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THE BOTE

Description of a peculiar sexual perversion found among North American Indians.

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Desiring absolutely to avoid discussion of the existence or non-existence of the anomaly known as hermaphroditism, in which, in one individual, are found more or less developed the sexual organs of both male and female, I have chosen the word in the heading of this article to designate a class which exists as a class, so far as my knowledge goes, nowhere but among certain tribes of the American Indians.

The word Bo-te I have chosen as being the most familiar to me and not likely to convey a wrong impression, since I shall be the first, perhaps, to translate into English and define it. It is the word used by the Absaroke Indians of Montana, and literally means "not man, not woman." A corresponding Tulalip word, used by Indians of Washington Territory, is "burdash," meaning "half man, half woman." As the Absaroke is an unwritten language, in the orthography of the word I have adopted the alphabet suggested by the Smithsonian Institution to secure uniform spelling of Indian words. These words are appropriate as descriptive of manners and practice, but are not, by the Indians themselves, intended to convey the idea of anomalous sexual conformation.

The practice of the bote among civilized races is not unknown to specialists, but no name suited to ears polite, even though professional, has been given it. The practice is to produce the sexual organism by taking the male organ of the active party in the lips of the bote, the bote probably experiencing the orgasm at the same time. Of the latter supposition I have not been able to satisfy myself, but I can in no other way account for the infatuation of the act.

Of all the many varieties of sexual perversion, this, it seems to me, is the most debased that could be conceived of.

In the Crow or Absaroke tribe, of which I had medical charge for two years, there are at present five bote (in this dialect there is no plural form, the number being indicated by the qualifying words), and about this number has flourished for years past.

While in reports of physicians and others concerning various Indian tribes I find no mention of this class, and while in personal replies from physicians in charge of more than twenty agencies I have been able to get little positive evidence concerning them, yet I feel assured that the bote is to be found in nearly all tribes of Indians, of the northwest at least.

From physicians I have obtained the following information:

Dr. Joseph B. Graham, of Lower Brule Agency, Dakota, reports one "so-called hermaphrodite who affects woman's manner and dress, and it is said he lives and cohabits with a man occasionally, but more I have been unable to learn."

Dr. Best, of Fort Berthold, Dakota, informs me that there are among his Indians, Gros Ventres, Mandans, and Rees, "a few bucks who have the dress and manner of the squaws and who cohabit with other bucks," but in what manner or for what purpose he is unable to say.

Dr. C.K. Smith, of Klamath, Oregon, writes: There is but one 'hermaphrodite' in this tribe. She (?) has lived with a number of different men who claim that they have performed the sexual act with her. She has also cohabited with white men. The Indians claim that she has a rudimentary penis and that she used to cohabit with females. She dresses as a female, but is masculine in voice, features, etc."

One of the bote accredited to the Absaroke tribe is a Sioux, and I can assert, on perfectly reliable testimony, that among the Lower Gros Ventrees there is a larger number of them than in the Absaroke tribe. A
a stone maul and the prong of an elk antler blackened at the top and chipped into a fine point at the other end. She faced west, the captive east, and the bérêche north. The owner couple stood behind the chaste woman, the man holding her by the shoulders, singing and shaking a rattle. At the close of his song he pushed the tree-notcher a little, and she touched the tree with the prong, pretending to drive it in with the maul. In so doing she would think to herself, "I'll stick it in his eye," — meaning the enemy (see p. 360). The captive and the bérêche made similar sham motions, while the spectators shouted. Amidst growing excitement on their part the owner sang his second song, the men preparing to fire their guns at the tree. Again the Notcher pretended to drive in her wedge. After the fourth song she tapped the tree with her prong but without driving it in; the bérêche touched the tree with an axe, and the captive painted a black ring around the tree, having previously greased his or her hands and blackened them with charcoal. Then both the captive and the Notcher stepped back, and the bérêche fell to chopping down the tree. It represented the enemy to be killed as a result of the Sun Dance, and all the people accordingly shouted and shot at it, young men striking it with their coup sticks. When his job was done, the bérêche slunk away.

Alex Green, who lived many years among the Crow, as a Crow, and living at Fort Washakie, Wyoming in 1836, related to me the following: That he knew of berchees among the Crow, and personally knew one berchee among them, who went by the name of Woman Jímn. He says that Woman Jímn was the best of poker players, knowing the game very well. JGC.

According to Gen. Scott (q.v.) Woman Jímn accompanied the Crow scouts to General Crook's camp, and took part in the battle of the Rosebud, June 17, 1876. (see: Woman Jímn's talk with Scott, p. 46)


(354) Fort Clark, June 18, 1833. (Crow Indians) They have many berchees, or hermaphrodites among them, and exceed all the other tribes in unnatural practices. -- Of the female sex, it is said of the Crow, that they, with the women of the Arrikaras, are the most dissolute of all the tribes of the Missouri.
bote, a description of whom will be introduced presently, told me that the tribes of his acquaintance living in the North West had bote as follows: Flatheads, four; Nez Perces, two; Gros Ventres, six; Sioux, five; Shoshonis, one. There seems a species of fellowship among them, and I have no reason to doubt the correctness of his statement.

The bote wears the "squaw" dress and leggings, parts the hair in the middle and braids it like a woman's, possesses or affects the voice and manner of a woman, and constantly associates with that sex as being of it. The voice, jestness, and form, however, never so far lose masculine qualities as to make it at all difficult to distinguish the bote from a (124) woman. One of them does "squaw" work, such as sweeping, scouring, dish-washing, etc., with such skill and good nature that he frequently finds employment among the white residents.

Usually the feminine dress and manner are assumed in childhood, but the art to which they subsequently devote themselves does not generally become a practice until toward puberty. One little fellow while in the Agency Boarding School was found frequently surreptitiously wearing female attire. He was punished, but finally escaped from school and became a bote, which vocation he has since followed.

One of the bote of my acquaintance is a splendidly formed fellow, of prepossessing face, in perfect health, active in movement, and happy in disposition. Desiring that my knowledge should be positive, I had this bote brought to my office, and, by offering a moneied consideration, induced him to submit himself, though with considerable reluctance, to a thorough examination.

He is five feet eight inches high, weighs one hundred and fifty-eight pounds, and has a frank intelligent face — being an Indian, of course beardless. He is thirty-three years of age and has worn woman's dress for twenty-eight years. His dress was the usual dress of the Indian female, consisting of four articles — a single dress or gown of half a dozen yards of oloth, made loose with wide sleeves, and skirt reaching to the ankles, the skirt and body of one piece, very much like the "Mother Hubbard" negligees worn by ladies; a beaded belt loosely confining this at the waist; stockings from Government annuity goods; and buckskin mocassins extending above the ankles. The hair, twenty-four or twenty-six inches long, was parted in the center and allowed to hang loose in two masses behind the shoulders. Since among the Sioux and some other tribes it is usual for men to wear their hair in this way, it is well to observe that in this tribe (Absaroke) the men usually wear the hair in long braids and always part it on the side and "reach" the front.

Removing his dress, I found his skin smooth and free from hair, there being absolutely none on the legs, arms, or breast, or in the arm pits. This, however, is of no special significance, as all Indians with whom I am acquainted, male and female, are free from hair on these parts of the body. The mammae were rudimentary, as usually found in the male.

Coming now to the more interesting parts, the sexual organs, I will state that when he removed his dress he threw his thighs together so as to completely conceal the organs, whether male or female; such a movement as I have frequently seen made by timid women under examination — a movement usually successful in the female, owing to the non-projecting character of the genitals and to the rotundity of the thighs, but not usually easy, for the reverse reasons, in the male. In this the bote — either from the conformation of the thighs, which had, really, or to my fancy, the feminine rotundity, or from skill acquired by habit — succeeded completely.

When he was induced to separate his thighs, male organs came into view, in size perhaps not quite so large as the physique of the man would indicate, but in position and shape very near normal. The penis, being absolutely normal, measured four inches and a half in length, three inches and a half in circumference. The testicles were about the size of a small almond; the foreskin and glans were normal. On the pubes was a light growth of short hair, the usual amount found on the Indian male.

