



THE HAREM SYNDROME

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THE HAREM SYNDROME:

The word has been recorded in the English language since 1634, via the Turkish *harem*, from the Arabic *haram* (wives and concubines), originally entailing "women's quarters," literally: "something forbidden or kept safe," from the root *harama*: "he guarded, forbade." The triconsonantal *h-r-m* is common to Arabic words entailing *forbidden*.

History

Contrary to the common belief, a harem is not necessarily a part of a palace and its inhabitants do not necessarily consist solely of women with whom the head of the household has a sexual relation (a maximum of four wives, staff and sometimes concubines). For example the Ottoman harem, the harem of the Great Sultan's Topkapi seraglio (closed palace) in the Turkish capital Istanbul, would contain several hundred women including wives (only four could be legal under Islam), the sultan's mother, daughters and other female relatives, as well as eunuchs and slave girls to serve the aforementioned women. During the later periods, the sons of the Sultan also lived in the Harem until they were sixteen, when it might be considered appropriate for them to appear in the public and administrative areas of the palace. The Topkapi Harem was, in some senses, merely the private living quarters of the Sultan and his family, within the palace complex.

Harems existed in Ancient Persia as early as the Achaemenid dynasty and lasted well into the Qajar dynasty. The women of the royal harem played important though underreported roles in Iranian history, especially during the Iranian Constitutional Revolution.

Harem is also the usual English translation of the Chinese language term *hougong*, 後宮—literally meaning "the palaces behind." *Hougong* are large Chinese royal palaces for the emperor's consorts and female attendants. The women who lived in an emperor's *hougong* sometimes numbered in the thousands.

The institution of the harem exerted a certain fascination on the European imagination, especially during the Age of Romanticism (see also Orientalism), due in part to the writings of the adventurer Richard Francis Burton.

Other use

In zoology, harem means the females in a group of animals living together, which only mate with the single of in any case less numerous adult males, a prerogative he must defend against external challengers.

THE SERAGLIO:

A seraglio is the sequestered living quarters used by wives and concubines in a Turkish household, from an Italian variant of Turkish *saray*, meaning 'palace, enclosed courts'.

It is related to harem, and therefore in the heated European Orientalist imagination a place of dalliance, debauchery and odalisques. In the context of the turquerie fashion, Western prejudiced notions got enshrined in works of art, the most famous perhaps being Mozart's immortal comical Singspiel (Opera in German; serail=seraglio) *Die Entführung aus dem Serail*. The term can also refer to other traditional Turkish palaces (every imperial prince had his own) and other grand houses built around courtyards.

A Turkish harem staff commonly included eunuchs. These were slaves, either captured in war (mainly Christian Europeans in the Balkan) or recruited within the empire (especially Caucasians from Georgia and Armenia and blacks from Egypt and its Sudan south) or even beyond (especially in Abyssinia). Black eunuchs usually were Sandali (i.e. their genitalia were entirely amputated), hence they were preferred for harem service, while White eunuchs were usually kept part of their penis and/or testicles, so they were assigned to less 'intimate' duties, e.g. secretarial. They were often donated to the Sultan by his governors, in total about six- to eight hundred. In Topkapi Palace (Topkapı Sarayı), the main Ottoman palace in Istanbul, now a museum, the Kizlar Agha, the chief black eunuch, was the master of the harem, sometimes considered second only to the Grand Vizier (head of the imperial government, but often working in his own palace or even away, e.g. on military campaign) in the confidence of the Sultan, to whom he had and arranged access (including his bedchamber, the *nec plus ultra* for every harem lady), also being his confidential messenger. As commander of an imperial army corps, the *baltacı* (halberdiers), he even held the supreme military dignity of three-tail pasha (general). Meanwhile the Kapi Agha, the chief white eunuch, was in charge of 300 to 900 white eunuchs as head of the 'Inner Service' (the palace bureaucracy, controlling all messages, petitions, and State documents addressed to the Sultan), head of the Palace School (school for pages training as white eunuchs), gatekeeper-in-chief, head of the infirmary, and master of ceremonies of the Seraglio, and was originally the only one allowed to speak to the Sultan in private. In 1591, Murad III transferred the powers of the white to the black eunuchs as there were too many embezzlements and various other nefarious crimes attributed to the white eunuchs, but later they regained some favor. During the *Kadinlar Sultanati*, the eunuchs increased their political leverage by taking advantage of minor or mentally incompetent Sultans, causing political instability. The teenage Sultans were "guided" by regencies formed by the Valide Sultan, the Grand Vizier and the Valide's other supporters- and the Kizlar Agha was the Valide Sultan's and Kadin's intimate and valued accomplice.

