

## MEDIA OF UNKNOWN ORIGIN

*Though the pages are discolored from apparent weather damage, all textual contents remain legible. The text reads:*

Through history, bestiality has at times been seen as a way of worshiping nature and the gods through connecting sexual energies with the gods' avatars, their animals. Bestiality has at times been seen as a vehicle for human performers to display talented acts of sexuality, fellating the inhuman endowments of donkeys or putting a tongue where others wouldn't imagine being able to. Bestiality has at times been seen as an act so unspeakably perverse that anyone who practiced it was said to have thrown away their very soul. In today's ethically-minded world, the importance of bestiality is not a matter of what it proves about the human, but rather, the importance of bestiality is how it has effected the animal. If an animal is harmed by a human's lack of sexual care, this is a bad act; If an animal gets pleasure and relief from a human's offering of sexual care, this is a good act. The former unethical, the latter ethical.

Is a human now to be completely left to the wind, though? Some of us certainly make no objections to being used by a canine flatmate like their personal toy and having our own needs ignored. But many humans do want something for themselves out of it too: Even when the animal comes first, we can hope that the human at least sometimes comes second instead of not at all. If a human orgasms from being mounted by a dog,

they haven't lessened the experience for the dog, and have gained something for themselves.

Some humans may find great pleasure in bringing kink play into the equation, but rightly wonder whether it will make the partner-of-greater-legginess uncomfortable. Some kinks, like performing bondage and flogging upon an animal, are without doubt the territory of abuse and unethical sexual interactions. But there are other kinks, like wearing a pup hood while you get mounted, where there's no real argument to be made that the animal has been impacted negatively.

## **Watersports**

Consuming urine can be hot for some: One has described their first time with drinking pee—their own—as feeling like their own mouth was a urinal; the taste and experience was evocative of the smell of urinals in a public restroom. In their own continued experiences, they enjoyed the taste, the way it marked them as being in an unclean state, and the intimate sexual nature of peeing on their own person or of having another—a dog—pee on them. If there is a dog who you are already intimate with, who doesn't mind you putting your head under them in any other situation, it may be that they don't mind you putting your head under them when they take a leak. A less intense entry point may be picking up the yellow snow made by dogs and having a smell and a taste, or putting a hand under the path of the dog's stream and tasting one's own fingers afterwards. But experiencing the stream directly at one's own face, into one's own mouth, is a very intimate thing.

## **Chastity**

It's easy to talk about getting pleasure out of cumming, but some humans have discovered that they can get pleasure out of not cumming as well. The idea is that when having sex, or when masturbating, the sex or masturbation is very fun, and the orgasm is also very fun, but the orgasm cannot be prolonged to minutes or hours, while the sex or masturbation can be. Chastity play, in extension, is an act of prolonging the excitement of

wanting to have sexual relief, reveling in the writhing neediness of wanting to get off. With a partner involved, one may engage in chastity play by not allowing their own genitals to be excited, but by using their hands, mouth, and or colon for the sexual excitement of others, stimulating sexual thoughts and feelings in their own mind while not giving themselves their own sexual relief, prolonging the intense feeling of want. A dog, while perhaps at times wanting access to a human's genital organs or expulsions, is not owed them, and will likely take pleasure enough if offered alternatives, licking a human's anus rather than their genitals, having their own genitals licked and handled rather than having their genitals contacted by the human's genital organs.

## **Costumes**

Oh what fun to be a kitty cat in season with our ears and tails and a slinking sway in our steps, on the lookout for dogs who can scratch our itches. Oh what fun to wear a beautiful dress or a dashing suit, and feel highly attractive as we get down with a slobbery animal. Costumes can enhance our feelings of playfulness, heighten our feelings of having charisma to throw around, put us in the mind of our most sexy selves. Getting to share in those feelings with a dog is no cause for distress to the dog, so long as they can find the way into those garments. Dogs make for wonderful playmates, even if they may not fully realize that sexy kitten or formal-wear elite are exactly what we were going for.

There are many kinks that do not pair well with animals, ethically, usually ones that involve violence whether real or simulated. There are many kinks that are in a grey area: food play may be inappropriately coercive if it causes a sexual act which the animal would not have otherwise consented to, but fine if done as good fun to spice things up between an interspecies couple who have already established an ongoing playful sexual interest in one another and cues for enjoyment or disinterest; substance use by the human may damage the human, but not be of any poor consequence to the dog so long as the human has not lost touch with reality or with their morals.

And there are many kinks which a human can easily share in with a dog and cause no harm at all, and through them elicit new feelings of fun for the interspecies playmates, such as the human dressing themselves up. Navigate these things with reasonable prediction, and with deference towards the dog's safety and comfort.

Make those tails wag.

Or, more tactfully put,

Look ye upon a wagging tail and be merry.