

The final paragraph on page 180 should continue:

... America," the people have slightly browner complexions, perhaps reflecting a growing use of the skin color descriptors "reddish" or "tawney" for peoples from the Americas.<sup>34</sup> Women once again are lighter-colored than the men. Dark brown skin color is evident only on the dismembered limbs grilling on the barbeque and on one baby carried in a sling on a woman's back.

By contrast, the peoples of the continent of Africa are represented through a diversity of skin tones. Amman has located Prester John in Africa, at the end of his kingdom's migration over the course of centuries in the Latin Christian imaginary from Asia and India. The ruler is seated in front of his army and their pitched tents. While his soldiers are brown-skinned, Prester John is pale-complexioned, with skin tones similar to those of the European and Asian men, as well as the African men identified as "Gypsy" and "Ethiopian." The paleness of the Ethiopian man and woman in the bottom left corner counters the common practice, dating to the linkage of Ethiopia and a dark-skinned Queen of Sheba, of describing Ethiopians as very dark, even black.<sup>35</sup> One light-skinned man with two camels stands directly in the middle of the Africa quarter, above the title "African Moors," while all other *African Moors* have darker complexions. The women identified as African Moors wear the distinctive clothing reminiscent of at-home Iberian moriscas in Christoph Weiditz's *Costumebook* and are slightly darker than the Ethiopians. In Amman's etching, the morisca wears her household clothing outside the home, as she stands in a sociable circle. The women and children of the Barbary coast at the base of the polygon are distinctively darker, with complexions that are near-black in color.