

Slave Positions: Beauty & Discipline



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Ongoing dominant/submissive relationships are often steeped in protocol and ritual, slave positions fall into the ritual portion of this. Rituals are about symbolism, they are used as a form of communication, when a slave kneels before their dominant, that has a great meaning.

Generally a dominant will establish several positions for their slave to learn and use, they are useful for effectively managing the slave. The slave positions are used to enable the slave to better serve, obey and please their dominant.

Dominants often overlook the usefulness of slave positions in the managing of the slave's actions and making life easier and simpler. With one word or hand gesture a dominant places a slave in a position that is useful and/or pleasing to them and reduces the amount of instructions that are needed to direct their actions.

Slave positions can be used to:

- Force the slave to concentrate on their position and body
- Give the slave a feeling of helplessness and remind them of their status in the lifestyle
- Help the slave learn patience
- Give easy access to the slave's body
- Allow the slave to show their submission and devotion
- Show the slave's body off
- Allow the slave's body to be examined
- Put the slave in a position where something can be done to them
- Assist in the slave's training by establishing a consistent, controlled behavior
- Punish the slave
- Leave the slave in a position to await further commands

The positions most used in the BDSM lifestyle are derived from several sources. The “old guard” positions are derived from military positions, and are usually done standing. Kneeling positions have most of their modern origin from “The story of O” and “The Chronicles of Gor”. There were only very basic kneeling positions mentioned in “The story of O”, most of the positions we have learned to associate with slaves are derived from “The Chronicles of Gor”.

Slaves are not always in use, and may have a place and a position to wait patiently in. When a slave is ordered to assume a position, they should do it quickly and gracefully and without questioning the reason.

In addition, the use of positions will assist a dominant in making behavioral modification. Positions create in the slave's mind a feeling of helplessness to control the position and movement of their body. Their behavior is controlled by their dominant and this reinforces training. They can only change positions when their dominant gives them an additional command to do so. It also conditions them to move and act at their dominant’s command.

Positions can be used simply for art or beauty. If a dominant enjoys viewing a slave in a particular position, the slave is pleasing them by just assuming that position for their viewing pleasure.

All in all, one of the primary purposes of slave positions is to make the slave “feel” controlled, to fill that need the slave has to be controlled and owned.

“Old guard” Positions

The origin of what we call the “old guard” is not as well known to most as it should be, and there are many versions out there, but most have a common core. Many WWII veterans came back from Europe after having been exposed to rough homosexual sex and some S&M practices, and missed the experiences.

This resulted in the protocol and rituals used being very military in style, they missed the strict discipline, and sought to bring some of it back into their civilian lives.

There are many conflicting stories about the “old guard”, mostly due to their being no cohesive style, each community formed it's own style and protocols. In some areas you had to bottom before topping, in others you could come in as a top.

Many web-sites list many kneeling positions as “old guard” positions, which may have been used in some locations, but none to my knowledge as there is no military grounding for the use of kneeling positions.

Assume Spot - This is generally a position to the left and slightly behind a dominant wherein the slave is in a comfortable position which can be maintained for long periods of time.

Attention - This is a military position. The slave stands, feet and ankles together and their arms are at their sides, fingers curled slightly under and held at the thighs. Their back is straight and their eyes are focused on the horizon.

Close - The slave is to "close off" their genitals from view, desire or both.

Display/Inspection - Standing in semi-military stance. Feet should be shoulders width apart, fingers laced behind neck, chin up, eyes down, posture straight, full body and genital exposure.

Front/back cuff – The slave crosses their hands in front/back of them while maintaining any presentation position

Go to your Place - The slave goes to a predetermined location in the home and stays until their dominant has a need for them.

Informal/At Ease - Very similar to military at-ease position. The slave standing with their feet at the same width apart as the shoulders, head up, eyes down, posture perfect but not stiff. The slave when standing next to other slaves should maintain one arm lengths distance on all sides.

Open - The slave is to "open" their genitals to view, desire or both.

Parade rest - This is another military position. The slave spreads their feet apart to the width of the shoulders. The slave's arms are behind their back and they cup one hand in the other at the small of their back. If used in a military fashion, the slave must first be at attention and when ordered to Parade rest, moves only their left foot and hands to assume the position. In the BDSM community this position is often used without going first to attention.

