

- Cadell and Davies, 1802. 332, 58 pp.
Prepared for publication by Martin Sauer. See pp. 160, 175 on Siberian tribes and the Eskimo.
1420. BLEIBTREU-EHRENBERG, GISELA. "Homosexualität und Transvestition in Schamanismus," **Anthropos**, 65 (1970), 189-228.
Overview of research on Eurasian shamanism in relation to homosexuality and cross-dressing; brief English summary. See now her book **Der Weibmann: Kultischer Geschlechtswandel im Schamanismus** (Frankfurt am Main: Fischer, 1984; 200 pp.).
1421. BOGORAS, WALDEMAR (VLADIMIR BOGORAZ). **The Chukchee**. New York: American Museum of Natural History, 1904-09. 3 parts (733 pp.) (Jessup Expedition Report, 7)
Landmark account of Siberian tribal people, including discussion of homosexual shamanism (pp. 37, 44, 98-99, 415-16, 448-57). See also Bogoras' articles in **American Anthropologist**, 3 (1901), 80-108; and 4 (1902), 577-683.
1422. CZAPLICKA, MARIE ANTOINETTE. **Aboriginal Siberia: A Study in Social Anthropology**. Oxford: Clarendon Press, 1914. 374 pp.
A pioneering anthropological investigation which discusses the link between homosexuality and transvestism in shamanism (pp. 243-53).
1423. OHLMARKS, ÅKE. **Studien zum Problem des Schamanismus**. Lund: C. W. K. Gleerup, 1939. 396 pp.
On shamanism as a phenomenon of sub-Arctic culture. Pp. 293-301 deal with change of sex and ritual transvestism as traits of the shaman. The bibliography includes both Scandinavian and Russian sources.

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 life-style.

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

- Cultures," **Conditions**, 7 (1981), 67-87.
 Subjective approach. A somewhat shortened version appears in: T. Darty and S. Potter (eds.), **Women-identified Women** (Palo Alto, CA: Mayfield, 1984), pp. 83-96.
1425. ANGELINO, HARRY, and CHARLES SHEDD. "A Note on Berdache," **American Anthropologist**, 57 (1955), 121-25.
 Discusses some conceptual problems in the research on the subject, including the term itself. For the latter, see now Claude Courouve, "The Word 'Berdache,'" **Gay Books Bulletin**, no. 8 (1982), 18-19.
1426. BLACKWOOD, EVELYN. "Sexuality and Gender in Certain Native American Tribes: The Case of Cross-gender Females," **Signs**, 10:4 (Autumn 1984), 27-42.
 From evidence from thirty-three tribes concludes that their position was not symmetrical with that of the male berdache.
1427. BROCH, HARALD B. "A Note on Berdache among the Hare Indians of Northwestern Canada," **Western Canadian Journal of Anthropology**, 7 (1977), 95-101.
 Shows berdache adaptations to acculturation, including acquisition of new trades.
1428. CALLENDER, CHARLES, and LEE M. KOCHEMS. "The North American Berdache," **Current Anthropology**, 24:4 (August-October 1983), 443-70.
 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.
1429. CATLIN, GEORGE. **Letters and Notes on the Manners, Customs and Conditions of the North American Indians, Written During Eight Years' Travel (1832-1839)**. New York: Dover, 1973. 2 vols.
 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.
1430. CROWE, K. J. **A History of the Original Peoples of Northern Canada**. Montreal: McGill University Press, 1974. 226 pp.
 See pp. 72-90 for "strong women" among Athapascan tribes.
1431. DEVEREUX, GEORGE. "Institutionalized Homosexuality of the Mojave Indians," **Human Biology**, 9 (1937), 498-527.
 Identifies two types: the **alyha** (men who dress as women and assume the female role) and **hwame** (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.

1432. FORGEY, DONALD G. "The Institution of the Berdache among the North American Plains Indians," **Journal of Sex Research**, 11 (1975), 1-15.

Attempts a synthetic treatment.

1433. FRANKLIN, JOHN, SIR. **Narrative of a Second Expedition to the Shores of the Polar Sea, in the Years 1825, 1826, and 1827.** London: J. Murray, 1828. 320 & clvii pp.

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

1434. GREENBERG, DAVID F. "Why Was the Berdache Ridiculed?" **JH**, 12:3-4 (1985), 179-189.

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.

1435. HAMMOND, WILLIAM A. "The Disease of the Scythians (morbus feminarum) and Certain Analogous Conditions," **American Journal of Neurology and Psychiatry**, 1:3 (1882), 339-55.

An early attempt to understand the berdache, in part through Herodotus. See also Henry Hay, "The Hammond Report," **ONE Institute Quarterly**, 6 (1963), 1-21, 65-67.

1436. HENNEPIN, LOUIS. **Nouvelle découverte d'un très grand pays situé dans l'Amérique entre le Nouveau Mexique et la Mer Glaciale.** Utrecht: G. Broedelet, 1697. 506 pp.

