though we are still told that 'it behaves like a derivative of the
first, oral phase'. This view of identification is consistently
emphasized in many of Freud's later writings, as, for instance,
in Chapter III of The Ego and the Id (1923b), where he writes
that identification with the parents 'is apparently not in the
first instance the consequence or outcome of an object-cathexis;
it is a direct and immediate identification and takes place
earlier than any object-cathexis.'

What Freud seems later to have regarded as the most sig-
nificant feature of this paper was, however, its account of the
process by which in melancholia an object-cathexis is replaced
by an identification. In Chapter III of The Ego and the Id, he
argued that this process is not restricted to melancholia but is
of quite general occurrence. These regressive identifications,
he pointed out, were to a large extent the basis of what we
describe as a person's 'character'. But, what was far more im-
portant, he suggested that the very earliest of these regressive
identifications—those derived from the dissolution of the Oedipus
complex—come to occupy a quite special position, and form, in
fact, the nucleus of the super-ego.

MOURNING AND MELANCHOLIA

Dreams having served us as the prototype in normal life of nac-

1 [The German 'Trauer', like the English 'mourning', can mean both
the affect of grief and its outward manifestation. Throughout the present
paper, the word has been rendered 'mourning'.]

2 Abraham (1912), to whom we owe the most important of the few
analytic studies on this subject, also took this comparison as his starting
point. [Freud himself had already made the comparison in 1910 and
even earlier. (See Editor's Note, p. 240 above.)]
refer it to medical treatment. We rely on its being overcome after a certain lapse of time, and we look upon any interference with it as useless or even harmful.

The distinguishing mental features of melancholia are a profoundly painful dejection, cessation of interest in the outside world, loss of the capacity to love, inhibition of all activity, and a lowering of the self-regarding feelings to a degree that finds utterance in self-reproaches and self-revillings, and culminates in a delusional expectation of punishment. This picture becomes a little more intelligible when we consider that, with one exception, the same traits are met with in mourning. The disturbance of self-regard is absent in mourning; but otherwise the features are the same. Profound mourning, the reaction to the loss of someone who is loved, contains the same painful frame of mind, the same loss of interest in the outside world—in so far as it does not recall him—the same loss of capacity to adopt any new object of love (which would mean replacing him) and the same turning away from any activity that is not connected with thoughts of him. It is easy to see that this inhibition and circumscription of the ego is the expression of an exclusive devotion to mourning which leaves nothing over for other purposes or other interests. It is really only because we know so well how to explain it that this attitude does not seem to us pathological.

We should regard it as an appropriate comparison, too, to call the mood of mourning a 'painful' one. We shall probably see the justification for this when we are in a position to give a characterization of the economics of pain.1

In what, now, does the work which mourning performs consist? I do not think there is anything far-fetched in presenting it in the following way. Reality-testing has shown that the loved object no longer exists, and it proceeds to demand that all libido shall be withdrawn from its attachments to that object. This demand arouses understandable opposition—it is a matter of general observation that people never willingly abandon a libidinal position, not even, indeed, when a substitute is already beckoning to them. This opposition can be so intense that a turning away from reality takes place and a clinging to the object through the medium of a hallucinatory wishful psychosis.2 Normally, respect for reality gains the day. Nevertheless its orders cannot be obeyed at once. They are carried out bit by bit, at great expense of time and cathetic energy, and in the meantime the existence of the lost object is psychically prolonged. Each single one of the memories and expectations in which the libido is bound to the object is brought up and hypercathected, and detachment of the libido is accomplished in respect of it.1 Why this compromise by which the command of reality is carried out piecemeal should be so extraordinarily painful is not at all easy to explain in terms of economics. It is remarkable that this painful unpleasure is taken as a matter of course by us. The fact is, however, that when the work of mourning is completed the ego becomes free and uninhibited again.3

