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Sexual Exploitation of People in Ancient Times

The article covers a complex of issues related to the peculiarities of sexual exploitation of people in ancient times. A retrospective analysis of the problem shows that the perception and understanding of the various events that occur in life and around are under multilateral influence, which can lead to certain changes in the worldview. Relationships related to the provision of sexual services are reasonably considered to be one of the oldest, as well as professional activities in this area. The study of historical experience, as well as the specifics of the formation and development of the research object, greatly enrich the obtained results, and also testify to their scientific objectivity.

This stipulates a determined goal of analyzing the historical aspects of the sexual exploitation of people in ancient times to realize the need to counteract this evil and to justify the inevitability of punishment for such. A glance in the past regarding this problem, in particular the causes of its occurrence and measures to overcome that are carried out at different times, allows you to better understand the essence of the current preconditions for its existence. In the scientific work, according to the results of the study, the conclusions were published, as well as the author's vision for the further solution of the problem was highlighted. Thus, attention is drawn to the fact that even from the earliest times of existence of mankind, activities related to sexual services that are initially provided for the most essential for survival, first of all, food, shelter, protection from danger, are emerging. Different manifestations of sexual exploitation can be seen in almost all civilizations of the past. In ancient times, it was based on religious beliefs and could have both one-time cult and a permanent character. Prior to the provision of sexual services, both women and men were involved.

Since the ancient era, the rulers make considerable efforts to control this type of earnings, earning significant profits from it. As a result, sexual services are already beginning to be legal, that is, both illegal and illegal. The authorities, which are the forerunners of the modern police of morality, are formed. The spread of Christianity does not lead to radical changes in the provision of sexual services, although the influence of the church was significant. In the Christian states, strictly controlled activities related to the sexual exploitation of people, which is still taxed. In the Middle Ages brothels appear first in France, and later in other European countries. Moreover, even municipal houses of debauchery are formed. The situation begins to change from the end of the XVI century, when the authorities, under the influence of the opposite movement, begin to ban prostitution and fight against it. We conclude international treaties, which we also join. According to them, criminalization of certain acts related to prostitution takes place in Ukraine, and authorized law enforcement agencies are making efforts to combat crimes against morality, which will take place in the future, while these agreements are in force.

Keywords: brothel; history; prostitution; sex; sexual exploitation; pimping.

Problem statement. Relationships between people involved in the provision of sexual services of various kinds are reasonably considered one of the oldest, as well as professional activities in this area. At the same time, a glance in the past regarding the problem under investigation, in particular, the causes of its occurrence and the peculiarities of the measures taken to overcome it, allows us to understand the essence of modern preconditions for its existence, and also, taking into account the experience gained, to develop an effective algorithm for actions to prevent and terminate negative phenomena, minimizing their consequences.

It must be said that the study of historical experience, the definition of the stages of formation and development of the object of research from its time significantly enriches the scientific study, indicates the reliability of its results and conclusions, confirms the scientific objectivity and competence of the scientist [1, p. 4]. This determines the relevance of the goal of analyzing the historical aspects of sexual exploitation of people in ancient times in order to realize the need to counter this evil and to justify the inevitability of punishment for such.

The emergence and formation of certain relationships between people in the provision of sexual services in various forms can be seen in many civilizations of the past. Thus, according to Herodotus, pharaohs of Egypt Cheops and Ramses forced their daughters to engage in prostitution [2, p. 54]. Moreover, when representatives of the ruling class begin to engage in such a trade, then family prostitution becomes public and gradually falls into the sphere of state regulation. In the shopping centers of Central Asia and Africa merchants or travelers provided women for the rest of his time in these parts. In Persia, this form of marriage was even religious. Here you could marry not only for several months or days, but even for a few minutes. Mullahs, blessing such marriages, had in their own special rooms that were given to the bride for a fee [3, p. 74]. In the ancient Germans, the visitor was offered to divide the bed with his wife or daughter, the owner himself sent some of them to hold the guest to bed and check whether everything should be prepared [4, p. 287]. P. Dyufur, studying the history of prostitution [5], writes that the children are attractive to no avail, which were rubbed with fragrant oils for the removal of hair from the whole body and engaged in homosexuality in the sanctuaries. They took more or less

active part in the sacrament and sold themselves to the admirers of their god, giving the church all that earned prostitution.