Before he would submit to the examination he had me promise that I would tell nothing to the authorities nor to any of his tribe. When I was done he asserted that no one had seen his genital organs from child-

Amongst the Greeks we find erotic specialists: (1) Aristides the Libri Miles; (2) Astyanaxa, the follower of Helen who wrote on androgynisation; (3) Cyrene, the artist of amatory Tabellae or ex-voto offered to Priapus; (4) Elephants, the poetess who wrote on varia concubitas genera (different ways of connection); (5) Eumenus whose Sacra Historia, preserved in fragments of Q. Ennius, was collected by Hieronymus Columba; (6) Hemiteon of the Sybaritic books; (7) Museus the lyrist; (8) Niko the Samian girl; (9) Philaeas, the poetess of Amatory Pleasures, in Athen. viii. 13, attributed to Polyocrates the Sophist; (10) Protagorides, Amatory Conversations; (11) Socrates the Mantinasean who says Suidas, wrote the poem "Cinadica"; (12) Sphodrias the Cynic, his Art of love; and (13) Trepiologia, Amatory Pleasures. Amongst the Romans we have Aditus, Annaluna (in Asenius), Anser, Bassus, Ebius, Helvius Cinna, Laevius (of Io and the Erotopaegnon), Memmius, Cicero (to Cereilla), Pliny the Younger, Sabelius (de modo coeundi, method of getting together); Sisenna, the pathetic poet and translator of Mileusian Fables, and Sulpitia the modest eroticist. For these see Dictionnaire Erotique of Blondeau, pp. ix. and x. (Paris, Liseux, 1885).
hood till this examination. His constant associates are women, and I
said to him, "You go swimming with the women; how do you keep them from
seeing your organs?" "Oh," he said, "I do this way," throwing his thighs
through the water in such a manner as to conceal the penis and scrotum, and under direct
inspection in this position it would be impossible to declare his sex.
He denied ever having had sexual intercourse with a female, and pointed
as evidence to his penis and groins - "no sore, no scar"; by no signs
bad evidence in a tribe as universally vagrant as the Mohawk. The
Indians assert that this bote formerly occasionally had sexual intercourse with women.
Such, however, is rare, and the red men have discovered the function depriving them of the
normal passion for the female. They have, however, for this perverse
greatfeast of a passion equivalent to the normal. I have heard a bote
beg a male Indian to submit to his caress.

The bote described above lived constantly two years as the female
party to a marital partnership with a well-known male Indian. It is not,
however, the usual habit of the bote to form a "partnership" with a
single man. He is, like the female members of this tribe, ready to
accommodate any male desiring his services.

In habits the bote very closely resembles a class described by
Hippocrates as found in his day among the Scythians of Caucasus, and
called by the Greeks λανβριές, a word strikingly similar in meaning
to bote. The λανβριές are described as males who - indirectly from
excessive horseback riding, and directly, in the opinion of Hippocrates,
from the cutting of certain veins near the ears - have been rendered
impotent, and, in the words of the "Father of Medicine," "assume the
attire of women, declare that they have lost their virility, associate
exclusively with women, follow like occupations, and have a like pitch
and tone of voice." The credulous assertion of the writer that "near
the ears there are veins which render impotent those in whom they are cut"
should be kindly forgotten along with the numerous errors of this
great observer. The origin and perpetuity of these λανβριές is thus
accounted for by Herodotus (Rawlinson's translation, "History of
Herodotus," vol. i, p. 190): "When the Scythians were about leaving
Syria and Palestine, which they had invaded, their rear guard pillaged
the temple of Venus of Ascalon. The goddess was so enraged at the act
of desecration that she caused the perpetrators to become like women,
and further decreed that their posteriority should be similarly affected."

Dr. William A. Hammond ("Impotence in the Male," p. 165 et seq.)
describes with greatminuteness two mujeredos whom he found among the
Pueblo Indians of New Mexico. These again closely resemble the bote in
dress, habit, and practice. "The Pueblo Indians," writes this author,
"are in the habit of selecting some one male from among those living
in a village and rendering him sexually impotent, reserving him at
the same time for pederastic purposes. This person was called a mujeredo,
a corruption probably of the Spanish word mujericidio, which signifies
defeminine or womanish. There is no such word in Spanish as mujeredo; but
if there were, it would, according to the construction of the language,
mean 'womanned,' or 'made like a woman.'" Of the use and manner of making
the mujeredo, Dr. Hammond writes: "A mujeredo is an essential person in
the Saturnalia or orgies in which these Indians, like the ancient Greeks,
Egyptians, and other nations, indulge. He is the chief passive agent in
the pederastic ceremonies which form so important a part in the perform-
ances... For the making of the mujeredo one of the most virile men
is selected and the act of masturbation is performed upon him many times
ever day; at the same time he is made to ride almost continually on
horseback." From over-excitement comes abolition of the orgasm, the
organs atrophy, the temperament changes, and he becomes assimilated with
the female sex, perhaps at first with reluctance, but finally with entire
compliance and assent.

That the perversion of the bote is not due to excessive equitation is
evident when it is known that the female dress is often assumed in
childhood, and surely at a later period than the age of puberty. (No later
period than the age of puberty, is perhaps meant).

In the manner of making the mujeredo and his importance in the
traditional rites of the people among whom he is found, Dr. Hammond
gives him a position of greater dignity than I can assign the bote,
whose making I adjudge the work of his own perverted lust, and whose
tolerance I attribute not to any respect in which he is held, but to the debased standard of the people among whom he lives.

There is, moreover, a difference in the method of the practice of their vocation. Pederasty is by no means unknown among the tribes of Indians where the bote is found, but the bote is less than any other a pederast. With him it is the oral and not the rectal cavity into which he admits the male organ.

It is interesting, however, to observe that Indian tribes vastly dissimilar in habits and as widely separated as the western half of the continent will allow possess each a class closely resembling and all markedly similar to the Scythian avards described centuries ago.

That the bote is a study of practical as well as scientific value to the surgeon is evident to one whose practice has brought him in contact with examples in the white race, not only of the mujerado but of his more disgusting cousin, the bote. With the forms every specialist is familiar, and several cases are reported with graphic minuteness by Dr. Hammond in the little volume referred to above. Of the latter, a striking example was the case of an officer in the United States army, who was recently caught in flagrante delicto, the other party being an enlisted man, and allowed to resign from a Western post. He confessed the practice of the habit for years, showing that there is no bottom to the pit into which the sexual passion, perverted and debased, may sink a creature once he has become its slave.
The Illinois were an aggregation of distinct, though kindred tribes, the Kaaskasias, the Peorias, the Kahokies, the Tamacsas, the Moigans, and others. Their general character and habits were those of other Indian tribes; but they were reputed somewhat cowardly and slothful. In their manners, they were more licentious than many of their neighbors, and addicted to practices which are sometimes supposed to be the result of a perverted civilization. Young men enacting the part of women were frequently to be seen among them. These were held in great contempt. Some of the earlier travelers, both among the Illinois and among other tribes, where the same practice prevailed, mistook them for hermaphrodites. According to Charlevoix (Journal Historique, 303), this abuse was due in part to superstition. The Miami and Piankishaw were in close affinities of language and habits with the Illinois. All these tribes belonged to the great Algonquin family. The first impressions which the French received of them, as recorded in the Relation of 1671, were singularly favorable; but a closer acquaintance did not confirm them. The Illinois traded with the lake tribes, to whom they carried slaves taken in war, receiving in exchange guns, hatchets, and other French goods. Marquette in Relation, 1670, 81.


(180) Mr. Say who spent some time among the Kansaas (Kansaas), gives in his notes, the following account of that nation. --- (185) "Sodomy is a crime not uncommonly committed, many of the subjects of it are publicly known, and do not appear to be despised, or to excite disgust; one of them was pointed out to us; he had submitted himself to it, in consequence of a vow he had made to his mystic medicine, which obliged him to change his dress for that of a squaw, to do their work, and to permit his hair to grow.

Discoveries of the Mississippi Valley, Shea, Membre's Narrative, N.Y., 1839, (p. 150) The Illinois. (p. 151) Hermaphrodites are numerous. They have many wives and often take several sisters that they may agree better, and yet they are so jealous that they cut off their noses on the slightest suspicion. They are lewd and even unnaturally so, having boys dressed as women, destined for infamous purposes. These boys are employed only in women's work, without taking part in the chase or war. (La Salle, 1680-1681)

Carr, The Mounds of the Mississippi Valley, 1863, p. 32.

