



Fig. 3: Hans Staden, *Warhaftige Historia vnd beschreibung eyner Landschaft der Wilden Nacketen Grimmigen Menschfresser Leuthen in der Newenwelt America gelegen* (Marburg 1557).



Fig. 4: Distribution of boiled parts to women and children. From: Th. de Bry, *Americae III* (Frankfurt 1592).

references to tobacco and manioc cultivation, which are present in the Staden illustrations, are systematically eliminated from de Bry: regression in the sexual sphere is here isomorphic with regression on the cultural level.

cannibalism, devil worship, and sexual perversion is closed by the illustration in de Bry of *zemi* worship: the idol is modelled on traditional representations of the devil, and the procession of women who flock together for the ceremony of worship are clearly depicted in various 'lesbian' poses (Fig. 5).



Fig. 5: *Zemi* worship among the Arawak of Hispaniola. From: Th. de Bry, *Americae IV* (Frankfurt 1593).

Despite Thevet's warnings against the identification, the sinful or perverse sexual appetites of the Old World Plinian races, as depicted on the famous 15th century frescoes in Råby Church, Denmark (Friedman 1981), are visited upon the savages of the New World in the writings of Gines de Sepúlveda and others. In the hierarchy which he sets up between Indians and Spaniards in his "Democrates Alter," de Sepúlveda sets off intemperance and appetite against temperance and reason (cf. Todorov 1982: 159). Jean de Léry similarly made the connection between cannibalism and sodomy: excess in the one semantic field connoted excess in the other, an easy correlation given the identity of the words for 'copulate' and 'eat' in a considerable number of languages (Lévi-Strauss 1984: 47). For Aquinas, these were both areas susceptible of excess, by which he understood the consumption of human flesh, bestiality, and sodomy (Pagden 1982: 217 n. 174).

If we turn to the European continent, we find the sexual orgies associated with the early Christians, Montanists, Manicheans, Paulicians,