
Using translation to chart the early spread of GAY terminology

La traduction comme outil pour retracer les débuts de la diffusion de la terminologie GAY

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EDITOR'S NOTES

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AUTHOR'S NOTES

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TEXT

1. Introduction

- ¹ This article presents a case study of how translation analysis helps to situate the transfer of GAY¹ as it began to spread from U.S. English to

some Spanish-, French-, and German-language communities starting in the 1950s. The important role that translations play in lexical development has been described, notably for scientific or technical terminologies in Romance in relation to classical languages or across vernaculars (Lépinette, 1998; Bertrand, Gerner & Stumpf, 2007; Duris, 2008; Ducos, 2013; Thibault and Lo Vecchio, 2020; Lo Vecchio, 2024). Closer to the current day, translation has also been integral to the internationalization of popular terminologies, and the ideas and power relations they convey.

- 2 GAY terminology represents the linguistic manifestation of what was arguably one of the most revolutionary social changes of the twentieth century: the discursive self-determination of queer people, going hand in hand with their visibilization and fight for equality and acceptance, however uneven the results have been. The translinguistic aspect of GAY terminological adoption, of course, cannot be separated from the larger globalist movement of activist solidarity, and this is a chief point of interest. Like any terminology that spreads beyond its group and function of origin, GAY lexis began in diastatically and diaphasically circumscribed conditions before gradual diffusion across particular diasystems, well beyond its U.S. English origin. In contrast to scientific or technical terminology, though, the discursive power relations are disrupted. The innovating social group was a stigmatized minoritized population whose semantic neologism served precisely to index in-group solidarity and dissimulate among the uninitiated. The sociopragmatic element takes on greater import in investigating not just how the queer was named, but who was doing the naming and from what ideological stance. For the social meaning of words does not reside in the denotative referentiality of linguistic signs, but in how lexical practices reflect, and enact, the complex multiplicity of extralinguistic power relations (Bourdieu, 1982; Boutet, 2016 [2010]).
- 3 By studying the translation of an influential source text, Donald Webster Cory's *The Homosexual in America*, and its resonance in print media, it is possible to trace the cross-linguistic spread of GAY at the earliest moment observable in the 1950s. In the broadest sense, translation establishes points of cultural contact between speakers (as writers) and their respective linguistic communities. It is from these points of contact in the written documentation that we can

observe cultural and linguistic transfers in operation, the starting point for categorial convergence that is coded into lexical terms.

- 4 As a work of variational lexical historiography, this paper insists on the role that lexicology can play in illuminating what we know about queer social history.

2. Toward linguistic self-determination in the twentieth century

- 5 In identifying points of cultural contact relevant for the transfer of modern LGBTQ terminologies, a crucial sociopragmatic question involves authorial subjectivity: who is innovating lexically at the source and who is translating to the target? Queer translational subjectivity evidently shifts over time, indicative of how extralinguistic factors play a role in the construction of queer lexis. Yet in no era does a queer (or any) lexis belong purely to an in-group or an out-group; the complex power relations and social hierarchies are reflected in who uses it, how, in what situations, including in the transfer from one language to another.
- 6 Starting in the twentieth century, cross-cultural flows start out from and center in-group discourse that explicitly asserts linguistic self-determination, although this is more a difference in degree than in kind. In the late nineteenth century, Karl Heinrich Ulrichs's activist terminology of URANISM was translated piecemeal and filtered through the pathologizing lens of the mainstream medical establishment. However, early in-group transfers are also known, such as in the writings of English activists John Addington Symonds (see Eribon, 2012 [1999], pp. 416–428; Brady, 2012; Lo Vecchio, 2020, p. 298; 2024) and Edward Carpenter (see Rowbotham, 2008, chaps. 10–11). Similarly, works like those of psychiatrist Richard von Krafft-Ebing's rife with first-person queer discourses always present these through the language of the investigator (see Oosterhuis, 2000, chap. 15); doubly so, where they are translated out of the German by specialists. The textual proximity is simply much closer to the queer subject in the sources available in the twentieth century – and the farther along we

get, the more we find queer translators themselves rendering queer texts, thus representative of in-group discursive practice at source and target level.

- 7 The extralinguistic media environment in the twentieth century altered the diffusion of discourse, minoritized ones among them. Even in the late nineteenth century, the flow of textual information was highly concentrated in Western societies, to such an extent that the trajectory of innovations such as SAPPHISM, URANISM, INVERSION, and HOMOSEXUALITY lead back to the same initial sources amid an international colingual dialogue (Lo Vecchio, 2024). With cross-linguistic transfers of GAY beginning in the 1950s and massively following Stonewall in the 1970s, or with QUEER in the 1990s, no monogenetic hypothesis of their export would hold up empirically or even intuitively. While speakers of many languages were adapting such words based on the same English pragmatic-semantic developments (thus it is not a case of so-called multiple etymology), obviously the transfer process occurred independently in multiple situations of contact, involving orality as much as written or audiovisual sources.
- 8 The polycentric nature of the diffusion process means that there is a real potential for a historical comparative sociolexicology, in which it would be possible to describe the discursive integration of GAY, like QUEER and many other internationalisms, in specific contact situations across the globe. Such variational research would have to engage with valuable sources currently unmediated electronically and requiring manual examination – all the more rewarding for that – such as activist archives at the local level. This historical comparative sociolexicology does not assume that word adoption in one place would necessarily have direct bearing on that in another – nor, though, does it naively pretend that each speech community was impervious to outside discourse: the fact that these became major internationalisms is the proof that the intercultural and colingual dialogue was pervasive and sustained.
- 9 Because GAY (like QUEER) spread globally among various communities of speakers who were not necessarily functionally bilingual or in any geographic situation of “contact”, its status as an internationalism must be explained outside the sociolinguistic framework that tends to view linguistic borrowing as primarily oral praxis within multilin-

gual speech communities (Thibault & Lo Vecchio, 2020). From that perspective, it is difficult to explain how spontaneous synchronous oral borrowing among contact bilinguals could lead to massive world-wide lexical developments in the era of mass media (and well before). Instead, the parsimonious explanation for the existence of internationalisms is that the written record and multimodal media play (and have always played) a decisive role in the spread of lexical innovations. In line with more recent theorizations prompted by the digital revolution, which has quickly demonstrated just how relevant – indispensable – mediated discourse is to language practice and change, here it is taken as fundamental that “[m]ediatized language is everyday language” and that “mediatisation is sociolinguistic change” (Coupland, 2016, p. 446; see also Androutsopoulos, 2016; Werner, 2022). As addressed in Wright (2023, chap. 1; cf. Schmid 2020, chap. 9), one way to problematize the role of mediatization in lexical spread is by calling upon social network theory: diffusion tends to occur among weak-tie uniplex networks (networks of speakers with less proximity, less frequency of contact, less overlap of contact) such as media arguably represents, rather than in strong-tie multiplex networks (the more close-knit networks typical of what could be considered speech communities) where innovations might originate.

- 10 One critical corollary, underpinning this paper along with other historical studies of queer language (e.g., Leap, 2020), is that activist in-group texts must not be seen as representing some ersatz simulacrum of queer discourse, as idealized vis-à-vis orality; they constitute queer discourse itself. The fact that candid speech about queer sexuality could have had violent and self-destructive consequences in public means that the sustained discourse in discreet publications may have been the sole medium of dialogue for many queer individuals at the time: a textual safe space, if you will. (Still today in many places, digital is for many people, closeted or otherwise, the only possible space in which to engage in queer-related dialogue, without ever needing to utter a single word.) Moreover, the intertextual queer (meta)discourse in the publications studied, or merely the fact of their translation, indicates that it was not inward-looking place-rootedness of geographically fixed speech communities then driving queer languaging practices (a “sedentarist” view; see Britain, 2016), but instead an outward-looking, globalist, translinguistic

impulse occurring in a context of international solidarity and seeking social change.

- 11 Already beginning in the 1950s, a number of sources indicate points of cultural contact in the early history of GAY lexis as it spread to languages other than U.S. English, the site of its semantic evolution. The timing is quite significant, because *gay* 'homosexual' had only just recently, since the late 1940s, begun to filter out of in-group use to be understood by larger swaths of the U.S. public. Playing on ambiguity with its then prototypical meaning ('merry, lively, joyful, spirited'), gay people initially used *gay* as a code word to recognize and express solidarity with other community members while dissimulating among the uninitiated (Simes, 1996, 2005; Butters, 1998; Lo Vecchio, 2020, chap. 11; Leap, 2020, pp. 14-15). As English *gay* spread among various subgroups in North America, its use is also then documented in translation or broader translational context. Following the intertextuality emerging from one momentous in-group source text makes it possible to chart out, however schematically, early instances of GAY consciousness among speakers of other languages.

3. Cory in translation: Cultural contact through a seminal gay text

- 12 Exemplary of the early transfer process are the 1952 monographic translations into Spanish (Mexico) and French (France) of *The Homosexual in America: A Subjective Approach* (1951), by the pseudonymous Donald Webster Cory, actually Edward Sagarin. Considered groundbreaking in its time, this candid first-person account by a once politically engaged gay man also has considerable lexical value for the in-group argot it presents, enriched with metadiscourse about how *gay* functioned cryptically in its social context. The attention paid to Cory by the growing queer movement at the time, as recoverable in the textual documentation (including both the activist and generalist press, discussed in Section 4) and now historiography, indicates that his book and its translations did not stand alone but informed an international cultural dialogue (see Duberman, 2013 [1997]; on Cory's

influential book service and its Latin American reach, see Waters, 2021)².

- 13 From a macro-cultural perspective, it is remarkable that the book was translated at all, and so quickly at that, indicative of interest and even openness toward the concerns of gay people – including gay women³ and gay people of color, but it may go without saying that the author’s titular “subjective approach” centers, and extrapolates out from, the experience of a white gay man. While the content of *The Homosexual in America*, partial as it is, should not be taken to be broadly representative of queer experiences at that time, the book nevertheless had a demonstrable influence as a vector of lexical transmission both in English and in translation. It cannot be stated with certainty that the translators of this monograph were necessarily themselves from the out-group, yet nor do their discursive choices explicitly situate the translations in an in-group framework – thus blurring in translation the image of what, at its source, was a militant act of linguistic self-assertion. In hindsight, *The Homosexual in America* is also a sad testament to the complicated journey of self-acceptance and uneasy liberation of that era, with Sagarin renouncing the emancipatory spirit of the work in a later phase of his life characterized by an evidently tortured relationship with his sexual orientation (Duberman, 2013 [1997]).
- 14 In the lexicological perspective that is the focus here, the interest of *The Homosexual in America* resides not specifically in the individual choices the translators made for each lexical token in its discursive context; an extensive monographic analysis would be necessary to do justice to the several thousand LGBTQ-related tokens found across all three versions. Instead, the value lies in how the lexical types relate to the larger internal lexical structure of each language. This involves an onomasiological approach that situates the lexical types within their semantic field, establishing a chronology and geography of use from the earliest identifiable stage, comparing translational choices against other lexemes already lexicalized in the language including genetically related cognate forms, and constantly comparing the translated terms against the lexicography (and corpora) to determine whether or how they have already been described.

3.1. Lexical structure in the text and at the language level

- 15 The mere textual presence of *GAY* in translation already begins to establish a chronology and geography of *GAY* ‘homosexual’ history in Spanish and French, as extremely valuable early attested uses heretofore undescribed in the historical lexicography⁴. It is important to note the places of publication of the translations, Mexico and France, even as it would be an oversimplification to restrict the scope to Mexican Spanish and Hexagonal French, since the works could have been read anywhere; contextualizing the book’s reception via the activist and generalist press (Section 4) helps to situate its influence within more specific communities. Also fundamental is the diastratic parameter, in that the book describes the language practices of gay people from an in-group perspective (what might be considered a “community of practice” per Wright, 2023, chap. 2).
- 16 Among the many queer-related lexical items used or discussed in Cory’s book, *gay* is qualitatively the most consequential. Two chapters are devoted to the metalexical description of this semantic neologism: Chapter 9 provides an overview of numerous LGBTQ-related terms including argot, with *gay* chief among them (examples (2)-(4) below and lines 36-72 in Appendix A); Chapter 10 describes its use as a code word in a concrete example of two men cruising on “the Gayest Street in Town” (example (5) below and lines 73-87 in Appendix A). Significantly, the book also introduces readers to *straight* as the antonym of *gay*, as used in gay speech (see page locations in Appendix B).
- 17 Quantitatively, *gay* and *straight* are not the most frequent LGBTQ-related lexical types in the original work in English. In fact, the *homosexual* and *heterosexual* families⁵ yield many more tokens overall: 1000+ for the *homosexual* family, 100+ for the *heterosexual* family vs. 200+ for *gay* and around 40 for *straight*. To be more precise, the original English work contains 224 tokens in the *gay* family, of which 212 are translatable; 12 occur in paratextual elements (index and chapter running heads) which were not reproduced in either translation. Here is a breakdown of these 212 translatable tokens in English:

English text		Tokens
Grammatical breakdown		
<i>gay</i> (adjective)		182
<i>gay</i> (undefined grammatical function; see below)		16
<i>gay</i> (noun plural, in invariable “the gay”)		7
<i>gaiety</i> (noun)		4
<i>gae, gaie</i> spelling variants (adjective)		3
Total		212
Metadiscursive breakdown		
Non-metadiscursive <i>gay</i>		172
Metadiscursive <i>gay</i> (i.e. “the word <i>gay</i> ”)	adjective	24
	undefined grammatical function	16
Total		212

Table 1. Breakdown of *gay* tokens in Cory (1951)

- 18 And here is a breakdown of how all of those instances are translated into Spanish (Table 2) and French (Table 3) (necessarily simplifying)⁶:

Spanish translation	Tokens
<i>alegre</i> (adjective, noun, or metadiscursive use)	174
<i>homosexual</i> (adjective or noun)	12
<i>gay</i> (metadiscursive use, including 2 with gloss: “ <i>gay</i> (<i>alegre</i>)”)	10
<i>invertido</i> (adjective or noun)	5
adaptation with no lexematic transfer ⁷	5
<i>alegría</i> (noun)	4
<i>gae/gaie</i> spelling variants (adjective)	3
Total	213

Table 2. Breakdown of translations of *gay* in Spanish

French translation	Tokens
<i>gay</i> (adjective, noun, or metadiscursive use)	135
adaptation with no lexematic transfer	25
<i>homosexuel</i> (adjective or noun)	23
<i>spécial</i> (adjective, only collocates with <i>bar</i>)	11
<i>en être</i> (verb phrase)	6
<i>inverti</i> (adjective or noun)	4

<i>pédéraste</i> (noun)	4
<i>gai</i> (adjective or metadiscursive use)	3
<i>gaieté</i> (noun)	2
<i>homosexualité</i> (noun)	2
<i>gae</i> spelling variant (adjective)	1
Total	216

Table 3. Breakdown of translations of *gay* in French

- 19 Looking at the above grids alongside Appendix B, if we compare the (inexhaustive) inventories of translations of words like *homosexual*, *invert*, *pederast*, *sodomist*, *lesbian* to the (exhaustive) inventories of terms like *gay* and *straight* as well as *fag*, *fairy*, *queen*, *queer*, we see that the former group is where the greatest lexical cohesion is found across the three languages: genetically related cognate forms used relatively consistently in the three versions (observable beyond what is inventoried in the appendix). For the argotic or neologistic terms, which are not constructed using Greco-Latin combining morphemes, more heterogeneous practices are observed in the process of translation.
- 20 In a queer and/or sociolexicological reading, the interest of the quantitative element is actually inverted in comparison to more traditional corpus analysis⁸. The highest numbers of queer-related lexical tokens (such as *HOMOSEXUAL* and *INVERT*) indicate the most widely established terms already in use across the diasystem, whereas lower-token items may indicate neologistic novelty or diastatic or diaphasic markedness. The author's and translators' treatments explicitly and metadiscursively indicate the novelty of *GAY* and *STRAIGHT*, in contrast to others already lexicalized: *GAY* stands out compared to *HOMOSEXUAL*, *INVERT*, and so on because the latter were no longer undergoing any particular integration process in each language (they had long been recorded in dictionaries, for one thing) and their use here is, in terms of lexical structure, largely unremarkable. This should not be taken to mean that any queer-related terminology is banal or unproblematic; indeed, lexical discord and renewal is constant in this field, as Cory himself notes (1951, p. 104): "even the [scientific] authorities cannot agree on the meanings that should be assigned to such words as *homosexual*, *invert*, *pederast*, and *sodomist*." Yet it is at the margins, indicated quantitatively by the lower token counts and qual-

itatively by metadiscourse and by translational heterogeneity, where comparative sociolexicological investigation may have the most interesting things to say.