THE ODALISQUE:

An odalisque was a female slave or concubine in the Ottoman Seraglio, tending to the harem of the Turkish sultan. The word appears in a French form, and originates from the Turkish *odalık*, meaning "chambermaid", from *oda*, "chamber" or "room". Various writers spell the word as *odahlic*, *odalisk*, and *odaliq*.

An odalisque was not a concubine of the harem, but she could possibly become one. Odalisques were the virgin slaves of the harem, where they were at the bottom of the social ladder, serving not the sultan himself but rather his concubines and wives as personal chambermaids. Odalisques were usually given as gifts to the sultan, and many Georgian and Caucasian families even urged their daughters to enter the harem as slaves in the hopes that they would become a palace concubine, favored slave, or wife of the sultan.

An odalisque was generally never seen by the sultan, but instead was under the direct supervision of the Valide sultan. If an odalisque was of extraordinary beauty or had exceptional talent in dancing or singing, she would be trained as a possible concubine. If called for, an odalisque trained as a concubine would serve the sultan sexually, and only after such sexual use would she change in status, becoming thenceforth a concubine. In the Ottoman Empire, concubines provided the equivalent of a one-night stand in modern times, and would only see the sultan again if they were especially skilled in dance, singing, or the sexual arts, and had thus caught his attention. If by chance the concubine's time with the sultan resulted in the birth of a son, she would become one of his wives.

In popular usage, the word odalisque may also loosely refer to a mistress, concubine, or paramour of a wealthy man.

MISTRESS:

A mistress is the long term sexual partner and companion of a man, where they have not married each other. There are a variety of reasons why they may not have married; often one of the couple, traditionally the man, is married to someone else. The relationship is generally stable, and at least semi-permanent; however, the couple do not live openly together. The term should not be confused with common law wife.

Historically a man "kept" a mistress. As the term implies, he was responsible for her debts and provided for her in much the same way as he did his wife. In more recent and emancipated times, it is more likely that the mistress has a job of her own, and is less, if at all, financially dependent on the man. It is not uncommon for a man to have acknowledged children by his mistress.

The Mistress historically

Historically mistresses are often thought of in terms of the most well known, women such as Nell Gwynne and Madame de Pompadour. However, the keeping of a mistress was not confined to monarchs and the nobility but permeated down through the ranks. Anyone who could afford one, regardless of social position, could have a mistress.

A mistress is not the same as a prostitute. While many of the more notable Mistresses of history may have begun their working lives in that profession, a mistress keeps herself exclusively reserved for one man, in much the same way as a wife. Neither are mistresses always confined to the obscurity of a clandestine relationship; in the courts of Europe particularly Versailles and Whitehall in the 17th and 18th centuries a mistress often wielded great power and influence. The mistresses of both Louis XV and Charles II were often considered to exert great influence over their lovers, their relationships being an open secret.

While the extremely wealthy might keep a mistress for life (as George II of the United Kingdom did with "Mrs. Howard"), even after they were no longer romantically linked, such was not the case for most kept women. Wealthy merchants and young nobles might have a kept woman, but when they were through with her, either because of disease or waning fortunes or waning beauty or waning affections, she would move down the criminal sexual ladder rather than up it. Thus, being a mistress was an occupation for younger women, who might go on to marriage, if fortunate, or vulgar prostitution, if not.

The 19th-century Mistress

During the 19th century when morals became more puritanical, the keeping of a mistress became more circumspect, but conversely the tightening of morality also created a greater desire for a man to have a mistress. When an upper class man married a woman of equal rank, as was the norm, it was likely that she had been strictly brought up to believe that sexual intercourse was firmly for procreation rather than recreation. Some men thus went to a mistress if they wanted a more promiscuous or less prudish female companion.

In literature, D H Lawrence's work *Lady Chatterley's Lover* portrays a situation where a woman becomes the mistress of her husband's gamekeeper. Until recently, a woman taking a lover socially inferior to herself was considered much more shocking than the reverse situation.