Bloch, highlighting the history of prostitution [3], notes that people tried to comfort the anger of the mighty heavens, and they gave them the first harvest of their harvest and fruit. Servants of the gods on earth and priests demanded for them for their altars gifts and gifts. Using their caricatures, they inspired them to believe that the grace of the gods can be obtained by exploiting their daughters, whose innocence should be given to the exclusive and complete possession of the temple. Since that times, the beginning of a mystery and a ceremony in which sexual funs play the role of the main rule of worship. The so-called sacred prostitution can be divided into two types: one-time, in honor of a certain deity, and permanent. Herodotus left us a description of the cult of Militti, which give an idea of the essence of religious prostitution. The girls of Babylon were obliged to give money to a stranger once in their life in the Temple of Militti. Famous women, proud of their wealth, did not want to mix with others and came to the temple in closed chariots. They stopped in front of the temple, surrounded by a large number of servants who guarded them from the priests. But most women remained on the surrounding alleys, with a wreath of flowers on their heads. Alley ropes were divided into separate areas, which strangers strolled and chose a woman. When a woman sat here, she did not dare to go until she got back somehow to a stranger who gave her money. What a modest amount would not be offered to him, he did not receive a refusal. The law protected him, because it is a sacred gold. The woman followed the first one who threw her money because she had no right to refuse. Having thus given the tribute to the goddess, she went, and after that neither promise, nor the greatest gifts could have induced her to give up again to a stranger.

In Nazamon, a small people of Lydia, according to Herodotus, the bride belongs to all the guests and receives from each of the gifts he brings with him from home. In Armenians, the daughter of the noblest families was engaged in joining the Anaitis Temple for a long period before marrying. This custom allowed accumulating significant amounts of money that they gave their beloved when they married [3, p. 18]. M. Rabuto points out [6] that at one time Quintus Curtius described the disproportion of the Assyrian capital, pointing out that one cannot imagine anything more permissive than this people. Parents and mothers put up with the fact that their daughters

for money sold themselves to guests, men calmly treated the prostitution of their wives. Babylonians were immersed in drunkenness and in all the atrocities associated with this. Women at the feasts took off their outer clothing, gradually bare their body, and at last they were completely naked and so behaved not only public women, but also noble ladies and their daughters.

E. Dupuis writes that Anaitis had a temple in Armenia, which served young girls who devoted themselves to her cult. The girls remained in the temple for a while, and then the relatives took them and married, and finding a man for them was easier when they had more success than the priestess of love [7, p. 34]. S. Shashkov, investigating in the complex the historical fates of women, childbirth and prostitution [8], notes that in ancient times, during the holy days of the good Goddess, prostitution had the character of nymphomania and the disorganization of orgies in general was not described. Men and women reached the extreme limits of debauchery to the sounds of music. A. Shapoval, describing the history of prostitution from Babylon to Amsterdam [9], mentions the Indian cult of Lingam, which is identical to the Greek Bafus and the Egyptian Pripa. It is a sacrifice to the god of chastity of the girl, who, uniting with the bodily symbol of the deity, for example, artificially made male genitalia, was deprived of her innocence. The role of such a deity could also be performed by priests, rulers and even strangers. At the celebrations in honor of Adonis women were with cropped hair and some were given to aliens throughout the day. All this happened in honor of the goddess, in the presence of the statue of the deity, which for this case was adorned with a huge number of phallos of different sizes. According to Lucian, women were given this shameful body trade as many times as they were willing to pay them, and all the money received from fornication was considered a victim brought to the altar Anaitis. This cult was entered by Phoenician merchants, who had trade ties with the cities of the East, and gradually captured all the countries of the ancient world.

