

1951–1955

DR. KINSEY AND MR. "X"

The letters excerpted in this article are between the great sexologist Dr. Alfred C. Kinsey and a European businessman herein referred to as "Mr. X." The latter gave me permission to publish the correspondence with the sole stipulation that his anonymity be maintained. Still actively employed by a conservative foreign firm, Mr. X feels that the use of his real name could threaten his livelihood.

The correspondence between the two men runs to nearly four hundred typed manuscript pages. The original letters are housed (but have not been made available to researchers) at the Kinsey Institute in Bloomington, Indiana. I would never have become aware of their existence—let alone come into possession of a complete set of photocopies—had it not been for the forceful intervention on my behalf by C. A. Tripp, author of *The Homosexual Matrix* and for many years one of Kinsey's closest associates. Indeed, following Kinsey's death in 1956, Tripp saw to it that the correspondence with X continued. He took Kinsey's place in the interchange and—substituting cassettes for letters—has continued contact with X to the present day.

Thanks to the generosity of both Tripp and X, those cassettes, too, have been placed at my disposal, but I've not drawn on them for this article. I have confined my selections solely to the Kinsey/X correspondence of 1951–1955, and primarily for two reasons: unpublished Kinsey letters are likely to arouse the most interest; and far less editorial work was entailed in selecting excerpts from typed pages than from untranscribed cassettes.

Now and then, some editorial intervention has been necessary. A glance at X's letters makes it apparent that he's an enthralling correspondent—yet also a man who only partially mastered English

as a second language. To clarify X's meaning I've sometimes had to fiddle with spelling and syntax (ellipses and brackets denote the spots)—while trying not to overtamper, not to obliterate the special charms of his idiosyncratic prose.

Kinsey's side of the correspondence is by far the more spare, often consisting of a mere thank-you note in acknowledgment of one of X's lengthy letters. Yet sometimes Kinsey would respond with animation, drawn out by the rare amalgam in X's reports of astonishingly frank details about his sexual adventuring in combination with his acute general observations on the various cultural sexual mores he encountered. Kinsey's expansiveness grew with the years, especially after the two men finally met in person. When Kinsey traveled to Europe in 1955, X offered himself as a guide, and proved a remarkable one: socially adroit, sexually encyclopedic. The private "tours" he arranged for Kinsey put to rest any lingering doubts the Indiana scientist may have harbored about the veracity of the more sensationalistic portions of X's letters. Seeing was believing. Kinsey now fully grasped that X's lengthy reports constituted a "World Guide to Gay Male Life," and one unparalleled in sophistication and scope. X's letters were at once a scrupulously gathered storehouse of "raw data" and a shrewdly gauged set of interpretative generalizations—ones few professional anthropologists (had they cared, or dared) could match. Clearly X was a man doubly blessed: keen appetites, keen insights.

Honoring my pledge to protect his anonymity, I'm only able to say that when X first wrote Kinsey in 1951 he was an unmarried man nearing forty from an upper-class Scandinavian family. These bare biographical bones may provide some context for evaluating X's comments, but ultimately, the importance of the letters lies in their content—and that is easily grasped.

X was initially prompted to contact Kinsey after reading the French translation of his epochal book, *Sexual Behavior in the Human Male*, which was first published—to a now famous uproar—three years earlier in the United States. Dated Tangiers, Morocco, July 27, 1951, X's introductory note to Kinsey was uncharacteristically short but typically forthright:

Dear Professor,

I won't say: "excuse me taking the liberty of approaching you personally," because you are seeking for the sake of science

a clear picture of our human sexual comportment and you consider probably every new 'case' one brick more on this big building you are erecting; but myself, I want to do as much that others are not going to suffer under the misconception of this chapter of life as I had to do.

X went on to congratulate Kinsey "with a good deal of gratitude" for his pioneering work and to offer to put at his "entire disposal with all the knowledge I tried to gather . . . out of my own or out of comparison with others in all the countries I have travelled through."

Within two weeks, Kinsey responded with a gracious note thanking X for his offer of help. "For the most part," Kinsey wrote, "our data are secured by direct interview with our subjects." (See Wardell B. Pomeroy, Dr. Kinsey and the Sex Institute [Harper & Row: 1982] for a detailed description of the interviewing procedures Kinsey and his associates—Pomeroy being among the most prominent—used when gathering and evaluating data.) "But there is some value," Kinsey continued, "to case histories that are written out for us, and if you care to do that for your own history, I can assure you that the material will be appreciated. . . . In addition . . . we should be glad to have a record of your comments and observations on Africa."

Kinsey's prompt, warm reply was all the encouragement X needed. Within a matter of days he sent Kinsey a lengthy report—the first of what would ultimately grow to a remarkable and massive sequence. I feel privileged to publish here samples from that sequence. Though lamentably brief, the samples do at least span the entire period during which the two men corresponded (1951–1955) and contain material from both men's letters. I've chosen excerpts chiefly from X's descriptions of male/male sexuality in those countries—Morocco, Italy, Greece, Nazi Germany, and Turkey—which he knew best and about which he wrote most cogently.

