SOCIOLINGUISTICS

Presents the results of a participant-observation study in a southwestern U. S. city, showing how at that time gay men's argot effeminized nouns and pronouns, from which Sonenschein draws conclusions about their social role.

Interprets questionnaires to conclude that gay men posses a more extensive "marginal vocabulary" than either heterosexual men or lesbians. See also her: "When We Say 'Out of the Closets'," College English, 36 (November 1974), 385-92.

Gay terms and expressions collected were grouped in a method similar to factor analysis to locate specific dimensions of behavior in a community of college-age persons. Special attention was given to the presence of binary oppositions. See also: Aaron Bruce W. Ostrom, "A Study of Lexical Items in the Gay Subculture," in: J. A. Edmondson (ed.), Research Papers of the Texas SIL: Pilot Studies in Sociolinguistics (Dallas: Summer Institute of Linguistics, 1983), 72-87.

Ten papers seeking to display progress made in the field since 1975, followed by a noteworthy annotated bibliography (pp.151-331). See esp. pp. 125-37 and 327.

Papers seeking to state the rationale and implications of the feminist-sponsored language reform. Although most of the contributors in the anthology tend to take the feminist critique of language too much for granted, a number of secondary issues are usefully canvased. Bibliography, pp. 319-23.

D. GRAFFITI

Although surviving graffiti from Greece and Rome (including some that bear on homosexuality; see III.C) have been studied for linguistic and social attitudes, in subsequent centuries the practice has been neglected. Contemporary graffiti have, however, attracted the attention of folklorists and amateurs since the beginning of the century.
E. FOLKLORE

Until recently folklorists— with the exception of a few Freudians—have tended to avoid dealing explicitly with sexual matters. The study of homosexuality in folklore has not yet achieved defined parameters. Accordingly, the entries listed below offer only a few glimpses of the
broader panorama that may one day be unfolded.


2496. FLYNN, CHARLES P. "Sexuality and Insult Behavior," Journal of Sex Research, 12 (1976), 1-13. Insults indicate the boundaries of acceptable sexual behavior in a given culture. The frequency of homosexual insults in American culture contrasts with their apparent absence from many tribal cultures.


2502. MURRAY, STEPHEN O. "The Art of Gay Insulting," Anthropological Linguistics, 21 (1979), 211-23. Parallels and contrasts with the better-known art of in-

Seeks to link the folk belief (documented from nine black homosexuals) in the "blood baby" to the mother-centered Black culture of the United States.

Throws a little light on a still very obscure subject.

F. HUMOR AND CAMP

As a general rule, minority groups tend to create distinctive forms of humor as a defensive device and for ironic self-reflection. Among male homosexuals this "ethnic" humor has tended to take the form of camp, an ironic self-parody which also functions as social criticism. Lesbian humor, which has been falsely claimed to be nonexistent, has not yet been sufficiently studied to afford generalizations. Cross-cultural studies are entirely lacking.

Needless to say, there exists a substantial body of jokes told by heterosexuals, which convey hostile stereotypes; this form of humor offers some insight into popular attitudes, including response to changing events (e.g., the 1980s vogue of AIDS jokes).

Lesbian erotica and humor in prose, poetry, and photography.

Attempts to define the phenomenon and plot its history and characteristics. Holds that camp is not the same as gay, though there is a large overlap. Offers almost 200 illustrations, from Carpaccio to David Bowie.

Exploits the brief vogue of the "quiche eater" satire, supposedly the favorite food of certified wimps.

2508. CORE, PHILIP. *Camp: The Lie That Tells the