broader panorama that may one day be unfolded.

Accusations of passive homosexuality as insults. Note the modification proposed by M. Glazer, "On Verbal Dueling Among Turkish Boys," Journal of American Folklore, 89 (1976), 87-89.

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.

Seeks to determine the socio-cultural meaning of gay argot, jokes, female impersonation, and the like--including their role in maintaining social cohesion and in coping with conflict.

A folk practice occurring among certain menstruating lesbians, and the fantasies associated with it.


Erotic sayings and rhymes collected in modern Greece (bilingual); a few examples refer to homosexuality. An appendix is "A Glossary of Modern Greek Erotic Speech."

Includes a study of "Pisanus Fraxi" (Henry Spencer Ashbee); great collectors of erotica; and a series of papers on problems of erotic literature.

Parallels and contrasts with the better-known art of in-
sults among blacks. See also his: "Ritual Insults in Stigmatized Subcultures--Gay--Black--Jew," Maledicta, 7 (1983), 189-211.

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 Caravaggio 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
HUMOR AND CAMP


2510. EDWARDS, VAL. "Robin Tyler: Comic in Contradiction: A Profile," Body Politic, no. 56 (September 1979), 21-23. Situates the popular lesbian comic in the context of the new women's humor which gave women the opportunity to make not themselves the brunt of the jokes, but the society that oppresses them. See also M. A. Karr, Advocate, no. 268 (May 31, 1979), 26+.


2514. LEGMAN, GERSHON (ed.). The Limerick: 1700 Examples, with Notes, Variants and Index. New York: Bell, 1974. 508 pp. All more or less erotic. See Chapter 5, "Buggery" (pp. 92-108); and Chapter 6 "Abuses of the Clergy" (pp. 109-17). See also the sequel: The New Limerick: 2750 Unpublished Examples, American and British (New York: Crown, 1977; 729 pp.).


Interview with comedian Fat Bond who states: "Gertrude Stein is important to lesbians today because she's a role model for us." See also M. A. Karr, Advocate, no. 256 (December 13, 1978), 27-28.


Sophisticated cartoons in the mould of New Yorker magazine. Other collections of the work of gay cartoonists include Joe Johnson, ... And So, This Is Your Life, Miss Thing (Los Angeles: Funny Bone Press, 1973); Nazario, Anarcossy (New York: Catalan Communications, 1983; 69 pp.); Hippolyte Romain, Les Cheries (Paris: Leroy, 1984; 46 pp.); and Stefan, Der Schwuchtelelpeter (Berlin: Verlag Rosa Winkel, 1980; 32 pp.). Under the editorship of Harold Cruse, five issues of Gay Comics magazine have appeared.


Derived from her doctoral dissertation: A Communicative Study of Humor in a Lesbian Speech Community: Becoming a Member (Columbus: Ohio State University, 1978; 237 pp.)


A first approach to this repellent genre of contemporary folklore. More examples appear on page 214-16 of this issue; see also ibid., 7 (1983), 280, 290-93.


Hypothesizes that humor serves a bonding function for lesbians, in somewhat the same manner as the special vocabulary of gay men (which lesbians largely lack). See also idem, "Mother Wit: Tongue in Cheek," in: Karla Jay and Allen Young (eds.), Lavender Culture (New York: Jove, 1979), 299-307.
A gentle Devil's Dictionary, with illustrations by Paul Aboud.

Pulp collection of longer jokes and quickies told by or ridiculing homosexuals. Some were originally straight jokes, transformed into gay ones.

Mostly one-liners, some quite amusing.
IX. LIFESTYLES

A. SOCIAL SEMIOTICS AND LIFESTYLE TRENDS

In this section, the term semiotics is not used in the usual sense of a science of signs and symbols, but refers to repertoires of nonverbal tokens of communication. As the homosexual subculture has become less clandestine, the character of such tokens and gestural patterns has shifted from that of the carefully guarded possession of an insider culture to that of a more open and accessible repertoire (as seen, for example, in the lambda symbol, which is often worn to elicit comment). With the advancing social pluralism of Western industrial societies, it was perhaps inevitable that subcultural groups be more and more identified with distinctive and visible lifestyles. The increasing salience of male homosexuals and lesbians has become part and parcel of this development.

2525. ALFRED, RANDY. "Will the Real Clone Please Stand Up?" Advocate, no. 338 (March 18, 1982), 22-23.
Views the clone consciousness as one of passive consumerism. See also: Phillip Carswell, "Clones," Gay Community News (Melbourne), 2:9 (November 1980), 24-26.

Ambitious but impressionistic attempt to characterize the leading trends of the current situation in the United States and their interaction with the rest of the non-Communist world. Contains many references to stories in the gay and mainstream press.

Claims to find differences between male homosexuals and male heterosexuals in the formation of the letter "I" (but not for other letters).

The antihomosexual psychoanalyst claims that women's fashions are a "masculine invention secondarily thrust upon women to alleviate man's unconscious masochistic fear of the female body," and that women's fashions are designed by male homosexuals, "their bitterest enemies." See also: Michael M. Miller et al., "Viewpoints: Why Are the Women's Fashion and Hair-styling Industries Dominated by Homosexual Males?" Medical Aspects of Human Sexuality,