to unnamed men**

Where a slave does not know the name of a man she shall usually speak of him as "the gentlemen" or "the free man".

Examples of correct form:

There was another gentleman present.

There was another free man present.

#### **Article 541. - Addressing unknown men**

Where a slave does not know the name of a man she shall usually address him directly as "Monsieur" or else as "the gentlemen".

Examples of correct form:

Does Monsieur have an appointment?

Does the gentlemen know his way to the house?

Does Monsieur wish to come in?

#### **Article 542. - A Keeper not called 'Mister' or 'Monsieur'**

An odalisque is never to refer to her Keeper as a "Mister" or "Monsieur" or, conversely, to any other man by the titles reserved for her Keeper.

#### **Article 543. - Referring to freewomen**

When referring to freewomen slaves shall usually supply the honorary titles "Mrs" or "Miss" as appropriate, or use the French "Madame" or "Mademoiselle". This may even be done with first names.

Examples of correct form:

Mrs Smith will arrive soon.

Madame Smith will arrive soon.

Mademoiselle Jillian will arrive soon.

#### **Article 544. - Referring to unknown freewomen**

Where an odalisque does not know a freewoman's name she will usually refer to her as "the lady" and, indirectly, as "the lady".

Examples of correct form:

Does the lady have an appointment?

Does the lady know her way to the house?

Does the lady wish to come in?

#### **Article 545. - Referring to other sex slaves**

An odalisque shall always refer to and of other sex slaves with the title "Miss ---" or the French "Mademoiselle" and never directly by their first names.

Examples of correct form:

Miss Lilly is a sex slave.

Mademoiselle Lilly is a sex slave.

Does Miss Lilly have a Keeper?

Does Mademoiselle have a Keeper?

#### **Article 546. - Addressing the wife of a Slavekeeper**



When an odalisque addresses the wife of her Keeper she does so with "Madam". Thus "Keeper and Madam". But not "Madam Slavekeeper". The Master's surname is used, "Madam [Smith]"

**Article 547. - The word 'Mistress' not used.**

The word "Mistress" is not used in any context except in the title "Overmistress". Code d' Ode is a male dom game.

**Article 548. - Referring to Guest Keepers**

An odalisque shall refer to a Guest who has been placed over her as "Guestkeeper" and never as "Keeper", "Guestmaster" but never as "Master", or by the designations reserved for her Keeper.

**Article 549. - Referring to a Slavetrainer**

An odalisque shall refer to a Slavetrainer who has been placed over her as "Slavetrainer" or "Trainer" and never as "Keeper" or "Master" or by the designations reserved for her Keeper.

**Article 550. - The use of 'Merci'**

When saying thankyou an odalisque should normally use the French "merci" (thankyou) or "Merci beaucoup" (Thankyou very much) rather than the English.

**Article 551. - Thanking for the opportunity to serve**

When a Slavekeeper informs his slave that he wishes to enjoy or use her in any way, employing her to her purpose, it is proper for the slave to thank him (for the opportunity to be what she is).

Examples of correct form:

Slavekeeper: Your Keeper wants to enjoy your anus tonight, slave.

Slave: Merci beaucoup, Keeper, merci beaucoup.

**Article 552. - Using French forms for yes and no**

When saying yes or no an odalisque should normally use the French forms rather than the English. Thus Oui = yes, and Non = no.

#### **Article 553. - Using French forms for please**

When saying please an odalisque should normally use the French "S'il vous pla't" (please) rather than the English.

#### **Article 554. - Using French forms for hello**

When saying hello an odalisque should normally use the French "Bonjour" (hello) rather than the English.

#### **Article 555. - Using French forms for goodbye**

When saying goodbye an odalisque should normally use the French "Au revoir!" (goodbye) rather than the English.

#### **Article 556. - Using French forms for goodnight**

When saying goodnight (for bed) an odalisque should normally use the French "Bonne nuit" (goodnight) rather than the English.