(Illinois) There are also a class of boys or men who were employed only in women's work, and who did not take part either in war or hunting. It is possible they were simply captives or slaves, though on this point the evidence is conflicting. (143) Father Membre, p. 151, Marquette, p. 34, says: "Though what superstition I know not, some Illinois as well as some Iadouesais, while yet young, assume the female dress, and keep it all their life. There is some mystery about it, for they never marry, and glory in debasing themselves to do all that is done by women. Yet they go to war, though allowed to use only a club, and not the bow and arrow, the peculiar arm of the men; they are present at all juggleries and solemn dances in honor of the calumet; they are permitted to sing, but not to dance; they attend the councils, and nothing can be decided without their advice; finally, by the profession of an extraordinary life, they pass for mirthful (that is, for genial) or persons of consequence." Compare Laftau, vol. I, pp. 58-59, and Lawson's Carolina, p. 208. Father Membre, I. c., Hennepin and La Hontan tell us that these men were reserved for an unmanly purpose, which according to Charlevoix (Letters, p. 213) and Long (Expedition to the Rocky Mountains, vol. I, p. 183; Philadelphia, 1833), may have been a religious rite or the result of a dream. We are told that the custom existed among the Choktaws, Delawares, and also among the Indians of Florida, though it is denied by Lawson as far as the tribes of the Carolinas are concerned. It is said to prevail as a religious rite among some of the Pueblo Indians of New Mexico; Miss Alice C. Fletcher informs me that during her residence among the tribes of the Upper Missouri she saw one instance of a man so clothed, and this was caused by a dream.


(214) Dance to the Berdache (Plate 386), is a very funny and amusing scene, which happens once a year or oftener, as they choose, when a feast is given to the "Berdache," as he is called in French, (or I-oo-oo-a, in their own language), who is a man dressed in woman's clothes, as he is known to (Next page - Opposite p. 37.)
I do not know through what superstition none Illinois, as well as none Nadosaasí (Sioux), while still young, assume the garb of women, and retain it throughout their lives. There is some mystery in this, for they never marry and glory in demeaning themselves to do everything the women do. They go to war, however, but can use only clubs, and not bows and arrows, which are the weapons proper to men. They are present at all the juggleries, and at the solemn dances in honor of the Calumet, at these they sing but must not dance. They are summoned to the Councils, and nothing can be decided without their advice. Finally, through their profession of leading an Extraordinary life they pass for Manitous, — That is to say, for spirits, — or persons of Consequence. (26)

Footnote 36.

The custom here described appears to have been prevalent among the Southern and Western tribes, and is mentioned by many travelers, even down to comparatively recent times. See Membre's narrative in Shea's Disc. of Miss. Valley, p. 163; Lafitau's Moeurs des Sauvages, t. i., pp. 52-53; Charlevoix's Journ. Hist. p. 308; Long's Expedition, vol. i., p. 129; Parkman's La Salle, p. 207; Carr's Mounds of Miss. Valley, p. 53; and Coue's Henry and Thompson Journals, (N.Y., 1897) vol. i, pp. 53, 163-165. Charn-

Charlevoix and Long, among others, suppose that the assumption of feminine garb and occupations by men proceeded from a superstition or a dream, or was the observance of some religious rite; some other writers assert that these men were set aside for infamous purposes — a statement apparently verified by much evidence, especially as this class of men were held in the utmost contempt even among the savages. They were called by the French bardache (a word originally from the Arabic bardak, **"slave"**), or berdache (a word corruption of this word "berdach"), or berdach, the English corruption of this word, "berdass" (a word used in various forms, as early as 1548), is everywhere in use in the West and North to designate the men referred to. *

Catlin (N. Amer. Ind. vol. ii., pp. 214, 215) describes the annual "dance of the Berdaches," as seen among the Indians whom he visited on the Upper Mississippi, and has a sketch (plate 326) illustrating it. He says of the "berdache," "For extraordinary privileges which he is known to possess, he is driven to the most servile and degrading duties, which he is not allowed to escape, and he being the only one of the tribe submitting to this disgraceful degradation, is looked upon as medicine and sacred, and a feast is given to him annually — This is one of the most unaccountable and disgusting customs, that I have ever met in the Indian country, and so far as I have been able to learn, belongs only to the Sioux and Sacs and Foxes."

* Also spelled Bardash: See Lindsay's translation and edition of Caius Petronius, Satyricon.


(13) "effeminate" — footnote 2. Arab. "Aal-Jink (from Turk) are boys and youths, mostly Jews, Armenians, Greeks, and Turks, who dress in women's dress with long hair braided. Lane (M.E. chaps. xix and xxv.) gives some account of the customs of the "Gink" (as the Egyptians call them) but cannot enter into details concerning these catamites. Respectable Moslems often employ them to dance at fesitivals in preference to the Caireni-women, a freak of Mohammedan decorum. When they grow old they often preserve their costume, and a glance at them makes a European's blood run cold.

They have their priests, to whom they give great credit, because they are great magicians, great seers, and leaders, upon which their lives depend. These priests serve them instead of physicians and surgeons; they carry always about with them a bag full of herbs and drugs, to cure the sick and diseased, which, [173]

for the most part, are sick of the pox, so they love women and maidens exceedingly, which they call the daughters of the Sun, and some of them are sodomites. They marry, and every one has his wife, and it is lawful for the king to marry three, yet none but the children of the first wife inherit the goods and authority of the father. The women do all the business at home. They keep not house with them after they know they be with child. And they eat not of that which they touch as long as they have their flowers. There are, in all this country, many hermaphrodites, which take all the greatest pain, and bear the victuals when they go to war.


(52) Men dressed as women. There is found among them women of many courage, who seize for themselves the glory of achievement in war, which seems not to suit the men. There are also found men, sufficiently loose, to live as women. Among the Illinois, among the Siouxs, in Louisiana, in Florida, and in Yucatan, there are young men who take female garb and retain it the rest of their lives and who believe it an honor to assume themselves in all a woman's duties; they never marry; they assist at all the exercises where religion seems to have a part and by this profession of an unusual life they pass for people of superior sort and above common men. Would not these be on the same footing as the people of Africa adorning cybele, or the Orientals, of whom Julius Firmius spoke, who consecrate themselves to the goddess of Phrygia, the others to Venus Urania, the priests of whom dress themselves as women and who appear to have a feminine face, who effeminize themselves and disguise their real sex under the borrowed garb of those whom they make the effort to imitate?

The sight of these men disguised as women surprised the Europeans who first landed in America. As they did not penetrate the motives of this kind of change, they persuad themselves that these were a sort of people in whom the two sexes were confused; in fact, our old Relations did not call them anything else but Hermaphrodites. While such was the spirit in which they embraced this state that it made them look like unusual men, they were, notwithstanding, really fallen, according to the savages themselves, -this, in spite of being ancient priests of Venus Urania and Cybele; and being effectively what they tried to be, in spite of their servitude to these shameful passions, such was the ignorance of the Europeans of the causes of their condition, that it gave rise to angry suspicions against them; these suspicions were so forward in their minds, that they imagined all they could think of to their disadvantage; and this imagination fired so strongly the zeal of Vasco Nunez (54) de Balboa, Spanish captain, who first discovered the South Sea, that he caused to perish a great number by losing on them ferocious dogs; in this manner those of his nation were the cause of the destruction of a large number of Indians.

Lake Michigan, July 31, 1721. —— (60) In the southern countries they scarce observe any mean with respect to the women, who are no less prone to lasciviousness; from hence comes that corruption of manners, which has infected the northern nations some years since; the Iroquois in particular had the reputation of chastity before they had any commerce with the Illinois, and the other nations in the neighbourhood of Louisiana; they have gained nothing by the acquaintance except becoming like them. It must be confessed that effeminacy and lubricity were carried to the greatest excess in those parts; men were seen to wear the dress of women without a blush, and to debase themselves so as to perform those occupations which are most peculiar to our sex, from whence followed a corruption of morals past all expression; it was pretended that this custom came from I know not what principle of religion; but this religion had like many others taken its birth in the deprivation of the heart, or if the custom I speak of had its beginning in the spirit, it has ended in the flesh; these effeminate persons never marry, and abandon themselves to the most infamous passions, for which cause they are held in the most sovereign contempt.

