Cutaneous Review (April 1914), 192-93. A rare source for this period.


1450. SIGNORINI, ITALO. "Transvestism and Institutionalized Homosexuality in North America." In: Atti del XL Congresso Internazionale degli America- nisti. Genoa: Tilgher, 1972, vol. 2, 153-63. Discussing a number of neglected European sources, Signorini stresses the uniting of male and female, serving to attain "totality" and acquire power. The sexual ambiguity of the berdache commanded respect because it represented access to socially needed qualities.


F. MESO-AMERICAN AND SOUTH AMERICAN INDIANS

The Spanish conquistador writers produced a certain quantity of hostile information on homosexual practices, which were vigorously suppressed. In addition to European written records, there is also a small quantity of surviving artistic evidence from pre-Columbian societies. Indigenous homosexuality survived in areas untouched by European conquest or was transformed into new forms adapted to the mestizo culture of the cities (see "Latin America," III,0). Only recently have a few anthropologists begun to collect data on contemporary homosexual practices among indigenous peoples of the remote areas of South America.

1455. ANCHIERA, PIETRO MARTIRE D'. The Decades of the New World or West India. Translated by Richard Eden. London: William Powell, 1555.
For a description of Balboa's vicious destruction of some forty effeminate Indians, members of a male harem of the king of Quarequa, by sicking dogs on them, see fol. 89b–90. Anchiera's De rebus oceanicis et orbe novo decades tres (Basel, 1533) was one of the first histories of the discovery of America.

Archaeological considerations on pottery depicting homosexual acts from Moche, a pre-Inca kingdom of northern Peru.

Vols. 1-5 are a reprint of The Native Races of the Pacific States of North America (1875-76), which includes a discussion of Mexico and Central America. See vol. 1, pp. 58, 81-82, 92, 415, 515, 585-86, 773-74; vol. 2, pp. 467-69, 664, 677-78; vol. 5, p. 198.

In this general survey, see esp. p. 605.

Yaqui and Mayo have reputations for homosexuality, but themselves insist that only mestizos practice it, except for one Mayo woman who reported lesbianism as well as male homosexuality (p. 82). See also Beals: Chera...


1462. CALANCHA, ANTONIO DE LA. Cronica moralizada del Orden de San Augustin en el Peru, con suceso egenplares en esta monarquia. Barcelona: 1638. 968 pp. For the Jesuit’s denunciation of sodomy in the New World, see pp. 571-79.


1464. CHAGNON, NAPOLEON A. Yanomamo. New York: Holt, 1977. 174 pp. In this Amazonian tribe "some of the teen-age males have homosexual affairs with each other" (p. 76).

1465. CHINAS, BEVERLY. "Isthmus Zapotec 'Berdache,'" AROGH Newsletter, 7:2 (1980), 1-4. In a society in which women have a prominent economic role, ira' muxe, a third sex, is accepted more readily than lesbian couples.

1466. CIEZA DE LEÓN, PEDRO DE. The Travels of Pedro Cieza de León, A. D. 1532-50, Contained in the First Part of his Chronicle of Peru. Translated by C. R. Markham. London: Hakluyt Society, 1864. 438 pp. In this first part of his relation, Cieza detects sodomy in every province, esp. in what is now Ecuador. He claims, however, that the Incas prohibited it. See also his The Incas. (Norman: University of Oklahoma Press, 1959; 397 pp.), pp. 93, 113, 178-81, 293, 313-15.

In this "potent idealization of Mexican society" (R. Keen), Clavigero combats Cornelis De Pauw's claims that toleration of sodomy weakened the Indians. See vol. 4, pp. 195, 199-200. A somewhat unreliable English version was published in London in 1787; the Spanish original did not appear until 1945.

In what is now Colombia, among the Laches, the sixth son was brought up as a girl (*cuzmo*); see vol. 1, pp. 25-26, 86.

Lists about 110 items in five languages.

The author, a distinguished Americanist of the first half of the century, mentions (pp. 7, 11-13, 19-20) accounts of lesbianism among the native women of Brazil and New Granada as one source of the Amazon legend in the New World.

1472. FRIEDERICI, GEORG. *Der Charakter der Entdeckung und Eroberung Amerikas durch die Europäer: Einleitung zur Geschichte der Besiedlung Amerikas durch die Völker der alten Welt*. Stuttgart: Verlag Friedrich Andreas Perthes, 1925. 3 vols.
See vol. 1, pp. 259-63 for the Spanish conquistadors' rationale that the sodomy of the Indians justified their subjection and enslavement.

The author (1539-1616), a scion of the Inca nobility on his mother's side, wrote this account to record the glorious traditions of his ancestors for a Spanish audience. For this reason, perhaps, one need not take altogether at face value his insistence that the Incas abhorred sodomy (pp. 103, 201, 216, 326-28).

For a typical exchange of sexual badinage, see pp. 99-105.
Although Mehinaku men disdain homosexual contacts, they sometimes practice them with white men. However, "myths and rituals suggest that there is a feminine core to the male personality that is in normal times shouted down." See pp. 59-61. See also Gregor's earlier ethnography (which this book complements), Mehinaku: The Drama of Daily Life in a Brazilian Indian Village (Chicago: University of Chicago, 1977; 382 pp.).

1476. GRIFFEN, WILLIAM B. Notes on Seri Indian Culture, Sonora, Mexico. Gainesville, FL: University of Florida Press, 1959. 54 pp. (Latin American Monographs, 10)
In former times a man who took a woman's duties and lived like a member of the opposite sex was thought to be very intelligent. Inverse behavior on the part of women incurs disapproval (p. 33).