The letters are chronologically arranged. The opening selection is taken from X's first full-length letter to Kinsey.

Tangiers, Morocco, September 1951

X TO KINSEY

. . . I have been with them [the Arabs] now for more than three years and I venture to say that those Arabs who would decline

to have something to do with you [sexually] could be counted on your fingers . . . Due to the Koran the male intercourse is not allowed but in practice it is so well known that it belongs in a certain way to the Arabian picture of life as it made a indelible feature of the Greek life of the 5th century B.C. The sexual behavior of the great majority of the Arabs is again not to be compared with our own and is animal like without any refinement. Even kissing not always "allowed." The most normal way for them is the anal coitus very often also used in their intercourse with their women or girls or prostitutes. The answer was [to the question "Why men?"]: more pleasure because the sphincter is tighter, the danger of V.D. lower and seldomer the viewpoint [prospect] of no-pregnancy. I never found in my life not only a single individual but a whole group a whole population absolutely egotistic and egocentric in their way of sexual relations. For us very often the deepest satisfaction is bound to the knowledge that the other part is at least as much enjoying the being together as one self. The Arab thinks only of himself, is erected immediately and has not the long gap between erection and final orgasm. Any for-or-afterplay is not desirable to him. Religious necessary washing after each intercourse [begins] at the very moment the ejaculation has taken place; peculiar ideas about the pure or un-pure [nature] of sperm can become another disturbing moment. But what makes Arabian life for an European with these inclinations so unusually temptuous is the fact that every Arabian atmosphere is full with sex, potential sex. To pass an Arab has almost automatically the consequence that he turns around and . . . read in your eyes before you even thought of the possibility of taking him into sexual consideration. I met 10 year old boys—shepherds—which were offering themselves to me in a kind of competition with each other. I saw many of them playing with each other. The standard rule is that the older takes the younger one. The character of a male social life gives of course many possibilities to this inclination. It's a very natural sexual life, whenever they feel like doing something they do so, either masturbating as very youngsters, or very often if [in] the country with animals, or in town wherever and whatever is available no matter if male or female. The almost impertinent sexual self-assurance they have I experienced best when an Arab with a long beard and doubtless more than 70 years asked me to come with him but [at] the same time asked me what I'm going to pay

him. If married or not does not make much difference. Affection I found among the many 100s of cases I know as good as never . . .

Bloomington, Indiana, September 20, 1951

KINSEY TO X

[After thanking X for his letter, which had included a long account of X's own "case history," Kinsey wrote:]

. . . I am particularly interested to know how the Nazis handled the homosexual question. We have the legal documents and we have some of the published facts but very little first-hand information from any of our subjects on the way in which the laws were enforced. If you want to write me at greater length on that point, it would be very valuable . . ."

[In his case history, X had described having been picked up by the Gestapo in 1937 and spending two years in prison. Accused of being homosexual, X had pleaded not guilty]:

. . . I had to avoid castration or dangers like that in the moment where you admitted to be an incorrigible homosexual type. . . .

During the trial I became entirely clear upon myself, that there was nothing to change in me and that [what] was un-natural for them was natural for me. The day of the sentence I masturbated in a kind of self-desperation in the way of: this damn sex business has brought you here, now take it, do it all the more. This uncontrolled attitude changed soon in a make the best of it and I started reading, learning languages following up encyclopaedies etc. Even Spengler was in the prison-library available! Masturbation once a week. Loveletters to other prisoners—I was in confinement for one year. . . .

After one year transfer to forced labour camp with 100s of other prisoners. Immediately were sexual relations taken up; our room with 34 prisoners, had exactly 9 active couples of homosexual persons—also convicted for this reason—and ca. [about] 4, 5 other couples where one party was "normal." After some months these conditions were found out by the authorities and everybody was separated from his friend and red marks on the respective beds shown for special controls by the guardians.

November 16, 1951

X TO KINSEY

Dear Professor,

Thank you so much for your kind letter, dated 10/20. I'm very relieved to know that everything reached safely the port it was bound for, especially pleased to learn that my notes were of use to you. . . . My thanks also for your reprints which I read with the greatest interest . . .

Before I write you more upon the Nazitime and its horrors to so many 1000s of us, let me take up some points of your articles. . . . I would easily commit myself to pick out among 50 Europeans—but not Spaniards or Italians—the ones who have an inclination of this kind [gay]. There is always something, no matter whether only a certain humility in the eyes, a peculiar way of holding the hands or moving the shoulders, not to speak about the more evident signs of clothing. Some sudden utterances of joy or surprise can give away the whole so well hidden personality's sexual basic structure. And most of our kind in Europe quite apart from eventual sympathy or antipathy like to open the visor at least for a second and that's enough for the esoteric knowing of this group. It is a kind of Cain's mark. . . .