On the other hand the women though strong and robust are far from being fruitful; besides the reasons I have already mentioned, to wit, the time that is lost for the smoking of their children (Note: two or three years) their custom of not cohabiting with their husbands all that time, and the excessive labour they are obliged to undergo in whatever situation they are; this sterility proceeds likewise from a custom established in several places, by which young women are suffered to prostitute themselves before marriage; add to this the extreme misery to which (81) they are often reduced, and which extinguishes in them all desire of having children.——

A New Discovery of a Vast Country in America, by Father Louis Hennepin, Reprinted from second London issue of 1699, Reuben Gold Thwaites, 1903.

(Vol. I, pp. 167-168, 1680)

(187) Hermaphrodites are very common amongst them, which is so much the more surprising, because I have not observed any such thing amongst the other Nations of the Northern America. Polygamy is allowed amongst them; and they generally marry several sisters, thinking they agree better than strangers. They are exceedingly jealous, and cut the noses of their wives upon the least suspicion. Notwithstanding they have several wives, they are so lascivious as to be guilty of sodomy, and keep boys whom they clothe with women's apparel, because they make of them that abominable use.

(188) These boys live in their families amongst the women, without going either to their wars or hunting. (1) (1) — A custom prevalent among the southern and western tribes, and mentioned by many travelers and writers, even down to a comparatively recent period. These boys and men, commonly known as "berdaches" (fr. bardachs), were held by the savages in the utmost contempt. — Jes. Relations, lix. 309, 310.

(189) (3) Shea points out (Hennepin's Louisiana, p. 175, note 1) that the entire chapter here ended is taken from Le Clercq's Etablissement de la For. II, pp. 178-181. — Ed.

(Vol. II, pp. 539 and 653, 1880.)

(539) I have seen a boy of about eighteen years old, who believed himself to be a girl; and this fancy wrought so strongly upon him, that he acted all things accordingly: hehabited himself like a girl, and employed himself in their sort of work.

(653) I don't know by what superstition some of the Illinois and Nadowessians wear women apparel. When they have taken the same, which they do in their youth, they never leave it off; and certainly there must be some mystery in this matter, for they never marry, and work in the cabins with the women, which other men think below them to do. They may go, however, to their wars, but they must use only a club, and not bows and arrows, which are fit, as they say, for men alone. They assist at all the superstitions of their Juleers, and their solemn dances in honour of the Calumet, in which they may sing, but it is not lawful for them to dance. They are called to their councils, and nothing is determined without their advice; for, because of their extraordinary way of living, they are looked upon as manitous, or at least for great and incomparable genius's. (1) — See pp. 168, note 1, ante.—Ed.


(283) Account of the Mandan Indians, 1833-1834. Among all the North American Indian nations there are men dressed and treated like women, called by the canadians, (284) Bordaches, of whom Mc Kenzie, Tanner, Langsdorff, and others, have spoken;* but there was only one such among the Mandana, and two or three among the Manitaries.

*The borda was noted by most early travellers among Western Indians. Marquette found them among the Illinois (Thwaites, Jesuit Relations, lix, p. 129). See also Henry-Thompson Journals, I, pp. 53, 348. For Mackenzie see Franchere's Narrative, in our volume vi, p. 185, note 4. Tanner is noted in our volume xxi, p. 390, note 368. George Henry, Baron von Langsdorff (1774-1836), was a German scientist and traveller who entered Russian service, making several journeys in the interest of that power. In 1803-07, he visited Kamchatka and Russian America as far as California, returning overland through Siberia. Maximilian here refers to his description of this journey, published first as Bemerkungen auf einer Reise um die Welt in 1803-07 (Frankfort, 1813), and translated as Voyages and Travels in various parts of the World during the years 1803-07 (London, 1813-14). Langsdorff later visited Brazil under the auspices of the Russian government. - Ed.

Robert Friday, Chairman of the Tribal Council, Northern Arapaho, and a full blood Arapaho Indian, stated to me in Washington, January, 1938 that he had never heard of the Northern Arapaho having men who dressed up as women, and had never heard of bordaches among his people. J.G.C.
Berdaches (men living as women) were found among the Arapaho, as among the Cheyenne, Sioux, Omaha, Ute, and many other tribes. They are called *haxu xen,* which is thought to mean "rotten bone." The following accounts concerning them were obtained.

The *haxuxana* become so as the result of a (supernatural) gift from animals or birds. Similarly, in the beginning of the world, animals appeared as women (in certain myths, such as that of Elk-Woman and Buffalo-Woman). *Nh'n*cañ (the character corresponding to Manabozho and Ictinike) was the first one. This is told in a myth. (He pretended to be a woman, married the Mountain-Lion, and deceived him by giving birth to a false child.) These people had the natural desire to become women, and as they grew up gradually became women. They gave up the desires of men. They were married to men. They had miraculous power and could do (supernatural) things. For instance, it was one of them that first made an intoxicant from rain water.

Among the Indians who are called Cheyenne a woman lived whose voice and genitals were like a man's. She wore the garments of women and lived as a woman with women. She attracted the eyes of friends more by looseness of manner. A man seeking intercourse, she gave consent, lying on her back and laying the ("he") penis on ("she") belly allowed penetration in ("her") anus.

The Arapaho declare that they never had any women that dressed and lived as men, but they have a story of such a woman among the Sioux.

Insanity, when it occurs, seems mostly to be acute and violent delusion. One man became insane from excitement in making a charge in battle. He thought himself a wolf, and ran about like one. He did not, however, attack men or animals; and later recovered. Another man, who subsequently also recovered, ran about with a knife, and gashed or pierced trees; afterward inserting his penis (in the gash). A Gros Ventre, an elderly man, recently began to see crowds of spirits close about him; he swung his arms and shouted in order to drive them away. Soon after being taken to an asylum, he was said to be recovering. Among the Oklahoman Arapaho a man named Big-Belly imagined himself a deer, and in consequence of his actions received the name "Deer" (bihi). He had several attacks of his delusion.

NOTE: Indians, as well as other human beings, including lawyers, doctors, theologians and scientists, are most apt to draw astonishing and far fetched conclusions from the superficial resemblances of things to each other. So in this case. Predication, from the position of the parties performing it, resembles the act of coition between beasts, and also birds. Hence perhaps, the origin of the idea that the desire to permit or preform intercourse in such a manner was a supernatural gift from the beasts and birds. JGC.

Roster of Red River Brigade, 1800-1801. List of Indians. p. 531-

4. La Berdach (Suore's son). Footnote 57, p. 53 and p. 54. Footnote 57. Page 4. A berdach is an old man who affects the ways of a woman, and suffers himself to be used as such (see Catlin's p. 296, 4th ed., 1844, II, p. 214). It is curious to find the name on the list with the feminine article. Tanner, p. 105, speaks of this very person: "Some time in the course of this winter, there came to our lodge one of the sons of the celebrated Ojibway chief called Wish-koo-bug (or Wiscoup), (the sweet-or Le Suore-), who lived at Leech Lake. This man was one of those who make themselves (p. 54) women, and are called women by the Indians. There are several of this sort among most, if not all the Indian tribes; they are commonly called A-go-kwa, a word which is expressive of their condition. This creature, called Oxam-wen-dib, (the yellow head,) was now near fifty years old, and had lived with many husbands." Tanner then goes on to speak of "her," and relates his troubles in escaping from the "disgusting advances" which he, she, or it made.