3.2. Metadiscursivity as key insight into the social meaning of words

- 21 Much more than quantitative corpus analysis that makes abstraction of the individual language user and communicative situation, close qualitative attention to metadiscourse is a key to interpreting the social meaning of words in context. Focusing on metadiscourse centers speakers/writers as the agentive language users they are, actively engaged in their own naming practices or lexical choices. Metadiscursivity appears in varied ways in both texts and speech, inviting nuanced readings of all individual tokens to ascertain where and how social meaning is consciously ascribed by users (see Rey-Debove, 1997 for a thorough taxonomy). Metadiscursivity is “where the social is embedded into linguistic practice, and how language use comes to be a socially constituted practice” (Coupland, 2016, p. 448); its study is integral to establishing higher-order indexicality in meta-pragmatic theorizations (see Wright, 2023, chap. 7, for a lexicological application).
- 22 Cory metadiscursively presents *GAY* as an in-group lexical innovation and this presentation is transferred in the translations into Spanish and French. In the preface, readers are already introduced to the neological use of *gay* along with antonymic *straight*, the occasion also for the translators to announce their preferred renderings of the terminology in Spanish and French. As in the following examples, we see the terminology of in-group *GAY* and *STRAIGHT* cooccurs alongside more widespread *HOMOSEXUAL* and *HETEROSEXUAL*.
- (1) a. As an acknowledged homosexual writing for a general audience, I have felt compelled to use the language which I would employ were I speaking to other homosexuals. [...] The uninitiated reader will therefore find that homosexuals are called *gay*, heterosexuals *straight*—words in common usage in the world in which I move. (Cory, 1951, p. xiv)
- b. Como homosexual manifiesto que escribe para un público general, me he sentido impulsado a emplear el lenguaje que usaría si hablase a otros homosexuales. [...] El lector no iniciado encontrará que los homosexuales se llaman *gay* (alegres), y los heterosexuales *straight* (*derechos*), palabras de uso común en el mundo en que yo me muevo. (Cory, 1952a, p. 12)

- c. En tant qu'homosexuel écrivant ès-qualités une étude destinée à un vaste public, j'ai cru devoir employer le langage dont nous usons entre homosexuels. [...] Que le lecteur non initié sache donc que les homosexuels s'appellent *gay* et les hétérosexuels, *straight* ; ces appellations sont couramment employées dans le cercle où j'évolue. (Cory, 1952b, p. 2)
-
- 23 The choices presented here in the preface are those generally favored by the translators throughout the work, though with significant variation, as seen in the quantitative breakdown in Tables 2 and 3 and in the appendices.
 - 24 Sánchez Luna's Spanish-language edition most often translates *gay* via semantic calque as *alegre* ('merry, cheerful, lighthearted', i.e. *gay* in its earlier sense) and *straight* as *derecho*, both adjectivally and nominally, but in some cases (as in (1b) and (3b)) presents the italicized *gay* in metalinguistic commentary as belonging to English (see also chap. 9). Throughout, calqued *alegre* appears unitalicized, presented as semiotically integrated into Spanish (though contrasting *derecho* is usually italicized). Other terms are used on occasion, with some syntactic reformulation, including *homosexual* or *invertido* (adj. or n. in both cases).
 - 25 Rosenthal's French renderings of *gay* are globally more heterogeneous, with even greater syntactic reformulation (and lexical elision), including the terms *homosexuel*, *inverti*, *pédéraste*, and the verb phrase *en être* (for the latter, see Courouve, 1985, pp. 102-104). *Gay* is frequent overall and is marked autonymically with italics as an English foreignism in the French text, as is explained in a translator's footnote in the main queer argot chapter (corresponding to chap. 9 in the original), noting that no equivalent exists in France:

(2) Les cercles homosexuels français ne disposant pas d'un terme équivalent à *gay*, celui-ci sera donc utilisé ici dans son orthographe anglaise. (N. d. T.). (Cory, 1952b, p. 133)

[Since French homosexual circles do not have a term equivalent to *gay*, the latter will thus be used here in its English spelling. (Translator's note)⁹]
 - 26 Whether of the English or its translations, readers would be left with little doubt as to the significance of this little word, celebrated repetitively by Cory across multiple metalinguistic commentaries. The positive connotation and preferred in-group status of *gay* are made explicit:

- (3) a. Needed for years was an ordinary, everyday, matter-of-fact word, that could express the concept of homosexuality without glorification or condemnation. It must have no odium of the effeminate stereotype about it. Such a word has long been in existence, and in recent years has grown in popularity. The word is *gay*. (Cory, 1951, p. 107)
- b. Durante años se sintió la necesidad de una palabra corriente, habitual, que correspondiese a la realidad y expresase el concepto de homosexualidad sin glorificarlo ni condenarlo, y que no suscitase el odio del afeminado estereotípico. Esa palabra existe hace mucho tiempo, y en los últimos años ha ganado mucha popularidad. Es la palabra *gay* (alegre). (Cory, 1952a, p. 155)
- c. On recherchait donc depuis des années un mot simple, courant, qui exprimât sans la glorifier ni la condamner l'idée d'homosexualité. Cela fait assez longtemps que ce mot existe mais il n'est vraiment populaire que depuis quelques années. C'est le mot *gay*¹⁰. (Cory, 1952b, p. 133)

27 Here, in hypothetical snippets of conversation and a personals ad, the word is applied as a qualifying and relational adjective to describe people, abstract concepts, and inanimate objects:

- (4) a. Gay . . . gay . . . gay! Life is gay, the party is gay, the bar is gay, the book is gay, the young man is gay—very gay—or, alas! he is not gay! “Look up my friend—he’s gay” . . . “youth, gay and witty, seeks correspondent” . . . “did we have a gay weekend!” Gay! The word serves many purposes. (Cory, 1951, p. 108)
- b. ¡Alegre . . . alegre . . . alegre! La vida es alegre, la reunión es alegre, el bar es alegre, el libro es alegre, el joven es alegre —muy alegre— o, ¡ay!, no lo es. “Busco [sic] a mi amigo; es alegre” . . . “Joven alegre e ingenioso desea un corresponsal” . . . “Me hizo pasar unas vacaciones alegres.” ¡Alegre! La palabra sirve para muchos fines. (Cory, 1952a, p. 156)
- c. Gay . . . gay . . . gay ! La vie est gay, la soirée est gay, c’est un bar gay, un livre gay, ce jeune homme est gay — très gay — ou, hélas ! il n’est pas gay ! « Allez voir mon ami . . . Il est gay » . . . « jeune homme gay et spirituel cherche correspondant » . . . « quel gay weekend ! » Gay ! Ce mot a divers avantages. (Cory, 1952b, p. 134)

28 This set of examples gives a sense of how prevalent and versatile its use is, both in Cory’s work and as presented in the discourse of gay people.

29 The following, final set of examples demonstrates how *gay* evolved semantically in English as a code word (a description that aligns with other metadiscourse from the era), playing on ambiguity with its earlier prototypical meanings. This exchange occurs among two men cruising in public, performing what Leap has called “linguistic discretion” (2020, ch. 2, specifically pp. 102-104):

- (5) a. "I'm from out of town. Massachusetts. I'm stopping at a place near here."
 "Whereabouts?"
 "Just down the street and around the corner."
 "I wouldn't know. I don't get around to those spots very much."
 "You should. It's quite a gay place."
The word has been uttered, and the rapport has now been established. From that moment on, there is no doubt as to the direction of the evening. (Cory, 1951, pp. 117-118)
- b. —No soy de la ciudad. Soy de Massachusetts. Paro en un lugar que no está lejos.
 —¿Hacia dónde?
 —Precisamente al final de la calle, a la vuelta de la esquina.
 —No lo conozco. No ando mucho por estos sitios.
 —Debieras conocerlo. Es un lugar muy alegre.
La palabra ha sido pronunciada, y la relación queda establecida. Desde aquel momento, ya no hay duda de cómo se pasará la noche. (Cory, 1952a, pp. 169-170)
- c. « Je ne suis pas d'ici. Du Massachusetts. Je suis descendu à un hôtel pas loin. »
 « Où ça ? »
 « En bas de la rue, au coin. »
 « Tiens, je ne savais pas qu'il y avait un hôtel par là. Je ne viens pas très souvent dans ce coin. »
 « Vous devriez. C'est très *gay* par ici. »
Et voilà. Le mot a été dit et le contact est maintenant établi. Dès lors l'issue de la soirée n'est plus douteuse. (Cory, 1952b, p. 146)

- 30 Presenting this information to a general readership weakened the cryptic value of its use, a process which had already by then begun. Of course, the metadiscursive commentary describes *gay* English usage, not usage in Spanish or French. Yet, looking forward to the future internationalized adoption of *GAY*, its public mediatization in print, precisely outing its cryptic use to the world such as done here, was a crucial step in the wider generalization of the terminology.
- 31 Overall, even though *gay* is italicized as a foreign body in both translations (again, Spanish *alegre* is not), the various uses, involving syntactic integration – but not morphological: *gay* is invariable with respect to number, without plural -s – represent important early reference points in the public construction of *GAY* vocabularies in both Spanish and French. Conceptually, parallel nominalizations such as “the gay”¹¹, “los alegres”, or “les *gay*”; collocations such as “gay love”, “amor alegre”, or “amour *gay*”; or predications such as “be(ing) *gay*”, “ser alegre”, or “être *gay*” can be seen as linguistically encoding a class of people or an identity. Not that this, in itself, is an eminently new thing (similar processes occurred for earlier terminologies), but the important point is that it was now being articulated on the basis of affirmative in-group terminology explicitly devoid of the charged connotational history of, say, *homosexual*, *invertido*, or *pédéraste* – a

fact the analyst need not delve too deeply to uncover, as the author (like many others then and later) tells us so himself.

3.3. Comparisons against related cognate forms

- 32 It is significant that neither translation made use of genetically related terms, French *gai* or Spanish *gayo*. Different hypotheses have to be posited to attempt to explain this. It is not the attested “existence” in the historical lexical structure of the language, but awareness of or availability to speakers in the sociopragmatic context at the moment of use that conditions whether or how speakers adapt a loanword using a related cognate form.
- 33 French *gai*, long ago the source of English *gay*, generally coincided on prototypical meaning with the English at the moment of transfer in the 1950s. A semantic calque could have been, in theory, coined to align the English with a French paronymic cognate. Yet no such use of French *gai* is made in the book, other than with its conventional meaning, particularly in one line – “bien des homosexuels ne sont pas gais au sens traditionnel du mot” [many homosexuals are not gay in the traditional sense of the word] – that indeed shows how the two languages aligned then on prototypical meaning¹². A decade later, in the 1965 French translation of a British book on homosexuality¹³, a similar situation is observed, with metalinguistic use of English *gay* translated with French adjective *joyeux*, alongside uncommented use of *pédé*, *homosexuel*, or again *en être* (see Lo Vecchio, 2020, pp. 413–414). In the late 1960s and early 1970s, gay French speakers began enriching French *gai* with the new ‘gay’ meaning, playing on the semantic ambiguity much as in-group English speakers had begun doing decades before. We can’t know whether language purist impulses were necessarily behind the 1952 and 1965 translation choices to avoid calquing French *gai* on English *gay* ‘homosexual’, but it does seem suggestive that the earliest such examples I have found were in in-group use, some involving playful metadiscourse, and especially post-Stonewall (see Lo Vecchio, 2020, pp. 412–422), among queer people who were making an exogenous innovation their own rather than presenting it as the speech practices of the other. The social complexity of purist ideologies on loanwords must be acknow-

ledged, though. Resistance to changing meaning can be very strong, documented extensively for this particular lexical item (Lo Vecchio, 2020, p. 408); on the other hand, for a borrowing that has been irreversibly accepted as part of the lexicon, nativization into the historical cognate form can be seen as orthographically preferable, such as is the case with *gai* in Canadian use vs. the predominant spelling *gay* in France (see Cajolet-Laganière et al.; *Clés de la rédaction*).

- 34 The cognate *gayo* is attested historically in the Spanish lexicon, but infrequently in the modern era, such that Sánchez Luna's *alegre* would have been a more fluent and understandable way to calque the English in the twentieth century (Lo Vecchio, 2020, pp. 434-435). After Stonewall, some examples of Spanish *gayo* 'gay' are found, notably in this private in-group correspondence commenting in a postscript that Spanish speakers in Puerto Rico were unfamiliar with the term but planned to start using it:

(6) P.D. Desconocíamos la palabra Gayo, vamos a tratar de usarla¹⁴.
[P.S. We didn't know the word Gayo, we're going to try to use it.]

- 35 Another hypothesis would explain modern *gayo* 'homosexual' as an independent Hispanicization of the English, with the addition of prototypical masculine ending -o (see Rodríguez González, 2008, p. 172; cf. Lo Vecchio, 2020, pp. 434-435). Either way, the metalinguistic commentary in example (6), and the relative textual infrequency of Spanish *gayo* overall, suggests system-wide unfamiliarity with the historical cognate form – most certainly so compared to French *gai* or English *gay*. This may also help to contextualize why the lexematic adaptation *gay* has become the most common established orthography in Spanish. The pluralized forms *gais/gaies* have been interpreted as resulting from purist pressures from the Real Academia Española, the base *gai*- facilitating agreement with grammatical number and gender (see, e.g., Real Academia Española, 2005; 2010, pp. 602-604; cf. a critique in Lo Vecchio, 2020, pp. 436-437). However, from a purist perspective, the Spanish *gai* forms remain highly problematic since they do not correspond to the widespread pronunciation [gei] any more than the form *gay* (reflective of obvious oral contact in the process of transfer), with graphemic-phonemic

correspondence being of fundamental importance in the relatively coherent Spanish orthographic system.

- 36 This confused situation can be explained more convincingly by taking account of the extralinguistic environment in which *gay* was adapted to Peninsular Spanish, where gay activism was particularly strong in the Catalan context in the final years of and after the fascist Franco regime (see Llamas, 1998, p. 365; Fluvià, 2003; Lo Vecchio, 2020, pp. 427-437). The Spanish *gai* form, in diachrony, did not respond originally to purist pressures but likely reflects the influence of Catalan *gai* (historical cognate with the whole GAY family, far more established in Catalan than corresponding Spanish *gayo*) and only later were the purist interpretations superposed upon this form that actually arose from the particular sociopragmatic setting of its creation – a hypothesis that can only be gleaned from study of the 1970s activist written documentation¹⁵.
- 37 If we've gotten far from Sánchez Luna's 1952 use of *alegre*, the lexicologically significant point is that this translational choice can be (has to be, in my view) contextualized alongside the other languages with a genetically related historical form, and on the empirical basis of the textual and translational record. Upon doing so, we see that English is not the only relevant language in the transfer of *gay* to Spanish.

3.4. Comparisons against the lexicography and other lexicological resources

- 38 A lexicological reading also considers the translated lexical types in comparison to others in the semantic field and tests these against the lexicography, historical corpora, or other lexicological resources. In contrast to a context-based discourse analysis approach to translation study, a lexicological analysis must compare all lexical choices to larger language structure, going backward in time (what is the word history and what are current uses?) as well as forward (for neologisms or transcreations, are there intertextual echoes traceable to the translator's act of invention?). This may identify gaps in the dictionary treatment and raise questions that merit further investiga-

tion. The following are several that stand out; see other potential areas for further research in Appendix B.

–Spanish *alegre* ‘gay’: Is it attested elsewhere, in the 1950s or later, with the novel meaning first observed in Sánchez Luna’s semantic calquing? If so, can it be traced explicitly to this translator via citations or other kinds of intertextuality? (*Alegre* is absent from Rodríguez González, 2008; and it is only evidenced as a gloss in Lo Vecchio, 2020, pp. 428, 433, 435.)

–French *spécial* ‘gay’: Rosenthal’s translation of *gay bar* into French as “bar *spécial*” (see especially pp. 149–160) calls attention to itself, at times with *spécial* appearing between guillemets: at first sight this may seem to be the translator’s idiosyncrasy, but it turns out that *spécial* ‘gay’ is attested elsewhere in French with this sort of euphemistic coding, identified by Courouve (2013, pp. 378, 382, 429–430), for example both adjectivally and nominally in *pratiques spéciales*, *mœurs spéciales*, *les spéciaux* (absent from Courouve, 1985 and Lo Vecchio, 2020). It is particularly interesting from a cognitivist point of view in its othering framing, to be compared with many other lexemes in this field, notably French *particulier* (see Appendix B, s.v. *Greek*, *special friendship*; and again see examples throughout citations in Courouve, 2013; both *spécial* and *particulier* are also found throughout Servez, 1955).

–French *régulier* ‘straight’: In contrast to *spécial* and *particulier* above, Rosenthal translates *straight* as *régulier* in one passage (see Appendix B, s.v. *straight*), noting that “il est *régulier*” is French argot for “he is straight”. No lexicographic description is known; can the translator’s statement about argotic *régulier* be supported by other textual evidence?

–French *ambisexuel* ‘bisexual’ and *ambisexualité* ‘bisexuality’: Rosenthal translates English *bisexual* and *bisexuality* using French *ambisexuel* and *ambisexualité*; Sánchez Luna renders the terminology into Spanish as *bisexual* and *bisexualidad*. *Bisexuelle* and *bisexualité* had by the 1950s become established in French, adopted alongside corresponding forms in other European languages starting in the early twentieth century (though, congruent with societal bisexual erasure, only entered dictionaries much later) (Lo Vecchio, 2020, pp. 378–385). *AMBISEXUAL(ITY)* has been described in the lexicography,

with early attributions to the psychoanalyst Sándor Ferenczi; sporadic if semantically ambiguous use is observed through the twentieth century and now the formation has emerged as a renewed neologism (see OED among others for English; Rodríguez González, 2008 for Spanish). For French *ambisexuelle* ‘bisexual’ and *ambisexualité* ‘bisexuality’, I am unaware of historical lexicological treatments (but see brief psychoanalytic remarks s.v. in Lo Duca, 1962; Hermann, 1988; for recent neologistic use, see Elchacar, 2019, p. 181). Despite some occasional bibliographic indications as noted, the word family has not been studied in depth; Janssen (2023, pp. 1839-1840) suggests it was more widely used than has been noted. Compare also *ambisextrous*, in Appendix B.

Proper use of dictionaries always entails a critical metalexicographical stance, acknowledging their importance in empirical research while also keeping in mind any potential errors, distortions, or omissions and what circumstances may have caused them – of course applicable generally, but more particularly so in pragmatically marked fields due to ideological pressures (Nossem, 2018; Lo Vecchio, 2021; Turton, 2024). This is why independent consultation of all available historical corpora is also indispensable at this stage, to go beyond what might have been missed in the dictionaries; currently it is the untagged archives (Gallica, Biblioteca Digital Hispánica, Google Books, Hathi Trust, Archive.org, etc.) that yield the most lexicologically interesting results, for the sheer breadth of the collections.

- 39 An immense number of neologisms or cases of micro-lexicalization within particular communities have escaped historical lexicographical description, in many languages. Identifying them is a task for sociolexicology, much more feasible now due to the massive digitization of texts (Wright, 2023, pp. 4-5). Translations can play a useful role in describing and contextualizing them cross-linguistically, as argued here, since so much lexical creation is co-constructed internationally.

4. Multilingual translational echoes of Cory and beyond

- 40 Beyond Cory's *Homosexual in America* and its monographic translations, multiple instances of intertextuality are found in book reviews and references to Cory's work, which would have been other vectors for an international awareness of his ideas and, more specifically, the incipient GAY terminology. These attestations make it possible to contextualize the Cory work and its monographic translations within a larger public dialogue. Doing so, we see, first of all, that the book was widely commented upon in multiple sources outside the U.S., proof that people were actually reading and talking about Cory's ideas, in English and in translation. The fact that both generalist press (i.e. an implicitly out-group perspective, in the 1950s) and activist publications (an explicitly in-group perspective) engaged with Cory's work is indicative of the complexity of the linguistic marketplace, in Bourdieusian terms, at the earliest moment of introduction of GAY terminology to readers abroad. From one activist in-group text, filtered through an ambiguous translational stance, GAY and other terms were then introduced to readers, in some cases, from an affirmative perspective of solidarity but, in others, in virulently homophobic discourse. Thus, in studying the emergent GAY terminology we should situate its use candidly vis-à-vis the ideology of the individuals recirculating it, which may diverge considerably from its ultimate source.

4.1. The translational context of an early queer magazine

- 41 Looking to the nascent activist queer press serves as a test of the Cory translators' lexical choices and provides evidence that multiple vectors of transmission were in operation, beyond merely the monographic translations. Particularly significant in the 1950s was the pioneering journal *Der Kreis/Le Cercle/The Circle*, based in Zurich, originally monolingual in German before progressively adding texts in French and later English (see historical indications in Kennedy, 1999; Steinle, 1999). With translation as a foundational practice at the core

of the enterprise, this multilingual publication itself represents a kind of translational context with considerable methodological potential for lexicological detective work on neologisms informed by language contact. Even though each individual contribution to *Der Kreis* was not, in itself, a translation, when read chronologically, a cumulative multilingual intertextuality emerges in which the early use of *GAY* can be situated in a comparative framework.

- 42 Various references are made over the years in *Der Kreis/Le Cercle* to Cory's work in English, French, and German. Specifically, the journal devoted two reviews to Cory's book, first on the original in English (H.S., 1952a), followed by one on Rosenthal's translation in French (Daniel, 1953). Neither one uses *gay* in its neological sense, though. It is interesting to note that in the French review *gai* (adj.) does appear once in its traditional sense (Daniel, 1953, p. 23), though ostensibly without any intended wordplay. Also, amid significant quoting from the Rosenthal translation, actual use of *gay* is curiously elided. The following text is drawn from the closing paragraph of the book, cited otherwise in its entirety to conclude the book review.

- (7) a. Je veux croire que toi, comme tant d'autres qui sont *gay*, tu sauras pleinement mettre à profit les années qui s'étendent devant toi. (Cory, 1952b, p. 331)
[I am confident that you, like so many others who are gay, will utilize the years ahead to good advantage. (Cory, 1951, p. 266)]
- b. Je veux croire que tu sauras pleinement mettre à profit les années qui s'étendent devant toi. (Daniel, 1953, p. 24)
[I am confident that you will utilize the years ahead to good advantage (My adaptation of the Cory text)]

- 43 Such a deletion could hardly have been accidental, yet we can only speculate as to why the phrase was edited out. Perhaps the author or editors felt that fellow Francophone readers would not understand its meaning out of context? At this early stage in *GAY* history, that seems the most obvious answer.