Let us now apply to melancholia what we have learnt about mourning. In one set of cases it is evident that melancholia too may be the reaction to the loss of a loved object. Where the exciting causes are different one can recognize that there is a loss of a more ideal kind. The object has not perhaps actually died, but has been lost as an object of love (e.g. in the case of a betrothed girl who has been jilted). In yet other cases one feels justified in maintaining the belief that a loss of this kind has occurred, but one cannot see clearly what it is that has been lost, and it is all the more reasonable to suppose that the patient cannot consciously perceive what he has lost either. This, indeed, might be so even if the patient is aware of the loss which has given rise to his melancholia, but only in the sense that he knows how he has lost but not what he has lost in him. This would suggest that melancholia is in some way related to an object-loss which is withdrawn from consciousness, in contradistinction to mourning, in which there is nothing about the loss that is unconscious.

In mourning we found that the inhibition and loss of interest are fully accounted for by the work of mourning in which the ego is absorbed. In melancholia, the unknown loss will result in a similar internal work and will therefore be responsible for the melancholic inhibition. The difference is that the inhibition

1 [See footnote 1, p. 147 above.]
2 Cf. the preceding paper (p. 230).
of the melancholic seems puzzling to us because we cannot see
what it is that is absorbing him so entirely. The melancholic
displays something else besides which is lacking in mourning—
an extraordinary diminution in his self-regard, an impoverish-
ment of his ego on a grand scale. In mourning it is the world
which has become poor and empty; in melancholia it is the ego
itself. The patient represents his ego to us as worthless, incap-
able of any achievement and morally despicable; he reproaches
himself, vilifies himself and expects to be cast out and punished.
He abases himself before everyone and commiserates with his
own relatives for being connected with anyone so unworthy.
He is not of the opinion that a change has taken place in him,
but extends his self-criticism back over the past; he declares
that he was never any better. This picture of a delusion of
(mainly moral) inferiority is completed by sleeplessness and re-
fulsion to take nourishment, and—what is psychologically very
remarkable—by an overcoming of the instinct which compels
every living thing to cling to life.

It would be equally fruitless from a scientific and a therapeu-
tic point of view to contradict a patient who brings these accu-
sations against his ego. He must surely be right in some way
and be describing something that is as it seems to him to be. Indeed,
we must at once confirm some of his statements without reserva-
tion. He really is as lacking in interest and as incapable of love
and achievement as he says. But that, as we know, is secondary;
it is the effect of the internal work which is consuming his ego—
work which is unknown to us but which is comparable to the work
of mourning. He also seems to us justified in certain other
self-accusations; it is merely that he has a keener eye for the
truth than other people who are not melancholic. When in his
heightened self-criticism he describes himself as petty, egoistic,
dishonest, lacking in independence, one whose sole aim has been
to hide the weaknesses of his own nature, it may be, so far as
we know, that he has come pretty near to understanding him-
self; we only wonder why a man has to be ill before he can be
accessible to a truth of this kind. For there can be no doubt
that if anyone holds and expresses to others an opinion of him-
self such as this (an opinion which Hamlet held both of himself
and of everyone else1), he is ill, whether he is speaking the

1 "Use every man after his desert, and who shall scape whippin''
(Act II, Scene 2).
melancholia, dissatisfaction with the ego on moral grounds is the most outstanding feature. The patient's self-evaluation concerns itself much less frequently with bodily infirmity, ugliness or weakness, or with social inferiority; of this category, it is only his fears and asseverations of becoming poor that occupy a prominent position.

There is one observation, not at all difficult to make, which leads to the explanation of the contradiction mentioned above [at the end of the last paragraph but one]. If one listens patiently to a melancholic's many and various self-accusations, one cannot in the end avoid the impression that often the most violent of them are hardly at all applicable to the patient himself, but that with insignificant modifications they do fit someone else, someone whom the patient loves or has loved or should love. Every time one examines the facts this conjecture is confirmed. So we find the key to the clinical picture: we perceive that the self-reproaches are reproaches against a loved object which have been shifted away from it on to the patient's own ego.