(163) Henry Journal, January 3, 1801. -- Berdach, a son of Suorie (Suore, Sweet, or Wiscoup), arrived from the Assiniboine, where he had been with a young man to carry tobacco concerning the war. This person is a curious compound between a man and a woman. He is a man both as to members and courage, but pretends to be womanish, and dresses as such. His walk and mode of sitting, his manners, occupations, and language are those of a woman. His relations, who is a great chief among the Saulteurs, cannot persuade him to act like a man. About (164) a month ago, in a drinking match, he got into a quarrel and had one of his eyes knocked out with a club. He is very troublesome when drunk. He is very fleet, and a few years ago was reckoned the best runner among the Saulteurs. (COMMENT: In his line of business he probably had to be.) Both his speed and his courage were tested some years ago on the Schian (Cheyenne) river, when Monsieur Resume attempted to make peace between the two nations, and Berdach accompanied a party of Saulteurs to the Sioux camp. They at first appeared reconnoitred to each other through the intercession of the whites, but on the return of the Saulteurs, the Sioux pursued them. Both parties were on foot, and the Sioux have the name of being extraordinarily swift. The Saulteurs imprudently dispersed in the plains, and several were killed; but the party with Berdach escaped without any accident, in the following manner: One of them had got from the Sioux a bow, but only a few arrows. On starting and finding themselves pursued, they ran a considerable distance, until they perceived the Sioux were gaining fast upon them, when Berdach took the bow and arrows from his comrades, and told them to run as fast as possible, without minding him, as he feared no danger. He then (165) faced the enemy, and began to let fly his arrows. This checked their course, and they returned the compliment with interest, but it was so far off that only a chance arrow could have hurt him, as they had nearly spent their strength when they fell near him. His own arrows were soon expended, but he lost no time in gathering up those that fell near him, and thus he had a continual supply. Seeing his friends some distance ahead, and the Sioux moving to surround him, he turned and ran full speed to join his comrades, the Sioux after him. When the latter approached too near, Berdach again stopped and faced them with his bow and arrows, and kept them at bay. Thus did he continue to manoeuvre until they reached a spot of strong wood which the Sioux dared not enter. Some of the Saulteurs who were present have often recounted the affair to me. It seems the Sioux from the first were inclined to treachery, being very numerous, and the others but few. The Saulteurs were well provided with guns and ammunition, but on their first meeting were surrounded and the guns taken from them, in return for which the Sioux gave them bows and arrows; but in a manner to be of little use, giving one a bow and no arrows, another a quiver of arrows, but no bow. The white men had some difficulty to keep their arms, by which means they escaped. ---

NOTE: A.C.J. Farrelly, who lived among the Turtle Mountain Chippewas as a boy and young man (1860-1890) was told by them that: La Berdach was a brave warrior, and that the other warriors used to sodomize him before starting out on war parties, this in order to acquire his fighting ability and courage, by having intimate connection with him. JGC.

(105)

Some time in the course of the winter, there came to our lodge one of the sons of the celebrated Ojibeway chief, called Wesh-ko-bug, (the sweet,) who lived at Lesch Lake. This man was one of those who make themselves women, and are called women by the Indians. There are several of this sort among most, if not all the Indian tribes; they are commonly called A-go-kwa, a word which is expressive of their condition. This creature, called Ozaw-wan-dib, (the yellow head,) was now near fifty years old, and had lived with many husbands. I do not know whether she had seen me, or only heard of me, but she soon let me know that she had come some distance to see me, and with the hope of living with me. She often offered herself to me, but not being discouraged with one refusal, she repeated her disgusting advances until I was almost driven from the lodge. Old Net-no-kwa was perfectly well acquainted with her character, and only laughed at the embarrassment and shame which I evinced whenever she addressed me. She seemed rather to countenance and encourage the Yellow Head in remaining at our lodge. The latter was very expert in the various employments of the women, to which all her time was given. At length

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despairing of success in her addresses to me, or being too much pinched by hunger, which was commonly felt in our lodge, she disappeared, and was absent three or four days. I began to hope I should be no more troubled with her, when she came back loaded with dry meat. She stated that she had found the band of Wa-go-to-teh-gun, and that that chief had sent by her an invitation for us to join him. He had heard of the niggardly conduct of Waw-sha-kwa-maish-koon towards us, and had sent the A-go-kwa to say to me, "my nephew, I do not wish you to stay there to look at the meat that another kills, but is too mean to give you. Come to me, and neither you nor my sister shall want anything it is in my power to give you." I was glad enough of this invitation, and started immediately. At the first encampment, as I was doing something for the fire, I heard the A-go-kwa at no great distance in the woods, whistling to call me. Approaching the place, I found she had her eyes on game of some kind, and presently discovered a moose. I shot him twice in succession, and twice he fell at the report of the gun; but it is probable I shot too high, for at last he escaped. The old woman reproved me severely for this, telling me she feared I should never be a good hunter. But before night the next day, we arrived at Wa-go-to-te's lodge, where we ate as much as we wished. Here, also, I found myself relieved from the persecutions of the A-go-kwa, which had become intolerable. Wa-go-to-te, who had two wives, married her. This introduction of a new inmate into the family of Wa-go-to-te, occasioned some laughter, and produced some ludicrous incidents, but was attended with less uneasiness and quarrelling than would have been the bringing in of a new wife of the female sex.

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At this time the Waw-be-no was fashionable among the Ojibeways, but it has ever been considered by the older and more respectable men, as a false and dangerous religion. The ceremonies of the Waw-be-no differ very essentially from those of the Metis, and are usually accompanied by much licentiousness and irregularity.

*NOTE: The Mde-wi-win, the Grand Medicine Society.*
Berdaches were common to all the tribes of North America, according to the late Hugh L. Scott, Maj. Gen. U.S.A. They were found among the Saos and Foxes, and the Pottowatomies, according to Michaelson.

Richard Sanderville, a Piegan Indian, from the Blackfoot Reservation in Montana, states that he knew of a berdache among the Canadian Blackfoot.

JGC.

Sexual relations of Mankind, Wantegaza, p. 22.

Lesbian love was performed by the mouth and if the woman prostituted her lips with the man she was called fellatrix; when done by a child or a slave, fellator. (Wantegaza)

The above is the classical definition, and the derivation of the term. Fellatie, orfellation as now used, refers to sucking the penis. Term is used chiefly in regard to males who do this, but can also be used in regard to women operators. The popular word in the United States for this is "french" which is used both as a noun and as a verb. French girl, or to french. This, in all probability, because French harlots originally introduced this variation into this country, into commercial prostitution among the whites. "Sea food mamma" also refers to this class of women.

Anthropological Studies, etc., Iwan Bloch. p. 321.

I remember a passage in Bernal Diaz del Castillo's History of the Conquest of Mexico telling how the ancient Mexicans, to procure a special pleasure, put tubes in their ani and had wine poured through these. It made them drunk; probably, however, their chief consideration was not the alcoholic intoxication but the sensual titillation.


The inhabitants (of Mexico) are great sodomites, and publicly have brothels of children and men, and at night they are (there) assembled more than a thousand, more or less according to (the size of) the town. The same. The Sacred Fire. B.Z. Goldbergs. p. 87.

It was the god Chin himself who instituted homosexuality in Yucatan and sanctified it. His priests, therefore, wore feminine dress.

In 1921, among the Puerto Rican troops stationed at Camp Gaillard, in the Canal Zone, occurred an incident which may or may not have been a revival of primitive customs. An organization was formed among these troops which they named they Cowboys of the South. The club had a President, Secretary, roster of members and by-law. Its purpose was both active and passive pedantry performed by the members with each other. Initiation was for the most part involuntary, the candidate being selected by the members, then marched to a secluded spot, and pedicated by all the members, a service revolver held at the temple insuring submission. The initiate then had all the rights and privileges of full membership. A soldier who had undergone this initiation went running for the President of the Club, and in the shooting scrape that followed the Club's existence was exposed to the military

(Cont. opp. p. 40.)
Anthropological Studies in the Strange Sexual Practices of All Races, etc., Iwan Bloch, translated by Keene Waille. Pages 47 to 52.