- 44 Yet readers of *Der Kreis/Le Cercle* had actually already been introduced to the English neologism *gay*, as we learn in a 1950 article in French about the expression *il en est* (*en être*, as previously noted).

- (8) Aux Etats-Unis, nous sommes « gays ». Ce qui provoque en France de désopilants quiproquos lorsqu'une vénérable douairière en veine d'amabilité déclare à un jeune et timide boy du Texas ou de l'Arizona, très soucieux de sa respectabilité comme tous ses jeunes compatriotes, qu'il est gai, très gai, et cela devant soixante personnes. Le malheureux qui se croit découvert rougit jusqu'au bout des oreilles et donne la visible impression de vouloir se glisser sous le tapis ou sous un fauteuil. (Saint-Loup, 1950, p. 18¹⁶)

[In the United States, we are called "gay". Which in France causes hilarious misunderstandings such as when a kindly old dowager declares to a shy youngster from Texas or Arizona, very mindful of his respectability like all his fellow young Americans, that he is gay, very gay, in front of sixty people. The poor boy who thinks he's been found out blushes to the ends of his ears and gives the visible impression of wanting to crawl under the carpet or an armchair.]

- 45 This humorous account about the ambiguity of *gay/gai* concretely (if hypothetically?) illustrates the potential not just for cross-cultural miscommunication but also for playful effects in French as in English, which are well documented in later sources using French *gai*.

- 46 The Swiss journal is also the site of early attested uses of *gay* in German texts. Several early pieces by the pseudonymous author Jack Argo¹⁷ discuss the word in the American context. The first piece (ex. (9)) addresses the link between naming and homosexuality, noting the positive expression found in English, a situation not then found in German, according to the author.

- (9) Im Amerikanischen gibt es ein halb-internes Wort, die Bezeichnung «gay». [...] doch der Ausdruck gay spiegelt eine erfreuliche Wirklichkeit wieder: jene typisch-amerikanische Unkompliziertheit, jener auch dort wirksame Lebensoptimismus. (Argo, 1952, p. 5)

[In American English there is a semi-internal word, the term "gay". [...] but the term gay reflects a pleasant reality: that typically American uncomplicatedness, that optimism about life also operative there]

- 47 A dialogue in English ensued in the following issue, where the same "H.S." in New York who'd penned the English-language review of Cory's book earlier in the year (H.S., 1952a) remarks that *gay* is "so much en vogue today in America" but supposing that it will "lose its flavour" much in the way that the connotation of race-related terms was then rapidly in flux (H.S., 1952b). The collocation *gay bar* is found on several occasions in German texts, with autonymic marking to present it as belonging not to German but to English ("Gay Bar" in Argo's (1954) review of the U.S. gay magazine *One* including a reference to Cory; "gay bars" in Burkhardt's (1958) U.S. travelogue).

- 48 *Der Kreis* also commissioned excerpts of Cory’s work to be translated into German (Cory, 1954)¹⁸. Because this brief translation is based on the original Cory work, it provides insights into the German translator’s choices of lexical types, though on a vastly smaller scale than the full monographic translations (see all examples in Appendix A). Among the 13 translatable tokens in the *gay* family in the original, the *Der Kreis* excerpts translate using German *HOMO* forms in almost all cases, as is seen in Table 4:

English	German	Tokens
<i>gay</i> (adj.)	<i>homosexuell</i> (adj.)	7
	<i>Homosexueller</i> (n.)	3
	<i>Homosexualität</i> (n.)	1
	no lexematic transfer	1
<i>gaiety</i> (n.)	<i>Fröhlichkeit</i> (n.)	1
<i>straight</i> (adj.)	<i>normal</i> (adj.)	1

Table 4: Breakdown of translations in German

- 49 Unlike the Spanish and French monographs, none of the occurrences of *gay* here involve metalexic commentary about the novelty of the term, simplifying the transfer to the German. This piece was followed in subsequent issues by commentaries on Cory’s work by the translator (YX, 1954) and by a physician (Becker, 1954), both in German.
- 50 Read chronologically, the way surely some readers would then have done of the “world’s most important journal” for and by queer people at the time (Kennedy, 1999, p. 1), the various articles containing *GAY* attestations in English, French, and German cumulatively amount to evidence of concrete points of contact, and not just from English as the immediate source. They confirm the multiple vectors of introduction and integration of the lexical transfer. One practical takeaway of the discoveries in *Der Kreis/Le Cercle/The Circle* – now digitized and searchable¹⁹ – along with the (undigitized) Cory monographic translations, is methodological: further, manual research in other less-known activist archives is likely to uncover similar evidence of cultural contact at the very early stages in the internationalization of this lexical family²⁰. The many citations of Cory’s book/translation in other early queer French periodicals further support this supposition,

including in *Futur* (1952-1955), *Arcadie* (1954-1982), and *Juventus* (1959), although I have not as yet found related use of *gay* in examinations of 1950s issues of such sources²¹.

4.2. Lexical diffusion in generalist out-group publications

51 Early intertextual echoes with the Cory translation are also found in generalist out-group publications, starting in the spring of 1952. Here, only French sources were studied for practical reasons of availability, but Mexican sources would probably yield comparably interesting results. The following examples comprise all of the sources that I have found to date²².

52 Among the first and most telling treatments appeared in the French colonialist weekly *Climats*, which exemplifies the disconnect between queer subjectivity at source and straight subjectivity at target. In a starkly othering (if purportedly sympathetic) book review headlined “L’EFFROYABLE MONDE GAY” [The horrifying gay world], the writer Morvan Lebesque prefaces the subject (“scabreux” [indecent]) with “quelques précautions oratoires” [several oratory precautions] – a common way to address queer sexuality going back even to medieval texts. Noting his emotion at reading Cory’s factual account, Lebesque asserts that he is a “normal” (i.e. straight) man as he distances himself from what he hesitates between calling a “vice” or a “passion”:

- (10) En second lieu, je confierai au lecteur, tout uniment, que la Nature m’a donné une répulsion insurmontable pour le « vice » (ou la « passion ») dont ce livre nous entretient. *Répulsion* est peu dire : l’idée même de ce « vice » (ou de cette « passion ») est totalement étrangère à mon esprit. J’ai la chance d’être ce qu’on appelle « un homme normal ». (Lebesque, 1952)

[Secondly, I will confide to the reader, quite frankly, that Nature has endowed me with an insurmountable repulsion for the “vice” (or the “passion”) that this book discusses. *Repulsion* is putting it mildly: the mere idea of this “vice” (or of this “passion”) is totally foreign to my mind. I am lucky to be what is called “a normal man”.]

53 It is from this explicitly out-group point of view that the writer introduces Cory’s terminology, as drawn from the Rosenthal translation (ex. (11)-(12)). Both noun (“un *gay*”, “ces *gays*”) and adjective (“*gay*”, “spéciaux”) forms are presented using metalinguistic marking (commentary, guillemets, italics) to indicate the new terminology,

here described as New York gay argot, again in strikingly homophobic terms:

- (11) En argot new-yorkais, un inverti sexuel s'appelle un *gay*. Le mot est atroce quand on imagine la vie de ces *gays*, en marge de la société, en marge de l'existence normale. M. Webster Cory décrit cette vie effroyable en des pages hallucinantes [...]. (Lebesque, 1952)

[In New York argot, a sexual invert is called a *gay*. The word is appalling when we imagine the life of these *gays*, on the margin of society, on the margin of normal existence. Mr. Webster Cory describes this horrifying life in truly shocking pages]

- (12) On ne peut lire sans frémissements les récits vécus qui nous conduisent de rues mal famées en bars « spéciaux », royaumes de tendresses inavouables et de monstrueux accouplements. C'est l'enfer du monde *gay*, un enfer auprès duquel celui de Dante n'est qu'un purgatoire bénin. (Lebesque, 1952)

[One cannot read without shuddering the real-life accounts which take us from seedy streets to "special" bars, kingdoms of unspeakable affections and monstrous couplings. This is the hell of the *gay* world, a hell next to which Dante's is merely a benign purgatory.]

- 54 In example (11), note that *gays* is inflected in the plural, contrasting the presentation in the translation from which it was drawn (see also example (16) below). Despite the othering treatment in the Lebesque review, its stated sympathetic reading merited it a citation in an ad in *Arcadie* (no. 3, March 1954, p. 51).

- 55 Other generalist publications also served to report on Cory's terminology as presented by the Rosenthal translation²³. A book review (less prejudicial in tone) in the resistance daily *Combat* does not use the word *gay* but does introduce Cory's coinage *Dorian*, rendered in the French translation (by calque or morpheme substitution, depending on the point of view adopted), as *dorien*. *Dorian* was Cory's proposal for a "male counterpart of *Lesbian*" with similar positive connotations inspired by ancient Greece (see Appendix B). It is used in the headline (13) and explained in the text (14):

- (13) LES "DORIENS" EN AMÉRIQUE
[The "Dorians" in America]

- (14) On peut donc penser qu'il s'est institué parmi les homosexuels des Etats-Unis (que l'auteur appelle les « doriens » par analogie avec le terme de « lesbiennes » appliqué aux homosexuelles), plus que partout ailleurs sans doute, une conscience de groupe, un sentiment d'appartenance à une minorité persécutée. (Monclar, 1952)

[One may thus assume that among the homosexuals of the United States (which the author calls "Dorians" by analogy with the term "Lesbians" referring to homosexual women), probably more so than anywhere else, a group consciousness has taken hold, a feeling of belonging to a persecuted minority.]

- 56 Cory's coining can be inscribed in a long tradition, from John Addington Symonds's discussion of the ancient Dorians in his *A Problem in Greek Ethics* (1883; in Brady, 2012) to Oscar Wilde's use in the name Dorian Gray. While other attested uses of the detoponym appear more allusive, Cory's *Dorian* is antonomastic (see other indications of use in Dynes, 2008, s.v.; Eribon, 2012 [1999], pp. 244-254; Johnson, 2019). It merits further investigation in line with the argument above in Section 3.4.
- 57 The monograph *Le mal du siècle* by Pierre Servez (1955) is noteworthy because it reproduces a large sample of the gay terminology Cory presented, although without direct attribution. The Cory translation is cited only in the brief bibliography in the backmatter, not in the main text (and without the translator's name). However, because the terminology follows the Rosenthal translation almost identically (with errors in the process of transfer), there can be no doubt as to its provenance. This plagiarist scenario was also common in synthesizing legal medicine manuals in the nineteenth century (see examples in Lo Vecchio, 2024). Among the roughly 40 items presented metalinguistically (pp. 200-202 in Servez; see Appendix B), *gay* is identified as being the most important argotic term used, nominally and adjectivally, by American "homosexuals":
- (15) et surtout *gay* (gai) qui est le terme le plus employé, substantivement ou adjectivement, par les homosexuels américains. (Servez, 1955, p. 201)
- [and especially *gay*, which is the term most used, as a noun or adjective, by American homosexuals]
- 58 One time, the author uses the adjective in reference to the policing of gay areas in New York:
- (16) Vrais et faux policiers s'agitent ainsi, dans les quartiers « gays » à la recherche de « l'attentat aux mœurs ». (Servez, 1955, p. 180)
- [Real and fake cops thus prowl about in the "gay" neighborhoods in search of "offenses against morality".]
- 59 The author calls attention to the lexicogenetic tension created between gay in-group ("l'homosexuel", "l'inverti") and straight out-group ("ses adversaires") subjectivity: "D'où l'abondance et la variété de ce vocabulaire spécial" [Hence the abundance and variety of this

special vocabulary] (Servez, 1955, p. 202) – an apt observation amid otherwise dubiously sourced material.

5. Conclusion

- 60 Following one consequential source text through its monographic translation and the subsequent (or parallel) dissemination of its author's ideas through both in-group and out-group publications makes it possible to chart the early trajectory of GAY awareness outside of its place, language, and social group of lexical innovation. The methodological interest lies in the lexical genealogy that can be established between a source text and its independent recirculations, possible even for tracing what began as a code word in the discourse of a stigmatized minoritized population. Rather than indicating the vitality of the terminology in actual use in Spanish, French, or German, the echoes of Cory's oeuvre can at this stage more generally be seen as evidence of its major early influence in the internationalization of GAY consciousness. Importantly, in no 1950s example studied above is there yet evidence of a meaningful interlinguistic transfer – that is to say, the explicit self-conscious adoption of GAY as an in-group identity term in Spanish, French, or German, instead being metadiscursively attributed to gay U.S. English speakers.
- 61 The events surrounding Stonewall, set off in 1969 in New York due to the police repression evoked in example (16) above, had international resonance and this is the point at which, in English as in other languages, GAY began spreading in a much more public way, openly brandished in protests and in print and in other media (Lo Vecchio, 2020, p. 407). This is an example of where extralinguistic events become indissociable from activists' agentive language practices, and vice versa, with language change occurring in step with social change – to such an extent that the post-Stonewall attestations of exogenous GAY may be considered pivotal or “hinge” attestations (“attestations charnières” (Glessgen, 1993)) even where these were not strictly the earliest ones. The significance of this critical moment is less formal or semantic than it is sociopragmatic, in that these lexical innovations were now spreading quite publicly among in-group speakers asserting linguistic self-determination through the use of an identity label chosen by themselves – creatively and play-

fully as well as militantly or defiantly, in fascinating ways that belie the formal cross-linguistic orthographic uniformity of this tiny monosyllable, and recoverable only through engagement with the historical activist documentation.

- 62 There are many examples that demonstrate the role that material translation practices played in self-naming and GAY lexical spread in the post-Stonewall period (see examples in Lo Vecchio, 2020, pp. 395-440; also some pertinent discussion in Mira, 1999; Harvey, 2003). These lexical developments, and their translational basis – occurring in a global context of solidarity – can again be traced in the gay press, which begins to flourish in the early 1970s in many places. The well-known political value of such activist documents is matched by their – underexploited – lexical value, which in turn informs our grasp of social history. The conceptual translation of ideas across cultures begins in and passes through the coding of evolving inter-subjective meaning into individual lexical items: GAY, QUEER, many more. Focusing on that lexical history in a sociolinguistic rather than literary or cultural theoretical framework is one concrete application of translation analysis with social value.

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NOTES

- 1 Following Rainer (2018, p. 44), I apply small caps to mark internationalisms where the indicated form is an abstraction independent of "exact formal realization in individual European languages".
- 2 Work by Macías-González (2016, 2019) addresses the collaboration between U.S. and Mexican homophile groups, in particular the role Tony Segura played in getting the Spanish-language translation published. These materials were unavailable to me at the time of research.
- 3 In the preface to his later *The Lesbian in America*, Cory acknowledges it would be preferable for women to write about the lesbian experience while also stating that his outsider status as a man ensures the treatment will be "patently objective", thus contributing to its "strength, insight, and value" (Cory, 1965 [1964], p. 20).

- 4 This paper updates the chronology proposed in Lo Vecchio (2020, chap. 11).
- 5 By “family” is meant all inflected and derivative forms: *homosexual*, *homosexuals*, *homosexuality*, *homosexualism*, *homosexually*, etc.
- 6 The totals do not match the 212 English tokens for various reasons: several lexematic expansions in the translations, at the locations indicated, involved more than one token and are included here; also, the appendices, which include several tokens, were not translated in French. See Appendix A.
- 7 “Adaptation with no lexematic transfer” indicates that the translation adapted the text in such a way as to provide no corresponding lexical item for *gay*; see Appendix A for examples of this scenario.
- 8 See McEnery & Baker (2017) on the challenges of low-frequency data of queer-related naming in corpora; and Motschenbacher (2022, pp. 46-48) on the interest of low-frequency items in queer corpus studies.
- 9 My translation. Unless otherwise indicated, translations in brackets are my own.
- 10 This is where the footnote provided in example (2) is appended.
- 11 On the invariable plural of *gay* (as in “the gay”), see Lo Vecchio (2020, pp. 400-401, 412; 2021, pp. 119-120).
- 12 Cory (1952b, p. 136); Cory (1951, p. 109); cf. Spanish *alegre* in Cory (1952a, p. 157).
- 13 See, e.g., Hauser (1962, pp. 102, 103) and Guy’s translation of Hauser (1965, pp. 174, 176).
- 14 Rafael A. Cruet, letter to Armand de Fluvià, 13 November 1974; cited in Fluvià (2003, p. 254).
- 15 Also see the Barcelona-based *Ajoblanco* (no. 4, April 1975) for post-Stonewall instances of *GAY* in the translational context of a bilingual (Catalan-Spanish) publication, in line with the argument in Section 4.1.
- 16 This piece also includes a metadiscursive commentary on German *warm* ‘gay’, translating it into French as: “nous sommes « chauds »!” This interesting queer semantic development is described in Skinner (1999).
- 17 Actually Johannes Werres, a journalist who’d spent several months in the United States in 1950 (Kennedy, 1999, pp. 62-64). For the identity of Rudolf

Jung writing as Rudolf Burkhardt, see Kennedy (1999, pp. 29, 35–37); for “YX”, also see various references in Kennedy.

18 The piece cites the U.K. edition of the book (Cory, 1953), which was identical to the original (Cory, 1951) though with a different title.

19 On ETH Zürich’s E-Periodica site: www.e-periodica.ch/digbib/volumes?UID=kre-003.

20 Concretely, how was the Spanish-language edition received among gay circles in Mexico City, its place of publication? Was there metalexic discourse on *gay* or *alegre*? See Macías-González (2014, pp. 524–525) on 1950s homophile culture in that city, with reference to Cory’s work and *Der Kreis*.

21 Cory’s work is cited several times in *Futur*, most notably in “Avez-vous lu l’ouvrage de Webster Cory? Il doit faire date...” [Have you read Webster Cory’s book? It’s sure to mark a milestone], describing the French translation as “[u]n livre sympathique et du plus haut intérêt” [an enjoyable book and of the utmost interest] (*Futur*, 2(4), January 1953, p. 1). It is likewise recommended in a mention in *Juventus* (5, 15 October 1959, p. 15), which notes its applicability not only to America but elsewhere (“ailleurs”). I was surprised not to find a dedicated review of *L’homosexuel en Amérique* in *Arcadie* in the 1950s, considering the recurrent mentions of Cory’s book (in bibliographies, reading recommendations, ads, articles) in this journal attuned to worldly homophile developments. Overall, the force of international solidarity stands out starkly in *Arcadie*, which was inspired by *Der Kreis*/*Le Cercle* and similar organizations in Europe (André Baudry, *Arcadie*, 1(3), March 1954, pp. 13–16) and maintained a continuous dialogue with them month after month. There was also overlap of writers between the two journals (such as Jack Argo, cited above; see, e.g., “L’homophilie en Allemagne,” *Arcadie*, 3(26), February 1956, pp. 41–43).

22 I located the *Climats* examples via the ad appearing in *Arcadie* as cited; I found the other examples by searching keywords in Gallica and RetroNews (both online tools of the Bibliothèque Nationale de France).

23 While not of terminological interest, a number of other French-language reviews or mentions of the Cory translation were published, including a review by A. B.-D. in *Cahiers du sud*, 35(312), 1952, p. 341; review by M. R[odinson] in *L’Année sociologique*, 6 [third series], 1952, pp. 351–352; unsigned review in *Carrefour*, 403, 4 June 1952, p. 7; mention in *Tunis-Soir*, 8034, 31 May 1952, p. 3; mention in *Le Tell* (Algiers), 8298, 9 August 1952, p. 4.