The woman who loudly pities her husband for being tied to such an incapable wife as herself is really accusing her husband of being incapable, in whatever sense she may mean this. There is no need to be greatly surprised that a few genuine self-reproaches are scattered among those that have been transposed back. These are allowed to obtrude themselves, since they help to mask the others and make recognition of the true state of affairs impossible. Moreover, they derive from the pros and cons of the conflict of love that has led to the loss of love. The behaviour of the patients, too, now becomes much more intelligible. Their complaints are really 'plaints' in the old sense of the word. They are not ashamed and do not hide themselves, since everything derogatory that they say about themselves is at bottom said about someone else. Moreover, they are far from evincing towards those around them the attitude of humility and submissiveness that would alone befit such worthless people. On the contrary, they make the greatest nuisance of themselves, and always seem as though they felt slighted and had been treated with great injustice. All this is possible only because the reactions expressed in their behaviour still proceed from a mental constellation of revolt, which has then, by a certain process, passed over into the crushed state of melancholia.

There is no difficulty in reconstructing this process. An object-choice, an attachment of the libido to a particular person, had at one time existed; then, owing to a real slight or disappointment coming from this loved person, the object-relationship was shattered. The result was not the normal one of a withdrawal of the libido from this object and a displacement of it on to a new one, but something different, for whose coming-about various conditions seem to be necessary. The object-cathexis proved to have little power of resistance and was brought to an end. But the free libido was not displaced on to another object; it was withdrawn into the ego. There, however, it was not employed in any unspecified way, but served to establish an identification of the ego with the abandoned object. Thus the shadow of the object fell upon the ego, and the latter could henceforth be judged by a special agency, as though it were an object, the forsaken object. In this way an object-loss was transformed into an ego-loss and the conflict between the ego and the loved person into a cleavage between the critical activity of the ego and the ego as altered by identification.

One or two things may be directly inferred with regard to the preconditions and effects of a process such as this. On the one hand, a strong fixation to the loved object must have been present; on the other hand, in contradiction to this, the object-cathexis must have had little power of resistance. As Otto Rank has aptly remarked, this contradiction seems to imply that the object-choice has been effected on a narcissistic basis, so that the object-cathexis, when obstacles come in its way, can regress to narcissism. The narcissistic identification with the object then becomes a substitute for the erotic cathexis, the result of which is that in spite of the conflict with the loved person the love-relationship need not be given up. This substitution of identification for object-love is an important mechanism in the narcissistic affections; Karl Landauer (1914) has lately been able to point to it in the process of recovery in a case of schizophrenia. It represents, of course, a regression from one type of object-choice to original narcissism. We have elsewhere shown that identification is a preliminary stage of object-choice, that it is the first stage—and one that is expressed in an ambivalent fashion—in which the ego picks out an object. The ego wants to incorporate this object into itself, and, in accordance with the oral or cannibalistic phase of libidinal development in which it is,
it wants to do so by devouring it. Abraham is undoubtedly right in attributing to this connection the refusal of nourishment met with in severe forms of melancholia.

The conclusion which our theory would require—namely, that the disposition to fall ill of melancholia (or some part of that disposition) lies in the predominance of the narcissistic type of object-choice—has unfortunately not yet been confirmed by observation. In the opening remarks of this paper, I admitted that the empirical material upon which this study is founded is insufficient for our needs. If we could assume an agreement between the results of observation and what we have inferred, we should not hesitate to include this regression from object-cathexis to the still narcissistic oral phase of the libido in our characterization of melancholia. Identifications with the object are by no means rare in the transference neuroses either; indeed, they are a well-known mechanism of symptom-formation, especially in hysteria. The difference, however, between narcissistic and hysterical identification may be seen in this: that, whereas in the former the object-cathexis is abandoned, in the latter it persists and manifests its influence, though this is usually confined to certain isolated actions and innervations. In any case, in the transference neuroses, too, identification is the expression of there being something in common, which may signify love. Narcissistic identification is the older of the two and it paves the way to an understanding of hysterical identification, which has been less thoroughly studied.