#### **Article 557. - Using French forms for excuse and pardon**

If an odalisque must interrupt her Keeper or any people who are speaking, for any reason, she should normally use the French "Excusez-moi" or "Pardonnez-moi" rather than the English.

#### **Article 558. - Permission to implore**

An odalisque may implore but not demand during sex play.

Examples of correct form:

Fuck your slave, Keeper! (Where this is imploring and not a demand.)

Give your slave more cock, Keeper! (Where this is imploring and not a demand.)

Oui! Oui! More! More! (Where this is imploring and not a demand.)

### **Article 559. - Avoiding the possessive parts of speech**

During sex play an odalisque should endeavour to speak of herself and her sex as objects and avoid the use of the possessive parts of speech.

Examples of correct form:

Fuck the cunt, Keeper! (Rather than "Fuck my cunt, Keeper!")

Fuck the slave, Keeper! (Rather than "Fuck me, Keeper!")

Fuck your slave, Keeper! (Rather than "Fuck me, Keeper!")

### **Article 560. - The word 'Mool'**

The word "mool" is used interchangeably with the word "cunt" in its specific and wider uses. A common form of \_expression is for a Keeper to "take his mool", meaning to enjoy his slave. The \_expression "Taking mool" is euphemistic for sex. The word should not be mispronounced as "mule" with the implication that a slave is a beast of burden.

Examples of correct form:

Your slave is your mool, Keeper.

Mademoiselle is mool for you Keeper.

Show mool to your Keeper, slave!

Your Keeper requires his mool tonight, Mademoiselle.

Take your mool, Keeper!

### **Article 561. - Compliments at introduction**

When any male player (gentleman) is introduced to an odalisque it is polite for him to offer some compliment of her beauty.

Examples of correct form:

"You have beautiful hair, Mademoiselle."

"You have beautiful eyes, Miss Jenny."

"You have beautiful breasts, slave."

### **Article 562. - Permission to have contempt for low slaves, sluts and whores**

An odalisque is allowed to speak contemptuously of lower slaves, sluts or whores. She is not obliged to speak to them or of them by name.

### **Article 563. - Sample conversations**

#### SAMPLE CONVERSATIONS

Sample One. A Slavekeeper introduces his slave to a male Guest.

Slavekeeper: Mademoiselle! Your Slavekeeper has a Guest tonight.

Slave: Oui.

Slavekeeper: Has my slave shaved as directed?

Slave: Oui.

Slavekeeper: Let your Keeper inspect his slave.

Slave: Oui, Slavekeeper.

(The slave displays herself.)

Slavekeeper: Tre Bien. Your Keeper is very pleased.

Slave: Merci beaucoup.

Slavekeeper: Is my slave well rested after last night?

Slave: She is, Keeper, oui.

Slavekeeper: Tre Bien. Mister Smith, allow me to introduce my slave Mademoiselle Karen. Feel free to speak to her. You may speak to Mister Smith, La fille!

Guest: Thankyou Slavekeeper. Bonjour Mademoiselle Karen.

Slave: Bonjour Mister Smith.

Guest: You have beautiful hair, Mademoiselle.

Slave: Merci beaucoup, Mister Smith.

Slavekeeper: Let Mister Smith hear your confession, La fille!

Slave: J'adore le Phallus.

Slavekeeper: Again.

Slave: J'adore le phallus.

Guest: How long have you been your Master's slave, Mademoiselle?

Slave: Two years.

Guest: And what did you do before you became a sex slave, Mademoiselle?

Slave: My Keeper does not permit his slave to have a past, Mister Smith.

Guest: My apologies for asking, Mademoiselle.

Slavekeeper: Turn and display yourself to your Master's Guest, La fille.

Slave: Oui, Keeper.

(The slave turns around.)

Slavekeeper: Merci. Tre Bien. I trust her body is to your taste, Mister Smith?