The birth of pimping, that is, the organization of occupation of prostitution, is associated with the Athenian ruler, Solon, who was born between 640–635 and died about 559 BC He reformed morality in two directions [3, p. 182]:

- 1) to protect the marriage and prevent the violation of marital fidelity;
- 2) to meet an unlimited number of extra-marital sexual needs.

At the same time, there were dicterions (brothels), with the contingent mostly from the rabbis, standing naked at the entrance, to lure customers. The establishments were located on the outskirts of the city, in desert and remote places, in the market, harbors. The main clients were merchants, sailors and single young people. Prostitution was also committed by women of related professions, especially the slave, in particular dancers. There were also male brothels. The supreme layer of prostitutes was called goeters, which literally meant «girlfriends». Some of them have become famous for their outstanding intelligence, beauty and relationships with famous figures. Among them was the famous Aspasia, a ghetto and owner of a public home in Miletus, who became the wife of Pericles and turned his home into the intellectual center of the then Athens. The lower layer of prostitutes – «Pollaky», was mainly a rabbi. They were forbidden to appear in other places of Athens, except for those assigned to brothels [10].

With Salon, prostitution becomes a secular state affair, which loses its religious character. Soldiers boards were already state, not temples. Solon introduced several state brothels, bought rabbis, who were exposed, naked publicly to the show, so that everyone could choose a prostitute to your liking. Part of the income girls had to give to the state's income, so Solon considered the father of a prostitution tax [3, p. 182–183].

A. Shapoval in his journalistic publication [9] notes that gradually sacred prostitution loses its religious character. The abandonment of girls and women has the goal of earning money. Thus, Herodotus describes in detail the legal prostitution of the Lydians, pointing out that women are lying down on their craft.

G. Licht notes that for public houses in Greece was developed a statute that limited the rights of prostitutes, instructing them to settle in certain places, to wear fitted clothes. They were forbidden to participate in holidays together with others, married women. For the implementation of these rules was monitored by designated government official – Edil. On the proceeds from the Solon-based public houses in Athens, a temple was built in honor of the goddess of prostitution Aphrodite. Athenian prostitutes took an active part in the holidays in her honor, which took place on the fourth day of every month. On this day they were doing their own craft in favor of this temple. The same temples were located in Thebes, Boeotia, Megacities, and Arcadia. In ancient Greece at that time there was a

certain hierarchy of prostitutes, which was practically preserved in modern society. Thus, in Athens, there were three main categories of prostitutes: dictates and getter. The dictates belonged to the women of the homes of debauchery who lived near the city walls. Dictories of the lowest category were visited at the home of the guests, whose entire situation consisted of only the bed. Most of them were from Asia and Egypt, who were drawn to a miserable existence, dealing with assailants, criminals, sailors, and the poorest layers of the Greek policy. With age, having lost their charm, they were content with a few coins, a piece of fish or a glass of wine. They went to work only at night, so they were called wolves [11, p. 16].

The most prominent prostitutes of Greece were heters, with which some authors attributed the emergence of aesthetic (enlightenment) prostitution, which was subsequently observed since 1500 in Italy and from 1700 in France. Often in his mind, education and sophistication, the manner of hetaera became worthy friends of the most prominent people of Greece. Thus, in the house of the famous hetaera of Ascension, there were Socrates, Pericles, Alcibiades, Phidias, and Anaxagoras. Aspazia so subjugated to Pericles that he had parted with his wife to marry her. Having achieved the opportunity to actively influence politics, Aspazia, from his personal interests, prompted the Greeks to go to war on Samos, Megara, and Peloponnesus [11, p. 24].

M. Sergeyenko points to the state regulation of the provision of sexual services in the Roman Empire. Yes, taxes are set and raised; there is an analogue of the modern morality police, whose duties included the fight against unchecked fishermen prostitutes. Not only houses of deportation were taxed, but also trafficking women for the purpose of sexual exploitation, even prostitutes themselves. This leads to an increase in the latency of prostitution, the distinctive feature of which was the desire to evade taxes [12, p. 27].