Melancholia, therefore, borrows some of its features from mourning, and the others from the process of regression from narcissistic object-choice to narcissism. It is on the one hand, like mourning, a reaction to the real loss of a loved object; but over and above this, it is marked by a determinate which is absent in normal mourning or which, if it is present, transforms the latter into pathological mourning. The loss of a love-object is an excellent opportunity for the ambivalence in love-rela-

tionships to make itself effective and come into the open. Where there is a disposition to obsessional neurosis the conflict due to ambivalence gives a pathological cast to mourning and forces it to express itself in the form of self-reproaches to the effect that the mourner himself is to blame for the loss of the loved object, i.e. that he has willed it. These obsessional states of depression following upon the death of a loved person show us what the conflict due to ambivalence can achieve by itself when there is no regressive drawing-in of libido as well. In melancholia, the occasions which give rise to the illness extend for the most part beyond the clear case of a loss by death, and include all those situations of being slighted, neglected or disappointed, which can import opposed feelings of love and hate into the relationship or reinforce an already existing ambivalence. This conflict due to ambivalence, which sometimes arises more from real experiences, sometimes more from constitutional factors, must not be overlooked among the preconditions of melancholia. If the love for the object—a love which cannot be given up though the object itself is given up—takes refuge in narcissistic identification, then the hate comes into operation on this substitutive object, abusing it, debasing it, making it suffer and deriving sadistic satisfaction from its suffering. The self-tormenting in melancholia, which is without doubt enjoyable, signifies just like the corresponding phenomenon in obsessional neurosis, a satisfaction of trends of sadism and hate which relate to an object, and which have been turned round upon the subject's own self in the ways we have been discussing. In both disorders the patients usually still succeed, by the circuitous path of self-punishment, in taking revenge on the original object and in tormenting their loved one through their illness, having resorted to it in order to avoid the need to express their hostility to him openly. After all, the person who has occasioned the patient's emotional disorder, and on whose illness is centred, is usually to be found in his immediate environment. The melancholic's erotic cathexis in regard to his object has thus undergone a double vicissitude: part of it has regressed to identification, but the other part, under the influence of the conflict due to

1 [See above, p. 138. Cf. also Editor's Note, pp. 241-2.]
2 [Abraham apparently first drew Freud's attention to this in a private letter written between February and April, 1915. See Jones's biography (1955, 368).]
3 [The whole subject of identification was discussed later by Freud in Chapter VII of his Group Psychology (1921b), Standard Ed., 18, 105 ff. There is an early account of hysterical identification in The Interpretation of Dreams (1900a), Standard Ed., 4, 149-51.]
4 [Much of what follows is elaborated in Chapter V of The Ego and the Id (1923b).]
5 For the distinction between the two, see my paper on 'Instincts and their Vicissitudes' [pp. 138-9 above].
'ambivalence, has been carried back to the stage of sadism which is nearer to that conflict.

It is this sadism alone that solves the riddle of the tendency to suicide which makes melancholy so interesting—and so dangerous. So immense is the ego's self-love, which we have come to recognize as the primal state from which instinctual life proceeds, and so vast is the amount of narcissistic libido which we see liberated in the fear that emerges at a threat to life, that we cannot conceive how that ego can consent to its own destruction. We have long known, it is true, that no neurotic harbours thoughts of suicide which he has not turned back upon himself from murderous impulses against others, but we have never been able to explain what interplay of forces can carry such a purpose through to execution. The analysis of melancholy now shows that the ego can kill itself only if, owing to the return of the object-cathexis, it can treat itself as an object—if it is able to direct against itself the hostility which relates to an object and which represents the ego's original reaction to objects in the external world. Thus in regression from narcissistic object-choice the object has, it is true, been got rid of, but it has nevertheless proved more powerful than the ego itself. In the two opposed situations of being most intensely in love and of suicide the ego is overwhelmed by the object, though in totally different ways.