Guest: It is, yes. Thankyou.

Slavekeeper: Mademoiselle is ready for us to enjoy and play with her tonight, Mister Smith. Would you like a drink before we begin?

Guest: I would yes, thankyou, Slavekeeper.

Slavekeeper: Slave! Your Keeper and his Guest would like some wine.

Slave: Oui. Would Keeper like the white or the red wine this evening?

Slavekeeper: Does my Guest have a preference?

Guest: No. Either would be fine.

Slavekeeper: Then I suggest red. We will have the red, la fille!

Slave: Oui.

(The slave departs.)

Sample Two

Slavekeeper: Did you enjoy how you were tied up last night, La fille?

Slave: Oui, Keeper. But the ropes were too tight.

Slavekeeper: Why did you not say so at the time?

Slave: Your slave did not want to ruin the fun of her Keeper.

Slavekeeper: You must tell me at the time if ropes are too tight.

Slave: It is understood, Keeper, oui.

Slavekeeper: Your Keeper intends to tie you the same tonight.

Slave: Merci beaucoup, Keeper, your slave is an open cunt.

Slavekeeper: And your Keeper is planning Guests for next week.

Slave: Merci beaucoup, Keeper, your slave is an open cunt.

Slavekeeper: Your Keeper will have a Guest named Mister Johnson visiting.

Slave: Oui, Keeper.

Slavekeeper: He is another Slavekeeper. His slave is named Miss Julie. Is it possible that you know her? She is blonde, about thirty-three years old.

Slave: Non.

Slavekeeper: Well, your Keeper will introduce you. He thinks it would be to your benefit to associate with another slave at this time.

Slave: Merci.

Slavekeeper: And Mister Johnson will be able to help you improve your French, la fille!

Slave: Merci beaucoup, Slavekeeper.

Slavekeeper: Under the terms of your Contract of Submission, Mademoiselle, your Keeper is obliged to consult you if he is planning play that involves another slave. Would my slave object to play with Mister Johnson and his slave?

Slave: Your slave would prefer to meet Miss Julie first, Keeper.

Slavekeeper: Very well. The first meeting will be non-sexual. Then your Keeper will ask you again.

Slave: Merci beaucoup, Slavekeeper.

## **WRITTEN ETIQUETTE**

### **Article 564. - Decorum in written correspondence**

In written correspondence all players shall conduct themselves with the same level of decorum and civility as in verbal interactions.

### **Article 565. - Guidelines to a slave's writing**

In written correspondence the slave shall conduct herself with the same level of respect and discipline as in verbal interactions. She shall write naturally and without affectation. She may use first person possessive pronouns where this would be natural in general correspondence but should prefer forms that avoid first person and possession.

Examples of correct form:

Monsieur,

Thankyou for your previous letter. You are very kind. My Keeper also says kind things to his slave. He keeps her very well and treats her with great respect. Regarding your request for photographs, it is a matter that should be referred to a slave's Keeper. It would be improper for her to offer an opinion or make any commitment.

Respectfully,

MademoiselleVicki

Dear Miss Lilly,

My Keeper has not yet informed me of his plans for next Friday night and so his slave's role in the evening is not clear at this stage. It will be very good to see you again, in any case.

My Keeper spoke of many delights for us both. That is sure to be the case. His slave is always ready to serve him. J'adore le phallus!

Love,

Miss Vicki

Dear Mister Rubenstein,

The implications in your last email were entirely unwarranted and without foundation. My Keeper is not a tyrant and his slave is not a doormat upon which he wipes his feet. His slave does have an independent mind, thankyou. It is her cunt that is enslaved. With due respect Mister Rubenstein, if you cannot understand this distinction you should confine your intellectual interests to simpler things.