ABSTRACTS

English

Translation analysis represents a useful tool for historical comparative lexicology, making it possible to establish concrete chronologies and geographies of contact in the process of lexical transfer between languages. This paper applies a lexicological analytical approach to a telling case study. Newly uncovered evidence from the 1950s helps map out the early trajectory of *GAY* as awareness of the word spread from U.S. English to some Spanish-, French-, and German-language communities. Extensive details are provided from monographic translations of Donald Webster Cory/Edward Sagarin's groundbreaking 1951 *The Homosexual in America*, as well as from a pioneering multilingual early queer magazine (*Der Kreis/Le Cercle/The Circle* in Switzerland) and from generalist publications, all of the latter linked intertextually to the Cory work. These now represent the earliest known attestations of *GAY* 'homosexual' outside of English, interesting in a sociopragmatic perspective as they reflect both in-group and out-group ideological stances. Two appendices systemize the relevant data from the Cory monograph and translations in the form of multilingual concordances and glossary.

Français

L'analyse traductologique représente un puissant outil pour la lexicologie historique comparative, permettant d'établir des chronologies et des géographies de contact dans le processus de transfert lexical entre langues. En menant une approche lexicologique de l'analyse traductologique, cet article propose une étude de cas révélatrice. Des données textuelles des années 1950, récemment identifiées, permettent de retracer la trajectoire précoce du mot *GAY* à mesure que certaines communautés hispanophones, francophones et germanophones en prenaient conscience. Une exemplification détaillée en est proposée pour les traductions monographiques de l'ouvrage phare de Donald Webster Cory/Edward Sagarin, *The Homosexual in America* (1951), ainsi que pour une revue queer multilingue pionnière (*Der Kreis/Le Cercle/The Circle* en Suisse) et la presse généraliste, dont l'analyse montre des liens intertextuels avec le livre de Cory. Il s'agit des premières attestations connues de *GAY* 'homosexuelle' dans des langues autres que l'anglais, intéressantes du point de vue sociopragmatique en ce qu'elles reflètent les idéologies tant de l'endogroupe que de l'exogroupe. Deux annexes systématisent les données de la monographie de Cory et de ses traductions sous forme de concordances et d'un glossaire multilingue.

INDEX

Mots-clés

traduction, sociolexicologie, historiographie lexicale, gay, Donald Webster Cory/Edward Sagarin

Keywords

translation, sociolexicology, lexical historiography, gay, Donald Webster Cory/Edward Sagarin

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Appendices

Appendix A. Concordances of Cory's use of *gay* and its translation

This appendix provides concordance lines of all tokens of *gay* appearing in the original Cory book in English, along with their translation into Spanish and French. Where German translations are available, selectively in the 1954 *Der Kreis* article, these appear as well, in the final column at right. In a few cases, *gay* does not appear in the original but in expansions in the Spanish or French text; this is indicated in the notes at right. Occurrences of *gaiety* and of spelling variants of *gay* (*gaie*, *gae*) are also included. The concordance lines appear sequentially from the beginning of the work to the end, each example numbered (at far left) and with page numbers for each line.

I manually extracted these concordance lines, including more or less text to the left and right depending on the interest of the surrounding context (notably cooccurrences or related words like *straight*, *homosexual*, etc.). Currently, perfectly clean electronic files for the three editions do not exist; they would need to be created (adding other works from Cory's oeuvre) for a full cross-linguistic micro-corpus study – a worthwhile endeavor.

Refer to the source article which contextualizes Cory's work, written from the in-group perspective of a white gay man in mid-twentieth-century U.S. Though it asserts self-determinist, emancipationist language practices alongside insightful and even politically radical commentary for the time, the text is also filled with stereotypical statements reflecting the attitudes and biases of the era (and not uncommon today). The work's linguistic interest resides in the valuable information it provides about the U.S. English gay lexicon at an important moment in queer history, and its demonstrated global echo via translation.

EX. #	ENGLISH		SPANISH		FRENCH		NOTES / GERMAN COMPARISONS
1	vii	10. On the Gayest Street in Town	429	CAPÍTULO X. En la calle más “alegre” de la ciudad	335	3.II. Les rues les plus « gay » de la ville	Table of contents; Índice; Table des matières
2	viii	20. A Galaxy of Gay Husbands	429	CAPÍTULO XX. Una galaxia de maridos alegres	335	5.IV. Une constellation de maris « gay »	Table of contents; Índice; Table des matières
3	xiv	The uninitiated reader will therefore find that homosexuals are called <i>gay</i> , heterosexuals <i>straight</i>	12	El lector no iniciado encontrará que los homosexuales se llaman <i>gay</i> (alegres), y los heterosexuales <i>straight</i> (derechos)	2	Que le lecteur non initié sache donc que les homosexuels s'appellent <i>gay</i> et les hétérosexuels, <i>straight</i>	
4	7	to return to a gay world which I can never surrender	25	para regresar después al alegre mundo al que no puedo renunciar	15	Mais, je le sais bien, ce ne serait là qu'une expérience éphémère.	No lexematic transfer in French.
5	13	to demonstrate that our gay world is actually a superior one	32	demostrar que nuestro alegre mundo es en realidad un mundo superior	21	démontrer que notre monde d'homosexuels est en fait supérieur	
6	13 [x2]	examples of brilliant people [...] who are gay, or are supposed to be gay	32- 33	ejemplos de personas brillantes [...] que son alegres, o que se sospecha que lo son	21	des exemples à l'appui de notre thèse	No lexematic transfer in French.
7	21	I was prepared to meet in Gerald a gay youth	43	Yo esperaba encontrar en Gerald un joven alegre	32	Je m'attendais à retrouver Gerald sous les traits d'un jeune pédéraste	
8	21	one becomes, or already is, gay	43	uno de ellos se hace, y ya lo era, alegre	32	l'un est déjà converti à l'homosexualité	
9	21	The gay college youth	44	El joven colegial alegre	32	un jeune étudiant	No lexematic transfer in French.

10	32	Is the gay way of life so attractive, are its pleasures so remarkable, that the straight people believe that converts will be won over in greater and greater numbers?	58	¿Tan atractiva es la vida alegre, y tantos son sus placeres, que los heterosexuales creen que conquistará un número cada vez mayor de practicantes?	44	La vie des homosexuels est-elle donc si séduisante qu'on l'estime capable de faire des adeptes de plus en plus nombreux ?	
11	32	[Punishment] has never made a straight person out of a gay one.	59	[El castigo] nunca ha hecho un heterosexual de un homosexual	44	[Le châtement] n'a jamais fait d'aucun d'eux un homme « normal » [aucun d'eux refers back to antecedent <i>homosexuels</i> , present in the original too]	No lexematic transfer in French.
12	36	There is no oppression being practiced by the gay group.	64	el grupo alegre no ejerce ninguna especie de presión	48	[sentence untranslated, merged into the next sentence; see next example]	
13	36	have the dominant society “leave alone”—or lift its suppressive measures—against the gay people	64	“dejar en paz” a la sociedad dominante —o ensalzar sus medidas represivas— contra los individuos alegres	48	obliger les homosexuels à « ficher la paix » aux autres, mais tout au contraire d'amener les autres à « ficher la paix » aux homosexuels	
14	43	but the gay people are only occasionally able to accomplish this	73	pero las personas alegres sólo por casualidad pueden hacer eso	56	mais il est rare que les homosexuels aient cette possibilité	
15	43	If it were to become known that the new employee is gay	74	Si llegara a saberse que el nuevo empleado es alegre	56	Si l'on apprenait que le nouvel employé est gay, comme nous disons,	Note the addition of metadiscursive « comme nous disons » in French, absent from the original; the gay argot has not yet been introduced in the text.
16	63	the extremely effeminate homosexual is a rarity even in gay circles	98	el homosexual extremadamente afeminado es una rareza, aun en los medios alegres	78	même dans les milieux les plus gay, l'homosexuel extrêmement efféminé se rencontre rarement	

17	65	[re: “fixation theory”] that gay people constitute a group of emotionally retarded and immature men and women	101	que las personas alegres forman un grupo de retrasados emocionales y de hombres y mujeres inmaturos	81	que les homosexuels constituent un groupe d’hommes et de femmes retardés et peu évolués sur le plan émotionnel	
18	66	result in his becoming gay	103	convertirlo en homosexual	82	faire de lui un pédéraste	GERMAN: ihn homosexuell zu machen (16)
19	66	Why did he become gay[?]	103	¿Por qué llegó a ser homosexual[?]	82	Pourquoi est-il devenu homosexuel[?]	GERMAN: Warum ist der eine homosexuell geworden[?] (16)
20	70	the vestige of heterosexual desires usually manifest in gay men and women	108	los vestigios de deseos heterosexuales que habitualmente se manifiestan en hombres y mujeres homosexuales	88	la persistance chez nombre d’homosexuels des deux sexes de désirs hétérosexuels	Note use of <i>gay</i> for both men and women.
21	71	percentage of those who suffer from gland trouble or hormone deficiencies should be gay	108	porcentaje de los que sufren perturbaciones glandulares o deficiencias hormonales, serían homosexuales	88	pourcentage de ceux qui souffrent de troubles glandulaires ou de déficiences hormonales devrait être composé d’invertis	
22	71	or other therapeutic measures involving the glands have ever made a straight person out of a gay one	109	ni otros medios terapéuticos hayan hecho un heterosexual de un homosexual	89	tout autre traitement glandulaire qui ait jamais fait un hétérosexuel d’un homosexuel	
23	72	only to discover that they [brothers] were both gay	110	para encontrarse con que ambos eran homosexuales	90	qui s’étaient retrouvés des années plus tard, tous deux pédérastes	
24	77	some thought of the armed services as being the gateway to a new gay life	117	algunos consideraban los servicios armados como la puerta para entrar en nuevos aspectos de la vida homosexual	96	certains aussi comptaient sur l’armée pour augmenter le nombre de leurs petits amis	No lexematic transfer in French.

25	80	“Everybody on my ship was at least a little gay, and most of them more than a little”	120	“Todo el mundo en mi barco era por lo menos un poco invertido, y la mayor parte algo más que un poco”	99	« Tout l’équipage de mon unité en était un peu, et la plupart plus qu’un peu »	Note French <i>en être</i> , a lexicalized coded verb phrase to refer to queer people.
26	81	people demonstrated the gay side of their nature to him	121	algunas personas le han mostrado el aspecto alegre de su naturaleza	100	ses partenaires s’adonnaient à des pratiques homosexuelles	
27	87	[homosexually-inclined women] do not gather with frequency at the bars or even at gay parties	129	no se reúnen con frecuencia en los bares ni en reuniones alegres	108	elles ne se réunissent pas fréquemment dans des bars spéciaux	
28	88	The Lesbians do not fit this picture as much as do the gay men	131	Las lesbianas no se dejan ver tanto como los homosexuales	110	Les lesbiennes ont un comportement tout différent	No lexematic transfer in French.
29	91	say in the presence of several of my gay friends that they do not know a single homosexual	134	decir a algunas personas, en presencia de varios amigos míos homosexuales, que no conocen ni un solo homosexual	113	dire en présence de plusieurs de mes amis qui « en étaient » qu’ils ne connaissaient pas un seul homosexuel	Note French <i>en être</i> .
30	91	It offers to every gay person a sense of relief	134	Brinda al homosexual cierto sentimiento de alivio	113	Il procure à chacun d’eux l’impression réconfortante [<i>chacun d’eux</i> refers back to <i>homosexuels</i> in previous sentence, present in the original too]	No lexematic transfer in French.
31	93	parts of the homosexual society choose to gather at gay bars	138	parte de la sociedad homosexual se reúne en determinados bares	116	certaines éléments de la société homosexuelle se réunissent volontiers dans des bars « spéciaux »	
32	93	only a small proportion of gay people are seen at these bars	138	sólo una pequeña proporción de invertidos se ve en esos bares	116	on ne voit dans ces bars qu’un petit nombre d’invertis	
33	93	The gay individual who takes to the bottle	138	El invertido que se da a la bebida	116	L’inverti qui se met à boire	

34	98	the widespread instability that characterizes gay life	144	la general inestabilidad que caracteriza la vida de los invertidos	122	l'instabilité qui marque la vie des homosexuels	
35	98	many of the gay graduate with the highest honors	145	muchos invertidos se gradúan con los más altos honores	123	la plupart des homosexuels obtiennent brillamment leurs diplômes	Throughout Cory's work, <i>the gay</i> is an invariable plural nominative form referring to gay people as viewed as a collectivity, in line with other use at the time. Plural <i>gays</i> is attested later in the documentation; see Lo Vecchio (2020, pp. 400-401, 412).
36	107	The word is <i>gay</i> .	155	Es la palabra <i>gay</i> (alegre).	133	C'est le mot <i>gay</i> (2). [footnote] (2) Les cercles homosexuels français ne disposant pas d'un terme équivalent à <i>gay</i> , celui-ci sera donc utilisé ici dans son orthographe anglaise. (N. d. T.)	
37	107	in France as early as the sixteenth century the homosexual was called <i>gaie</i> [sic]	155	en Francia ya en el siglo XVI se llamaba <i>gaie</i> al homosexual	133	dès le XVI ^e siècle, en France, on utilisait son féminin <i>gaie</i> pour désigner l'homosexuel	This is an erroneous statement, although frequently repeated; see a discussion in Lo Vecchio (2020, pp. 397-398) and Leap (2020, pp. 335-336).

38	107	Psychoanalysts have informed me that their homosexual patients were calling themselves <i>gay</i> in the nineteen-twenties	155	Los psicoanalistas me han dicho que sus pacientes homosexuales, por los años de mil novecientos veinte y tantos, se llamaban a sí mismos <i>gay</i>	134	Des psychanalystes m'ont appris que leurs clients homosexuels se disaient <i>gay</i> vers les années 1920	
39	108 [x13]	Gay . . . gay . . . gay! Life is gay, the party is gay, the bar is gay, the book is gay, the young man is gay—very gay—or, alas! he is not gay! “Look up my friend—he’s gay” . . . “youth, gay and witty, seeks correspondent” . . . “did we have a gay weekend!”	156	¡Alegre . . . alegre . . . alegre! La vida es alegre, la reunión es alegre, el bar es alegre, el libro es alegre, el joven es alegre —muy alegre— o, ¡ay!, no lo es. “Busco [sic] a mi amigo; es alegre” . . . “Joven alegre e ingenioso desea un corresponsal” . . . “Me hizo pasar unas vacaciones alegres.”	134	<i>Gay</i> . . . <i>gay</i> . . . <i>gay</i> ! La vie est <i>gay</i> , la soirée est <i>gay</i> , c’est un bar <i>gay</i> , un livre <i>gay</i> , ce jeune homme est <i>gay</i> — très <i>gay</i> — ou, hélas ! il n’est pas <i>gay</i> ! « Allez voir mon ami . . . Il est <i>gay</i> » . . . « jeune homme <i>gay</i> et spirituel cherche correspondant » . . . « quel <i>gay</i> weekend! »	
40	108	Gay! The word serves many purposes.	156	¡Alegre! La palabra sirve para muchos fines.	134	<i>Gay</i> ! Ce mot a divers avantages.	
41	108	“The party was so very gay!”	156	“La reunión fué muy alegre.”	134	« La soirée était si <i>gay</i> ! »	
42	108	<i>Gay</i> is simple and easy to say and free from the usual stigmas.	156	<i>Gay</i> es fácil de pronunciar y está libre de los estigmas habituales.	134	<i>Gay</i> est un mot courant, facile à prononcer et exempt de toute connotation désagréable.	
43	108	One version might be: “. . . that I was a homosexual,” but most frequently the word <i>gay</i> would be used.	156	Quizá se oirá decir “. . . que era homosexual”, pero lo más frecuente es que se use la palabra <i>gay</i> .	135	Il pourrait dire « . . . que j’étais un homosexuel », mais c’est le plus souvent le mot <i>gay</i> qui sera employé.	
44	108	The word [<i>gay</i>] serves as a signal, a sign of recognition.	156	La palabra sirve como señal, como signo de identificación.	135	<i>Gay</i> sert aussi de mot de passe, de signe de reconnaissance.	Lexematic expansion in the French.
45	109	And then one person uses the word [<i>gay</i>] and awaits a response.	156	uno suelta la palabra <i>gay</i> y espera la respuesta	135	Quelqu’un alors utilise le mot de passe et attend la réponse.	Lexematic expansion in the Spanish.

46	109	“This man who you were out with tonight—you know he’s gay?”	157	“¿No sabe usted que es alegre el hombre con quien estaba esta noche?”	135	« L’homme avec qui vous êtes sorti hier soir . . . vous savez qu’il est <i>gay</i> ? »	
47	109	An advertisement for a roommate can actually ask for a gay youth, but could not possibly call for a homosexual.	157	Un anuncio para buscar un compañero de habitación puede insertar la palabra <i>alegre</i> , pero difícilmente podría insertar la palabra <i>homosexual</i> .	135-136	Alors qu’on peut aisément, dans une annonce de journal, demander un jeune homme <i>gay</i> pour partager un appartement, il serait dangereux de préciser qu’on veut un homosexuel.	
48	109	the female inverts are beginning to use the word <i>gay</i> , although less frequently than the males	157	las mujeres invertidas empiezan a emplear la palabra <i>alegre</i> , aunque con menos frecuencia que los hombres	136	aussi les inverties commencent-elles aussi à employer le mot <i>gay</i> , quoique moins souvent que les hommes	Note metadiscourse on use of <i>gay</i> by women.
49	109	many homosexuals are not gay in the traditional meaning of the word	157	muchos homosexuales no son alegres en el sentido tradicional de la palabra	136	bien des homosexuels ne sont pas gais au sens traditionnel du mot	Earlier sense of <i>gay</i> .
50	109	But a word like <i>gay</i> is manifold in its uses and is not so easily discarded.	157	Pero el término <i>alegre</i> tiene usos muy varios y no puede ser descartado fácilmente.	136	Mais un mot comme <i>gay</i> a tant d’usages qu’on ne peut l’écarter d’emblée.	
51	109	Some of the usefulness of <i>gay</i> diminishes as its meaning becomes more widely understood.	157	La utilidad de <i>alegre</i> disminuye algo, a medida que su significado va siendo más conocido.	136	Il a évidemment perdu certains de ses avantages depuis que sa signification ésotérique est de plus en plus connue.	No lexematic transfer in French.
52	109	<i>Gay</i> requires an antonym, and the antonym is <i>straight</i> .	158	<i>Alegre</i> necesita un antónimo, y el antónimo es <i>straight</i> (derecho o tieso).	136	Il fallait un antonyme à <i>gay</i> et c’est le mot <i>straight</i> (qui veut littéralement dire <i>droit</i>).	