In general, even the history of the emergence of Rome, mythology connects with the prostitute. The well-known legend of Romulus and Remus, who were founders of a large city, were fed a wolf. However, one part of the legend was not well known: the wolf was a gator Accra Larence, who for his greed had the nickname «Lupa», that is, the wolf. She bought the territory of one of the hills of the future Rome (Palatine Hill) and thus the first lupanary (the house of debauchery) arose earlier in the city. Subsequently, in Rome, houses of tolerance were called «lupanaries». In honor of Larence,

celebrations were held every year with a spectacle in the circus, where prostitutes bare under the sound of pipes, exposed prostitutes to the spectators, performing erotic dances, ending with an act of ritual prostitution. This holiday was subsequently canceled by the Senate for the offenses that took place on it. Similar rites were accompanied by the cult of Venus, Cupid, Priopus, Adonis, Bacchus, Isis and Osiris. The conduct of these religious rites had a significant impact on the spread of prostitution and the state of morality, which during the period of the Roman Empire reached such a fall, that in Rome, according to Tacitus, it was impossible to find an almost decent girl [11, p. 34].

In Rome, prostitution flourished in temples, on the streets, in theaters, circuses and even blooms. Women were in public buildings, taverns, and so on. Most of them were slave men who worked in this way with the coercion of the owner, or the freedmen who earned so much money for life (лат. «mulier, quae palam corpore quaestum facit», official name). There was a special group of free citizens who were engaged in prostitution. They were called «nonariai». These persons were not allowed to appear on the streets of the city before 9 o'clock. Courtesans were called «bonae meretrices», indicating their higher perfection in the craft, they were also dancers, singing, playing flute. There were privileged lovers, amici. Historians note their great influence on fashion, art, literature. Inside the Roman public house, «lupanary» («lupanar») was divided into tight closets. Rates in street brothels and on the streets were very low. Since the reign of Kaligula, the state took a tax on prostitutes [13].

L. Friedlander notes that prostitutes were divided into two categories: explicit, under police surveillance, and secret, that is, latent ones. A Roman woman who wanted to be prostituted should have come to the magistrate and declare it, after which she was put on the lists of prostitutes and she was given a «licentia stupri», which literally means «permission for fornication». The registered police were registered and issued special tickets, the availability of which guaranteed the payment of taxes and excluded the possibility of escaping from the police. Foxes in Rome settled in separate quarters and were restricted in rights, in particular, they could not dispose of their property, bequeath, give, testify in court, without the permission of the guardian. As in Greece, they were obliged to wear yellow clothes and red shoes, not having the right to wear jewelry publicly.

Subsequently, these rules were the basis of those legal rules, which were introduced much later in the states of the New time. At the same time, the regulation of prostitution in Rome was not aimed at protecting public health, but was introduced by the state to obtain guaranteed income from this fishery.

Sensual natures of the Romans were satisfied mainly by the detainees, who were called «*delicatae* or *putiosae*». The highest category of public women belonged to dancers and flutist, who resembled Greek avenger and who were called «*bonaemetrices*». Police did not prohibit them from engaging in their own craft and did not tax them for all other prostitutes. They appeared on feasts only in the rich Romans, as a rule, until the end of the celebration, at the very height of the orgies. Roman dancers did not have the charm of the famous Greek avenger, but they also set a tone, were fashion legislators, attracted the attention of the aristocracy and possessed great wealth. Yes, it is known that the Roman whore Flora commanded all his property of the people. The lowest category of Roman public women was called «*prostibulae*», whose clients, as a rule, were representatives of the lower strata of the population. These women were divided into types depending on the places where they were engaged in their fishing: bakeries, taverns, squares, streets, etc. [14, p. 414].