Poppig found sexual aberrations among the Indians in Canada as well as on the mountains of Quito and in the forests of the Amazonas and of Paraguay. Hennepin, in 1697, differentiated three kinds of homosexual men: hermaphrodites, men of feminine appearance, and men who utilized effeminates for the gratification of their sex impulses. It is certain, however, that the "hermaphrodites" were merely effeminate men. The feminine garb is often assumed in childhood, in other cases not until more advanced age, as a result of "a dream or higher inspiration." Finally, in many Indian tribes feminine garb is worn as a punishment, sometimes as a religious usage - the priestly cloth. The effeminate men satisfy their sex impulse mostly by irritation or fellation. The non-

(48) effeminate homosexual men make no distinction between women and effeminate men in sexual intercourse. (pp. 113-135). The following is to be emphasized. In all Indian tribes of the northwest coast of America pederasty occurs simply as a result of extreme sensuality. The canes and tobacco pipes of the Nutka Indians are often decorated with carvings which illustrate "the most repulsive and filthy depravity." The cynicism of the men is frightful (p. 125). Perrin du Lac found men in women's clothing among all the tribes of North America; these often served both sexes for the gratification of their passions. Lahotsau reports the same of the Illinois Indians. About the latter, de la Salle is more explicit. They "love women inordinately, and boys yet more than women. By this frightful vice the boys become very womanish. As soon as a boy gives himself to prostitution he is forbidden to wear men's clothes." (p. 139). The Illinois Indians are supposed to have introduced pederasty among the Iroquois. Numerous cases of very late appearance of effeminacy are reported among the Dakotas, Osages, and Kansas. (pp. 133-3).

Among the Mandans the men-women are especially desired by the men, and for sexual enjoyment are preferred to the women. (pp. 133-7). The effeminate "messengers" among the Crow Indians practice sexual intercourse with women but find their chief enjoyment in fellatio virorum (pp. 138-141). Of great importance is William A. Hammond's long famous report of the so-called "mujerados" of the Pueblo Indians in New Mexico, who offer a classic example of inculcated homosexuality. The pueblo choose, in every village, a young man or several young men to be made sexually impotent and available for pederastic purposes. These pederastic practices are part of the religious ceremonies of the pueblo.

Pueblos which take place every spring. For a mujerado a very strong man is selected. He is masturbated several times a day and compelled to ride constantly without a saddle. The results are frequent pollutions and gradual pressure-atrophy to the testicles. Finally, virility disappears completely, the individual assumes feminine character in every respect. "His whole condition is forced upon him by the power of tradition, custom, and public opinion." The mujerados are then sexually abused by the men. (pp. 141-5). In pre-Columbian Mexico, too, according to the reports of the Conquistadors, such effeminates were found. There were even man-brothels (p. 148). The Maya peoples practiced pedidcation, as is shown by sculptures in Yucatan, where, according to Comarre, pederasty was "the custom of the country." (p. 148). Twelfth-century soldier orgies in which pedidcation had a part were commemorated in the monuments of the Cahiquiles by the Atitlan Lake. After victory in war the conquered were forced to passive pederasty. Brasseeur, on the Conquest of Guatemala by the Olmques). Of interest is Brasseeur's observation that in Central America male performers were used almost exclusively for ballets and dramatic productions, taking Feminine as well as masculine roles (p. 148). Among the Cueva Indians the aristocrats keep young boys (camayoa) for pederastic gratification, which purpose is also served by men in women's clothes.

On the Antilles not only men but women let themselves be pedidcated. (pp. 149-150). The artificial inculcation of pederasty appears in drastic fashion among the Lachas in South America. By long established custom, the sixth boy born to a woman who had born only boys, was brought up as a kinsman. (p. 150). Among the ancient Peruvians pederasty and other sexual vices increased greatly after invasion by enemies. Ac-

(50) cording to Zimmerman there were still a good many womanish men in Peru in the nineteenth century. Quite rightly he remarks that the inordinate sexual demands of the women have a weakening effect on the men which contributes to the spread of feminine ways among them. Poppig mentions the maricones, the boy prostitutes of the Andes Indians (pp. 153-4). Among the Muras of
On the Antilles not only men but women let themselves be flattered.

A number of Court Martial were the result, and proper sentences were imposed upon Club members. In the same Puerto Rican command a rival organization had been formed which called itself the "Cowboys of the North." This organization was hostile to veterans. In San Juan the organization was called "San Juan Cowboys." This was a cheap plant, and was available to the troops of the island at that time. 

Some years later Dr. Lega, at the Government Hospital for the Insane, had a Puerto Rican soldier under treatment there for dementia praecox. All he could get out of this patient was the reiterated statement that the Cowboys of the North are greater than the Cowboys of the South.
the Magellan Straits the attainment of puberty by the boys was celebrated with pederastic festivals. (p. 156). Among the Araucanians there are male and female sorcerers. The male sorcerers are required to forsake their sex and put on feminine clothing; they are not permitted to marry. Mostly they are selected as children, those of feminine appearance being preferred (p. 157-8).

In the homosexuality of the arctic peoples, too, artificial inoculation plays the chief role. Cranz found among the Greenlanders only one womanish man, who did not go out in the kayak like the other men but performed feminine tasks. His mother had prevented him, since childhood, from going to sea, because she feared to lose him by drowning, like her husband and eldest son (p. 159). Billings reports that on the Aleutians some parents give their boys a feminine upbringing to enable them later to serve the chiefs as boy concubines. These "shupans" are brought up with girls, trained in feminine activities exclusively, and later substitute for women in cohabitation with men. They are also called "akhnutchik." Dawydow says, "The father or the mother designates the son in his earliest childhood for an akhnutchik if he seems girlish. Sometimes the parents have wished for a daughter, and on finding their hopes disappointed they make the newborn son an akhnutchik." I cannot imagine why Karsch infers congenital homosexuality from "girlish appearance" and contradicts Havelock Ellis' and Symonds' thoroughly correct (51)

view that the feminine aspect of a very young child is no indication of homosexuality (p. 152). The second case outlined by Dawydow refutes Karsch's assumption basically, as there certainly cannot be any diagnosis of homosexuality or effeminism in a newborn child.

Wrangel says pederasty is "quite usual" among the Tchuktokhis (p. 164). Erman reports of the Kojaks that from time immemorial they have had, in addition to their "jealously loved wives," male concubines called "keelg," that they even have keelgi of stone covered with furs. This so obviously represents a mere striving for variation and for refinement upon sexual intercourse that any other interpretation would be absurd. Similar conditions prevail among the inhabitants of Kamchatka, the Itelms or Kamchatadals. Stellar says that the men had shupans, that is, effeminate men, whom, besides their wives, they used ver posteriora. "As the Itelms copulate and bear indiscriminately in their dwellings, before the eyes of their own children, all the handiwork of Venus is learned in tender years. The children try to imitate their parents. When they succeed, the parents boast of the children's cleverness. When the boys polluted each other ver sam (sic) the parents reproved them for it as something not quite proper, but did not abstain from the vice themselves. Pederasts had to put on women's clothes, live among the women and conduct themselves as women in every respect. This was so general in old times that almost every boy kept a boy in addition to his wife. The women were not displeased, but associated with their male rivals in quite a friendly fashion." (*G.W. Stellar, "Beschreibung von dem Lande Kamtschatka u. s. w.," Frankfort and Leipzig, 1774, pp. 380-1.)

The reader will readily recognize the great similarity of the (53)

conditions described here with those in classic antiquity (intercourse with wife as well as with boys). At the same time clarifying light is cast upon the origin of these sexual aberrations. The counterpart of the "podox laevis" (juvenal Sat. II, v. 12) is the hauellakumow (that is, "a smooth — which is always ready for socity") of the Itelms; hence the similarity of the purely physical expression of the aberration can also be inferred. (*As to peculiarities and alterations of the anus among the Greek and Roman pederasts, see the detailed account in Part II of my "Ursprung der Syphilis.")

The great part played by mere immoderate sensual appetite in producing the perversions of the Kamchatadals is apparent from the fact, reported by Krascheminikow, that the Kamchatadals have two or three wives, so that, in accordance with the proverb "variatio delectat," they can enjoy a pleasant change in sexual intercourse; and besides their wives they also keep men for sex pleasure.

An additional circumstance must be taken into account, which obviously aggravates these conditions. Stellar reports that the sex organs of men and women, among the Itelms, do not fit each other: "Small membra genitalia and big wide muliembria are characteristic of the Itelms and Mongolians to this day .... Although the members (of the men) are very small, they are great venerel. The women have small round breasts, which are still quite firm, and by no means drooping, at forty; the genitals are very wide and big, therefore they favor the Cossacks and foreigners and despise and scorn their own nation." (**Steller, op. cit., p. 351; 229.) Karsch remarks
that the unprejudiced must draw from this fact the conclusion that the Itełms have been constituted by nature itself for pedication, with their bodily structure; he asks, however, why the Itełms, with their small genitals, practice pedication with men and not with women. The first requires no elucidation, and anal coitus cum muliere, even if it is not expressly stated, is, however, very probable, precisely because of the incompatibility of the male and female genitals; apparently, too, the Itełms, in spite of their homosexual practice, were great lovers of women — a strong argument against the natural homosexuality supposed by Karsch. In my opinion we have again a mere case of variation.