As regards one particular striking feature of melancholy that we have mentioned [p. 249], the prominence of the fear of becoming poor, it seems plausible to suppose that it is derived from anal erotism which has been torn out of its context and altered in a regressive sense.

Melancholy confronts us with yet other problems, the answer to which in part eludes us. The fact that it passes off after a certain time has elapsed without leaving traces of any gross changes is a feature it shares with mourning. We found by way of explanation [pp. 244–5] that in mourning time is needed for the command of reality-testing to be carried out in detail, and that when this work has been accomplished the ego will have succeeded in freeing its libido from the lost object. We may imagine

1 Cf. 'Instincts and their Vicissitudes' [p. 136 above].
2 If we discuss more of the problem will be found in Chapter V of The Ego and the Id (1923b) and in the last pages of 'The Economic Problem of Masochism' (1924c).

that the ego is occupied with analogous work during the course of a melancholy; in neither case have we any insight into the economics of the course of events. The sleeplessness in melancholy testifies to the rigidity of the condition, the impossibility of effecting the general drawing-in of cathexes necessary for sleep. The complex of melancholy behaves like an open wound, drawing to its cathartic energies—which in the transference neuroses we have called 'anticathexes'—from all directions, and emptying the ego until it is totally impoverished. It can easily prove resistant to the ego's wish to sleep.

What is probably a somatic factor, and one which cannot be explained psychogenically, makes itself visible in the regular amelioration in the condition that takes place towards evening. These considerations bring up the question whether a loss in the ego irrespectively of the object—a purely narcissistic blow to the ego—may not suffice to produce the picture of melancholy and whether an impoverishment of ego-libido directly due to toxins may not be able to produce certain forms of the disease.

The most remarkable characteristic of melancholy, and the one in most need of explanation, is its tendency to change round into mania—a state which is the opposite of it in its symptoms. As we know, this does not happen to every melancholy. Some cases run their course in periodic relapses, during the intervals between which signs of mania may be entirely absent or only very slight. Others show the regular alternation of melancholic and manic phases which has led to the hypothesis of a circular insanity. One would be tempted to regard these cases as non-psychogenic, if it were not for the fact that the psycho-analytic method has succeeded in arriving at a solution and effecting a therapeutic improvement in several cases precisely of this kind. It is not merely permissible, therefore, but incumbent upon us to extend an analytic explanation of melancholy to mania as well.

I cannot promise that this attempt will prove entirely satisfactory. It hardly carries us much beyond the possibility of taking one's initial bearings. We have two things to go upon:

1 [This analogy of the open wound appears already illustrated by two diagrams] in the rather abstruse Section VI of Freud's early note on melancholy (Freud, 1906a, Draft G, probably written in January, 1895). See Editor's Note, p. 229.]
MOURNING AND MELANCHOLIA

In mania, the ego must have got over the loss of the object (or its mourning over the loss, or perhaps the object itself), and thereupon the whole quota of anticathexis which the painful suffering of melancholia had drawn to itself from the ego and "bound" will have become available [p. 253]. Moreover, the manic subject plainly demonstrates his liberation from the object which was the cause of his suffering, by seeking like a ravenously hungry man for new object-cathexes.

This explanation certainly sounds plausible, but in the first place it is too indefinite, and, secondly, it gives rise to more new problems and doubts than we can answer. We will not evade a discussion of them, even though we cannot expect it to lead us to a clear understanding.