A Russian soldier explained to me that in the army even death punishment is given for the "crime" of homosexual activities and in Russia herself also heavy penalties threaten the civilian.

As you know, in Germany . . . in the time of the German Weimar Republic . . . Clubs were *en vogue*, big balls were highly frequented by male dancers [in] female dressing. The cabarets made allusions, the movies even started [to] use the matter as a spicing attraction. The literature flourished with products out of this field and sportive magazines, nudity clubs sent out their advertisements. All the dozens of male clubs of the "Wandervoegel" were a excellent occasion and breeding place for all ones who were inclined to the homoerotic atmosphere. This was the inheritance Nz. [Nazis] took over in '33. . . .

So we went to jail. The judicial procedure if it was employed . . . was handled by the Gestapo [and] showed the most undignified scenes under the name of the "German people". . . . The most delicate and intimate details were discussed, the judges took to a language that made redder the defendant more for that reason than for his shame he felt for the crime accused of. I [remember] with

[what] wonderful gesture the prosecutor formulated the sentence and climbed up to the climax of moral indignation when he said; "... [X] had wallowed himself in the muddy pool like a pig ...". Really, I had when I thought under these words on the fine bodies of my mates only a pitiful inward smile. ... very often [a] most refined Oscar Wilde-type became a prisoner number ... I met priests, lawyers, physicians, authors, businesspeople in leading positions, artists. ... it was seldom that you met apart from some gardeners, barbers and bakers types of the lower classes ...

Only church and half-an-hour airing out in military discipline gave you the view of other human beings. Nevertheless relations between neighbors—via the pipes or with the help of threads or after a certain time of experience with the help of the "waiters"—developed and I never received so many love letters in my life as in this time! I know of many relapses between prisoners, be it in the dispensary, be it in the corner of a floor, be it in the short minutes an old-timer showed a newcomer the necessary manipulation for his manual work he had to do. I had one case where an acquaintance of mine went as far as that to act sexually during church service with the man next to him. Many cases of the "normal" ones discovered their latent innate [sic] inclination of this character.

The attitude of the guards and "higher" personnel differed very much; the older ones did not consider this group of prisoners as criminals, the younger ones were partly curious to make contact with this funny species, partly did they represent the Nazi opinion of this theme and treated us worse than the murderer. The leading figures showed the full contempt for this aberration as it had to be shown accordingly to the Nazi evangelium. The co-prisoners again varied strongly ... Many ridiculed the more ... effeminate ones, many were as rude as possible to counter-balance this suddenly too unknown tune of prison language. In the camps different methods were employed: Sometimes 175 were all put together, sometimes they were deliberately separated and even given to the control of coprisons. There were some cases of agents provocateurs even in jail. ... The propaganda took advantage of every case that gave a good loot; many industrialists, many directors of big concerns disappeared and with them their fortune. A particular feature of this time is that the persecution of the Jews very likely does not

show many cases of Hs. [Homosexuality] Personally I found only very few Jews who were Hs.

Bloomington, Indiana, November 23, 1951

KINSEY TO X

I have received your letter of November 16. We are very much indebted to you for the additional information you send along. It makes an important addition to our files, for we have had relatively little information on how the Nazis had handled the homosexual question, although we do, of course, have all of the official documents.

We are tied up primarily with our forthcoming volume on the female [*Sexual Behavior in the Human Female* (1953)]. I am sure you will be interested in it when it comes out for it gets to a lot of basic material which is necessary for understanding either the male or female.

I wish there was some way for us to meet, but I see no chance of my traveling in your part of the world for some time to come. Let us keep in touch, however, and perhaps some day our paths will cross. Meanwhile, I wish you the best of everything.

Morocco, December 20, 1951

X TO KINSEY

An Arab boy keeps very often with another Arab mate sexual intercourse in the form of mutual anal contact. Often also only reciprocal masturbation. That refers also to relation between European and Arab boys of the same age ... Very many have in the same time relations with girls of their own race or of the other one. In all those cases is no question of money involved. As soon as a difference of age exists, the financial point gains importance; the older boy, 18 with 15, has to pay. That is independent of colour. The same situation occurs for the man with the boy or the younger ... But in the conception of the Arab on the street also subconsciously in the mind of the "civilised" one (they certainly are much more civilised than we in passed times!) the European is free ... [and] powerful. That's why he has to pay at any rate. This traditional opinion is certainly the soundest basic explanation for this phenomenon.

But they try from their end to give some other reasons too:

The European coming to their countries get something that he can't get in his own country. (Only partly justified, correct that he can get it much easier without conventional complications.) One other often heard point is that pleasure we are supposed to have in this event is said to be bigger, [a] very silly objection as the Arabs are as much looking out for the European as we for them and as their whole sexual behavior points in this direction. The "traditional viewpoint" weighs so much, that it does not make any difference who is looking for whom, it is always the European who has to pay. In this connection it does not make any difference either whether the European is the older or the younger. . . . it is he that has to pay . . .