Of the inhabitants of Unalaska (Aleutians) Langsdorff reports that they often bring up "good-looking young boys" as girls, so that they are expert in all feminine tasks. Their beards are plucked out and they are tattooed around the mouth like women (p. 171). Noteworthy too is the following observation of Steller: "In Kamchatka the women also practice vice with women, by means of the clitoris, which they call netchitch on the Bolshaya Rieka. Formerly the women were greatly addicted to vice with dogs." (p. 89). This too helps clarify the true nature of the homosexuality among the inhabitants of Kamchatka.

Thompson encountered an Indian on the Columbia River in 1812. She was dressed as a man, and travelling with a woman to whom she was "married." She turned out to be a woman whom Thompson had driven from his outfit for immoral conduct. She then set herself up as a prophet, and later on took to dressing as a man, and married a squaw. Thompson's boatmen told the Indians they met about her, and the story both amused and amazed them.

Indian Sketches taken during an Expedition to the Pawnee Tribes, by John T. Irving, Jr., Philadelphia, 1835. Volume I.

(207) Meets a person, dressed as a woman. This man had formerly 
(212) been a great war chief, but assumed woman's garb on meeting 
defeat in battle. He did woman's work. Evidence of 
transvestitism, but not of homosexuality.
Yuma. (Forde, 1931)
Quoting Jesuit Father Font, 1775-6, male transvestites, living with and
dressing like women, practice sodomy, etc. (Forde, p. 96) - Forde states:
both male and female, the former more common; supposed due to dream at
puberty, especially receiving messages from plants, especially arrow_weed,
also of seeing a certain mound near Pilot Knob equals change of spirit.
Parents ashamed, but do not suppress - give feast, inviting friends to
recognize. Man undertakes woman's work. Lives with another man, often
permanently. Supposed to have peaceful influence on tribe. Female. Dreams
man's weapons; plays with boys toys when small child. Never menstruates.
Secondary sexual attributes undeveloped or masculine. Rarer, parents try
to make feminine male, and vice versa. No menstruation, no special
functions; common - not transvestites. Name: male, sixa; female, kwe rhanu.

Maricopa. (Spier, 1933: 6, 243 - 3, 254)
First indications in early childhood, when he begins to behave like other
sex. Supposed caused by some kind of spirit - dreaming too much. Never
shamans, for, although given power to cure and sing, are given too much.
Other spirits interfere, changing a boy into a woman about puberty. Also
ascribed to specific spirits, in form of a young girl, in two mountains.
Later behaves like other sex to point of marrying, pursuing occupations
of other sex, etc. No ceremony of transformation, as among Mohave. Em-
badled Yuma and Mohave insult each other by calling "woman" or "berdaches.
"Their respective Yuma and Mohave champions were supposed to transform the
opponents into berdaches."

Coconopa. (Gifford, 1932, p. 234, 203-132)
Male - an example, starting infancy; behaved like woman; did not follow
male pursuits; no marriage; build and genitals normal; no special functions;
female pursuits disliked; not shaman. Female. Began in childhood and
lasted to adulthood. Male hair, dress, nose pierced. Normal, except no
menstruation or breasts. Were strong. Attempt intercourse and marriage
with women. Fought in war. Though shamans were both male and female, were
never shamans.

California. (Strong, 1919)
Cahuilla - Desert, Pass and Mountain. No indication, though specific in-
formation lacking. Pana symbolism as Cupenyo.
Cupenyo - Pana in maten (jimsonweed) ceremony. Pana is the red racer. Is
painted half red, half black to represent sex colors of this snake. Pana
for each clan. (p. 252)
Luiseño. Like Cupenyo, but was shaman of repute - same bi-color for
shaman and red racer, (red and black). (p. 310). Same colors, red and
black, also somewhat connected moiety division among all Luiseño but no
sex change associating shamanism.
Mohave. (Kroeber, 1928: 748)
Called alvah - Boy dreams that he is, and therefore must become. Four men
who have dreamed about ceremony come and twist bark for shirt he will
wear. Songs and ceremonies of induction to transvestism from god Mastambu.
All night ceremony and bath. Dressed and painted. They act as woman. Lucky
in gambling. Die young. They treat certain venereal diseases. Hwami.
Female variety. No ceremony. Might marry women.

Juaneno (Kroeber, 1936: 547)
Mountain Juaneno (berdaches) called uluki. Coast Jufaneno, called kwit.
Claims statement of deliberate selection in youth "inconceivable." Early
recognition and is tolerated youthful inclination. Such "women" were
robust workers and often publicly married.

Maidu (Loeb, "Eastern Kuknu Cult" - UCFAAE, 33: 139-232)
Yuba river - some women, suku, morally lax or masculine, treated as men
and initiated into secret societies. A female suku brought into dance
house at boy's initiation, to serve all winter as prostitute, even to
husband and father. She was cared for by elderly matron. Had nose
pierced like man's. Learned all the secrets. Male suku did women's chores.
(Loeb, 183)

Yohuts. (Kroeber, 1928: 497)
Tongochim or t 누사im - transvestites alone handled corpse and prepared
dead for cremation. Conducted singing and lead dancing at annual mourning
ceremony. Became so by choice or "irresistable call of their natures" from childhood on.

Yuki. (Kroeber, 1935: 180)
Iwop - naiip means "men-girls." Men. Girl's dress, tattoo, voice, even
marrying. No ceremony of induction.

Yurok. (Kroeber, 1935: 46)
One in several hundred. Man. wear women - life and dress of women - bias
inward this recognized socially by all California tribes, and tolerated.
Native explanation is that it is desire to become a shaman, although the
Yurok had men shamans. All women were shamans and were esteemed. First
symptoms were basket weaving. Later clothing, and scorn pounding.

On the abnormal side it is admitted that homosexuality was quite well-known, although the conditions surrounding the phenomenon cannot be determined today.

Teit reports the presence of bardaches among the Flathead which the present ethnographer can verify. Informants agree that there were always several in the old days but that there have been none for some time. Living people deny any supernaturalism to these men, either in their powers or the causes of the phenomenon. They allude that while they were decently treated they were the source of fun and ridicule behind their backs. Informants say that they became bardaches because they were cowards, not wanting to indulge in the male activities of hunting and fighting. They always lived in lodges by themselves and did all the traditional female work. Flathead bardaches did not indulge in male economic occupations, and were not therefore rich men because of bisexual skills. They preferred female society, always going with the women to the berry-picking grounds where they were mildly tolerated. They walked with an imitation of swaying female hips and tried to speak in falsetto. Informants agree with Teit that they did not practice homosexuality.

It is much more difficult to establish the existence of female transvestites. Either tribesmen deny that there were such women or indicate that their memories are not clear on the point. The language contains words which hint towards female transvestitism which informants accept but cannot explain.

14 Ann. Rep. Bur. Amer. Ethn., Pt. I, G.P. Winship, Translation of the Narrative of Castaneda, Expedition of Coronado, 1540-1542, pp. 515-516; 516-518; 522. (513) Chap. 1, of the province of Cullacan and of its habits and customs.—They do not eat human flesh nor sacrifice it. They are accustomed to keep very large snakes, which they venerate. Among them are men dressed like women who marry other men and serve as their wives. At a great festival they consecrate the women who wish to live unmarried, with much singing and dancing, at which the chiefs of the locality gather and dance naked, and after all have danced with her they put her in a hut that has been decorated for this event and the chiefs adorn her with clothes and bracelets of fine turquoises, and then the chiefs go in one by one to lie with her, and all the others who wish, follow them. From this time on these women can not refuse anyone who pays them a certain amount agreed on for this. Even if they take husbands, this does not exempt them from obliging anyone who pays them. The greatest festivities are on market days. The custom is for the husbands to buy the women (514) whom they marry, of their fathers and relatives at a high price, and then to take them to a chief, who is considered to be a priest, to deflower them and see if she is a virgin; and if she is not, they have to return the whole price, and he can keep her for his wife or not, or let her be consecrated, as he chooses. At these times
Niseman. (Neals, Ethnology of Niseman, 1933, V31:6, pp. 335-414)
Berdaches always dressed, talked, as women. Associated with women.
Informant knew of man who had married one. Were never ridiculed, other-
wise some doctor might kill the mocker.