In the first place, normal mourning, too, overcomes the loss of the object, and it, too, while it lasts, absorbs all the energies of the ego. Why, then, after it has run its course, is there no hint in its case of the economic condition for a phase of triumph? I find it impossible to answer this objection straight away. It also draws our attention to the fact that we do not even know the economic means by which mourning carries out its task [p. 245]. Possibly, however, a conjecture will help us here. Each single one of the memories and situations of expectancy which demonstrate the libido's attachment to the lost object is met by the verdict of reality that the object no longer exists; and the ego, confronted as it were with the question whether it shall share this fate, is persuaded by the sum of the narcissistic satisfactions it derives from being alive to sever its attachment to the object that has been abolished. We may perhaps suppose that this work of severance is so slow and gradual that by the time it has been finished the expenditure of energy necessary for it is also dissipated.¹

It is tempting to go on from this conjecture about the work of mourning and try to give an account of the work of melancholia. Here we are met at the outset by an uncertainty. So far we have hardly considered melancholia from the topographical point of view, nor asked ourselves in and between what psychical systems the work of melancholia goes on. What

¹ The economic standpoint has hitherto received little attention in psycho-analytic writings. I would mention as an exception a paper by Victor Tausk (1913) on motives for repression devalued by recompenses.
part of the mental processes of the disease still takes place in connection with the unconscious object-cathexes that have been given up, and what part in connection with their substitute, by identification, in the ego?

The quick and easy answer is that 'the unconscious (thing-) presentation' of the object has been abandoned by the libido. In reality, however, this presentation is made up of innumerable single impressions (or unconscious traces of them), and this withdrawal of libido is not a process that can be accomplished in a moment, but must certainly, as in mourning, be one in which progress is long-drawn-out and gradual. Whether it begins simultaneously at several points or follows some sort of fixed sequence is not easy to decide; in analyses it often becomes evident that first one and then another memory is activated, and that the laments which always sound the same and are wearisome in their monotony nevertheless take their rise each time in some different unconscious source. If the object does not possess this great significance for the ego—a significance reinforced by a thousand links—then, too, its loss will not be of a kind to cause either mourning or melancholia. This characteristic of detaching the libido bit by bit is therefore to be ascribed alike to mourning and to melancholia; it is probably supported by the same economic situation and serves the same purposes in both.

As we have seen, however [p. 250 f.], melancholia contains something more than normal mourning. In melancholia the relation to the object is no simple one; it is complicated by the conflict due to ambivalence. The ambivalence is either constitutional, i.e. an element of every love-relation formed by this particular ego, or else it proceeds precisely from those experiences that involved the threat of losing the object. For this reason the exciting causes of melancholia have a much wider range than those of mourning, which is for the most part occasioned only by a real loss of the object, by its death. In melancholia, accordingly, countless separate struggles are carried on over the object, in which hate and love contend with each other; the one seeks to detach the libido from the object, the other to maintain this position of the libido against the assault. The location of these separate struggles cannot be assigned to any system but the Ucs., the region of the memory-traces of things

1 ['Dingvorstellung.' See above p. 201 n.]

(as contrasted with word-cathexes). In mourning, too, the efforts to detach the libido are made in this same system; but in it nothing hinders these processes from proceeding along the normal path through the Per. to consciousness. This path is blocked for the work of melancholia, owing perhaps to a number of causes or a combination of them. Constitutional ambivalence belongs by its nature to the repressed; traumatic experiences in connection with the object may have activated other repressed material. Thus everything to do with these struggles due to ambivalence remains withdrawn from consciousness, until the outcome characteristic of melancholia has set in. This, as we know, consists in the threatened libidinal cathexis at length abandoning the object, only, however, to draw back to the place in the ego from which it had proceeded. So by taking flight into the ego love escapes extinction. After this regression of the libido the process can become conscious, and it is represented to consciousness as a conflict between one part of the ego and the critical agency.