The woman is still an absolute inferior being and not an equal or better adequate companion to the man. The character of the Arab society is that of a male one. The astonishing fact uttered that among the Arabs is less love than among us. The relations between man and woman can be of so incredible superficial character that we simply can't understand it. Often the sexual intercourse takes place without more than the opened fly. The point of being married or not does not concern actions very much. It often happens that their own wife is "taken from behind." The reason probably the higher tension of the sphincter specially in connection with the just mentioned viewpoints makes this method more desirable. I tried to find out why the Arabs react so violently to the slightest touch of their own back; usually the first area they are groping around. What we arrived at was that the back is the very male realm nobody has to touch without offending the bearer or owner of this domain of male strength and beauty par excellence. Another strange feature is that the daily life of the Arab male is filled with caress among themselves; going hand in hand is quite common, even the arm around the shoulders of the other guy is usual. Kissing on the cheeks not seldom, lounging and caressing in general the rule.

Bloomington, Indiana, January 8, 1952

KINSEY TO X

. . . The information that one gets from a traveler or from persons who have lived in the country without making an actual survey from a good portion of the population must inevitably reflect their own viewpoints. For instance, we have extended notes

from persons who have lived in Arabian countries for long periods of years, and find that the Arabian people are very much restrained and have practically no extra-marital sexual activity and with homosexuality practically unknown. This reflects the restricted experience of such an observer. Other persons have suggested that homosexual activity is more common than any type of non-marital heterosexual activity, and this I am inclined to believe although I am still uncertain what the averages would be until we can get something approaching a real survey of a good sample. Your own notes in the meanwhile, add considerably to our material.

Certainly the things you report in your last letter are in accord with some things I have from other sources and your discussions of their attitude toward payment for sexual relations is very interesting. If you have time to write us further, I shall appreciate it and hope that some time we may be able to do more for you . . .

Tangiers, Morocco, March 17, 1952

X TO KINSEY

It's quite a time that has passed, since I received your kind letter of January 8, 1952. But all my own affairs were in such a pending state that I did not feel in the mood for writing. Let me go back to your letter: it really amused me to learn that some people have lived with the Arabs and arrive at statements as the ones quoted by you; where have those men their eyes and ears? Of course, I can't claim to give you any exact figure-basis, but I can assure you that my judgment is built upon my many own experiences, compared and filled out by literature and based on so many conversations I had with Arabs on this topic.

Yet I have to admit, that there are great differences between the several tribes, the town-people and the countrymen, the population of Tangiers with its doubtlessly special conditions and the people of Marrakesh. But—these are differences that certainly can be generalized and you have done so [in Kinsey's 1948 book] with your grouping in City-and-rustic-population: just the same happens here. I was up the mountains in the Spanish Zone and found quite a reluctance to my insinuating demands, people are proud and reserved and hardworking. On the other hand the men from the Rif-area are even known among the other Arabs as specially preferring the intercourse with young boys. And those Rif-mountaineers are extremely handsome, fierce and masculine looking in their

whole appearance. I had not long ago a visitor here, a Swiss woman, and when we walked down the street and she saw some Arabs, their hands linked into each other, she broke disgusted out: "are all those Arabs homosexual?" Now then, this observation will become a statement, as soon as she arrives at home, and there we are at this kind of report you speak about. You certainly heard about the Shleus, a special Berber tribe from the Atlas mountains; it is absolutely known among Arabs and non-Arabs, that those guys can be bought by everybody. Here in the Moroccan, certainly also Algerian, area, I dare to repeat my previous assertion, that first of all: extramarital activity is undeniable, secondly, whether that will be hetero-or-homosexual relation depends just on circumstances; very often the choice will be directed by the material reason. Out of my own experience I would today formulate it this way: out of 100 Arabs 98 would say yes, 10 of those would later refuse, if not given the possibility of anal intercourse, 30 of the 98 would decline to kiss or to be kissed, the great majority accept oral satisfaction (or femoral), 5 would after having had anal contact offer the same to you this time passive and 2 out of the 98 would suggest anal intercourse in the passive role as the most suitable one to themselves. That here in this corner of Africa.

After three years I must consider it almost impossible to find any relationship that gives friendship and sexual satisfaction . . .

Milan, Italy, October 31, 1952

X TO KINSEY

I'm sorry I can't be of any help to you with respect to the Lesbians. Personally I'm absolutely indifferent to this type and at any rate not at all attracted. All my friends, all my many acquaintances feel more or less the same way about it. We all have our work to do, then in the spare hours we will not lose a chance to find what we are actually looking for. People as artists . . . who are put together at work with female partners think different and enjoy to have the female element in their life in this un-dangerous form. Also some types I know who for one or the other reason are fond of night clubs and have to live a more socially bound life told me the same, that they enjoy to be together with those women, who also frequent the same places and make it unnecessary to struggle around with the hs. [homosexual] women.