The Mistress today

During the 20th century, as women have become better educated, and more emancipated, many women choose to be a mistress rather than a wife, preferring the comforts of a home of their own and the freedom from the responsibilities of marriage and child rearing. Thus a mistress and her lover are today often equal partners in their relationship.

On occasions men marry their mistresses. The late Sir James Goldsmith on marrying his mistress Lady Annabel Birley declared "When one marries one's mistress, one creates a vacancy".[1]

The Mistress in literature

In both John Cleland's *Fanny Hill* and Daniel Defoe's *Moll Flanders*, as well as in countless novels of feminine peril, the distinction between a "kept woman" and a prostitute is all-important. Apologists for the practice of mistresses referred to the ancient near east's habit of keeping a concubine and would frequently quote verses from the Old Testament to show that mistress-keeping was an ancient practice that was, if not acceptable, at least understandable. John Dryden, in *Annus Mirabilis*, even attempted to suggest that the king's keeping of mistresses and making of bastards was a result of his abundance of generosity and spirit. In its more sinister form, the theme of being "kept" is never far from the surface in novels about women as victims in the 18th century in England, whether in the novels of Eliza Haywood or Samuel Richardson (whose heroines in *Pamela* and *Clarissa* are both put in a position of being threatened with sexual degradation and being reduced to the status of a kept object).

With the Romantics of the early 19th century, the subject of keeping becomes problematized, in that a non-marital sexual union can occasionally be celebrated as a woman's free choice and a noble alternative. Maryann Evans (better known as George Eliot) defiantly lived "in sin" with a married man, partially as a sign of her independence of middle class morality, but her independence required that she not be "kept." Charlotte Brontë's novel *Jane Eyre* (1848) presents impassioned arguments on both sides of this question, as Rochester, unable to be free of his insane wife, tries to persuade Jane to live with him, which she resists.

PROSTITUTION:

Prostitution is often described as "the world's oldest profession." Prostitution (at least in the modern sense) cannot have emerged before the emergence of money, which can only have taken place after the emergence of several trades, and it has been claimed that midwifery, or perhaps gardening, are really the world's oldest professions. However, prostitution has been noted in Bonobo chimpanzee behavior based around access to food and gifts of food, and in penguins in regard to access for suitable stones for nest building. Until the age of industrialization the world was basically agrarian, so goods and services were most often obtained by barter.

In the ancient world

A type of religious prostitution was practiced in Cyprus (Paphos) and in Corinth, where the temple counted more than a thousand prostitutes (hierodules), according to Strabo. It was widely used in Sardinia and in some of the Phoenician cultures, usually in honour of the goddess 'Ashtart. Presumably by the Phoenicians, this practice was developed in other ports of the Mediterranean Sea, such as Erice (Sicily), Locri Epizephiri, Croton, Rossano Vaglio, and Sicca Veneria. Other hypotheses regard Asia Minor, Lydia, Syria and Etruscans.

Near East

It was common in Israel too, but some prophets, like Hosea and Ezekiel, strongly fought it; it is assumed that it was part of the cults of Canaan, where a significant portion of prostitutes were male.

In the Bible there is a story in which a woman (Tamar) poses as a false prostitute to seemingly commit incest with her father-in-law (Judah). In actuality, she was performing a Levirate Marriage; but Judah, taking her for a harlot, promised to give her a kid from the flock in order to sleep with her. In Jericho, a prostitute named Rahab assisted Israelite spies and she eventually married a member of the Jewish people. Rahab actually becomes the great-great-grandmother of the famed Jewish king, King David.

Greece

In ancient Greek society, prostitutes were independent and sometimes influential women who were required to wear distinctive dresses and had to pay taxes. Some similarities have been found between the Greek Hetaera and the Japanese Geisha, complex figures that are perhaps in an intermediate position between prostitution and courtesanerie. (See also the Indian tawaif.) Some prostitutes in ancient Greece, such as Lais were as famous for their company as their beauty, and some of these women charged extraordinary sums for their services.

In Greece, Solon instituted the first of Athens' brothels (oik'iskoi) in the 6th century BC, and with the earnings of this business he built a temple dedicated to Aprodites Pandemo (or Qedesh), patron goddess of this commerce. The Greek word for prostitute is porne, derived from the verb pernemi (to sell), with the evident modern evolution. The procuring was however severely forbidden.