Respectfully,

slave vicki

#### **Article 556. - Typographical conventions**

As a typographical convention, the names of slaves shall begin with upper case letters as with other proper nouns where the honorary title "Miss" or "Mademoiselle" is supplied, thus "Miss Vicki" and not "miss vicki" or "Miss vicki". But where the honorary "Miss" or "Madamoeiselle" is not used and the slave's name is casually unadorned it should be all in lower case, thus vicki, not Vicki.

Examples of correct form:

"Dear vicki."

"Dear Miss Vicki."

"Dear Mademoiselle Vicki"

"Regards vicki"

"Regards Miss Vicki"

"Peace, vicki."

#### **Article 557. - The privilege of Upper Case names**



The use of upper case names accompanying an honorary title is a privilege only allowed to sex slaves and not to lower slaves. A sex slave may be stripped of this privilege by her Keeper as a means of punishment, discipline or reprimand.

**Article 558. - Signing with 'Respectfully'**

In formal or semi-formal correspondence the default manner of signing a letter is with the word "Respectfully" rather than with other forms such as "sincerely" or "yours truly" and the like.

**Article 559. - Signing with 'Peace'**

In formal or semi-formal correspondence an approved manner of signing a letter is with the word "Peace!" rather than with other forms such as "sincerely" or "yours truly" and the like.

**SAFE WORDS & END GAME**

**Article 560. - The default Safe Word**

All sexual play, and especially play involving bondage, should be conducted within a framework of agreed safe words. Whenever any player utters the agreed safe word all play ceases. The default safe word supplied by this Code is "SABBATH". All players must respect the safe word.

**Article 561. - Begging for freedom**

When an odalisque chooses to withdraw her consent from a bonded relationship to a Keeper she shall beg her freedom in the following manner:

- (a) The slave shall announce to her Keeper that she wants her freedom. At this, her Keeper must then supply her with a pen and paper.
- (b) The slave shall beg the Keeper in writing for her freedom.
- (c) After the duration of at least one sleep (24 hours), the slave, if she still wishes to be free, shall fall at her Master's feet and beg him to free her of her occlusion.

**Article 562. - Generic plea for freedom**

A generic plea for freedom from a Master's bond follows:

*Honourable Slavekeeper, your humble and obedient slave is on her hands and knees grovelling before you, and begs for her freedom. She begs to be free of her bond from you and to have no further obligations to you as a sex slave. She begs to be removed from your service entirely and forever and to be free of your command for all time. She wishes you peace.*

#### **Article 563. - Granting freedom to a slave**

In modern practice, a Slavekeeper has no grounds for denying a slave a request for freedom. By convention he assents and declares that she is free of her bond.

#### **Article 564. - Consulting with an Overmistress when begging for freedom**

Where the slave has an Overmistress she should consult with her before begging for freedom. The Overmistress should encourage any slave under her supervision to end her bond according to the proper etiquette.

#### **Article 565. - A freed slave is unbonded but still a slave**

Where an odalisque is freed from her bond to an owner she still remains a sex slave, but unbonded. If she wishes to be free of sex slavery she must employ END GAME.

#### **Article 566. - The End Game device**

The default end game device is the French word "Liberté" (liberty). If, at any time, an odalisque wants to withdraw all consent and end the game, she need only cry LIBERTE! and the game is ended.

#### **Article 567. - End Game only in extreme circumstances**

The End Game should only used in extreme circumstances. It is normally sufficient to beg for freedom.

#### **Article 568. - End Game returns a slave to freewoman**

End Game removes a woman from slavery and returns her to the state of a freewoman. It is a declaration that she is not an odalisque at heart.

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#### **Article 569. - The Three Secrets**

There are three secrets to the craft of the odalisque. These are in the questions:

Where is the black pearl to be found?

What is the name of the cock god?

What is the white flower of surrender?

Answers to these questions will only be found through study of this Code and its internal logic in combination with diligent application to the practise of the crafts of Keeper and slave.

*PROTECTION. NURTURE. ENJOYMENT.*

*CONSENT. SAFETY. LEGALITY.*