The Milan is quite different type than the Roman or the

Napolitan. The Italians kept their individual features designed by a historic background . . . nobody knows better than you how much the environment has to do with the development of the sexual behavior of the individual. Let me sketch for you the picture. . . . the male is growing up . . . usually surrounded by a lot of older ones . . . he sleeps in the bed where the parents are making love, where beside the older boys are investigating what sex is for, a not at all so mysterious mystery. He sees the older ones with erections in the morning and in their joking remarks about it. He lays around as a kid with other kids and wherever they are chasing around they will find in some quiet corners some people making love.

He will also notice that the grown ups touch their genital parts continuously and adjust it, that they speak with proud [pride] about a *cazzo grande*. Then he will find glamour in the streets of Naples where the big hotels are located and where the ships for Capri are leaving. He will learn that it is easy to enter this realm just by having what a man has to have to be authorized to say he is a man. He will learn of friends who made a fortune in this city, and he will see some other ones who suddenly quit their job and show up with some fine clothes and go to the movies and about big parties and wonderful dinners and trips into the country. Brothels are expensive if one does not make enough money, the physical urge exists—so what? It's also typical for Naples that you will, in contradiction to Torino, not find so many queens in the general street picture, but you will notice 100's of males who make you understand that they would be ready. In Torino I found it distasteful to see at the station . . . half a dozen of all aged queens who were fawning around some soldiers, who came there in whole groups only for this purpose, worse than any streetgirl would ever do it. Torino a town with a rich and well-to-do population created quite a different type of hs. than here. The Neopolitan has certainly to be ranged as bisexual type just like the Arabs with whom they have anyhow so much in common.

Also here Sailors play a special part in the sexual game: they seem to be considered by everybody as personal property of hs. milieu. I have not heard of any case where a refusal was known. I dated one sailor and he could not show up so what he did was to send me a representative to tell me that he was impeded; the meaning was that I take his comrade. With the Arabs happened just the same: sometime some of them introduced me to their brothers or

friends because they were for one or the other reason not available, and it was not always agreeing with their choice. It is really as trivial as that.

There is still this point with the kissing that puzzles me; maybe I found more details to add: almost all of my acquaintances did not kiss, neither did they in the intercourse with women. It must be that kissing really falls into the more sentiment-bound realm as one of the chaps told me and that it is therefore banned from the only-sex contacts.

In the meridional zone [Naples] you find much more anal tendencies than in Milano or the north. I think to be right in the general statement that the Italians in general have very well shaped and big male organs; at any rate much bigger than the Arab as an average has.

I should not omit to tell you that in those rooms where I occasionally went to with my partners were always holy pictures on the walls and usually just above the very bed where so un-holy things took place.

Milan, Italy, December 22, 1952

X TO KINSEY

I was astonished that here in the north quite in contradiction to the southern parts is anal intercourse not desired. An almost general refusal to kiss or to be kissed and an almost absolute granting to oral intercourse or manual activities. Also in their marital status they do not as a rule kiss or to enjoy in general all the delaying steps in our procedure on the way to final orgasm. I was twice refused to use the tongue as perfectly un-exciting. There is a funny feature: I found—especially soldiers—quite a few who told me openly that they are masturbating pretty often . . .

The typical latin attitude [is] to have a fiancee that only might be kissed and touched in the upper parts of her body leads to the final result, when the guy has said good night to his girl he either goes—if he has enough money to a brothel or that he masturbates. If some hs. cross his path in this state of things, he will of course accept his activities too. Now—there is an other group that told me just as sternly: masturbation? Never. What does that mean to us? Without having a body and a female one under me I don't enjoy anything. Masturbating I only did as a *ragazzo*, but not as a man. That might be in accordance to the also mentioned trait,

that they do not like to keep record on those things or cultivate a special literature in this line: no theory counts, only the vital concrete experience . . .

Bloomington, Indiana, July 14, 1953

KINSEY TO X

. . . The material in your letters continues to be excellent. It has given me a totally new idea concerning the situation in Italy. It would be of great help if we could get together some day and we shall watch for the opportunity. . . .

Greece, 1953

X TO KINSEY

. . . What I met in the parks were some ingeniously interested guys just to have fun, some others I took by surprise—even in the literal sense of the word—sleeping on benches I work them slowly up to a better presence! Nobody thought me crude in doing so and everybody agreed. Those about ten cases of the parks the majority not inclined to accept oral activities but wanted anal intercourse. In two cases I achieved anyhow to impose my will and the lads agreed afterwards that they hadn't thought of getting so much pleasure out of this method. I'm not very much in favour of having anal intercourse in the open air. Positions are too ridiculous and also too uncomfortable. It's something that I began to like more and more but in bed. Maybe [the Greeks] are not in such high an extent beautiful as the Italians are but they show often more kindness, also money asking or accepting is done in a nicer way . . . not to forget in this comparison that Athens is . . . much more on a tough cash basis at least in public places.