Each specialised category had its proper name, so there were the *chamaitypa`i*, working outdoor (lie-down), the *perepatetikes* who met their customers while walking (and then worked in their houses), the *gephyrides*, who worked near the bridges. In the 5th century, Ateneo informs us that the price was of 1 *obole*, a sixth of a drachma and the equivalent of an ordinary worker's day salary. The rare pictures describe that sex was performed on beds with covers and pillows, while *triclinia* usually didn't have these accessories.

Rome

In ancient Rome, while there were some commonalities with the Greek system, as the Empire grew prostitutes were often foreign slaves, caught, bought, or raised for that purpose, sometimes by large-scale "prostitute farmers". Enslavement into prostitution was sometimes used as a legal punishment against criminal free women. A large brothel found in Pompeii called the *Lupanar* attests to the widespread use of prostitutes in Rome around the turn of the century. Life expectancy for prostitutes was generally low, but some managed to get free and establish themselves e.g. as folk doctors. Like Greece, Roman prostitution was highly categorized, with titles for prostitutes and their places of trade including:

Alicariae, *Amasiae*, *Amatrix*, *Ambubiae*, *Amica*, *Blitidae*, *Busturiae*, *Casuarina*, *Citharistriae*, *Copae*, *Cymbalistriae*, *Delicatae*, *Diobolares*, *Diversorium*, *Doris*, *Famosae*, *Forariae*, *Fornix*, *Gallinae*, *Lupae*, *Lupanaria*, *Meretrix*, *Mimae*, *Noctiluae*, *Nonariae*, *Pergulae*, *Proседа*, *Prostibula*, *Quadrantariae*, *Scorta erratica*, *Scortum*, *Stabulae*, *Tabernae*, *Tugurium*, and *Turturilla*.

Middle Ages

During the Middle Ages prostitution was commonly found in urban contexts. Although all forms of sexual activity outside of marriage were regarded as sinful by the Roman Catholic Church, prostitution was tolerated because it was held to prevent the greater evils of rape, sodomy, and masturbation. Augustine of Hippo held that prostitution was a necessary evil: just as a well-ordered palace needed good sewers, so a well-ordered city needed brothels. By the High Middle Ages it is common to find town governments ruling that prostitutes were not to ply their trade within the town walls, but they were tolerated outside if only because these areas were beyond the jurisdiction of the authorities. In the Languedoc region of France town governments came to set aside certain streets as areas where prostitution could be tolerated. Still later it became common in the major towns and cities of Southern Europe to establish civic brothels, whilst outlawing any prostitution taking place outside these brothels. In much of Northern Europe a more *laissez faire* attitude tends to be found.

16th century

By the very end of the fifteenth century attitudes seemed to have begun to harden against prostitution. With the advent of the Protestant Reformation numbers of Southern German towns closed their brothels in an attempt to eradicate prostitution. The prevalence of sexually transmitted disease from the earlier sixteenth century may also have influenced attitudes.

18th century to present

In the 18th century, presumably in Venice, prostitutes started using condoms, made with catgut or cow bowel.

Many of the women who posed in 19th and early 20th century vintage erotica were prostitutes. The most famous were the New Orleans women who posed for E. J. Bellocq.

In the 19th century legalized prostitution became a public controversy as France and then the United Kingdom passed the Contagious Diseases Acts, legislation mandating pelvic examinations for suspected prostitutes. Many early feminists fought for their repeal, either on the grounds that prostitution should be illegal and therefore not government regulated or because it forced degrading medical examinations upon women. This legislation applied not only to the United Kingdom and France, but also to their overseas colonies.

Originally, prostitution was widely legal in the United States. Prostitution was made illegal in almost all states between 1910 and 1915 largely due to the influence of the Woman's Christian Temperance Union which was influential in the banning of drug use and was a major force in the prohibition of alcohol. In 1917 the legally defined prostitution district Storyville in New Orleans was closed down by the Federal government over local objections. Prostitution remained legal in Alaska until 1953, and still is legal in some counties of Nevada.

Beginning in the late 1980s, many states increased the penalties for prostitution in cases where the prostitute is knowingly HIV-positive. These laws, often known as felony prostitution laws, require anyone arrested for prostitution to be tested for HIV, and if the test comes back positive, the suspect is then informed that any future arrest for prostitution will be a felony instead of a misdemeanor. Penalties for felony prostitution vary in the states that have such laws, with maximum sentences of typically 10 to 15 years in prison. An episode of COPS which aired in the early 1990s detailed the impact of HIV/AIDS among prostitutes to which the felony prostitution laws is deemed as part of HIV/AIDS awareness.