S. Shashkov notes that the spread of prostitution has contributed to the existence of various public institutions, in particular, common baths. They had pools, in which could accommodate up to 1 thousand people. Men, women and children bathed in these pools completely naked. Such unofficial houses of debauchery were nursery prostitutes. They had a date; public scenes of debauchery took place. Roman lesbians offered their caresses and taught these slaves and children, the matrices were given to professional masseurs, drank wine, played cards and gave themselves to a variety of orgies [8, p. 118–119]. M. Sergeyenko writes that the emperor Augustus shamelessly tempted the wives of his close, crazy Tiberius, gave himself on the island of Capri the most inexhaustible debauchery, Caligula openly supported the incestuous connections, Messalina, the wife of Claudius, visited under the fictitious names of the lupanaria, where she was given to the first counter husband, and, finally, Nero joined several times in bondage with slaves and slave men, and then as a man, then as a woman. During the time of Commodus and Heliogabalus Rome was

captivated by male prostitution [12, p. 34]. On the other hand, Ch. Lombroso and G. Ferro in his work on women, criminals and prostitutes [15] note that the Roman Emperor Tiberius issued a decree that could not sell any money for his wife, grandfather, father or man which were Roman soldiers. The married women who put their names in the register of prostitutes were considered violators of marriage and expelled beyond the borders of Italy.

S. Sorochan, studying the history of the early Byzantium [16], points out that for the first time the position of the Christian state regarding prostitution was defined by the Code of Theodosius of 439, which, in particular, prohibited married men to have mistresses. Also, in accordance with rule 86 of the Ecumenical Council, 691–692 years, among those who gather and contain harlots to the temptation of the soul, there were laymen and clerics who were ordered to «excommunicate and eradicate» [17, p. 294], that is, to be excommunicated from the Church. However, despite this, as O. Porne points out, prostitution was prevalent in early Byzantine cities, primarily the Syrian and Egyptian ones. In the VI century AD Emperor Justinian abolished the tax on prostitutes and, moreover, allowed free citizens of the empire to marry them and filed an example for imitation. His wife Theodora, in the past, courtesan, as an empress, protected the rights of prostitutes, tried to prevent violence and exploitation by pimps, and attempted to protect against the prostitution of minors. In the former imperial palace, she organized a special institution «Metanoia» (Repentance), in which rebellious prostitutes, who were forcibly forced to engage in prostitution. In addition, dancers who lost their jobs retrained and began to conduct dances not in honor of Venus, but in honor of the Virgin Mary [18, p. 72].

In general, it should be said that with the establishment of Christianity, prostitution has not disappeared. Blessed Augustine said that if you remove the harlots, the city will be confused. The image of the prostitutes who repented, such as Mary Magdalene and Mary of Egypt, were cultivated. The boards were located on specially designated streets for them and had excellent emblems and tokens: colorful lattices on windows, images of flowers and animals on the walls or on the doors, a red lantern over the door. The hawks also wore certain signs. A foe could not become pregnant, ill, married or too young. Spiritual persons and married men were forbidden to attend brothels [10].

However, we cannot say that the church was indifferent to prostitution. I. Bloch in his published paper [3] notes that, firstly, the church stated that all women of light behavior should have differed from decent women on some grounds. In the XIII century, it was the clergy who decided that prostitutes should have their own uniform of clothing, which was installed by the city authorities. For example, in Toulouse (France) this special feature was a white bow, in Vienna (Austria) – a yellow scarf, in Leipzig (Germany) – a yellow cape with a blue border, in Bern and Zurich (Switzerland) – a red bonnet in Dijon and Avignon (France) – white bandage on hand. Second, the church demanded that prostitutes be isolated from urban life. However, the need for harlots was extremely large; so many medieval cities expelled prostitutes in special areas. Finally, the church emphasized the possibility of correcting, calling for harlots to marry or become nuns. The Roman Pope, Innocent III, encouraged all true Christians to help the sinner and even gave away sins to those who took them as their wives. S. Shashkov writes [8] that for prostitutes who decided to throw their profession, special religious sanctuaries were built: in 1227 specially founded the Order of Mary Magdalena. The church also encouraged Christians to sacrifice such institutions.