On a short [train] stop I was absolutely struck by the beauty of a guy who waited with some friends to see the train pass. I showed him my admiration and the whole group of about six guys laughed and shouted with excitement . . . they said in Greek to each other that I was rather good looking! That I say here to show that the Greek has a feeling for male appearance. It's the southern attitude; the body is nothing to be ashamed of; on the contrary, it's something that can give you a lot of pleasure. No difference what the body belongs to. To me it is always anew a deep pleasure to see those soldiers hand in hand, laborers too, [embracing] each other in all dirt and sweating, men wheresoever embracing each

other. Things you will never find in the countries of the North here in those surroundings you can make love just as you take a cup of [tea]. It was astonishing how many turned around or made some remarks, or gave me understanding glances.

I can well say that in the most of the conversations I had with the guys one statement was repeated time and again: we prefer anal intercourse also with women. Athens—as world town—showed not this reluctance as the other places as to oral activities. But kissing also here very seldom practiced . . . When I asked the proper Greeks if they had not quite a good deal of own countrymen who live with them . . . they agreed . . . but mentioned also that everything in this direction is quite hidden.

I went for a weekend down to Rhodes, the little island which has seen so much—all times and nations and races. A charming place that reminds me of Tangiers. There are stationed a lot of Greek sailors. I picked up about ten of them . . . Another group could not understand that I was not willing to take them all but wanted to have to do only with two of them. With two other ones I went to the beach and we had a good time there. One of them waiting for his turn. There was always a lot of fresh joking going on and things are taken very natural. . . .

Now American sailors, certainly the freshest and cleanest one can find or imagine . . . they are cold and without the slightest sex. They are sexy made up and are at the same time the most unsexy men. All their joking is so ingenious or on the other hand so childish, their touching each other could in the same second also become a punching, they have not a single bit of this sexual nature, this animal beauty and animal bestiality, that in fine shades can be seen on the Italian. And don't forget one trait which is important too: how many Italian men are crying, crying out of an abundance of feelings . . .

There was a small trait that pleased me [with the Greeks], almost all of them asked me "what's your name," and with this little question was entering some more personal element in the relation; it was not as with most of the Italians almost an unpersonal encounter in which only counts the facts that one of the two has a male organ and the other a mouth or sphincter . . . especially at Rhodes, but also in Athens, when I passed a party in some little bar with 5-6 sailors and some civilians there was a big hello and I had to join them, when they ask me what I liked best and I stated

the Greek pseuli—what means the male organ—there was even a bigger hello and everybody wanted to make dates with me for the next two hours. It's a very charming and open joking with a slight stroke of more heart in it than I met at the Italians.

Denmark, 1954

X TO KINSEY

I [have been] in Denmark and it was quite interesting to observe the difference in the behavior of those Northerners and also on the other hand to see how similar everything is that is called sex. . . . Most of my partners belonging to the same classes as here were willing to kiss and showed also in the whole more pleasure to get involved in technical variations. But there was nobody who wanted to have anal intercourse neither in the passive or active way.

Cinemas are not found there. What takes place has to happen at only the few warmer months . . . at the beach, etc. All the public WC's [toilets] are now in an impeccable shape: no holes anymore; the police took care of that. But the urinals are still important milestones on the way to hell or heaven. . . .

There is something in the northern behavior of making love, that makes it more pleasant to the hs. partner, the act is not only just a physical relaxation, but some feelings enter into the act, they—and that's a very essential point—enjoy it more and the best word might be: enjoy it deeper, than southern colleagues. Also a general feature was that more of them are willing to engage in own activities with the hs. playmate. . . .

In Denmark are a good deal of "boardinghouses for boys" who came in conflict with the law; the stories one hears are horrible, and if only half of it is true it's bad enough. Not a few "teachers" had regular anal intercourse with the youngsters, but achieved in many cases by force, sadistic excesses were not seldom. The boys were in a high degree masturbating, the elder ones 16-19 had mostly relations with the younger ones.

Greece, Egypt and Turkey, September 12, 1954

X TO KINSEY

. . . Everything I had seen, felt, experienced in North Africa I found again in Egypt and what I had observed in Liberia I recog-

nized to a high degree in the surroundings of Upper Egypt; and also just as well corresponding to the situation in Senegal or Sudan.

I think we are perfectly agreeing that one has to take into account in any judgement of sexual behavior the general as well the individual environment of the persons in question, this strong sun in Egypt, the deep difference of the poor, the unbelievable crowdness on any spot where they are living together, the general undeniable innate melancholy—a take-it-easy attitude—certainly also born from the fatalism of their religion, have their influence on the sexual comportment.