53	110	The word [<i>straight</i>] in one sense is even more valuable than <i>gay</i> , in that its confinement to homosexuals has been so carefully guarded.	158	Esta palabra es aun más valiosa que <i>alegre</i> , porque ha quedado más cuidadosamente confinada a los círculos homosexuales.	136	Ce mot est même plus précieux que <i>gay</i> en ce sens qu'il est moins divulgué.	
54	110	There is hardly a homosexual in certain parts of the United States who does not know and use it [<i>straight</i>], just as he knows and uses <i>gay</i>	158	Difícilmente se encontrará en los Estados Unidos un homosexual que no la conozca y use, lo mismo que <i>alegre</i>	136	Il n'est guère aux États-Unis d'homosexuel qui en ignore le sens caché, mais il est très rare de l'entendre utiliser dans ce sens par ceux à qui précisément il s'applique.	No lexematic transfer in French.
55	110	Although <i>gay</i> is used throughout the United States and Canada, <i>straight</i> is hardly known on the West coast	158	Mientras <i>gay</i> se usa en todos los Estados Unidos y el Canadá, <i>straight</i> apenas es conocido en la costa del Oeste	137	Bien que <i>gay</i> soit utilisé dans tous les États-Unis et le Canada, <i>straight</i> n'est guère connu que dans l'Est.	
56	110	In San Francisco, for example, the gay circles refer to other people as <i>jam</i>	158	En San Francisco, por ejemplo, los medios alegres llaman <i>jam</i> a las otras gentes.	137	A San Francisco, par exemple, les milieux <i>gay</i> emploieront le mot <i>jam</i> (littéralement <i>confiture</i>) pour désigner les hétérosexuels	The etymology of <i>jam</i> is opaque and the gloss offered in the French should not be trusted; see OED.
57	110	"She's gay, but her husband's jam," a person will say.	158	Se oirá decir: "Ella es <i>alegre</i> , pero su marido es <i>jam</i> ."	137	« Elle est <i>gay</i> », dira-ton [<i>sic</i>], « mais son mari est <i>jam</i> ».	Note use of <i>gay</i> for women.
58	110	the special nature of the semantics of <i>gay</i> life	159	la especial naturaleza semántica de la vida alegre	137	La sémantique de la langue <i>gay</i> a ceci de particulier	
59	111	[many other expressions] would be incomprehensible to the straight person, but immediately understood, on first usage, by the gay world.	159	resultan incomprensibles para las personas <i>derechas</i> , pero que son inmediatamente comprendidas, a la primera vez, por el mundo <i>alegre</i>	138	qu'une personne <i>straight</i> ne comprendrait pas, mais qui serait très claire pour un <i>gay</i> .	

60	111	there is no organized society of gay life, no recognized source of authority	159	no hay una sociedad organizada de la vida alegre, ni autoridades reconocidas	138	il n'existe pas de société organisée de gens <i>gay</i> , ni d'autorité reconnue en la matière	
61	111 [x2]	I have received correspondence concerning <i>gae life</i> , although this struck me as an affectation until I realized that it was close to the French, <i>gaie</i>	159	he recibido cartas relativas a la vida <i>gae</i> , y esto me parecía una afectación hasta que supe que se ajustaba al francés <i>gaie</i>	138	J'ai souvent reçu des lettres parlant de la vie <i>gae</i> , orthographe que je trouvai bien affectée, jusqu'à ce que je m'aperçusse qu'elle se rapprochait davantage du français <i>gaie</i> .	Compare note above on the erroneous French origin of <i>gay</i> 'homosexual'. However, Cory's comment here is revelatory of camp Frenchifying of English in queer speech, observed even today.
62	111 [x2]	But the expression <i>in the life</i> is used to mean, on the one hand, "being gay," or on the other, "living a gay life."	160	Pero la frase <i>in the life</i> (en la vida) significa unas veces "ser alegre" y otras "vivir una vida alegre".	138	Mais on utilise souvent l'expression <i>in the life</i> (c'est-à-dire : dans la vie) pour signifier tantôt « être <i>gay</i> », et tantôt « mener une vie <i>gay</i> ».	
63	111	An everyday word in the gay life is <i>trade</i>	160	Una palabra de uso corriente en la vida alegre es <i>trade</i> (comercio, oficio).	138	Un autre mot couramment en usage parmi les homosexuels est le mot <i>trade</i> (qui signifie littéralement <i>négoce</i> , <i>commerce</i>).	
64	111	Their [hoboes, underworld men, police] expressions are seldom known and never used by the gay world itself.	160	Sus expresiones rara vez son conocidas, y nunca usadas, por el mundo alegre.	138	des termes que souvent, ceux-ci ne connaissent pas et qu'en tout cas ils n'emploient jamais [<i>ceux-ci</i> refers back to antecedent <i>homosexuels</i> , present in the original too]	No lexematic transfer in French.

65	112	[neither book] mentions the word <i>gay</i> , which for years has been the most common synonym for <i>homosexual</i> used by the homosexual	161	ninguno de los dos menciona la palabra <i>gay</i> , que durante muchos años ha sido el sinónimo más común de <i>homosexual</i> usado por los homosexuales	139	ni l'un ni l'autre ne mentionne le mot <i>gay</i> qui est pourtant depuis des années le synonyme le plus employé par les homosexuels pour se désigner	
66	112	humorous allusions to sex that gay and straight people encounter in life	161	alusiones humorísticas al sexo que <i>alegres y derechos</i> encuentran en la vida	139	[portion eliminated in French text]	No lexematic transfer in French.
67	112	One evening I was invited to a gay bar	161	Una noche fui invitado a un bar alegre	139	Un soir, je fus invité dans un bar <i>gay</i>	
68	112	we were discussing the terms used by and for gay people	161	hablando de los términos que se usan por y para la gente alegre	139	avec qui je discutais de ces questions de vocabulaire	No lexematic transfer in French.
69	112	the gay group is <i>the circle</i>	161	el grupo alegre es <i>el círculo</i>	140	le group <i>gay</i> est simplement <i>the circle</i> (<i>le cercle</i>)	
70	113	"I want you to meet a friend of mine," a gay person will say to me.	162	"Quiero que conozcas a un amigo mío" —me dirá una persona alegre—	140	« Je voudrais te présenter un de mes amis », me dira un camarade <i>gay</i> .	
71	113	The homosexual society requires a word like <i>gay</i> so that conversation can be free and unhampered	162	La sociedad homosexual necesita una palabra como <i>gay</i> para que la conversación se desenvuelva libremente y sin embarazos	140	Il faut à la société homosexuelle un mot comme <i>gay</i> pour qu'il soit possible de converser librement et sans embarras	
72	113	The secret and code-like character of <i>the gay</i> and <i>the straight</i>	162	El carácter secreto y como cifrado de <i>gay</i> y <i>straight</i>	141	Ces mots de <i>gay</i> et de <i>straight</i> , qui par leur caractère ésotérique	
73	114	On the Gayest Street in Town	165	EN LA CALLE MÁS "ALEGRE" DE LA CIUDAD	142	LA RUE LA PLUS « GAY » DE LA VILLE	Chapter title.
74	115-119	ON THE GAYEST STREET IN TOWN	[Ø]	[Ø]	[Ø]	[Ø]	Chapter running head appearing 3 times, not reproduced in translation.

75	115	Some sections of the gay society	166	Algunos sectores de la sociedad alegre	143	Certains cercles de la société <i>gay</i>	
76	115	Or a group may be brought together, driven by the sensual impulse	166	Un grupo puede mantenerse unido, movido por el impulso sensual	143	Un groupe <i>gay</i> peut s'être formé sous l'impulsion des sens	French lexematic expansion over the original.
77	115	Living in a gay world!	167	¡Vivir en un mundo alegre!	143	Vivre dans un monde <i>gay</i> !	
78	115	What gay world, and where, and which one?	167	¿Qué mundo alegre es ese, y dónde está?	143	Quel monde <i>gay</i> , où et comment ?	
79	116	The gay walk along the street	167	El <i>alegre</i> pasea a lo largo de la calle	144	Les <i>gay</i> déambulent dans la rue	Invariable nominal plural of <i>the gay</i> ; see note above.
80	116 [x2]	Let us follow, as it were, two gay youths cruising on a gay street.	168	Sigamos mentalmente a dos jóvenes alegres que se cruzan en una de esas calles.	145	Suivons, si vous le voulez, deux jeunes <i>gay</i> qui déambulent le long d'une rue <i>gay</i> .	
81	118	"It's quite a gay place." <i>The word</i> has been uttered	170	—Es un lugar muy alegre. <i>La palabra</i> ha sido pronunciada	146	« C'est très <i>gay</i> par ici. » Et voilà. <i>Le mot</i> a été dit	
82	119	other aspects of gay life	171	otros aspectos de la vida alegre	148	d'autres aspects de la vie <i>gay</i>	
83	119	fearful lest their gay friends discover this phase of their activities	171	temen los que participan en ellas que sus amigos alegres descubran este aspecto de sus actividades	148	craignent-ils que leurs amis <i>gay</i> ne découvrent cet aspect de leur existence ?	
84	119	an aspect of gay life that to themselves is most sordid	171	un aspecto de la vida alegre que a ellos mismos les parece más sórdido	148	un mode de vie qu'ils sont les premiers à juger sordide	No lexematic transfer in French.
85	119	their method of punishing themselves for being gay?	171 - 172	el modo de castigarse a sí mismo por el pecado de ser alegres?	148	leur façon à eux de se punir d'être homosexuels ?	
86	119	The street, the corner [...] is one manifestation of gay life.	172	La calle, la esquina [...] es un aspecto de la vida alegre.	148	Cette rue, ce coin de rue [...] ne sont qu'un des décors de la vie <i>gay</i> .	

87	119	Most gay folk, in fact, are little concerned with the events on the street.	172	A la mayor parte de las gentes alegres les interesan poco las aventuras callejeras.	148	ce ne sont pas des lieux de réunion caractéristiques des homosexuels. La plupart d'entre eux, au contraire, les ignorent.	The French reworks/adapts several sentences.
88	120	Drop Another Nickel In	173	ECHE OTRA MONEDA	149	DANS LES BARS « SPÉCIAUX »	Chapter title which the French adapts, with <i>bars</i> « <i>spéciaux</i> » referring to gay bars; see a discussion of <i>spécial</i> in section 3.4.
89	120 [x2]	From the gay street to the gay bar may be but a few steps	173	De la calle alegre al bar alegre puede haber sólo unos pasos	149	De la rue <i>gay</i> au bar spécial, il peut n'y avoir que quelques pas	
90	120	What are these bars?	174	¿Qué son esos bares ?	150	Qu'est-ce donc que ces bars « spéciaux » ?	French lexematic expansion over the original.
91	120	some [bars] so gay that to be seen entering or leaving is to invite a “brand”	174	algunos son tan alegres, que sólo el entrar o salir de ellos parece una invitación tácita	150	les uns si « spéciaux » qu'on court le risque d'être « classé » si l'on vous voit y entrer ou en sortir	
92	121	Gay bars! In a sense the description is fitting, for here is a gaiety, a vivacity, that is seldom seen in the other comparable taverns, nightclubs, bars, and inns.	174	¡Bares alegres! En cierto sentido, la denominación es exacta, porque allí se encuentra una alegría, una vivacidad que rara vez se encuentran en otros lugares comparables	150	Les bars « spéciaux », les bars <i>gay</i> ! Le mot ici est assez juste, car il y règne une atmosphère de gaieté, une animation qu'on rencontre rarement dans d'autres brasseries ou dans d'autres boîtes.	Note the relation between <i>gaiety</i> in its more traditional sense and neologic <i>gay</i> , with obvious ambiguity or wordplay.
93	122	the music at the other gay bars	175	qué música se toca en los otros bares alegres	151	une liste des disques joués dans les autres bars « spéciaux »	
94	122	it comes from the mouth of a gay person	175	procede de la boca de una persona alegre	151	celui qui les chantonne est <i>gay</i>	

95	122	[a song's] preeminence in every gay bar is assumed by another	175	ocupa su lugar en los bares alegres otra canción nueva	151	c'est un autre qui le remplace dans les bars <i>gay</i>	
96	122	What makes them [the bars] gay is the clientele	175	Lo que les hace alegres es la clientela	151	Ce qui les rend « spéciaux », c'est la clientèle	
97	123	the gay clientele	177	la clientela alegre	152	la clientèle <i>gay</i>	
98	123	A few gay young men	177	Algunos jóvenes alegres	153	Quelques jeunes <i>gay</i>	
99	124	Everything is jovial and laughing. All the world seems gay.	178	Todo es alegre y motivo de risa. Todas las palabras parecen alegres.	154	Tout se passe dans une atmosphère de joyeuse hilarité.	Wordplay or ambiguity between the earlier and 'homosexual' senses of <i>gay</i> here; note how the Spanish uses <i>alegre</i> for both <i>jovial</i> and <i>gay</i> . The French merges two sentences into one.
100	124	All ask: Is she? Is she gay?	179	Todos preguntan: "¿Es alegre?"	155	Et tous se demandent : En est-elle ? Est-elle <i>gay</i> ?	Note use of <i>gay</i> for women. Note French <i>en être</i> .
101	124	No, she is not gay, this very charming woman.	179	No, no es alegre aquella mujer encantadora	156	Non, elle n'est pas <i>gay</i> , cette charmante jeune femme.	Note use of <i>gay</i> for women.
102	126	they knew he was as gay as any	180	todos sabían que era tan alegre como el primero	156	tout le monde sait bien qu'il en est autant que les autres	Note French <i>en être</i> .
103	126	They tell their gay jokes	181	Esas gentes sueltan sus chistes alegres	157	Chacun raconte des histoires	No lexematic transfer in French.
104	126	But even those which ridicule the gay people are acceptable, because they are spoken by their own.	181	pero hasta los que ridiculizan a la gente alegre son aceptables, porque es ella misma quien los cuenta	157	Mais même les anecdotes qui tournent en ridicule les homosexuels sont tolérées ici, parce qu'elles sont racontées par un d'entre eux.	
105	126	"He's so gay you expect him to come out in drag."	181	—ipero es tan alegre, que uno espera verlo salir de mujer!	157	« Il est si <i>gay</i> qu'on s'attend à le voir arriver déguisé en femme. »	

106	127	“No, you can’t miss that he’s gay.”	181	—No, no puede negarse que es alegre.	157	« Non, mais chez lui, vraiment, ça crève les yeux. »	No lexematic transfer in French.
107	127	If we were to follow a group of gay people to a Saturday-night party	181	Si siguiéramos a un grupo de personas alegres a una reunión de un sábado de noche	157	Si nous suivions un groupe de <i>gay</i> se rendant à une soirée du samedi	
108	128	a gay bar closes	183	un bar alegre se cierra	159	un bar « spécial » ferme	
109	129	The street corner . . . the gay bar . . . and finally the drag.	185	La esquina de la calle . . . el bar alegre . . . y finalmente el baile de disfraces.	161	Le coin de la rue . . . le bar « spécial » . . . et pour finir le bal travesti.	
110	131 [x2]	those rare souls who especially enjoy the company of gay folk, although they are not themselves gay	187	esos raros espíritus que gozan de manera especial con la compañía de personas alegres, aunque ellos no lo son	163	ces esprits rares qui aiment la compagnie des <i>gay</i> , bien qu’eux-mêmes n’en soient pas	Note French <i>en être</i> .
111	132	“That’s the sort of thing that gives the gay life such a bad name”	189	“Estas cosas son las que dan tan mala fama a la vida alegre”	165	« C’est ce genre de manifestations qui donnent à la vie <i>gay</i> tout son mauvais renom »	
112	132	numerous other places where large crowds of gay people are gathered	189	otros muchos sitios donde se reúne gran número de gente alegre	165	les diverses occasions où peuvent se réunir les groupes <i>gay</i>	
113	132	The gay folk do not go for the thrill and the adventure	189	La gente alegre no va en busca de emociones ni de aventuras	165	Les <i>gay</i> ne vont pas là pour chercher l’aventure	
114	134	“I have learned one thing in the gay life that people from the outside cannot seem to believe.”	191	—En la vida alegre he aprendido una cosa que la gente de fuera no puede creer.	167	« Il y a une chose que j’ai apprise à propos de la vie <i>gay</i> que les profanes semblent incapables de croire. »	
115	135	No phase of gay life	193	Ningún aspecto de la vida alegre	168	il n’est pas dans la vie <i>gay</i> d’aspect	

116	135	The promiscuity of the gay adolescent is quite apparent, but seems to be not unlike that of the straight young man.	193 - 194	La promiscuidad del adolescente alegre es totalmente manifiesta, pero no lo es menos la del joven <i>derecho</i> .	168 [x2]	la liberté sensuelle dont font montre les jeunes <i>gay</i> . Le comportement des adolescents, qu'ils soient <i>gay</i> ou <i>straight</i> , a toujours ce même caractère un peu désordonné.	Adaptation/expansion over the original in French, with addition of <i>gay</i> .
117	135	As he matures, the gay young man	194	A medida que va madurando, el joven alegre	169	Mais en approchant de la maturité, le jeune <i>gay</i>	
118	136	many young gay people reject this approach	194	muchos jóvenes alegres rechazan esta opinión	169	la plupart des jeunes <i>gay</i> préfèrent croire	
119	136	its achievement [love] is not only rare among the gay, but in the straight world as well	195	su logro no sólo es raro entre las personas alegres, sino también entre las <i>derechas</i>	170	qu'on n'y parvient pas sans mal, chez les <i>straight</i> comme chez les <i>gay</i>	Invariable nominal plural of <i>the gay</i> ; see note above.
120	137	more of it [resentment and hatred] is to be found in the gay life than in legal marriages	195	se encuentran con más frecuencia en la vida alegre que en los matrimonios legales	170	sans doute est-elle plus marquée dans le monde <i>gay</i> que dans les mariages légalement reconnus	
121	142	a wide circle of friends, both in and out of the gay world	201	muchos amigos, tanto en el mundo alegre como fuera de él	176	un vaste cercle de relations, tant dans le monde <i>gay</i> qu'en dehors du groupe	
122	142	"anyone among our acquaintances who does not know that we are gay"	202	"si entre nuestros conocidos hay alguno que no sepa que somos alegres"	177	« une seule personne qui ne sache pas que nous en sommes »	Note French <i>en être</i> .
123	144	Others [couples] involve Negro and white, and both men find excellent acceptance in both Negro as well as white gay circles.	204	Otras [parejas], por un negro y un blanco, y los dos participantes son bien recibidos tanto en los medios alegres negros como en los blancos.	178	Parfois l'un est Noir et l'autre Blanc. Les uns et les autres trouvent bon accueil dans les cercles <i>gay</i> .	

