

ous centuries. The prestige which Napoleon imparted to the new code by placing his name and seal on it was responsible for its widespread adoption, not only by the Catholic nations of Europe but by nearly the whole of Latin America as well. In this area of the law the First Empire completed and consolidated the work of the French Revolution, while in England the law reform of 1828 under Robert Peel not only left the law against **buggery** on the books but actually made it more punitive by narrowing the evidence required for conviction. So while there was no more psychological understanding of homosexuality in nineteenth-century France than in the eighteenth, the legal oppression of the homosexual as a capital offender whose crime was scarcely less heinous than murder ended forever, and the homophile movement in France was spared the need to fight decade-long battles for the irreducible minimum of toleration. The reign of Napoleon I is thus a landmark in the emancipation of the homosexual from medieval intolerance and outlawry.

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NARCISSUS

Greek mythological figure. A beautiful youth, he rejected the advances of the nymph Echo and was punished by Aphrodite with boundless self-love. One day, while drinking at a spring, he was smitten with his own image. With the object of his love unreachable, he fell more and more into lassitude and despair until he was changed into the flower that bears his name. His fate recalls that of other Greek youths who were changed into plants, such as Calamus and Ampelos, the companion of Dionysus.

His fame was revived in the Renaissance when Narcissus was often shown in paintings, where the depiction of the

image seen in reflection offers a pretext for bravura effects of illusionism. Havelock Ellis cited the name in his discussion of self-contemplation as a psychodynamic fixation in 1898, and the term *Narzissismus* was coined in German by Paul Näcke in his book *Die sexuellen Perversitäten* of the following year. The term was picked up by Freud in 1910. In his view it applied to homosexuals, "who take themselves as a sexual object; they begin with narcissism and seek out young men who resemble them whom they can love as their mother loved them." In the following year, in his discussion of the Schreber case, Freud suggested that narcissism was a stage in human psychic development: "the subject begins by taking himself, his own body as love object." In his revised perspective it was the original universal condition, out of which object love later developed, without necessarily effacing the narcissism altogether. Inevitably psychoanalysts linked narcissism to homosexual behavior and masturbation as immature forms of gratification. Later Jacques Lacan was to make the "mirror stage" a cornerstone of his own creative reinterpretation of Freud's thought.

In popular-culture criticism of the 1970s narcissism became an epithet that served to excoriate the self-absorption of the "me generation." Such journalistic usages illustrate the trickle-down of psychoanalysis into the general culture. In this polemical sense it is just a high-sounding term for selfishness.

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NATIONALISM

Born of the French Revolution, mass nationalism spread across Europe during the nineteenth century, and, in reaction to colonialism, beginning with Japan in 1867, to the rest of the world. It triumphed after World War II even in areas in Africa that had never been distinct or unified before they became colonies a century earlier.