Greece: I started off for Greece in the beginning of August. I arrived in Athens in the evening. Immediately I went to the well-remembered places and found a sailor; we went to a big park. Anal intercourse was what the sailor liked. But he also kissed and caressed. Already in this first Greek contact I felt a certain difference between Greek and Italian: the urge to have sex seems to be stronger, more ingenuous; in the two days I met more men who had sex with me without asking for money than in the whole year here in Italy; out of the thirteen cases in this time were five who were kissing and participating in sexual mutual activities.

This first evening I had four anal intercourses and four oral ones. Among which the last one was an American, tall as a giant and standing in the men's room masturbating himself. When I entered he left his job to me and finally said "Thanks a lot." That I book as a feature of national difference. It's seldom that a Greek or Italian will say thank you for this kind of cooperation! In my hotel were two Americans; and I have to add, where ever I saw American "queens" they are worse than those of any nation, because also in this field you people present the "super" of everything.

It is amazing how highly developed the Greeks "leading capacity" is: one short look and the guy turns around and knows exactly what it all is about. But this quality doubtlessly is even more spread out among the Arabs or the Egyptians. A place like this big park in Athens can't be easily found any other place: it's certainly one of the sexiest gardens I know.

The officer informed me that the Air Force is widely known to foster quite a few hs. "compulsive" as well as—of course much

more: "facultative" types. (That was also confirmed to me by another Greek well-to-do-hs.)

Turkey: First of all I was struck by the general dirtiness of this land. Arriving at one o'clock a.m. was not much time left to get into investigative night excursions. I just ran into some 5 soldiers who really reacted positively, but intended to go with me—all 5 of them. Not knowing the general conditions yet, neither the possibilities of finding some adequate place nor the habits of robbing sexual partners I had to renounce. The big bunch of soldiers is absolutely "misleading," and one can stare at them without any understanding from their end. Sailors are more receiving and I met a nice morning in a public park two, who both wanted and had sex with me; both anal and with much enthusiasm. I thought most of them making love very good speaking from a technical viewpoint. They try to enjoy this act as much as possible. Their technique is anal intercourse. No kissing, no touching, no interest in oral activities and not even excepting their organs. Their behind is a holy realm—just as all the other Arabians I know, certainly the influence of the traditional partly religious attitude in this aspect. One could not speak about any refinement or "building-up" procedure but the actual intromission is skillfully performed and ejaculation as long as possible repressed. That in difference to the Arabs.

I want to stress: they [the Turks] are not aware in the way an Arab is. There are quite a few who have tasted the forbidden fruits and they are showing their interests in a frightening way no regard to surrounding; wherever it will be, they try to drag you against a wall and think in their limited birth-ostrich-policy, now even more blinded by sexual desire, nobody will see anything. Reckless and thoughtless they want to arrive at their satisfaction. (Some Egyptian soldiers went even further and got their rifles ready when I did not want to continue the game!)

A disgusting trait you have to notice is the touching of their organs all the day long; I saw even men, who had their trousers in this region mended. Sailors—in the most dirty white uniforms I have ever seen—have dark stains in this area, the same the soldiers, many civilians show the same signs. The whole clothing is without any sexual undercurrent. Beauty is seldom and I was tempted to say to myself: when the Turk is at his best he is Italian like. There

are some wonderful looking men and women, but that is the breed of old race and general culture and can't be booked a general feature. I had a total of 16 contacts, of which were 14 anal. It's certainly the way they prefer most.

As little sexy the atmosphere in Turkey is, as much is this the case in Cairo. In Egypt the slightest mental touch is enough to induce the right reaction—it does not even need the physical touch! What surprised me most: very many country-types up to certainly 60 years old showed first of all a very unusual size of their organs and furthermore a surprisingly strong erection.

I wonder whether heteros. run also into so many ridiculous scenes as we certainly do: in Cairo I discovered one evening a big motor pool with some guards walking up and down. I approached them and after a short while we agreed to climb on one of the trucks and to have sex. So it happened. Hardly finished with the first, showed the second one up, and I also noticed that they had woken up the rest of the whole gang who had slept until then in their tent. Nobody minded anything and the second one enjoyed just as much the situation with the spectators as the first one without them. Then I thought more adequate to jump down from the truck and make some dates with those guys for the next day. Far from that, they insisted that the whole gang has its rights and the money for this doubtful pleasure should be paid in advance! I had already during the whole action to watch with one eye my clothes because I had noticed some arms and hands slipping through the canvas cover of the truck in a dangerous nearness to my pockets. When I refused to continue, rifles were loaded and I faced this desired dream of many hs. to be raped by a whole regiment! It was a long struggling and shouting "to help" till I could liberate myself from this assault of male "rut".

