

as the barrier remains unbroken. Ample use of a water-based lubricant reduces the risk of breakage.

The activities which can transmit disease are those in which one receives orally, anally, vaginally, or through broken skin a substance from inside someone else's body: semen, seminal fluid (pre-cum), vaginal secretions, blood, urine, feces. Sexual toys can harbor microorganisms, and if they cannot be cleaned thoroughly or covered with a condom they should not be shared. A finger or penis can transfer disease organisms from one orifice to another, or one partner to another; washing before changing to a different orifice or partner is sensible. If fingers are inserted into the anus, a rubber glove is recommended; it also prevents dangerous internal scratches from fingernails. While the HIV virus is absorbed through the colon or breaks in the skin, and there are few known cases of its transmission via oral-genital sex, the hepatitis viruses, gonococcus, and other microorganisms are hardier and are readily transmitted orally. A condom or (for women) a dental dam makes oral sex safe.

Injury. Sexual play, like other recreations, has various additional hazards; pornography tends to ignore these. The colon is easily injured, and such injuries require immediate medical attention. Sharp or breakable objects should never be inserted into the anus, and any anal play should be slow and careful, with lots of lubricant. While restraint (bondage) can be very erotic, for safety it should be limited to partners one knows and trusts. Ropes can injure the skin or nerves, and specialty stores sell safer hardware, such as padded cuffs. Abnormal weight distribution, as in suspension, can cause injury. Restriction of breathing is potentially fatal, and gagging or any other type of restraint requires constant monitoring and provision for immediate release in an emergency.

Planning, negotiation, and communication are essential components of

safe erotic play. An agreed-upon "safe word" can be used to signal the need to lessen or stop activity which is undesirable. The use of alcohol or other drugs increases risk.

Eroticism and Danger. For many people a touch of danger enhances a sexual encounter, and there are those for whom sex without danger is uninteresting. One may rationally decide that the enjoyment an activity offers makes its possible negative consequences acceptable. Some behaviors have such a high risk, however, that they must be considered self-destructive, and may indicate the need for **psychotherapy**; these include unsafe sex with partners not checked for disease, public or semi-public sex without concern for possible legal consequences, and exposing oneself to assault from unstable partners (e.g., rough trade). It is possible, though, to incorporate limited and controlled danger in sexual activities. The presence of a caring and vigilant third party reduces risks. Some semi-public sex involves only minimal risk, and for willing partners to enact fantasies of danger—a pretended assault and rape, for example—can be very enjoyable.

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SAIKAKU, IHARA (1642-1693)

Japanese novelist. The novels and short stories of Ihara Saikaku rank among the masterpieces of the literature of Japan. His work is a product of the urban townsman class that developed in the cities of Kyoto, Osaka, and Edo (modern Tokyo) in the early decades of the Tokugawa period (1603-1868). Saikaku was known for most of his life as a poet of comic linked verse, but in the last decade of his life he turned to writing prose fiction. One of his favorite topics was male homosexual love, which in his day always took the form of a rela-

tionship between an adult man and a teenage boy. In *The Great Mirror of Male Love* (1687), his longest collection of short stories, Saikaku divided his discussion of boy love into two parts: the non-professional love exemplified in relations between **samurai** men and boys; and the love of professional actor/prostitutes in the kabuki theatre. He establishes a romantic ideal for boy love in his own townsman class based on the loyalty and self-sacrifice of samurai man-boy relations. Saikaku takes a deliberately misogynistic stance in the book in order to dramatize the single-minded dedication demanded of male lovers, but the stance is full of irony and may have had humorous appeal for his readers.

In addition to *The Great Mirror of Male Love*, Saikaku treated the topic of male love in the story of "Gengobei, The Mountain of Love," the last of five stories in *Five Women Who Loved Love* (1685). The heroine of the story, Oman, manages to seduce Gengobei, a confirmed lover of boys, by dressing as a handsome youth. By the time Gengobei realizes the error, it is too late, for he has fallen madly in love. The humor of the discovery scene must have appealed greatly to Saikaku's readers. In *The Man Who Loved Love* (1682), the hero, Yonosuke, is a man of insatiable sexual appetites, meant obviously to be understood as a plebeian version of the courtly lover Prince Genji in the *Tale of Genji*. At the end of Yonosuke's life of love, he numbers over 3,000 women and almost 900 men and boys among his lovers. One story tells how Yonosuke as a young boy surprised and confused a samurai by aggressively attempting to seduce him, a reversal of the normal pattern. The story implies that Yonosuke was ultimately successful.

Saikaku dealt with female homosexuality only once in his writing, and only briefly, in a scene in *Life of an Amorous Woman*. The book is a parody of Buddhist confessional literature from the fourteenth century, and records the tale of

the heroine's progress through respectable married life, high-class courtesanship, low-class harlotry, further degradation, and ultimately spiritual enlightenment. At one point in her checkered career, she took work as a housemaid. The mistress of the house was impressed with her beauty and summoned her to her bed. The heroine is shocked to discover that the woman wants to make love to her, but cannot protest. After a night of love-making, the scene concludes with the woman's comment, "When I am reborn in the next world, I will be a man. Then I shall be free to do what really gives me pleasure!"

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SAILORS

See *Seafaring*.

SAINT-PAVIN, DENIS SANGUIN DE (1595-1670)

French poet and libertine writer.

The son of a counselor in the Parlement, he studied with the Jesuits and thought of becoming a priest, but soon renounced this career and lived without a profession as writer, poet, and freethinker. In his lifetime he enjoyed the title of "The King of Sodom" and made no bones about his sexual interests in his poetry. Unlike such contemporaries as Théophile de Viau, he was more a sensualist than a philosopher—and therefore less of a threat to the Church and its orthodoxy. Too indecent for the press, his poems circulated only in manuscript, and it was not until 1911 that a French scholar named Frédéric Lachèvre ventured to publish some of the least offensive; others still await their editor. Lachèvre had the naïveté to deny Saint-Pavin's homosexuality, claiming that it was a literary pose, a mere imitation of