335 pp.
Quoting extensively from post-Conquest sources, this work documents the attitudes of the Spaniards as well as their (often harshly disapproving) records of sodomy among the Indians. See esp. pp. 26-27, 34, 45, 222-29.

Includes discussion of Maya bisexual gods, as well as a fieldwork report of sexual practices among the Chol today, who ridicule homosexual behavior among mestizos.

In this popular work, see "Homosexualidad y sodomía" (pp. 69-81).

Claims that homosexual behavior amounts only to joking play, which "does not entail sexual satisfaction." See also: Christine Hugh-Jones, From the Milk River: Spatial and Temporal Processes in Northwest Amazonia (Cambridge: Cambridge University Press, 1979), pp. 160-61.


European writers tended to ascribe sodomy stereotypically to Amerindians, without regard to nuances. A few tribes seem to have been homophobic. See pp. 61-63, 83, 85, 87, 101, 111, 140, 149, 153, 171-72, 222.

This study of the Kagwahu tribe (Tupi speaking) of the Amazon River discusses homoerotic dreams; homosexual tales about others; the fantasy that the passive partner is magically turned into a woman; irrational jealousy and sadism as ways of coping with homosexual feelings; the homoerotic component of male bonding; homosexual attraction to the men dominated by the leader; and a psychoanalytic interpretation of the role of the bisexual in personality integration and conflict. See pp. 212-13, 221-25, 230-31, 241, 264-65.

Records the former existence of male and female gender-crossing homosexuality as attested by an 18th-century Jesuit dictionary. Provides no ethnographic report of homosexual behavior today. See pp. 133-35.

"Pederasty was common among the machis (medicine men) an still is to a great extent, though not so much as formerly. Those who exercise the office are called hueye." (p. 353).

This anthropological classic by a French scholar mingles personal experience with observations in Brazil. See pp.

See chapters 46, 47 and 224 on sodomy among the Indians.

Reports interview with a 25-year-old man who dressed and worked as a women, and had been married to his "sister's son." Compare the 1736 report of Juan Rivero on Guahibo polygamy (Historia de la misiones de los llanos de Casanare y los ríos Orinoco y Meta, Bogota).

For females who follow all the pursuits of men and have a female companion as wife, see vol. 2, pp. 89-90, 173.

A 17th-century writer reports on Inca sodomy legends; see pp. 54, 85, 88-92, 102-04, 106, 115-16, 199-200.

See p. 437 (description of an efeminado) and p. 506 (one man, a Spaniard, reputed to be a "hermaphrodite").


The Desana of Colombia "operate cultural mechanisms that produce a very marked sexual repression." Their world view focuses on intense struggle between the sexes. They
also have a high incidence of homosexuality. See pp. 19-20, 68, 244.

For the conquistador's murderous reaction to indigenous homosexuality, see pp. 55, 157, 217.

This book purports to give an account of a New Yorker's stay among a wholly homosexual tribe in the upper Amazon. Doubts have been expressed about the authenticity of this report.

Occasional sex is regarded as behavior to be expected among male friends.

Records a wooden sculptural group representing two men engaged in sodomy (p.21). See also pp. 46, 286.

For sexual folklore, see pp. 310-30, esp. the list of terms on p. 314.

Holds that in old Peru sodomy generally had a religious character (pp. 73-77).

Study of a southern Amazonian tribe, the Tupirape, where until recently men had engaged in anal intercourse (p. 160).

Among the Yanoama homosexuality occurs between women, but is considered repulsive (p. 55). Among the Warao references to homosexual acts appear in oral literature. Male transvestites occur; the trait is supposed to run in families. The transvestites are not persecuted.

1503. WILBERT, JOHANNES, and KARIN SIMONEAU (eds.). *Folk Literature of the Ge Indians*. Los Angeles: UCLA
From "The Origin of Women": In the beginning there were only men who practiced homosexual intercourse. One of them became pregnant, but was unable to give birth and died. The supernatural origin of women ensued.
V. TRAVEL

A. TRAVELERS

Although the link has never been adequately studied, it seems that there is an affinity between homosexuality and travel. Often dissatisfied with opportunities in his own country or region, the male homosexual yields to the "grass is greener" syndrome. Having been accustomed at home to combine surface conformity with a covert quest of the unconventional, he may find it easier to "fit in" abroad than does the ordinary tourist. There too he may discover, at least on a short visit, sexual opportunities harder to find in his own country. The outsider's ignorance of the rules serves as an excuse for violating them—a violation that the natives affect to find quaint rather than offensive. A related phenomenon is the prominence of homosexual contacts during wartime, which brings its own suspension of peacetime norms. The travel literature pertinent to homosexuality begins in the 16th century. Only a few representative examples are cited here; others appear in the sections concerned with the countries and regions visited (e.g., Islamic Countries, III.P; China, III.Q; Japan, III.R.; South and Southeast Asia, III.S; Africa, IV, B; Pacific Societies, IV, C; Meso-America and South America, IV, F).

Modern moral reflections based on the novelist's travels in a number of countries.

1505. CHURCHILL, AWNSHAM, and JOHN CHURCHILL (eds.). A Collection of Voyages and Travels ... London: Wal-thoe, 1732. 6 vols.
In this massive anthology, see vol. 1, pp. 68, 231; vol. 2, p. 235; vol. 3, p. 522; vol. 5, pp. 689, 703; vol. 6, p. 685.

Life of the polymath German scientist, explorer, statesman, and homophile.

A collection of Portuguese travel narratives from the 16th and 17th centuries. See vols. 2 and 3 on sodomy in Pegu (Burma), Japan, and Celebes (Indonesia).

228