A monument is, by definition, an object that assists in recalling. But the precise relationship between memory and buildings had been mostly assumed, rather than scientifically proven, until the late nineteenth century, when knowledge about the mind began to expand dramatically, as psychology started to become a subject of scientific analysis, studied by scientists like Wilhelm Wundt (1832-1920) in laboratory settings, and ceased to be the sole province of philosophers. As a young man, Sigmund Freud (1856-1939) was gripped by the new and expanding field of experimental psychology. He attended the University of Vienna, receiving his medical degree in 1881, a period of economic prosperity, cosmopolitanism, and scientific fervor in the Austrian Empire. He joined the Vienna General Hospital’s psychiatric clinic, but left for private practice in 1886, having studied in Paris with Jean-Martin Charcot, a researcher in hypnosis. Freud was trained to analyze mental events as having physiological causes, but he slowly began to develop his own analytical method, offering psychological explanations for psychological phenomena. In 1896, he coined the word “psychoanalysis” to describe his new method. This allowed him to attend to the significance of fantasies in mental life, to analyze dreams as wish fulfillments, and to discover the Oedipus complex, which began to cast light on the structuring of the mind. His *Introductory Lectures on Psycho-Analysis* (1917) opened with a series of examples, taken from ordinary experience, such as slips of the tongue and “unmotivated” forgetting, that allowed non-specialized audiences to comprehend the mind as structured by given patterned responses to certain types of events. In particular, Freud identified certain forms of forgetting as defensive responses to traumatic events. More startlingly, he discovered that sometimes forgetting was not an erasure of memories, but rather their repression into a subconscious level, and that their recollection and conscious acknowledgement through verbalization could cure the mental disorders caused by the traumatic event. To explain this phenomenon he used architecture as an analogy for the relationship between memory and forgetting: Rome, the Eternal City, the symbol of Western monumental architecture since ancient times, made it possible to imagine how fragments could form full even if overlapping objects, and how fragmentary memories could lead to full recall of traumatic events. Freud’s widening circle of followers established an array of psychoanalytic associations in numerous countries, some of which were subsequently torn by divisions within the field, particularly between Freud, Carl Jung and Alfred Adler. Freud fled Vienna for London in 1938, following Nazi Germany’s annexation of Austria. Especially after WWII, psychoanalysis provided a powerful theoretical justification for an entirely new direction in preservation focused on protecting sites of cultural trauma, and not just affirmative celebratory monuments, as part of the work to preserve cultural memory. Suffering from cancer, Freud, aided by his doctor, committed suicide in London 1939.

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