What consciousness is aware of in the work of melancholia is thus not the essential part of it, nor is it even the part which we may credit with an influence in bringing the ailment to an end. We see that the ego debases itself and rages against itself, and we understand as little as the patient what this can lead to and how it can change. We can more readily attribute such a function to the unconscious part of the work, because it is not difficult to perceive an essential analogy between the work of melancholia and of mourning. Just as mourning impels the ego to give up the object by declaring the object to be dead and offering the ego the inducement of continuing to live [p. 255], so does each single struggle of ambivalence loosen the fixation of the libido to the object by disparaging it, denigrating it and even as it were killing it. It is possible for the process in the Ucs. to come to an end, either after the fury has spent itself or after the object has been abandoned as valueless. We cannot tell which of these two possibilities is the regular or more usual one in bringing melancholia to an end, nor what influence this termination has on the future course of the case. The ego may enjoy in this the satisfaction of knowing itself as the better of the two, as superior to the object.

Even if we accept this view of the work of melancholia, it still does not supply an explanation of the one point on which
we were seeking light. It was our expectation that the economic condition for the emergence of mania after the melancholia has run its course is to be found in the ambivalence which dominates the latter affection; and in this we found support from analogies in various other fields. But there is one fact before which that expectation must bow. Of the three preconditions of melancholia—loss of the object, ambivalence, and regression of libido into the ego—the first two are also found in the obsessional self-reproaches arising after a death has occurred. In those cases it is unquestionably the ambivalence which is the motive force of the conflict, and observation shows that after the conflict has come to an end there is nothing left over in the nature of the triumph of a manic state of mind. We are thus led to the third factor as the only one responsible for the result. The accumulation of cathexis which is at first bound and then, after the work of melancholia is finished, becomes free and makes mania possible must be linked with regression of the libido to narcissism. The conflict within the ego, which melancholia substitutes for the struggle over the object, must act like a painful wound which calls for an extraordinarily high antici-
thesis.—But here once again, it will be well to call a halt and to postpone any further explanation of mania until we have gained some insight into the economic nature, first, of physical pain, and then of the mental pain which is analogous to it.1

As we already know, the interdependence of the complicated problems of the mind forces us to break off every enquiry before it is completed—till the outcome of some other enquiry can come to its assistance.2

1 [See footnote 1, p. 147 above.]
2 [Footnote added 1925:] Cf. a continuation of this discussion of mania in Group Psychology and the Analysis of the Ego (1921e) (Standard Ed., 18, 130-3).

APPENDIX

LIST OF WRITINGS BY FREUD

DEALING MAINLY WITH

GENERAL PSYCHOLOGICAL THEORY

[The date at the beginning of each entry is that of the year during which the work in question was probably written. The date at the end is that of publication; and under that date fuller particulars of the work will be found in the Bibliography and Author Index. The items in square brackets were published posthumously.]

[1895 'A Project for a Scientific Psychology' (1950a).]
[1896 Letters to Fliess of January 1 and December 6 (1950a).]
1899 The Interpretation of Dreams, Chapter VII (1900a).
1910-11 'Formulations on the Two Principles of Mental Functioning' (1911b).
1911 'Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Dementia Paranoïdes)', Section III (1911c).
1912 'A Note on the Unconscious in Psycho-Analysis' (1912g).
1914 'On Narcissism: an Introduction' (1914c).
1915 'Instincts and their Vicissitudes' (1915c).
1915 'Repression' (1915d).
1915 'The Unconscious' (1915e).
1915 'A Metapsychological Supplement to the Theory of Dreams' (1917d).
1915 'Mourning and Melancholia' (1917e).
1916-17 Introductory Lectures on Psycho-Analysis, Lectures XXII and XXVI (1916-17).
1920 Beyond the Pleasure Principle (1920g).
1921 Group Psychology and the Analysis of the Ego, Chapters VII and XI (1921c).
1922 'Two Encyclopaedia Articles: (B) The Libido Theory' (1923a).
1923 The Ego and the Id (1923b).
1924 'Neurosis and Psychosis' (1924b).
1924 'The Economic Problem of Masochism' (1924c).