

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.

2485. STANLEY, JULIA PENELOPE. "Homosexual Slang," **American Speech**, 45 (1970), 45-59.

Interprets questionnaires to conclude that gay men possess 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.

2486. TAUB, DIANE, and ROBERT G. LEGER. "Argot and the Creation of Social Types in a Young Gay Community," **Human Relations**, 37 (1984), 181-89.

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.

2487. THORNE, BARRIE, CHERIS KRAMARAE, and NANCY HENLEY. **Language, Gender and Society**. Rowley, MA: Newbury House, 1983. 342 pp.

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.

2488. VETTERLING-BRAGGIN, MARY (ed.). **Sexist Language: A Modern Philosophical Analysis**. Totowa, NJ: Littlefield, Adams and Co., 1981. 329 pp.

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 canvassed. 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.

2489. ALEXANDER, BOB. "Male and Female Restroom Graffiti," *Maledicta*, 2 (1978), 42-59.
Finds that homosexual graffiti in male restrooms tend to be aggressive, while graffiti in female restrooms have "an element of what might be called tenderness." See also Wendy Reich et al., "Notes on Women's Graffiti," *Journal of American Folklore*, 90 (April 1977), 188-91.
2490. *Il cesso degli angeli*. Milan: Gammalibri, 1979. 122 pp.
Anonymous illustrated work treating graffiti as indices of the male mentality; see pp. 47-66.
2491. EIGELTINGER, WILFRIED. *Graffiti für Vespasian: Die Kunst im Pissoir*. Berlin: Verlag Rosa Winkel, 1981. 94 pp.
Attempts to place graffiti in historical context so as to evaluate them as a "continuing cultural achievement of humanity."
2492. ERNEST, ERNEST (pseud.). *Sexe et graffiti*. Paris: Alain Moreau, 1979. 349 pp.
Texts selected from several thousand graffiti collected by the author over fifteen years in Paris, the French provinces, and several neighboring countries. See pp. 85-315 for homosexual examples.
2493. PRAETORIUS, NUMA (pseud. of Eugen Wilhelm). "Homosexuelle Pissoir-Inschriften aus Paris," *Anthropophyteia*, 8 (1911), 410-22, 425-26.
Report on homosexual graffiti observed in Parisian toilets.
2494. SECHREST, LEE, and LUIS FLORES. "Homosexuality in the Philippines and the United States: The Handwriting on the Wall," *Journal of Social Psychology*, 79 (1969), 3-12.
Comparing samples from the two countries it was found that the American ones were more likely to be humorous, political, and philosophical, while the Philippine ones had a higher amount of hostile content and disapproval of sexual ideation. See also Lee Sechrest and A. K. Olson, "Graffiti in Four Types of Institutions of Higher Education," *Journal of Sex Research*, 7 (1971), 62-71.

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