In the 1970s some religious groups were discovered practicing religious prostitution as an instrument to make new adepts.

Quotes

- "If you close a brothel down, it doesn't go away, it just moves." [9], Chief Superintendent Christopher Bradford of the Metropolitan Police Vice Squad (London).

Other Meanings

In colloquial usage, the word "prostitute" is sometimes generalized to mean the selling of one's services for a cause thought to be unworthy, in the sense of "prostituting oneself" or "whoring oneself". In this sense, the services or acts performed are typically not sexual.

NOW:

We have segued throughout history to make a point.

From the harem to the seraglio; from the mistress to the prostitute—there is one common theme.

For PARRC's outreach groups *The Young Ladies Of Integrity* and *The Young Men Of Integrity* there is one common purpose.

To show the way that women have been demeaned in the past; to show how they have been relegated as second-class citizens; to show how they have been objectivized—worshiped for their form and beauty, and no longer looked at as real human beings; only objects to be bought, possessed, exploited, and never considered as real people.

To show how roles were created by men to accommodate these designs; to show how in pagan times, these activities were not only condoned—they were in popular demand.

To show how in the Middle Ages and in recent history it did not get better—until the Christian temperance days of the early 1900's, prostitution was legal.

Now, it is illegal—except in Nevada.

TODAY.

I apologize for the graphic nature of this paper; it is, however, necessary to be direct.

The Bible says that we could look for the return of the Lord Jesus at a time when it would be "as it was in the days of Noah..."

Bad days; days so bad that He destroyed virtually all life on the planet.

Days which were filled with debauchery, and the objectivization and use of women in ways which demeaned them and caused them to be brought low, like cattle.

These women adopted behavior which showed that they retreated into their own minds to escape the terrible circumstances they often found themselves in; adopted attitudes, expressions, even lifestyles which were defense mechanisms against the improper usage they received.

They became distant; they looked distracted; they found themselves uncaring as to whether they were with their customers singularly, or with other women at the same time; they found that men wanted multiple partners so often that they resigned themselves to being—like in a harem—dehumanized to being one of many, even at the same time.

This caused bi-sexual behavior—sometimes at the insistence of the males; soon, the women found more pleasure in being with each other than with a man. It is psychological adaptation.

So there they sat, next to the Sultan.

Dressed in ways which revealed the splendor of their bodies—splendor which was to be reserved for their husbands under God's laws.

Sitting with blank faces; staring out into the distance, not really looking at anything. Swaying to the music; two women, each with their arms wrapped around one man; maybe even three—depending on how much money the sultan had.

Waiting for a cue for him to give them a command—and not caring; having reached the point where they say to themselves that the only thing that is important is acquiring the money they wanted in return.

Prostitution—even though they do not walk the streets. Sitting with a “sultan” whose only claim to fame; whose only real value as a man—is his money. If he has enough money, he can be a moron—and have these beautiful women surrounding him. Happily. Resigned to their fate, and looking for the money.

He has no real ambition to be a perfect knight; to adopt a chivalric of behavior and talent and class; he does not need to: to have women like this, all he needs is money.

So here they sit, this sultan and his harem; this banker and his mistresses; this rap star, or rock star—and his groupies. Here they sit, empty and blank, drinking bubbly—

--and now ladies and gentlemen, welcome to the future. We are no longer looking at a sultan and his seraglio; no longer looking at a rich husband and his stable of mistresses; no longer looking at a patron and his prostitutes—just two women dehumanized enough not to care anymore—even if there are two of them at a time; no longer wanting a young knight of their own—but money in any way they can get it.

This is not a scene from history--we are looking at the latest video being shown on TV—BET, or MTV, or VH-1—even Country Music....

--and these plastic people with their now-blank expressions and dark hearts may be members of your own family—who just can wait to go to the mall with his money, or his platinum card; or drive a Benz that he buys, or live in a condo that he provides; the only price is their dignity, their precious bodies, their minds, and their souls—sold on the goldigger's altar; and you can see that there is nothing new under the sun—they are just next in line of millions before them.

Will YOU, as young men and women of the Body Of Christ succumb to this terrible assault on mankind, sponsored by the devil himself—or will you hold yourselves to the high standards of the Cross?

Make your choice...but remember, you have been warned.....and welcome to the days of Noah....

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