124	144	patterns of behavior by the gay husband	204	otros tipos de conducta practicados por el marido alegre	179	la coexistence d'un mariage hétérosexuel avec une liaison homosexuelle	
125	149 [x2]	I have heard the contempt of the world repeated by many of my gay friends. Gay despite themselves as are all those who inhabit this world of outcasts	210	he visto también el desprecio del mundo expresado por muchos de mis amigos alegres. No obstante ser alegres, a pesar de sí mismos, todos cuantos habitan ese mundo de proscriptos	186	j'ai souvent aussi entendu nombre de mes amis gay se faire l'écho du mépris du monde. Consciemment ou non, ils répétaient les slogans de la majorité dominante.	GERMAN: wie viele meiner homosexuellen Freunde selber die verächtliche Meinung der Welt nachplapperten. Homosexuell ohne ihr eigenes Zutun wie es nun einmal alle Bewohner dieser Welt von Parias sind (16)
126	151	"Being gay has taught me one thing"	212	"El ser alegre me ha enseñado una cosa"	188	« Le fait d'être gay m'a enseigné une chose »	
127	152	we find a reaction to being gay that is strength born of handicap	213	encuentro yo una reacción ante el hecho de ser alegre, que hace que de la inferioridad nazca la fortaleza	190	C'est par cet effort que l'homosexuel fait du handicap qui pèse sur lui une source de force.	
128	154	Among many of my gay friends	216	Entre muchos de mis amigos alegres	192	Pour beaucoup de mes amis homosexuels	
129	155	many gay people are easily defeated	217	muchas personas alegres quedan fácilmente vencidas	193	bien des gens gay se laissent facilement vaincre	
130	155	But many gay people are deeply rooted in prejudice.	217	Pero en muchas personas alegres están profundamente enraizados los prejuicios.	193	Mais bien des homosexuels sont bourrés de préjugés.	
131	155	reactions to the state of being gay	217	reacciones ante el hecho de saberse alegre	193	réactions au fait d'être gay	

132	155	a guide and encouragement to those, both the straight and the gay	217	como guía y estímulo para aquellos que, tanto <i>derechos</i> como alegres	193	pour guider et encourager tous ceux, <i>gay</i> ou <i>straight</i>	Invariable nominal plural of <i>the gay</i> and <i>the straight</i> ; see note above.
133	166	identify the gay lad at the bar with the genius of Whitman or Leonardo	232	identifican al alegre muchacho del bar con los genios de Whitman y de Leonardo	206	rapprocher le pédéraste attablé dans un bar d'un Léonard ou d'un Whitman	
134	171	For the gay readers, the novels on homosexuality have been far from satisfactory.	241	Para los lectores alegres, las novelas sobre la homosexualidad están lejos de ser satisfactorias.	214	Pour les lecteurs <i>gay</i> , les romans sur l'homosexualité sont loin de les satisfaire.	
135	171	accurate portrayals of a phase of gay life	241	como descripción fiel de un aspecto de la vida alegre	214	en tant que portraits fidèles de la vie <i>gay</i>	
136	172	an accurate portrait of a phase of gay life	241	la fiel descripción de un aspecto de la vida alegre	215	un portrait fidèle de la vie <i>gay</i>	
137	191	some modification of group therapy might be instituted to help people who are in the gay life	264 - 265	algún procedimiento de terapia en grupo para asistir a las personas que llevan vida alegre	239	je propose de recourir, en la modifiant quelque peu, à la thérapeutique collective	GERMAN: Eine Art von Gruppentherapie könnte vielleicht helfen. (17) No lexematic transfer in French or German.
138	192	Homosexual group therapy [...] would have to be restricted to gay people	265	La terapia homosexual en grupo [...] habría de limitarse a las personas alegres	240	Il faudrait, pour appliquer cette méthode aux homosexuels, en restreindre l'usage aux seuls <i>gay</i>	GERMAN: Eine homosexuelle Gruppentherapie [...] müsste sich auf die Teilnahme von Homosexuellen beschränken (17)

139	192	led perhaps by a psychiatrist or a lay therapist who should likewise be gay	265	dirigido quizá por un psiquiatra o un terapeuta que también fuese alegre	240	sous la conduite d'un psychiatre par exemple ou d'un psychothérapeute qui serait gay lui aussi	GERMAN: unter der Leitung eines ebenfalls homosexuellen Psychiaters oder Heilkundigen (17)
140	200	This [marriage] is a question which almost every gay person has asked himself	277	He aquí una pregunta que casi todas las personas alegres se hacen	250	C'est une question que presque toute personne gay s'est posée	
141	200	What does marriage hold for a young gay man who is about to renounce the life of a bachelor?	277	¿Qué le reserva el matrimonio a un joven alegre que se dispone a renunciar a la vida de soltero?	250	Qu'apporte donc le mariage à un jeune gay qui va renoncer à sa vie de garçon ?	
142	201	The dream of the gay youth, still perhaps in his teens	279	El sueño del joven alegre, quizá todavía en la adolescencia	252	Le rêve du jeune gay qui espère encore à vingt ans	
143	202	his gaiety in his past but not his gay self	279	cuya alegría pertenece al pasado mientras aun persiste su yo alegre	252	dont la jeunesse s'en est allée, mais qui a conservé ses désirs	Note use of <i>gaiety</i> here, ambiguity between earlier and neological sense. No lexematic transfer in French.
144	202	The gay young man looks into the mirror of life	279	El joven alegre mira en el espejo de la vida	252	Le jeune gay regarde dans le miroir	
145	203	To his gay friends	281	A sus amigos alegres	254	A ses amis gay	
146	204	"I begin to see signs that I was gay, even in those days. I was always curious about homosexuals"	282	"empiezo a ver señales de que hasta en aquellos días era alegre. Siempre sentí gran curiosidad por los homosexuales"	255	« je comprends à certains signes que, déjà à cette époque, j'étais gay. Je m'intéressais beaucoup au problème homosexuel »	
147	205	Few people outside of the gay world realize how many of these homosexually-inclined bisexuals marry	283	Pocas personas, fuera del mundo alegre, saben cuántos de esos bisexuales con inclinaciones homosexuales se casan	256	Peu de gens en dehors des milieux gay savent combien de ces ambisexuels à prédominance homosexuelle se marient	

148	207	many of my gay friends had discovered their supposed impotence under similar conditions	286	muchos de mis amigos alegres habían descubierto su supuesta impotencia en condiciones análogas	259	beaucoup de mes amis <i>gay</i> avaient, en effet, découvert dans des conditions semblables leur soi-disant impuissance	
149	209	could not possibly have children for fear that they, too, would be gay	288	probablemente no quiere tener hijos por miedo a que también ellos sean alegres	261	on ne pourrait pas avoir des enfants, de crainte qu'eux aussi ne soient <i>gay</i>	
150	209	they raise their head and are proud of their gay selves	289	yerguen la cabeza y se muestran orgullosos de ser alegres	261	Ils marchent la tête haute, ils sont fiers d'eux et lancent un défi au monde.	No lexematic transfer in French.
151	210	Abhorrence of adultery, which appears to most gay people to be a necessary concomitant of marriage.	289	Repugnancia al adulterio, que a la mayor parte de las personas alegres les parece un concomitante inevitable del matrimonio.	262	Horreur de l'adultère qui semble inévitable dans le mariage.	No lexematic transfer in French.
152	211	A Galaxy of Gay Husbands	291	UNA GALAXIA DE MARIDOS ALEGRES	263	UNE CONSTELLATION DE MARIS « GAY »	Chapter title
153	212	The gay person in a large city like New York or Chicago	292	Una persona alegre, en una gran ciudad como Nueva York o Chicago	264	Dans une grande ville comme New-York ou Chicago, quelqu'un de <i>gay</i>	
154	212	they [Lesbians] seldom cross paths with the gay males	292	que rara vez se crucen en el camino de los hombres alegres	264	leur chemin ne croise pas souvent celui de l'homosexuel masculin	
155	212	the gay youth, although not necessarily an escape-seeker, nevertheless desires from marriage	293	el joven alegre desea en el matrimonio, aunque no sea necesariamente un buscador de escapes	265	le jeune <i>gay</i> à rechercher le mariage	
156	213-221	A GALAXY OF GAY HUSBANDS	[Ø]	[Ø]	Ø	[Ø]	Chapter running head appearing 5 times, not reproduced in translation.

157	213	The third gay-Lesbian front marriage continues the mad, party-giving revelry of the promiscuous life	293	El tercer matrimonio alegre-lesbiano continúa la orgía insensata de la vida promiscua	265	Le troisième mariage gay-lesbienne que je connais continue la folle vie de « parties » et d'aventures passagères	
158	213	Here is the gaiety from which this life derives its name	293	Esa es la alegría de que deriva su nombre este género de vida	265	Leur vie garde le rythme échevelé de l'époque	Note metadiscursive use of <i>gaiety</i> .
159	213	The patterns of sexual behavior of gay husbands	294	La conducta sexual de los maridos alegres	266	L'attitude sexuelle des maris gay	
160	214	knowledge of the whereabouts of gay bars is a temptation he cannot risk	295	los bares en que se reúnen las gentes alegres son una tentación a la que no quiere exponerse	267	il y connaît trop bien les bars gay	
161	214	we sat for hours in the car and discussed the subject of the gay life	295	estuvimos en el coche durante unas horas y discutimos el asunto de la vida alegre	267	assis dans la voiture, nous discutâmes longuement le problème de l'homosexualité	
162	219	Many gay husbands keep their two lives completely separate.	301	Muchos maridos alegres mantienen completamente separadas sus dos vidas.	272	Beaucoup de maris gay maintiennent entre leurs deux existences une séparation rigoureuse.	
163	219	genuine friendships that arise from mutual attachments among gay men	301	las amistades sinceras que brotan de la mutua compenetración entre los hombres alegres	273	des amitiés véritables qui surviennent parfois entre gay	
164	219	Other gay husbands bring their circle of friends	301	Otros maridos alegres llevan a sus amigos	273	certain maris gay amènent chez eux leurs amis	
165	219	many other straight people have been brought or have drifted into the gay society	301	otras muchas personas <i>derechas</i> llegan a entrar en la sociedad alegre	273	bien d'autres gens <i>straight</i> se sont trouvés fréquenter des milieux homosexuels	

166	220	not all gay men have either the need for marriage or the capability	302	no todos los hombres alegres sienten la necesidad del matrimonio ni son capaces	274	on ne trouve pas chez tous les hommes <i>gay</i> l'envie de se marier ni la capacité	
167	220	a gap, sometimes as unbridgeable as that between the straight and the gay	302 - 303	un abismo, a veces tan infranqueable como el que se abre entre el hombre <i>derecho</i> y el alegre	274	une barrière parfois aussi infranchissable que la cloison qui sépare les <i>straight</i> et les <i>gay</i>	Invariable nominal plural of <i>the gay</i> and <i>the straight</i> ; see note above.
168	230	if all of us who are gay were known for what we are	314	si todos los que somos alegres fuésemos reconocidos como tales	286	si tous ceux d'entre nous qui sont <i>gay</i> étaient connus pour tels	GERMAN: wenn wir Homosexuelle alle als solche bekannt wären (18)
169	244	gay life in America	334	la vida alegre en Norteamérica	304	la vie <i>gay</i> en Amérique	
170	246	the gay youth desperately yearns for the acceptance of his self in a world not only of hostility but also of rejection	336	el joven alegre anhela desesperadamente poder aceptarse a sí mismo en un mundo no sólo de hostilidad, sino también de proscripción	305	le jeune inverti fait des efforts désespérés pour s'accepter dans un monde non seulement hostile, mais aussi qui fait tout pour l'éconduire	
171	249	his development into a gay youth	340	que haya llegado a ser alegre	310	ont formé son tempérament actuel	No lexematic transfer in French.
172	254	A gay companion at lunch will often say to me	346	Muchas veces he oído, a la hora de la merienda, a un compañero alegre decirme	316	Un ami <i>gay</i> avec qui je déjeune souvent me disait	
173	254	We who are gay can aid in establishing this home relationship	347	Nosotros los alegres podemos ayudar a establecer estas relaciones domésticas	317	Nous qui sommes <i>gay</i> , nous pouvons aider à ce que s'établissent ces relations familiales	
174	255	the many days and years of life when we who are gay seem to be walking alone	347	en los días y años de nuestra vida en que nosotros los alegres parecemos andar solitarios los caminos del mundo	317	aux jours nombreux de notre vie où nous autres <i>gay</i> avons la sensation d'être seuls	

175	256	this book was addressed to all the gay people in America	349	este libro va destinado [...] a todas las personas alegres de Norteamérica	318	c'est à tous les gens <i>gay</i> d'Amérique, que ce livre, directement ou indirectement s'adressait	
176	257	that you were what you learned was called <i>gay</i> , fully and completely so	350	que eras lo que suele llamarse un individuo alegre, plena y totalmente	320	que tu étais ce que, t'avait-on dit, on appelle <i>gay</i> , et que tu l'étais foncièrement, totalement	
177	257	Next year, next decade, you will be <i>gay</i> , just as you are today	351	En los años siguientes, en los siguientes decenios, serás alegre, como lo eres hoy	320	L'an prochain, dans dix ans, tu seras aussi <i>gay</i> que tu l'es aujourd'hui	
178	258 [x2]	the guilt feeling which you may harbor for being <i>gay</i> and for indulging in <i>gay</i> love	352	sentimiento de culpabilidad que abrigas en tu interior por ser alegre y por practicar el amor alegre	321	du remords d'être <i>gay</i> et de s'adonner à l'amour <i>gay</i>	
179	261	Others who learn of your being <i>gay</i>	355	Pero otras personas, al saber que eres alegre	324	d'autres qui auront appris que tu es <i>gay</i>	
180	261	if you were known to be <i>gay</i>	356	si se supiera que eres alegre	325	si l'on savait que tu es <i>gay</i>	
181	262	when my fair-weather friends learned that I was <i>gay</i>	357	cuando mis amigos de los días prósperos les dijeron que yo era alegre	326	quand ces amis des beaux jours apprirent que j'étais <i>gay</i>	
182	262	the secret of your nature within the confines of yourself and your <i>gay</i> world	357	el secreto de tu naturaleza para ti solo y para tu mundo alegre	326	ton secret au delà des limites de ton monde <i>gay</i>	
183	262	one of the most fruitful relationships that a <i>gay</i> person can have	357	una de las relaciones más fructíferas que puede mantener una persona alegre	326	une des relations les plus fécondes que puisse avoir un individu <i>gay</i>	

184	262	mutual understanding between one of us and one of “them”—between the straight and the gay, the bridge from the in-group to the out-group	357	la mutua comprensión entre uno de nosotros y uno de “ellos”, entre el <i>derecho</i> y el alegre, puente que une nuestro grupo interior con el grupo exterior	326	la sympathie réciproque qui peut s’établir entre l’un de nous et l’un d’« eux » — entre le <i>straight</i> et le <i>gay</i> , le pont qui peut relier les deux mondes	Invariable nominal plural of <i>the gay</i> and <i>the straight</i> ; see note above.
185	263	What understanding would we have offered to the gay world if we had ourselves been straight?	358	¿Qué grado de comprensión tendríamos para el mundo alegre, si nosotros fuésemos <i>derechos</i> ?	327	Aurions-nous manifesté beaucoup de compréhension à l’égard du monde <i>gay</i> , si nous-mêmes avions été <i>straight</i> ?	GERMAN: Was hätten wir der homosexuellen Welt für ein Verständnis entgegengebracht, wenn wir selber ‚normal‘ gewesen wären? (18-19)
186	263	a fear that there is the germ of the gay impulse in them	358	del temor de que exista en ellos el germen del impulso homosexual	327	la crainte de retrouver en eux-mêmes le germe de nos inclinations	No lexematic transfer in French.
187	263	many of these people must some day discover that their children are gay	358	muchas de esas personas descubrirán algún día que sus hijos son alegres	327	un grand nombre de ces gens devront un jour découvrir que leurs enfants sont <i>gay</i>	
188	264	Do not fear the group life of the gay world.	360	No temas la vida en grupo del mundo alegre.	329	Ne crains pas la vie de groupe du monde <i>gay</i> .	GERMAN: Man braucht das Gruppenleben der Homosexuellen nicht zu fürchten. (19)
189	265	In such company you can find gaiety	360	En esa compañía puedes hallar alegría	329	Tu trouveras là de la gaieté	Earlier sense of <i>gaiety</i> , with obvious ambiguity or wordplay. GERMAN: In solcher Gesellschaft kann man Fröhlichkeit finden (19)

190	265	In the gay life you can be yourself and form friendships with those who know what you are and who accept you and love you	360	En la vida alegre puedes ser tú mismo y formar amistades con quienes saben lo que eres, y te aceptan y te aman	329	Dans le milieu <i>gay</i> , tu peux être toi-même et te lier d’amitié avec ceux qui savent ce que tu es, et qui t’acceptent, et qui t’aiment	
191	265 [x2]	you shut yourself off from one of the most rewarding parts of being gay, but not from the fact of being gay	360	te excluyes de uno de los aspectos más remuneradores de la vida alegre, pero no evitas el ser alegre	329	tu te privas d’un des aspects les plus enrichissants de ta condition de <i>gay</i> , mais tu ne changes rien au fait que tu sois <i>gay</i>	GERMAN: so schliesst man sich selber von einer der erfreulichsten Seiten der Homosexualität aus, nicht aber von der Tatsache, dass man homosexuell ist (19)
192	266	The burdens of all of us are heavy, and the gay not significantly more so than the straight.	361	Todos llevamos un fardo muy pesado, y el de los alegres no lo es mucho más que el de los <i>derechos</i> .	330	Nous avons tous un lourd fardeau à porter et celui du <i>gay</i> n’est guère plus pesant que celui du <i>straight</i> .	Invariable nominal plural of <i>the gay</i> and <i>the straight</i> ; see note above.
193	266	I am confident that you, like so many others who are gay, will utilize the years ahead to good advantage	362	Confío en que tú, como tantos otros que son alegres, emplearás los años que tienes por delante para conseguir alguna mejora	331	Je veux croire que toi, comme tant d’autres qui sont <i>gay</i> , tu sauras pleinement mettre à profit les années qui s’étendent devant toi	
194	298	The story “Momma” is probably the outstanding description of a gay bar in modern literature. [John Horne Burns, <i>The Gallery</i> , 1947]	404	El titulado “Momma” es probablemente la descripción más notable de un bar alegre en la literatura moderna.	[Ø]	[Ø]	Appendix B, translated only in the Spanish.
195	300	An undistinguished novel on the gay life in New York. [Michael De Forrest, <i>The Gay Year</i> , 1949]	407	Novela no muy notable sobre la vida alegre en Nueva York.	[Ø]	[Ø]	Appendix B, translated only in the Spanish.

196	313	The dilemma of the homosexual in modern society is portrayed against a background of the gay life into which he drifts in Hollywood and New York. [Gore Vidal, <i>The City and the Pillar</i> , 1948]	425	El dilema del homosexual en la sociedad moderna está expuesto sobre el fondo de la vida alegre [sic], en la que participa en Hollywood y en Nueva York.	[Ø]	[Ø]	Appendix B, translated only in the Spanish.
197	321 [x4]	<i>Gae; Gaie; Gay; Gay bars</i>	[Ø]	[Ø]	[Ø]	[Ø]	Index not reproduced in translation.

	SOURCES						
	Cory, Donald Webster [Sagarin, Edward] (1951). <i>The Homosexual in America: A Subjective Approach</i> , New York: Greenberg.	Cory, Donald Webster (1952). <i>El homosexual en Norteamérica. Estudio subjetivo</i> (transl. A. Sánchez Luna). Mexico City: Compañía General de Ediciones.	Cory, Donald Webster (1952). <i>L'homosexuel en Amérique</i> (transl. J. Rosenthal). Paris: Pierre Horay – Éditions de Flore.	Cory, Donald Webster (1954, April). Respekt vor sich selber [Cory (1951) excerpts translated by YX]. <i>Der Kreis/Le Cercle</i> , 22(4), 16-19.			

Appendix B. Glossary of Cory's gay-related terminology (argot) and its translation

This appendix provides a thorough inventory of the gay-related or gay argot terminology used by Cory, taking as its starting point the many metalinguistic commentaries provided in Chapter 9 ("Take My Word for It"), and the various ways it is transferred to the Spanish and French translations. All terms introduced in Chapter 9 appear here, along with selected others used throughout the rest of the text. Cory refers to this terminology as the "homosexual cantargot," but it should be noted that not all words discussed in that chapter, and consequently listed here, are argotic, nor do they all necessarily represent neological or in-group innovation at that time. For instance, widespread and by then well-established terminology such as *homosexual*, *heterosexual*, *bisexual*, *invert*, *lesbian*, *pederast*, and so forth are not neological innovations unique to the gay in-group; they are used extensively in Cory's book and here only minimal indications are provided, where metalinguistic commentaries occur. For the remaining argotic terms, as complete an inventory is presented as possible.

Because the entries here are removed from their original context, and in many cases include potentially injurious or offensive language, it is advisable to consult the original work. While it offers much valuable metadiscourse about how these terms were used and the social meanings attached to them, the at times sweeping generalizations and extrapolations made by Cory about terminology should be considered in the light of their original context and authorial positionality. Note that Cory presents analogous discussion of some racial or ethnic slurs, which are not included here but whose metalinguistic treatment is comparable (see the English, p. 104; Spanish, p. 150; French, pp. 128-129).