Present - This position is generally where the slave moves from a standing position into a full face down presentation.

Whip - The slave should be against a solid surface (hand bracing) exposing the back and buttocks for whipping.

Worship - This command directs a slave into a position of worship of a specific body part of the dominant.

“The story of O” Positions

While originally published in 1954, the first English edition was published in 1965, making it a contemporary of the Gor novels, no one can be sure if Gor was influenced by “The story of O” or if they simply both drew on a common European S&M culture.

Either way “The story of O” was one of the first mainstream exposures to dominant/submissive relationships. Many of the positions used within the book were not codified as such, they were simple commands the slaves were expected to follow.

En bas (in bottom) – The slave bends over an object while standing.

Enchainez (connect) – The slave lifts her wrists into place to be chained.

Genou (kneel) – The slave kneels and is usually chained to something by the wrists.

Reposez (sit) – Either kneeling or sitting, the slave slightly parts her legs, and places her hands on her thighs palms upwards.

S'ouvrez (open) – The slave opens her legs.

Se levez (rise) – The slave stands.

Se pliez (bent over, ass bared) – The slave goes to her knees and bends over a object with her ass exposed, knees parted.

Venez (venerate) – The slave kneels and performs worship services upon the dominant.

Gorean Positions

Many of the positions used in the BDSM lifestyle are derived from “The Chronicles of Gor” by John Norman. You will find these positions used in Victorian and Leather houses as well as Gorean houses, though many do not know the origins of the positions being used.

Gorean positions are more for sexual, service and appearance than strict discipline as the “old guard” positions are used. This is also due to the fact that Gorean positions are mostly meant for female slaves to use. Within Gorean philosophy men are the masters, women are the slaves with few exceptions.

Bara - The slave lays flat, head turned left, hands crossed behind her back, legs straight, ankles crossed.

Belly - The slave goes to their belly, legs resting softly, parted widely, hands at their side, palms up, with their head turned to the left.

Blanket - When a blanket or covering of any sort is thrown over a slave she may not speak or rise; she must remain silent until the blanket is lifted by a free person.

Bow – The slave kneels in nadu position, she bends her body backwards, her head to the floor, she places her hands by her head, and pulls up into a back bend.

Bracelets – The slave, whether kneeling or standing, turns to face away from the master, back and shoulders straight, wrists held at the small of the back for ease in attaching slave bracelets.

Brand/Thigh – The slave exposes her left outer thigh to show her slave mark or lack of mark.

Capture – The slave lays down on her back, bending her knees,

placing her feet flat on the ground, hands at her side.

Collar – Also called “The position of female submission.” In this position, the slave kneels at the master’s feet, legs spread, body leaned back, resting on her heels, arms extended upward, crossed at the wrists, her head lowered in supplication. This positions when assumed before a member of the scarlet caste (warriors), requires either the slave be claimed, or slain.

Display – The slave stands, back straight, head up high, eyes downcast, arms overlapping each other behind the slave’s back, chest thrust outward, legs slightly parted, the right foot flat, the left foot upon it’s toe. Optionally the slave may have her hands behind her head.

Hair – The slave stands, feet flat on the floor, leans forward hair falling over her head, so that the master may examine, cut, seize or use for whatever purpose the master desires.

Kneel to be coffled – The slave kneels, typically with legs spread, and holds her left or right arm out to be chained.

Leading – The slave stands behind and to the side of the free person, bending at the waist to allow themselves to be led by the hair or collar.

Lesha - In this position, the slave remains (either standing or kneeling), depending upon the current position she is in. She turns and puts her back to her master, her chin up, her head turned to the left so a leash may be attached to her collar, with her chin up and her back and shoulders straight. Her wrists are extended behind her, side by side, in a position to be locked into chained slave bracelets.

Lips - When this command is given, the slave turns her head up to the master, her lips pursed in a sensual kissing position. She remains motionless, her lips thusly puckered, and may not move until she is granted the kiss of a master.

Nadu (Kneel) - The slave kneels her ankles crossed, and sits upon her heels with her back and shoulders straight, her chest out, belly in, and her head up, though she averts her eyes to the floor. Her knees are spread, her hands rest upon her thighs palms upward or downward. The alternate position, done without crossed ankles, may also be used. Palms up denotes a desire for sexual use or rape.