Surprise Valley Paiute. Kelley, Ethnography of Surprise Valley Paiute,

Berdach and sterile person categorized by same name (du.bas). Only one case, a
woman who dressed and lived with men all the time. Hermaphrodites
affected clothing of opposite sex. They were never shamans and never tried
to marry. No one knew. "Klamath could cure them but not we." It was
considered "bad luck" for a man to wear women's clothing.

Patwin. (Kroeber, Patwin and their Neighbors, 1938, V32:4 FAEE)

Says there were berdaches, and that is all.

pp 477-459 and 537).

Sodomy was common among Creeks and Chickasaws, less so among Choctaws,
and uncommon among Siouan peoples of Carolina. Berdaches are not referred
to by writers on Virginia and eastern Carolina, but in most other parts or
Southeast they seem to have been important factor in social institution,
particularly Florida.

Salishan. (Teit, Salishan Tribes of Western Plateau, ed. F. Boas, 1927-1928,
BAE, 45, 23-239, p. 384)

There were a few cases of men dressing and acting like women. As a rule
they became shamans and cured sick people. They lived alone and did not
marry, did not go to war, dressed in poor clothes as women, and did their
hair as women. No familiar intercourse with either sex. They were supposed
to have been told by their guardian spirit to live as women, one when 7
or 8 years, another when 10 or 11. Both these cases were full sexed males,
not hermaphrodites.

to Anthr., 7, 1928, p. 150)

Nadle. Same as shaman, though not necessarily. Man's voice. Tends sheep.

Does woman's work. Weaves. Woman's clothes, and work. Takes part in woman's
dances. Man's voice. Also class with man's voice, beard, wears men's
clothes, does women's work, and is not shaman. Latter addressed by male
term (?). Address by male or female terms dependent on clothes worn, whether
man's or woman's clothes.

Jemez. (Parsons, 1925. "Pueblo of Jemez." p. 50.)

"There is no case on record of the practice familiar at Zuni and Laguna
of a man taking on the dress and ways of a woman."

Kamia. (Gifford, 1931. "The Kamia of Imperial Valley, BAE Bulletin 97, p. 56)

Transvestites. Both sexes. A myth, the culture hero, or heroine, was
hermaphrodite. Yuma berdache transvestite married another woman. Yuma
berdaches. No prostitution. Myth, hermaphrodite is warharni (Mchave, hwam)
with twin boys follow people. She is a woman and the boys not her son.
Fictional people with feather headdresses, but introduce corn,
weapons. The "sons" marry Kamia girls and beget twins.


Cheyenne. (Benedict, "Patterns of Culture, N.Y., 1934, p. 116)

Berdache leads scalp dance, a social affair. Is match maker, and is
"good company."


Michelson, (BAE 1918-1919, Origin of the White Buffalo Dance of the Fox
Indians, 46th BAE R, 6)

If any ceremonial attendant sat down while eating he was considered a
berdache.


Trans. of castanyeda. The "Takus, not cannibllistic, have men who dress as
women, marry men, and serve as their wives. (Theyconsorrate prostitutes
who must always serve on payment of price. Deflowering of virgins by
chiefs, etc.)" The Petatlan (same race and habits as Takues, have much
sodomy.

Onatka (Dorsey, J.C., A Study of Siouan Cults, BAE R-11, 1889-90, pp. 361-
5-44, pp. 378)

The Omaha think berdaches mysterious or sacred because of being affected
by Moon Being. When a youth fasted the first time after puberty the Moon
Being appeared with bow and arrows in one hand and woman's pack strap in
the other. When youth tried to grasp bow Moon Being changed hands very
quickly, and if youth was not careful he grabbed the pack strap, thereby
fixing his lot in after life. Thereafter he had to dress and act like a
woman. They often-married men. If boys make a practice of playing with
girls they are called berdache. They are not despised and do not act
exactly. But they cite case of one boy, forced to this life, who com-
mitted suicide rather than endure abnormal life.

(p. 367) santee and Yankton Dakota call berdaches "wingta", "wingte.
Name for sodomy is wintapil. These men who dress and act like women, are
they all get drunk. The second language is that of the Paocaxes, the people who live in the country between the plains and the mountains. These people are more barbarous. Some of them who live near the mountains eat human flesh. They are great sodomites and have many wives, even when these are sisters. They worship painted and sculptured stones, and are much given to witchcraft and sorcery.

(514) Chap. 2, of the province of Petlatlan and all the inhabited country as far as Chichilticalli. Petlatlan is a settlement of houses covered with a sort of mats made of plants. These are collected into villages, extending along a river from the mountains to the sea. The people are of the same race and (515) habits as the Culuacani Tahues. There is much sodomy among them. In the mountain district there is a large population and more settlements. These people have a somewhat different language from the Tahues, although they understand each other. It is called petlatlan because the houses are made of petates or palm-leaf mats. Houses of this sort are found for more than 340 leagues in this region, to the beginning of the Cibola wilderness.

(515) It is 40 leagues from Senyora (Sonora) to the valley of Suva. The town of Saint Jerome (San Hieronymo) was established in this valley, where there was (516) a rebellion later, and part of the people who settled there were killed, as will be seen in the third part (of this narrative). There are many villages in the neighborhood of this valley. The people are the same as those in Senyora (Sonora) and have the same dress and language, habits, and customs, like all the rest as far as the desert of Chichilticalli.

The women paint their chins and eyes like the Moorish women of Barbary. They are great sodomites. They drink wine made of the pitahaya, which is the fruit of a great thistle which opens like a pomegranate. The wine makes them stupid. (518) (Zuni.) They have priests who preach to them, whom they call papas. (Papa in the Zuni language signifies "elder brother", and may allude either to age or to rank.) These are the elders. They go up on the highest roof of the village and preach to the village from there, like public criers, in the morning while the sun is rising, the whole village being silent and sitting in the galleries to listen. They tell them how they are to live and I believe that they give certain commandments for them to keep, for there is no drunkenness among them nor sodomy nor sacrifices, neither do they eat human flesh nor steal, but they are usually at work.

(523) (Hopi) They have their preachers. Sodomy is not found among them. They do not eat human flesh nor make sacrifices of it.
not hermaphrodites but really men. Dakota believed them influenced by moon Being.

A History of Penal Methods, George Lves, Classification of Crimes, 294, note.
H.B. Bancroft, The Native Races of the Pacific, i. 555, 635, 773; ii. 337, and as regards even the pre-Toltec period, v. 198, New York, Appletons, 1875.
J.F. MacLennan, Studies, ch. vii.
Langsdorf, Voyages and Travels, pt. ii, 47, 1814.

The True History of the Conquest of New Spain by Bernal Díaz del Castillo, from the Original Manuscript Edited and Published in Mexico by Genaro García, Translated into English with Introduction and Notes by Alfred Percival Maudsley.
(Of the Mexican Indians).

In addition to this nearly all of them were sodomites, especially those who live on the coast and hot country, to such an extent that boys go about clothed in the dress of women to gain (a livelihood) in that diabolical and abominable employment. Then they ate human flesh, just as we bring beef from the butchers, and they have in all the pueblos prisons of stout beams, made like houses, as cages, and in them they place and fatten many Indian men and women and boys, and when they are fat the sacrifice and eat them. In addition to this, in the wars which some provinces and pueblos wage against others, those who are captured and taken prisoners are sacrificed and eaten. Then sons have carnal intercourse with mothers, and brothers with sisters, and uncles with nieces; many are found who indulge in this iniquitous vice. About drunkards I do not know what to say, so many obscenities take place among them; I wish to note only one here which we found in the province of Panuco; they make an injection by the anus with some (hollow) canes and distend the intestines with wine, and this is done among them in the same way as among us an enema is applied.