This trilingual glossary is meant to serve as a practical tool useful for future research, rather than being a perfectly consistent lexicographical document. Parts of speech are generally not provided (they are mostly nouns referring to gay people), and glosses are only provided as direct quotations where Cory gives them. The English column at left is roughly lemmatized; the Spanish and French columns to the right present textual quotations, with typography following the original. The null sign ("Ø") indicates that no lexematic transfer is provided in the translation, at the location indicated. The list does not repeat pages in the index. The four appendices in the English edition (pp. 267-315) are translated in the Spanish edition but not the French (only Appendix C, "References and Sources," is reproduced there), which explains why occurrences in the appendices (noted in the left column) are absent from the French. Where the terminology spread identifiably from the French translation to other sources, some indications are provided (mostly for the plagiarized reproduction in Servez, 1955).

For some terms, I have inventoried various possible translations where there is no obvious one-to-one match. For instance, where Cory lists “queers, queens, fairies, fags, and any other names I could think of” (p. 204), the translations include Spanish *invertido*, *marica*, *joto* and French *tante*, *tapette*, *chochette*, *reine de la pédale*. It would be overly simplistic to read left to right in order to match up the original to the translation. Instead, the translators are obviously providing several colloquial slurs, each of which could stand in for several of the original. Being highly pragmatically marked, English *fag* or *queer*, for instance, does not have only one singular prototypical translation in other languages; the heterogeneous translations throughout confirm this.

ENGLISH	SPANISH	FRENCH	NOTES
<i>advertising club, the</i> , 112	<i>club de publicidad</i> , 161	[Ø], 139	Cory notes “of passing fancy,” presumably a cruising place (at a bar).
<i>agfay</i> , 112	[Ø], 161	<i>agfay</i> (origine inconnue), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Pig Latin for <i>fag</i> . Cory notes “infrequent,” drawn from <i>American Dictionary of Slang</i> .
<i>ambisextrous</i> , 93, 112	hombres “ambisextros,” 138; <i>ambisextro</i> 161	les « ambisexuels », 116; <i>ambisextrous</i> (qu’on peut rendre par <i>ambisextre</i>), 140	Cory glosses “bisexual.” Compare <i>ambisexuel</i> ‘bisexual’ as discussed in Section 3.4.
<i>apple pie</i> , 112	<i>apple pie</i> (pastel de manzanas), 160	<i>apple pie</i> (littéralement <i>tarte aux pommes</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “passive pederast,” drawn from <i>Dictionary of Underworld Lingo</i> .

<i>auntie, an</i> , 112	[Ø: “etc., etc.”], 162	l’homme âgé qui continue à chercher un jeune amant est <i>an auntie</i> (c’est-à-dire au sens littéral, <i>une tata</i>), 140 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory glosses as “the middle-aged man still seeking a young lover.” It is interesting that the French does not indicate any parallel to French <i>tante</i> ‘(passive or effeminate) homosexual’, well established by the 1950s. Compare Simes (2005, pp. 16-17).
<i>basket, the</i> , 112	[Ø: “etc., etc.”], 162	la fourche du pantalon s’appelle <i>the basket</i> (le panier), 140 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory glosses “obvious crotch.”
<i>bitch, a</i> , 113	[Ø: “etc., etc.”], 162	<i>bitch</i> qui signifie <i>garce, putain</i> , 140; [compare <i>camp</i> below, as the translator merges the two discussions]	Cory glosses as synonym for “a camp,” an effeminate individual. Compare Simes (2005, pp. 17-20, 101).
<i>boy-lover</i> , 104	<i>boy-lover</i> , 150	<i>boy-lover</i> (<i>qui aime les garçons</i>), 129 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.

<i>bugger</i>, 104(x2) <i>buggery</i>, 49, 51, 104, 105 [“derived from <i>bougre</i>, which means <i>Bulgar</i>”]; also cited in U.S. statutes in Appendix B: 281, 282(x2), 285(x2), 286, 287, 290(x2)	<i>bugger</i>, 151(x2) sodomía, 82; mariconismo, 83; <i>buggery</i>, 151; <i>buggery</i>, se deriva de <i>bougre</i>, que significa <i>búlgaro</i>, 152; in Apéndice B: homosexualidad, 381, 382(x2), 386(x2), 389, 392(x2); homosexualismo, 387	<i>bugger</i> (correspondant au français <i>bougre</i>), 129; <i>bugger</i>, 130 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation] <i>pédérastie</i>, 61; « pédérastie », 63; <i>buggery</i>, 130; <i>buggery</i> vient du français <i>bougre</i>, lui-même déformation de <i>Bulgare</i>, 130	Cory described it as diatopically/diaphasically marked, with “frequent usage” in “England, and in legal and some other circles in the United States.” He adds: “My English friends tell me that in England the word <i>bugger</i> has an extremely hostile connotation, comparable to the worst terms used in the United States.” Compare Simes (2005, pp. 22-24).
<i>bull</i>; <i>bull-dagger</i>, 104	<i>bull</i>; <i>bull-dagger</i>, 151	<i>bull</i>; <i>bull-dagger</i>, 130	Cory notes as “cantarget” of the “inner circles” to refer to lesbians, with <i>bull-dagger</i> being “more frequently” used than <i>bull</i>.

<i>butch</i>, 106 [in-group queer use to describe “a man who is attracted only to women”]; <i>butch, a</i>, 113 [masculine individual; antonym of <i>bitch</i> and <i>camp</i>]; <i>go butch</i>, 129 [in drag, to dress as a masculine woman]	<i>butch</i>, 153; [Ø: “etc., etc.”], 162; vestido de hombre, 186	<i>a butch</i> (abréviation pour « <i>boucher</i> »), 131; [Ø], 140; courir la fille, 161	
<i>cantargot</i>, 103(x2) [“what I should like to call the homosexual ‘cantargot’”], 104	lo que yo llamaría el “cantargot” homosexual, 150; el “cantargot,” 150, 151	L’argot homosexuel, 128; cet argot, 128; un argot spécial, 130	Cory notes “two broad characteristics” of the cantargot: “first, that it has failed to develop in the natural way because of the conspiracy of silence in which the subject is enshrouded; secondly, that in the connotations, pro and con, that are implied by special words, the cantargot is remarkably suggestive of that of the racial, religious, and national minorities of the United States.”

<i>c</i> — <i>r</i> , 23, 104, 105(x2)	[Ø], 45; <i>c...r</i> , 151(x2), 152	[Ø], 33, 129, 130	Cory describes it as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. Presumably it is <i>cocksucker</i> , but admittedly this was not immediately obvious to me; among many other offensive words, it is quite telling that this is the only one presented with ellipsis in the original. It goes to show how the axiological value of some words rather than others is quite arbitrary and fickle, defined by usage among communities of speakers at a particular time and place. Also see Cory’s comparison to <i>bastard</i> , 105(x2).
<i>camp</i> , <i>to</i> (v), 112 [“to behave effeminately”], 123	conducirse afeminadamente es <i>to camp</i> (acampar), 162; gritar, 177	avoir des manières efféminées se dit <i>to camp</i> (littéralement <i>camper</i>), 140; minauder des tantes, 153	Compare Simes (2005, pp. 24-41).

<i>camp, a</i> , 112 [“the person who is effeminate”], 113 [“a <i>camp</i> is also a <i>bitch</i> ”]	la persona afeminada es un <i>camp</i> , 162; [Ø: “etc., etc.”], 162	l’homosexuel efféminé s’appelle un <i>camp</i> (ce mot étant en argot américain le synonyme de <i>bitch</i> qui signifie <i>garce</i> , <i>putain</i>), 140 [adaptation with two sections merged into one] [Note attestations (both n. and v.) in Servez, 1955, p. 202, copied from the Rosenthal translation]	
<i>campy</i> (adj), as <i>campiest</i> , 126	[Ø], 180	tapette en diable, 156	
<i>cruise, to</i> (v), 112 [“to look for a temporary love-mate”], 113, 116	[Ø: “etc., etc.”], 162; <i>cruzarse</i> , 168	chercher un partenaire pour une aventure sans lendemain est <i>to cruise</i> (<i>patrouiller</i>), 140; <i>to cruise</i> , 140; <i>déambuler</i> , 145 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory notes overlap with straight world. Compare Simes (2005, pp. 101-104).
<i>canasta, the</i> , 112	[Ø: “etc., etc.”], 162	<i>the canasta (la canasta)</i> , 140 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory glosses “obvious crotch.”

<i>circle, the</i> , 112, 113	<i>el círculo</i> , 161; <i>círculo</i> , 162	<i>the circle (le cercle)</i> , 140; <i>groupe</i> , 140 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory glosses “the gay group.” Other uses of <i>circle</i> are found throughout the text; whether these are of general or argotic use is open to interpretation.
<i>daddy</i> , 112	<i>daddy</i> (papaíto), 160	<i>daddy</i> (littéralement <i>papa</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “active pederast,” drawn from <i>Dictionary of Underworld Lingo</i> .
<i>degenerate</i> , 11, 28, 149, 214, 246	<i>degenerado</i> , 30, 209, 295, 336; <i>degenerado</i> , 53	un être immoral, 19; [Ø], 39; <i>dégénéré</i> , 186, 267, 306	
<i>deviate</i> , 54, 149, 107; also cited in U.S. government document in Appendix A: 272	<i>desviado</i> , 87, 209, 369; <i>desviado</i> , 154	<i>perversi sexuel</i> , 66; <i>déviatió</i> sexuelle, 132; <i>dégénéré</i> , 186	
<i>dike; dyke</i> , 104	<i>dike</i> (o <i>dyke</i>), 151	<i>dike</i> aussi orthographié <i>dyke</i> (1), 130 + FN [FOOTNOTE 131] (1) <i>Dike</i> : littéralement <i>fossé</i> , puis <i>fosse</i> et, en slang, désigne aussi les lavabos. (N. d. T.)	Cory notes as “cantargot” of the “inner circles” to refer to lesbians. The gloss provided by the French translator should not be taken as etymology; see OED for its opaque history.

<i>Dorian</i>, 113(x2)	<i>dorio</i>, 163(x2)	<i>dorien</i>, 141(x2) [Note two attestations of <i>dorien</i> in a book review of the French translation: Monclar, 1952, p. 7]	Cory's proposal for a "male counterpart of <i>Lesbian</i>" with similar positive connotations inspired by ancient Greece: "A word like <i>Dorian</i>, for instance, might be valuable as a part of our language. It would, like <i>fairy</i>, be synonymous with the male homosexual, but without the implication of effeminacy and without the hostile sneer associated with <i>fairy</i>. Like <i>Lesbian</i>, the word <i>Dorian</i> could encompass a relationship, a thought, a philosophy, an individual, without regard to the sexual fulfillment of the desire."
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<i>drag</i>, 92, 112 [“the masquerade ball”], 129(x2), 130, 131, 132(x3), 133(x4), 134; (<i>dressed</i>) <i>in drag</i>, 112 [“the transvestist is <i>dressed in drag</i>”], 126, 129, 130	vestirse o disfrazarse de mujer, 137; un baile de máscaras es <i>a drag</i>, 161; los disfrazados están vestidos de <i>drag</i>, 161-162; salir de mujer, 181; baile de disfraces, 185, 190(x2); baile, 185, 187, 189(x3), 190(x2); disfrazarse, 185; disfrazado, 187; [Ø], 191	se travestir, 115; le bal travesti s’appelle le <i>drag</i> et l’homosexuel qui s’y déguise en femme est <i>dressed in drag</i>, 140; déguisé en femme, 157; bal travesti, 161, 163, 165, 166(x3); bal, 161(x2), 165(x2); aller à des bals en travesti, 163; [Ø], 166 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Compare Simes (2005, pp. 46-53, 105).
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<i>fag</i>, 10, 104, 105, 204; <i>faggot</i>, 104, 123	marica, 29, 177; <i>fag</i> o <i>faggot</i>, 150; <i>fag</i>, 151; los invertidos, los maricas, los jotos, y otros muchos nombres que recuerdo, 282	tapette, 18; <i>fag</i> (4) ou <i>faggot</i>, 129 + FN; <i>fag</i>, 130; chochette, 153; tantes / tapettes / chochottes / autres reines de la pédale, 255 [FOOTNOTE 129] (4) <i>Fag</i> : contraction pour <i>fatigue boy</i> (proprement <i>garçon de peine</i> comme on dit <i>homme de peine</i>). Dans les collèges anglais, le <i>fag</i> est un jeune élève, un « bleu » qui fait les corvées d'un élève des grandes classes. (Note du Traducteur) [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. And: “The word <i>fag</i> is particularly humiliating. The evil that it carries can only be compared, as I see it, to some of the worst terms that America’s dominant culture has used to humiliate and suppress racial groups.” The fanciful etymology provided by the French translator should not be trusted; see OED.
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<i>fairy</i> , 20, 23, 24, 39, 55, 92, 104(x2), 108, 113(x2), 116, 150, 188, 204, 253	el marica o invertido, 41; <i>duende</i> , 45; marica, 47, 88, 137, 210; invertido, 68, 88, 260, 345; <i>fairy</i> , 150, 151, 156, 163(x2), 210; maricón, 167; los invertidos, los maricas, los jotos, y otros muchos nombres que recuerdo, 282	tapette, 30, 67, 235, 315; [Ø], 33; tante, 34, 67, 115; pédéraste, 51; <i>fairy</i> (littéralement <i>fée</i> , <i>enchanteresse</i>), 129; <i>fairy</i> , 130; <i>tapette</i> , 135, 187; <i>tante</i> , 135, 141, 187; ce mot, 141; pédé, 144; tantes / tapettes / chochottes / autres reines de la pédale, 255 [Note an attestation in Servez, 1955, p. 200, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. Compare Simes (2005, pp. 105-110).
<i>fish</i> , 106	<i>fish</i> (pez), 153	<i>a fish</i> (<i>un poisson</i>), 131	Cory notes in-group queer use for “a heterosexual girl.”
<i>fish-queen</i> , 104	<i>fish-queen</i> , pez-reina, 151	<i>fish-queen</i> , 129 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes it is “an important variation” of <i>queen</i> .

<i>freak</i> , 23, 104; circus freaks, 37; “freak of nature,” 91	<i>capricho</i> , 45; <i>freak</i> , 150; fenómenos de circo, 64; “aborto de la naturaleza,” 135	[Ø], 33; <i>freak</i> (proprement <i>monstruosité, phénomène</i>), 129; s’exhiber ainsi, 48; « monstre », 113 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.
<i>French love</i> , 105; <i>to French</i> (v), 105 [“ <i>He Frenches</i> or <i>she likes to French</i> ”]	<i>amor francés</i> , y se usa frecuentemente el verbo <i>to French</i> (francesear). Se dice: <i>él francesea</i> , o <i>a ella le gusta francesear</i> , 152	le nom de <i>French love</i> (l’amour français) et l’on emploie même le verbe <i>to french</i> . On dira très bien <i>He frenches</i> ou <i>she likes to french</i> , 131	Cory refers to “homosexual practices” or “heterosexual indulgences, namely fellatio and cunnilingus,” noting that “almost any adult knows the meaning of these expressions.” He describes the verb as “frequently used.”
<i>fruit</i> , 104(x2); <i>fruity</i> , 104 [“he is a <i>fruit</i> or he is <i>fruity</i> ”]	<i>fruit</i> (el invertido es una fruta, o huele a fruta), 150	<i>fruit</i> ou <i>fruity</i> (désigne d’ordinaire un mets ou un plat très épicé), 129 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. Compare Simes (2005, pp. 110-112).
<i>gay</i>	<i>see Appendix A</i>		

<i>German love, the</i> , 105 [“Homosexuality, the German love!”]	¡Homosexualidad, el amor alemán!, 152	[le titre] <i>Homosexualité, l’amour allemand</i> , 131	Refers to Armand Dubarry, <i>Les invertis. Le vice allemand</i> (Paris: Chamuel, 1896); Cory erroneously refers to the title as <i>Homosexualité, l’amour allemand</i> [sic], repeated in translation.
<i>Greek, a; Greek lover, a; Greek love</i> , 105 [“A homosexual is sometimes called a <i>Greek</i> , or more often a <i>Greek lover</i> , and homosexual friendship is called <i>Greek love</i> ”]; Greek-like love, 173	A los homosexuales se les llama algunas veces <i>griegos</i> , o con más frecuencia <i>amantes griegos</i> , y a la amistad homosexual <i>amor griego</i> , 152; amor griego, 243	On dit parfois pour désigner un homosexuel a <i>Greek</i> (<i>un Grec</i>) ou plus souvent a <i>Greek lover</i> (<i>un amant Grec</i>), les amitiés particulières prenant le nom de <i>Greek love</i> (<i>amour Grec</i>), 131; amour hellénique, 216 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	In the French translation, note “amitiés particulières” for “homosexual friendship”; see <i>special friendship</i> below.
<i>homosexual</i> , 104, 106, 107, 109, 112(x2)	<i>homosexual</i> , 150, 153, 154, 157, 161(x2)	<i>homosexuel</i> , 128, 131, 133, 136, 139	Indications here are limited to occurrences with metalinguistic commentary in Chapter 9 only. Well over 1,000 tokens of this family are found in the book. Cory describes <i>homosexual</i> as “cumbersome and heavy”; compare <i>invert</i> .

<i>homo</i> , 46(x2), 47(x2), 104, 214	<i>homo</i> , 78(x4), 295; <i>homo</i> , 151	[Ø], 59-60; <i>homo</i> , simple abréviation, 129; homosexuel, 267 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.
<i>in the life</i> , 111 [“to mean, on the one hand, ‘being gay,’ or on the other, ‘living a gay life’”], 219	<i>in the life</i> (en la vida) significa unas veces “ser alegre” y otras “vivir una vida alegre,” 160; “de la vida,” 301	<i>in the life</i> (c’est-à-dire : dans la vie) pour signifier tantôt « être gay », et tantôt « mener une vie gay », 138; dans les milieux homosexuels, 273	
<i>intermediate sex</i> , <i>the</i> , 62, 106, 314 (App. D); “intermediate in sex,” 163	sexo intermedio, 98, 426; <i>el sexo intermedio</i> , 153; “sexo intermedio,” 229	sexe intermédiaire, 77; <i>sexe intermédiaire</i> , 132; sur le plan sexuel, dans une position intermédiaire, 204	Cory attributes to Edward Carpenter, described as “heavy and long.”

<i>invert</i> , 104, 106, 107(x3)	<i>invertido</i> , 150, 154(x4) [note a mistranslation on 154: “ <i>iNi invertidos ni pervertidos!</i> ” Here Cory was asserting <i>invert</i> as a correction for <i>pervert</i> : “No, invert—not pervert!”]	<i>inverti</i> , 128, 132(x2), 133(x2)	Indications here are limited to occurrences with metalinguistic commentary in Chapter 9 only. Cory notes: “Somehow the word <i>invert</i> , although quite acceptable, never became widely used within the group. Suffice it to say that its meaning is known, but it is seldom heard in conversation.” Note, however, that <i>invert</i> is attested in in-group use. And: “In most of the English-language literature, <i>invert</i> is used interchangeably with <i>homosexual</i> ” – a statement supported by the documentation. He also presents Gide’s idiosyncratic distinction between the invert, pederast, and sodomist.
<i>jam</i> , 110(x3)	<i>jam</i> , 158(x2); esta palabra, 158	<i>jam</i> (littéralement <i>confiture</i>), 137; <i>jam</i> , 137; le mot, 137	Synonym for <i>straight</i> , attributed to West Coast use. The etymology of <i>jam</i> is opaque and the gloss offered in the French should not be trusted; see OED.