In general, in Europe, the views on prostitution are beginning to change from the end of the XVI century to the spread of sexually transmitted diseases and the Reformation, which makes the attitude towards such earnings becoming as a very shameful phenomenon that does not meet the standards of social morality. Governments are beginning to ban prostitution and fight against it, but the results were rather dubious. Since the middle of the XIX century in Russia, prostitution has established strict police supervision. However, this activity is not only not forbidden, but even regulated by law, as in many other countries, which provokes a public protest and leads to a social movement to protect the honor and dignity of women whose representatives hold congresses in various European states and force the authorities to ban prostitution and fight against it. The inevitability of the modern struggle in Ukraine with crimes against morality is logically connected with the obligations undertaken by the state to carry out such work in accordance with the concluded international agreements of different times, which we join. Therefore, the relevant law-enforcement activities in this area will be held also in the future, at least to cancel such agreements.

The study of the sexual exploitation of people in ancient times gives us an opportunity to come to some conclusions. So, from the very ancient times of human existence and society, activities related to sexual services, initially provided for the most essential for survival, first of all food, shelter, protection from danger, are emerging. With the advent of the first known civilizations, various manifestations of prostitution can be seen in all the peoples of the past. Previously, it was based on religious beliefs and could have a one-time cult and permanent character, and women and men were involved in the provision of sexual services in their own right.

Over time, gradually sexually transmitted services lose their religious essence and become part of secular life. Since the ancient era, the rulers make considerable efforts to control this type of earnings, earning significant profits from it. As a result, sexual services are already beginning to be legal, that is, both illegal and illegal. In connection with the need for influence on the situation formed authorities that, under the powers are similar compared with modern police morals. The spread of Christianity does not lead to radical changes in the provision of sexual services, although the influence of the church was significant. However, this did not prevent the Christian countries from strictly monitoring activities related to the provision of sexual services, which, moreover, was taxed. Bordellos originally appear in medieval France, and later in other European countries. Even municipal houses of debauchery are created. The situation begins to change from the end of the XVI, when authorities under the influence of the opposite movement begin to ban prostitution and fight against it. The need to counteract crimes against morality in today's Ukraine is logically related to the historical events of the past. The corresponding work of law enforcement bodies will also be carried out in the future in accordance with the current obligations of the state.

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Сексуальна експлуатація людей в стародавні часи

Висвітлено комплекс питань, пов'язаних з особливостями сексуальної експлуатації людей в стародавні часи. Констатовано, що відносини, пов'язані з наданням сексуальних послуг, обґрунтовано вважають одними з найдавніших. Вивчення історичного досвіду, а також специфіки становлення та розвитку об'єкта дослідження засвідчує наукову об'єктивність результатів дослідження.

Ретроспективний аналіз цієї проблеми, зокрема причин її виникнення та заходів подолання в різні часи, виявляє сутнісні передумови її існування в умовах сьогодення. За результатами здійсненого дослідження оприлюднено висновки, а також окреслено авторське бачення подальшого розв'язання проблеми. Увагу акцентовано на тому, що з найдавніших часів існування людства зароджується діяльність, пов'язана із сексуальними послугами, які спочатку надавали за найпотрібніше для виживання, передусім, їжу, притулок, захист від небезпеки. Різні вияви сексуальної експлуатації майже в усіх цивілізаціях минулого обґрунтовували релігійними переконаннями. До надання сексуальних послуг залучали як жінок, так і чоловіків.

Ще з античної епохи правителі докладали значних зусиль для встановлення контролю за цим видом прибутку. Унаслідок цього сексуальні послуги вже тоді мали як легальний, так і нелегальний характер. Поширення християнства не зумовило кардинальних змін у сфері надання сексуальних послуг, хоча вплив церкви був вагомим. У християнських державах суворо контролювали діяльність, пов'язану із сексуальною експлуатацією людей, її навіть оподатковували. У середньовіччі борделі з'являються спочатку у Франції, а згодом і в решті країн Європи. Створювали навіть муніципальні будинки розпусти. Ситуація змінилася з кінця XVI століття, коли влада почала забороняти проституцію, протидіяла їй: укладено міжнародні договори, відповідно до яких в Україні відбувається криміналізація певних дій, пов'язаних із проституцією, а вповноважені правоохоронні органи здійснюють протидію злочинам проти моральності.

Ключові слова: бордель; історія; проституція; секс; сексуальна експлуатація; сутенерство.