E. NORTH AMERICAN INDIANS

In what is now the United States, homosexual behavior attracted the attention of Europeans in the 18th century, when the distinctiveness of the berdache (originally spelled bardache, a French word derived from Persian) phenomenon was noted. Affinities to the berdache—essentially a cross-dressing priest-like figure who may or may not engage in homosexual behavior—have been found outside North America, but the nature of the phenomenon is still being debated. Still little known is non-berdache homosexuality among American Indians, as well as acculturation types resulting from the reception of the gay lifestyle.

1424. ALLEN, PAULA GUNN. "Lesbians in American Indian

Discusses some conceptual problems in the research on the subject, including the term itself. For the latter, see now Claude Courouce, "The Word 'Berdache,'" *Gay Books Bulletin*, no. 8 (1982), 18-19.

From evidence from thirty-three tribes concludes that their position was not symmetrical with that of the male berdache.

Shows berdache adaptations to acculturation, including acquisition of new trades.

Thorough review and analysis of the literature on the berdache phenomenon in 113 tribal groups, with comments by other scholars and extensive bibliography. See also the earlier bibliography compiled by Stephen Wayne Foster, included in J. Katz (ed.), *Gay American History* (New York: Crowell, 1976), pp. 619-27.

Reprint of the London 1844 edition, with numerous additional reproductions of the paintings. See vol. 1, pp. 96, 111-14; and (for the berdache dance), vol. 2, pp. 214-15.

See pp. 72-90 for "strong women" among Athapascan tribes.

Identifies two types: the *alyha* (men who dress as women and assume the female role) and *hwayne* (women who take male
roles). Describes the ceremonies of initiation, physiological and psychological patterns, courtship, and social aspects of their role. An often-cited article by a Freudian anthropologist.

Attempts a synthetic treatment.

See pp. 305-06 for a rare early reference to lesbianism among Amerinds.

Finds that since apparent ridicule of berdaches occurs during traditional joking activity, it need not be interpreted as evidence that the Indians held negative views of homosexuality.


Illustrates the fading of the formerly honorific status of the berdache in this culture. See also his "Notes on the Pima Berdache," ibid., 40 (1938), 338-40 (they lead a covert existence).

"The word bo-te' ... is used by the Absaroke Indians of Montana, and literally means 'not man, not woman.'" See also William J. Robinson, "The Bote," Journal of Sexology and Psychoanalysis, 1 (1923), 544-46.

1439. JACOBS, SUE ELLEN. "Berdache: A Brief Review of

Seeks to pull together the scattered literature on the subject.


A classic work of synthesis in Anthropology; see pp. 46, 180, 497, 500, 647, 748, 803. See also his article "Psychosis or Social Sanction," *Character and Personality*, 8 (1940), 204-15, esp. pp. 209-10.


This ambitious and controversial work contains a good deal on the berdache institution.


Translation of *Moeurs des sauvages amériquains* (Paris: 1724). The French Jesuit was one of the first to address the berdache question on a comparative basis.


For same youths forced to wear dresses at social dances, see pp. 206-07; see also pp. 29, 31-32, 57, 66, 112-13, 127-28, 153, 193.


A basic source for the female berdache.


See pp. 205-14 for open acceptance of transvestites who did women's work.


"Most informants felt that the berdache was at one time a highly honored and respected person, but that the Winnebago had become ashamed of the custom because white people thought that it was amusing or evil."

1447. **MCURTIS, DOUGLAS C.** "A Legend of Lesbian Love among the North American Indians," **Urologic and**
Cutaneous Review (April 1914), 192-93.
A rare source for this period.

Attempts a structuralist approach, regarded by some as eccentric.

See pp. 222-23 for discussion of homosexual activity.

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.

Broad survey of the berdache and seemingly kindred phenomena on other continents.

Two young adult American Indians who wished to change sex.

Emphasizing occupations and prestige, regards the chief defining feature of the berdache role as "doing women's work."

A comprehensive work, synthesizing the existing literature with the author's fieldwork. Shows the positive role of the berdache in tribal cultures and the survival of the institution into today's world. See also his: "Persistence and Change in the Berdache Tradition among Contemporary Lakota Indians," JH, 11:3-4 (1985), 191-200.
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. ANGHIERA, 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. Anghiera'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...