<i>jeans at half mast</i> , 112	“los calzones a medio mástil,” 161	<i>his jeans at half mast (son pantalon en berne)</i> , 139 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory notes “passive pederast, caught in the act,” drawn from <i>Dictionary of Underworld Lingo</i> .
<i>joker</i> , 112	<i>joker</i> (bromista), 160	<i>joker (farceur)</i> , 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “active pederast,” drawn from <i>Dictionary of Underworld Lingo</i> .
<i>know the facts of life</i> , 110(x2), 111	<i>conocer las realidades de la vida</i> , 159(x3) [“ <i>conocer la corriente homosexual de la vida</i> ”]	<i>connaître la vie</i> , 137(x3) [“ <i>connaître l’existence du mode de vie homosexuel</i> ”]	Cory glosses as “to be aware of the homosexual stream of life.”
<i>lady-lover</i> , 104	<i>lady-lover</i> , 151	<i>lady-lover (qui aime les dames)</i> , 130	Cory notes “sometimes” heard for lesbians.
<i>lavender boy</i> , 112	[Ø], 161	<i>lavender boy (garçon parfumé à la lavande)</i> , 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “infrequent,” drawn from <i>American Dictionary of Slang</i> .

<i>Lesbian</i> , 104, 109, 113(x3)	<i>lesbiana</i> , 151, 157, 163(x3)	<i>lesbian (lesbienne)</i> , 130; <i>lesbienne</i> , 136, 141(x3)	Indications here are limited to occurrences with metalinguistic commentary in Chapter 9 only. <i>Lesbian</i> (n and adj) and <i>Lesbianism</i> are capitalized throughout in English; the terms are lowercased in Spanish and French, in line with conventions at the time. Cory notes: “The female homosexual has been called, almost universally and with considerable acceptance, a <i>Lesbian</i> .”
<i>man-lover</i> , 69, 104	amador de hombres, 107; <i>man-lover</i> , 150	homosexuel, 86; <i>manlover (qui aime les hommes)</i> , 129 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.

<i>Mary</i> , 104	<i>Mary</i> , 150	<i>Mary</i> (2), 129 + FN [FOOTNOTE 129] (2) <i>Mary</i> : cf. l'expression française <i>Marie-couche-toi-là</i>. Le slang américain emploie souvent pour désigner l'homosexuel des termes utilisés à l'origine pour désigner une prostituée. (Note du Traducteur) [Note an attestation in Servez, 1955, p. 200, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. <i>Mary</i> as prototypical woman; compare Spanish <i>maría</i>, <i>maricón</i>, <i>marica</i>, family of enormous importance to historical Spanish queer lexis. Compare <i>Mary-Ann</i> in Simes (2005, pp. 60-62).
<i>mason</i> , 112	[Ø], 161	<i>mason</i> (<i>maçon</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “infrequent,” drawn from <i>American Dictionary of Slang</i>.

<i>nancy</i> , 104; <i>nance</i> , 104(x2)	<i>nancy</i> o <i>nance</i> , 150; <i>nance</i> , 151	<i>nancy</i> ou <i>nance</i> (3), 129 + FN; <i>nance</i>, 130 [FOOTNOTE 129] (3) <i>Nancy</i> : vient du prénom d’une héroïne d’<i>Oliver Twist</i>, bonne fille, mais de mœurs légères. (Note du Traducteur) [Note an attestation in Servez, 1955, p. 200, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. Compare Simes (2005, pp. 62-66). The fanciful etymology provided in the French should not be trusted; see OED.
<i>night-cruisers</i> , 112	<i>night-cruisers</i> (navegantes nocturnos), 161	<i>night-cruisers</i> (<i>patrouilleurs de nuit</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	
<i>night-fighters</i> , 112(x2)	<i>night-fighters</i> (luchadores nocturnos), 161; <i>night-fighters</i> , 161	<i>night-fighters</i> (<i>chasseurs de nuit</i>), 139; <i>night-fighters</i>, 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes a military term, though mostly unknown.

<i>night-prowlers</i> , 112	<i>night-prowlers</i> (rondadores nocturnos), 161	<i>night-prowlers (rôdeurs de nuit)</i> , 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	
<i>no-man's land of sex</i> , 106	la <i>no-man's land of sexe</i> , la tierra de nadie del sexo [sic], 154	le <i>no man's land du sexe</i> , 132	Cory attributes to Radclyffe Hall, in reference to "inversion."
<i>nola</i> , 112	[Ø], 161	<i>nola</i> (origine inconnue), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes "infrequent," drawn from <i>American Dictionary of Slang</i> .
<i>one-night stand</i> , 111, 112, 113, 119(x2), 136(x2); <i>one-night mate</i> , 201	pasar una noche, 160; [Ø: "etc., etc."], 162; aventura de una noche, 171, 194, 195; aventura efímera, 171; compañero de una noche, 278	passer une nuit ensemble, 138; aventure sans lendemain, 140, 147, 170; <i>a one-night stand (une halte d'une nuit)</i> , 140; <i>one-night stand</i> , 140; brève aventure, 148; aventure d'une nuit, 169-170; partenaire d'une nuit, 251 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory notes overlap with straight world.

<i>pansy</i> , 104(x2)	<i>pansy</i> , 150; <i>pansy</i> (pensamiento, flor), 151	<i>pansy</i> (1), 129 + FN, 130 [FOOTNOTE 129] (1) <i>Pansy</i> : en tant que terme de botanique, ce mot désigne une fleur, la <i>pensée</i>, mais sans doute n’y a-t-il pas de rapport entre les deux significations littérale et argotique de ce mot. (Note du Traducteur) [Note an attestation in Servez, 1955, p. 200, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.
<i>pederast</i> , 104, 107	<i>pederasta</i> , 150, 154	<i>pédéraste</i> , 128, 133	Indications here are limited to occurrences with metalinguistic commentary in Chapter 9 only. Cory presents Gide’s idiosyncratic distinction between the invert, pederast, and sodomist.
<i>pervert</i> , 106, 107(x2)	<i>pervertido</i> , 154(x3)	<i>perverti</i> , 132(x3)	Indications here are limited to occurrences with metalinguistic commentary in Chapter 9 only. Cory compares to <i>invert</i> .

<i>pouf</i> , 111	un <i>pouf</i> , 160	un <i>pouf</i> , 138	Cory notes from among “the British hoboos.” Compare Simes (2005, pp. 67-70).
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<i>queen</i>, 63(x4), 64, 104(x2), 123, 131, 132, 134, 204; Queens [pun on New York borough], 126	reina, 98, 191; “reinas” o afeminados, 99; afeminado, 99(x3), 177; <i>queen</i> (reina), 151; <i>queen</i>, 151, 188, 189; <i>reinas</i>, 181; los invertidos, los maricas, los jotos, y otros muchos nombres que recuerdo, 282	« reine », 78, 79(x4); <i>queen</i> (5), 129 + FN; <i>queen</i>, 130; tante, 152; Queens (1), 157 + FN; reine, 164, 165, 167; tantes / tapettes / chochottes / autres reines de la pédale, 255 [FOOTNOTE 129] (5) <i>Queen</i> : est en réalité une déformation de <i>quean</i> mot qui désigne une prostituée. Sans doute cette déformation est-elle due notamment à l’influence de <i>Queenie</i>, qui est un prénom féminin assez répandu. (Note du Traducteur) [FOOTNOTE 157] (1) Jeu de mot sur <i>Queens</i>, nom d’un des secteurs téléphoniques de New-York et <i>queens</i>, terme de slang qui désigne l’homosexuel. [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. See also <i>fish-queen</i>. Compare Simes (2005, pp. 70-75, 122). The word history provided by the French translator is not reliable; see OED for notes on the opaque etymology.
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<i>queer</i>, 10, 22, 23, 37, 55, 80, 104(x2), 105(x3), 108, 109(x2), 113(x3), 142, 150, 204, 244, 250 <i>queer as a three-dollar bill</i>, 113	invertido, 29, 88, 119, 210, 333, 340; <i>extraño</i>, 45 (x2), 65; marica, 88; <i>queer</i> (excéntrico, extraño), 151; <i>queer</i>, 151(x2), 156, 157(x2), 162, 202; excéntrico, 151(x2); <i>queer</i> (homosexual), 162; los invertidos, los maricas, los jotos, y otros muchos nombres que recuerdo, 282 como <i>queer</i> es ‘un billete de tres dólares’ [<i>sic</i>], 162	<i>tante</i>, 18, 49, 67, 135, 140, 177, 187, 303; [Ø], 33(x2), 135; tapette, 67, 135, 187, 250; pédé, 99; <i>queer</i> (littéralement <i>bizarre</i>), 129; <i>queer</i>, 130; <i>queer</i> (c’est-à-dire <i>bizarre</i>), 130; <i>tante</i>, 135; <i>queer</i> (qui veut dire <i>bizarre</i>), 136; le mot [<i>tante</i>], 140; tantes / tapettes / chochottes / autres reines de la pédale, 255 qui en est comme il n’est pas permis, 140 [French <i>en être</i> = ‘être homosexuel’] [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people. Compare Simes (2005, pp. 122-129).
<i>queervert</i>, 112	[Ø], 161	<i>queervert</i> (contraction de <i>queer</i> et de <i>invert</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “infrequent,” drawn from <i>American Dictionary of Slang</i>.

<i>rough trade</i> , 112, 129	<i>rough trade</i> , 162; <i>compañero viril</i> , 185	<i>a rough trade (un gros dur)</i> , 140; <i>gros dur</i> , 162 [Note an attestation in Servez, 1955, p. 202, copied from the Rosenthal translation]	Cory glosses as “opposite” of <i>camp</i> . See <i>trade</i> . Compare Simes (2005, pp. 89-100, <i>passim</i>).
<i>Sapphist</i> , 104	<i>sáfica</i> , 151	<i>Sapphist (saphiste)</i> , 130	Cory describes as used “sometimes (although rarely)” for lesbians.
<i>sexual nonconformists</i> , 107; <i>sexual non-conformist</i> , 234	<i>los no conformistas sexuales</i> , 154, 319	<i>les anormaux sexuels</i> , 132; <i>non-conformiste sexuel</i> , 291	
<i>sissy</i> or <i>sis</i> (sometimes <i>sister</i>), 104; <i>sister</i> , 104; “sissy,” 68	<i>sissy</i> o <i>sis</i> (algunas veces <i>sister</i> , <i>hermana</i>), 150; <i>sister</i> , 151; “marica,” 105	<i>sister (sœur)</i> et ses diminutifs <i>sissy</i> et <i>sis</i> , 129; <i>sister</i> , 130; « fillette », 85 [Note an attestation in Servez, 1955, p. 200, copied from the Rosenthal translation]	Cory describes as among the “best known” of the words with a “sneering connotation” used in the U.S. to describe queer people.
<i>snake pit, the</i> , 112	<i>el pozo de la serpiente</i> , 161	<i>la Fosse aux Serpents</i> , 139	Cory notes “of passing fancy,” nickname of a gay bar.

<i>sodomist</i> , 104; <i>sodomist</i> (or shall we say <i>sodomite</i> ?), 107	<i>sodomita</i> , 150, 154	<i>sodomiste</i> , 128; <i>sodomiste</i> (ou faut-il dire <i>sodomite</i> ?)	It is interesting that Cory uses <i>sodomite</i> only once, in this obscure parenthetical presentation when discussing Gide's idiosyncratic distinction between the invert, pederast, and sodomist. <i>Sodomy</i> appears in chapters addressing societal hostility and legal issues, as well as extensively throughout Appendix B, composed of extracts from U.S. state statutes.
<i>special friendship</i> , 138, 203	amistad especial, 197, 280	cette amitié si extraordinaire, 172; amitié particulière, 253 [see another attestation of <i>amitié particulière</i> above at <i>Greek</i>]	Cory does not explicitly introduce the term, but it originates in the translation of the title of Roger Peyrefitte's novel <i>Les amitiés particulières</i> (Marseille: Vigneau, 1943). See mentions of the book on pp. 95, 96, 168, 310. (And compare French <i>particulier</i> to <i>spécial</i> , at times used to translate <i>gay</i> in Cory's book; see Section 3.4.)
<i>special friend</i> , 254	determinado amigo, 346	tel de ces amis, 315	

<i>straight</i> (adj, n, or word): xiv, 32(x2), 36, 63, 71, 109, 110(x8), 111, 112, 113, 121(x2), 124, 133, 135, 136, 203, 218, 219, 257, 261, 262(x3), 263, 155, 220, 262, 266	<i>straight</i> (derechos), 12; <i>straight</i> (derecho o tieso), 158; heterosexual, 58, 59, 64, 98, 109; <i>straight</i>, 158 (x2), 162; derecho [roman], 158(x2); <i>derecho</i> [italics], 158(x2), 159, 161, 175(x2), 179, 190, 194, 195, 281, 300, 301, 356, 357(x3), 358; [Ø], 158(x2); alegre [mistranslation], 350	<i>straight</i>, 2, 136 (x4), 137, 138, 141, 151(x2), 155, 167, 168, 170, 193, 272, 273, 274, 320, 325, 326(x4), 327, 330; « normal », 44; « de mœurs normales », 48; hétérosexuel, 89; droit, juste, sérieux, 136; <i>straight</i> (qui veut littéralement dire <i>droit</i>), 136; <i>régulier</i>, 137; « régulier », 137; [Ø], 44, 78, 136, 139, 254, 136-137 [Note adaptation as follows:] <i>he is straight</i> correspond à l'argot français : <i>il est régulier</i>. L'homosexuel n'est donc pas « régulier », 136-137	The plural noun is invariable, <i>the straight</i> following <i>the gay</i>.
<i>go straight, to</i> (v), 110(x2)	<i>andar derecho</i>, 158(x2)	[Ø], 136-137	
<i>straighten out, to</i> (v), 252, 264	enderezar, 343; hacer <i>derecho</i>, 359	guérir, 313; faire arranger ça, 328	
<i>stud</i>, 104	<i>stud</i>, 151	<i>stud</i> (terme désignant en vocabulaire hippique les <i>juments de haras</i>), 130	Cory notes as “cantargot” of the “inner circles” to refer to lesbians.

<i>third sex, the</i> , 106; third sex, a, 61	<i>el tercer sexo</i> , 153; un tercer sexo, 96	<i>troisième sexe</i> , 132; un troisième sexe, 76	Cory attributes to Edward Carpenter, but others had long used such terminology (notably Ulrichs in German). It is described as “heavy and long.”
<i>trade</i> , 111(x7), 124	<i>trade</i> (comercio, oficio), 160; <i>trade</i> , 160(x6); [Ø], 177	<i>trade</i> (qui signifie littéralement <i>négoce, commerce</i>), 138; <i>trade</i> 138(x3); ce terme, 138; [Ø], 153	Cory describes various and contested meanings for this “everyday word in the gay life.” Compare Simes (2005, pp. 89-100, 135, <i>passim</i>).
<i>transposition of sex</i> , 170, 312 (App. D) <i>transposed</i> , 170	transposición del sexo, 240, 424 un hombre “trastocado,” 239	transposition des sexes, 213 une « transposition » d’un personnage masculin, 212	Relevant for historical trans lexis. On p. 170, in reference to Proust. On p. 312, in reference to Robert Scully’s novel <i>The Scarlet Pansy</i> (1932); see Robert Corber’s recent edition for context (New York: Fordham University Press, 2016). Proust’s Albertine is presented as “a ‘transposed’ male,” citing Justin O’Brien, “Albertine the Ambiguous: Notes on Proust’s Transposition of Sexes,” <i>Publications of the Modern Language Association of America</i> 64, no. 5 (December 1949), 933-952.

<i>transvestist</i>, 92, 112 [“the transvestist is <i>dressed in drag</i>”] <i>transvestism</i>, 64, 132 [“the wearing of the clothes of the opposite sex (or <i>transvestism</i>, as this phenomenon is called)”], Appendix D: 302, 307	hasta se viste o disfraz de mujer, 137; los disfrazados están vestidos de <i>drag</i>, 161-162 hasta vestirse de mujer, 100; el vestirse del sexo opuesto (o <i>transvestismo</i>, como se llama este fenómeno), 189; transvestismo o disfrazamiento (una mujer vestida de hombre), 410; transvestismo o disfrazamiento, 417	va parfois jusqu’à se travestir, 115; l’homosexuel qui s’y déguise en femme est <i>dressed in drag</i>, 140 parfois jusqu’au travesti, 80; porter des costumes d’un autre sexe (ce qu’on appelle le <i>travestisme</i>), 165	In Appendix D, Cory calls Théophile Gautier’s <i>Mademoiselle de Maupin</i> (1835) the “classic story of transvestism (female dressed as male),” a theme he notes is also present in Guy de Maupassant’s “La femme de Paul” (in <i>La Maison Tellier</i>, 1881).
<i>turk</i>, 105	<i>turco</i>, 152	<i>turk</i> (<i>turc</i>), 131	Cory refers to an “underworld” synonym for “an active pederast.” Compare Simes (2005, pp. 136-137).
<i>twilight men</i>, 106	<i>twilight men</i>, hombres crepusculares, 153-154	<i>hommes du crépuscule</i>, 132	Cory attributes to André Tellier in the novel <i>Twilight Men</i> (1931); see other references to the book on pp. 95, 176, 313.
<i>Uranism</i>, <i>Uranian</i>, <i>urning</i>, 106	<i>uranismo</i>; <i>uranistas</i>, 153	<i>Uranisme</i>; <i>Uraniens</i>, 132	Terminology originating with Karl Heinrich Ulrichs in German.

<i>Wildeman</i> , 104	<i>Wildeman</i> , 150	<i>Wildema</i> (d'origine inconnue) [sic], 129	Cory describes as being used “on occasion.” Compare <i>Oscar (Wilde)</i> in Simes (2005, pp. 66-67). French translator mistranscribes the original and misses the reference to Oscar Wilde.
<i>wolf</i> , 112	<i>wolf</i> (lobo), 160	<i>wolf</i> (<i>loup</i> et en argot <i>Don Juan</i>), 139 [Note an attestation in Servez, 1955, p. 201, copied from the Rosenthal translation]	Cory notes “active pederast,” drawn from <i>Dictionary of Underworld Lingo</i> . Compare Simes (2005, pp. 137-138).
<i>woman-lover</i> , 104	<i>woman-lover</i> , 151	<i>woman-lover</i> (<i>qui aime les femmes</i>), 130	Cory notes “sometimes” heard for lesbians.
<i>works</i> , 112	<i>works</i> (trabajos, faenas), 160	<i>works</i> (<i>travaux</i>), 139	Cory notes “passive pederast,” drawn from <i>Dictionary of Underworld Lingo</i> .
Z., 108(x2) [“the Z.”; “There was much Z.”]	la Z., 156; muchos Z., 156	le Z., 134; beaucoup de Z., 134	Cory attributes to Tchaikovsky, a “secret code” word used in his private writings, analogous to <i>gay</i> .

SOURCES

Cory, Donald Webster [Sagarin, Edward] (1951). <i>The Homosexual in America: A Subjective Approach</i> , New York: Greenberg.	Cory, Donald Webster (1952). <i>El homosexual en Norteamérica. Estudio subjetivo</i> (transl. A. Sánchez Luna). Mexico City: Compañía General de Ediciones.	Cory, Donald Webster (1952). <i>L'homosexuel en Amérique</i> (transl. J. Rosenthal). Paris: Pierre Horay – Éditions de Flore.	
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