Nestle - The slave settles against the master, nestling in the crook of their arm.

Obedience – The slave kneels on the floor, her thighs spread widely, she leans forward, placing her breasts and forehead against the floor. She reaches out with her arms fully extended, palms against the floor, her ankles crossed. This position shows utmost respect for the Master and is used for the slave to beg, make requests or to crawl to her Master to kiss his feet.

Obeisance – This position has three versions:

First - In this common position of Gorean slave obeisance, the slave kneels and sits upon their heels with their back and shoulders straight, chest out, belly in, and head bowed. The thighs are open, widely spread.

Second - In this position the slave leans their body forward from a nadu position, hair falling forward as they place their forehead onto the floor, palms resting on the ground with outstretched hands on both sides of the head. The slave then slowly raises their head, on the Freeperson's command, inches from the floor, shifting forward so the face is hovering over the Freeperson's feet. The slave then begins to lick and kiss their feet as ordered.

Third - In this position of Gorean slave obeisance, the slave

lowers themselves onto their belly on the floor. They then inch forward, remaining low on their belly, and upon reaching the Freeperson's feet, begin to lick and kiss their feet. The slave then takes the Freeperson's foot and places it gently upon their own head. Once again the slave then lowers the Freeperson's foot back to the floor, and kisses it again. The slave then may inch backwards a bit, still on their belly, humbly. This command is not the same as "Bara" or "Belly". It shows complete submissiveness that a Freeperson has total control.

Slave rape – The slave lies down on her back, head to the floor with her legs spread.

Spanking – The slave stands, feet shoulder width apart, bends over and grasps her ankles in preparation for being spanked.

Sula (Prone inspection) - The slave lays upon her back, hands at their sides, palms upward, legs spread widely.

Sula-Ki (Raised inspection) - From the Sula (Prone) position, the slave slides her legs under her to raise herself for inspection.

Table – The slave kneels and bends forward, placing either their elbows or hands upon the floor, their knees parted to make their back level for use as a table or foot rest for their master.

Thentis variant – When the slave kneels in either tower or nadu, the wrists are crossed behind the slave's back, exposing the slave's neck and front.

Tower – The slave sits upon their heels with ankles crossed, back and shoulders straight, chest out, belly in, and head up, with eyes averted slightly downcast. The slave's knees are together, and hands are crossed in front of her. If a pleasure slave uses this position, her hands should not be crossed, but should rest upon her thighs.

Usage – The slave falls to the floor upon all fours, elbows down to the floor, fore arms extended forward, palms down. She keeps

her head straight, eyes looking forward, her buttocks thrust upward and her thighs spread widely in preparation for her master's sexual use of her. The slave may optionally clasp her hands behind her neck.

Veck (Stand) – The slave stands with their left toe pointed out, belly in, head up, eyes down, and their arms to their side with palms facing forward.

Whipping - In this position the slave first kneels, legs spread, with her arms crossed in front of her. She then leans forward and places her head to the floor, first sweeping her hair forward over her shoulders in order that her back might be utterly exposed to the whip.

There are hand signals for some of the positions, so that a slave can be instructed without the master needing to speak. Some of the documented signals are as follows:

- The master points two fingers down to the floor and spreads the fingers, this indicates the slave should kneel in nadu position.
- The master points two fingers down, but keeps them pressed together to indicate the slave should kneel in tower position.
- The master points to the ground and opens his hand palm down to indicate the slave should assume the belly position.
- The master drops his hand to his hip and opens and closes it to indicate the slave should assume the leading position.
- The master may snap his fingers to indicate a slave should come to him and kneel, or if she is kneeling by him already, that she should stand.

Resources

<http://gorchronicles.com/> - As close to an official site as exists for “The chronicles of Gor”.

Anna's Art – www.annasart.com – Contains drawings of many of the Gorean positions.

<http://lara.dune.net/positions/fpositions.shtml> – Good site, though oriented to online Goreans more than those who live it as a lifestyle.

“The chronicles of Gor”, series of 26 novels, by John Norman (John Lange)

“The story of O” by Pauline Reage (Anne Desclos)

“The control book” by Peter Masters

“Becoming a slave” by Jack Rinella