In Cairo saw a few real hs.; among the natives it's just as seldom as it was among the Arabs in Morocco. I had to smile when I saw how about 6 waiters of a restaurant reacted when a terrible made-up queen—probably French—showed up and swayed through the rooms. Everybody signaled immediately to the next one and a big relishing smile was alighted on everybody's face; it was not at all deprecating, maybe a little bit pitying that one shows so open what one is made for, but more dominant was the idea: I would like to have that! I could have had much more sex, if those guys were not of such an unbelievable negligence of our customs: to yell

in plain daylight, to follow you in groups of two and three. What can a European do in those cases than to show the cold shoulder? I observed a group of laborers—masons—in their rest hour; sitting on the ground they had one teenager among them. He was literally offered around and anybody played with him partly as a mother with her child, sometimes more as a father with his boy just caressing him a bit, but just as much also as a lover with his counterpart. The boy—one of those astonishing editions of miniature men in a perfection I never saw on white—reacted perfectly at ease and even with a certain coquetry.

I saw again very clearly the road they are going: embracing, sleeping together, exchanging so freely signs of caressing, easily excited until erection, showing that to each other, speaking to each other about that topic, being very close to nature as far as procreation is concerned, not inhibited by education principles of the olders.

The law is against hs. for the time being not enforced. But young dictators have always to find new slogans to please their subjects.

I noticed that many of the Egyptians, just as the Arabs in the other parts of Africa, are arriving [coming] very quickly, even so quickly that one does not realize it. Usually I was also missing the groaning or other signs of real convulsive outbursts of achieved Satisfaction.

Bloomington, Ind., March 30, 1955

KINSEY TO X

.... I am again impressed by your capacity, not only as an observer but to interpret the social significance of the situations you are recording. It is a remarkable record you are accumulating for us.

I still have no plans worked out for my trip to Europe this year but I shall let you know as soon as they are worked out. Certainly I hope we shall have a chance to meet then.

Damascus, Lebanon, August 18, 1955

X TO KINSEY

... It's right that the taxi drivers are the key to sexual life almost in all the middle East countries. I noticed that already in Tangiers. The driver comes in contact with everybody; tourists ask

him every question and he gets used to reading the mind of his customers. How many girls separate from other groups in which they are coming to the holy land to get into a car with a strong Arab driver and to engage in unholy activities. Deduct the exaggeration and unexactness of the "reporters" [and there] remains an impressive daily figure of pre- and extramarital coitus performed in this way. And the same is of course valid for homos. men.

No doubt can be that for the Latin as for the Oriental man sex is essentially always awake. Natural carelessness in quite an open way must lead in many cases to even closer contacts. The meal, the drinks, are in a good many of cases absolutely provoking sexual activities. Daily language is full of allusions from the sexual life. But to come back to the drivers and their assertions. It's right that I found everybody of them ready to have a trip with me. It was even in Jerusalem and in Beyrut [sic] like that; they stopped and tried with all persuasion to get me in their car. Of course it's not quite free from business reflections. But if somebody opens the door and says come in I have to f. you, so that in the first line sexual urge and afterwards he might think of also gaining something with this pleasure he had sought.

My conclusion after having passed through the Arabian lands is that they are to me the most attractive in Tangiers—and in the same time the most unsatisfactory in the act. Their sexual demands here in the East are highly developed and after two jerks they are at ejaculation. There were many of them who had techniques and liked to engage in a fine build-up. It's mostly done in a crude way but that has for me a high degree of excitement. They throw you in a corner, try to push you around in a position that suits them and can't come quick enough to the actual part of the body they like most: the behind.

That certainly is the preferred way and only a few want oral methods. They also with women have anal intercourse. They are hugging and caressing but seldom kissing. And several times I got this answer, that the country people will never engage in kissing but town men start now by and by to get used to it and to demand it. But if so, it's again rare to have the man kissing another man. There we are pretty close to the Italian comportment.

When asked about real compulsive homos. types I got unanimously the answer—in Jerusalem maybe 3, maybe 4 in the whole town, but not more! But just as promptly was admitted that all the

rest has nothing against making love with a man in the masculine part. I learned about some younger chaps who get really married with the older ones, who also buy them officially from their parents and look after the house; they dress them and treat them very womanlike. It's down in South Arabia, Hedjas [a town].

I think it is very interesting what one man told me: "very few of us are homosexual but in our youth it often happens that we have contacts with elder ones who use us as a sexual outlet—that changes very soon and we start ourselves. Quite a few of the priests invite you, and after a not bad dinner you can't refuse them the favor they ask you for—more seldom but it happened to me and others occurs that with the nuns—if anybody of our people heard that somebody had had sex with me and he in the masculine part, it would be impossible for the rest of my life: whenever I had to speak up in community this man would come forward and say: how can you open your mouth, you who has got my seed—we would be deeply ashamed, whilst we know very well that for you is that [sexual acts] all the same—but most of us like it very much to have sex with men—there are some tribes also today where the boy gets married to the elder man."

Bloomington, Ind., September 14, 1955

KINSEY TO X

... I am increasingly surprised at your great capacity to get around into all sorts of places and to interpret what you see and how people are reacting, with the acumen that you show. It is too bad that you did not get into scientific work where your capacity to become acquainted with diverse cultures could have been utilized. You could have done excellently as an anthropologist. . . .

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