See Chapter 33 (p. 217 ff.) on the "unnatural sins" of the Illinois Indians.

1437. HILL, WILLARD WILLIAMS. "The Status of the Hermaphrodite and Transvestite in Navaho Culture," **American Anthropologist**, 37 (1935), 273-79.

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).

1438. HOLDER, A. B. "The Bote: Description of a Peculiar Perversion Found among North American Indians," **New York Medical Journal**, 1 (1889), 623-25.

"The word bo-te' ... is used by the Absaroke Indians of Montana, and literally means 'not man, not women.'" 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

the Literature," **Colorado Anthropologist**, 1 (1968), 25-40.

Seeks to pull together the scattered literature on the subject.

1440. KROEBER, ALFRED. **Handbook of the Indians of California**. Washington, DC: Government Printing Office, 1925. 995 pp. (Bureau of Ethnology, Smithsonian Institution, Bulletin 78)
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.
1441. LABARRE, WESTON. **The Ghost Dance: Origins of Religion**. New York: Dell, 1972. 677 pp.
This ambitious and controversial work contains a good deal on the berdache institution.
1442. LAFITAU, JOSEPH FRANÇOIS. **Customs of the North American Indians Compared with the Customs of Primitive Times**. Edited and translated by William N. Fenton and Elizabeth L. Moore. Toronto: Champlain Society, 1974. 2 vols.
Translation of **Moeurs des sauvages américains** (Paris: 1724). The French Jesuit was one of the first to address the berdache question on a comparative basis.
1443. LANDES, RUTH. **The Mystic Lake Sioux: Sociology of the Mdewakantonwan Santee**. Madison: Wisconsin University Press, 1968. 224 pp.
For Santee 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.
1444. LANDES, RUTH. **Ojibwa Sociology**. New York: Columbia University Press, 1937. 144 pp.
A basic source for the female berdache.
1445. LANTIS, MARGARET. "The Aleut Social System, 1750 to 1810." In M. Lantis (ed.), **Ethnohistory in Southwestern Alaska and the Southern Yukon**. Lexington: University of Kentucky Press, 1970, pp. 139-301.
See pp. 205-14 for open acceptance of transvestites who did women's work.
1446. LURIE, NANCY O. "Winnebago Berdache," **American Anthropologist**, 55 (1953), 708-12.
"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. MCMURTRIE, 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.

1448. MILLER, JAY. "People, Berdaches, and Left-handed Bears: Human Variations in Native America," **Journal of Anthropological Research**, 38 (1982), 274-87. Attempts a structuralist approach, regarded by some as eccentric.

1449. OSGOOD, CORNELIUS. **Ingalik Social Culture**. New Haven: Yale University Press, 1958. (Publications in Anthropology, 53). 289 pp. See pp. 222-23 for discussion of homosexual activity.

1450. SIGNORINI, ITALO. "Transvestism and Institutionalized Homosexuality in North America." In: **Atti del XI Congresso Internazionale degli Americanisti**. 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.

1451. STEWART, OMER C. "Homosexuality among the American Indians and Other Native Peoples of the World," **Mattachine Review**, 6 (January 1960), 9-15, and (February 1960), 13-19. Broad survey of the berdache and seemingly kindred phenomena on other continents.

1452. STOLLER, ROBERT J. "Two Feminized Male American Indians," **Archives of Sexual Behavior**, 5 (1976), 529-38. Two young adult American Indians who wished to change sex.

1453. WHITEHEAD, HARRIET. "The Bow and the Burden Strap," in: Sherry S. Ortner and Harriet Whitehead (eds.), **Sexual Meaning: The Cultural Construction of Gender**. New York: Cambridge University Press, 1981, pp. 80-115. Emphasizing occupations and prestige, regards the chief defining feature of the berdache role as "doing women's work."

1454. WILLIAMS, WALTER L. **The Spirit and the Flesh: Sexual Diversity in American Indian Culture**. Boston: Beacon, 1986. 312 pp. 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.

1456. ARBOLEDA G., MANUEL. "Representaciones artisticas de actividades homoeroticas en la cerámica Moche," **Boletín de Lima**, 16 (1981), 98-107.

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

1457. BANCROFT, HUBERT HOWE. **The Works.** San Francisco: Bancroft, 1883-90. 39 vols.
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.

1458. BEALS, CARLETON. "Latin America, Sex Life in," in: Albert Ellis and Albert Abarbanel (eds.), **The Encyclopedia of Sexual Behavior.** New York: Hawthorn, 1967, pp. 599-613.

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

1459. BEALS, RALPH L. "The Contemporary Culture of the Cahita Indians," **Bureau of American Ethnology Bulletin**, 142 (1945). 244 pp.

Yaqui and Nayo 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: **Cheran: A**