

proclivities. These current events sank into his mind, and the former plays no slight role in the novelist's depiction of the evolution of French society from the early years of the Third Republic down to 1919. At the same time Proust was conscious of the complex, Protean quality of homosexuality itself, of the nuances and contradictions that invalidate any formula which movement apologists were promoting as the politically correct understanding of the matter in their effort to reform public opinion. Sometimes Proust created homosexual stereotypes in order to shatter them, utilizing the artist's freedom to project an image and then reshape it. Internalized self-hatred was not alien to his personality, and from time to time it irrupts into the novel. But the total picture of homosexuality combines great structural and expressive beauty with unprecedented insights into human nature, and the overall artistry of the novel resisted the tendency of a still intolerant Western society to relegate the work to the "memory hole" of literary oblivion. Proust was thus a trailblazer who made the literary treatment and analysis of homosexuality possible, and reached an audience that would never have read a medical study or a movement brochure. In the emancipation of homosexuality from post-medieval taboos, Marcel Proust played a central and incomparable role.

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**PRZHEVALSKY, NIKOLAI
MIKHAĬLOVICH
(1839-1888)**

Russian army officer, geographer, and explorer. Descended from a small

Cossack landowner, Przhevalsky finished school at Smolensk in 1855 and entered military service, becoming an officer in the following year. In the summer of 1866 he met Robert Koecher, a young Pole of German ancestry who was to be the first of his traveling companions. Each of Przhevalsky's expeditions into Central Asia was planned with the presence of a young male traveling companion between sixteen and twenty-two. On these protégés he lavished expensive gifts, he sponsored their educations, and arranged for them to be commissioned as army officers; in return they had to shun women, share his tent, and give him unquestioning obedience. In the village of Sloboda (today Przheval'skoe) in the northern part of the government of Smolensk he acquired a remote country estate where he was surrounded by a retinue of male visitors. Throughout his life he basked in an all-male ambience from which the presence of women was rigorously excluded. His biographers ascribe his loathing of the coarseness and debauchery of the towns in which he resided to the cultured side of his personality; more likely he had little use for the interests and preoccupations of the heterosexual men who would otherwise have been his boon companions.

Przhevalsky led four major expeditions: in 1870-73 to Mongolia, China, and Tibet, in 1876-77 to Central Asia (Lobnor and Dzhungar), in 1879-80 to Tibet, and in 1883-85 a second to Tibet. At the start of a fifth expedition in the fall of 1888 he died not far from Lake Issyk-Kul', where today his grave and museum are found in the city of Przheval'sk.

During his lifetime Przhevalsky's travels and the books in which he recorded them captured the imagination of a worldwide audience. His books were translated into English at a time when the classics of nineteenth-century Russian literature were barely glimpsed in Great Britain and the United States. He discovered species of wild plants and animals that still bear his name: poplar, rose, and rhododendron;

gerbil, carp, and lizard; but above all *Equus przewalskii*, the only species of horse that survived undomesticated into modern times and caused a major revision of the evolutionary history of the animal.

With Fyodor Eklon, whom he met in the summer of 1875, he had a liaison that lasted until the summer of 1883, when the youth summoned up the courage to tell him that he was to be married and that he could not accompany him on the next expedition to Tibet. This confession led to a bitter scene and rupture, as Przhevalsky never forgave the women who deprived him of the male companionship that he needed. But in the winter of 1881–82 he met a distillery clerk, Pyotr Kozlov, who proved to be “the young man who had been eluding him all his life: alert, submissive, loyal and handsome.” Kozlov not only accompanied his protector on his last and most important journeys, but after his death went on to a distinguished career of his own as explorer, archeologist, and author of travel books. He also fulfilled the dream that his mentor’s premature death prevented him from attaining: to visit the forbidden city of Lhasa and meet the Dalai Lama.

Przhevalsky was a hunter and explorer who revived an almost archaic homosexual personality type: that of the leader who willingly faces hardship and danger with only other males as companions, and a younger male as his beloved protégé.

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PSYCHIATRY

The discipline of psychiatry addresses the problem of mental illness and its treatment, in contrast with **psychology**, which is the academic study of mental processes and functions in human

subjects. There is an assumption on the part of the public—and often of psychiatrists themselves—that anything with which psychiatry deals falls into the category of the pathological. The profession of psychiatry has not always been interested in the phenomenon of homosexuality, and when it has considered the subject its approach has not been detached and impartial, but reflected prevailing social attitudes, derived as these were from the cultural and religious beliefs of the community.

Origins of Psychiatry's Concern with Homosexuality. It was only in the last third of the nineteenth century that psychiatry began to study what it called “sexual inversion,” and it did so not spontaneously, but at the prompting of the earliest spokesmen for the emerging homosexual liberation movement, Karl Heinrich Ulrichs and Károly Mária Kertbeny. Thus it was not the psychiatrist’s own insight, or the data collected from patients under observation, that enabled such authors as Karl Friedrich Otto Westphal and Richard Freiherr von Krafft-Ebing to reach the formulations which they published in their pioneering papers, it was the claim of homophile writers that there were human beings without attraction to members of the opposite sex, but with a paradoxical inborn attraction to members of the same sex which they experienced as perfectly natural and consonant with their inner selves.

However, the character of the patient universe from which the earliest cases were drawn—mainly individuals observed in prisons, psychiatric wards, and insane asylums—led the psychiatrists to hold that sexual inversion was, if not an illness itself, at least a symptom of a psychopathic personality. At first homosexuality was thought to be an extremely rare condition: in fact the book published in 1885 by Julien Chevalier, *De l'inversion de l'instinct sexuel*, listed the total number of known cases in the entire world—35! At that time the paper which Vladimir