

L'etourdit

A bilingual text collated by Richard G. Klein

1972	May	12	Du Discourse psychanalytique Conférence à Milan
1972	June	21	12 th and last session of Seminar XIX, ...ou pire
1972	July	14	L'etourdit
1972	October	14	Entretien à la television belge
1972	November	21	1 st session of Seminar 20, Encore

Page numbers are in brackets referring to the bottom of the page of *Autres écrits*.

In the *Scilicet 4* version of L'etourdit, there is a discrepancy in the use of logical formulae:

page 14: $\forall x \cdot \Phi x$, et $\exists x \cdot \overline{\Phi x}$

page 22: $\overline{Ex} \cdot \overline{\Phi x}$ et $\overline{Ax} \cdot \Phi x$

The existential quantifier is written correctly as $\exists x$ (p.14), not as Ex (p.22)

And, the universal quantifier is written correctly as $\forall x$ (p.14), not as Ax (p.22)

In the *Autres écrits* version of L'etourdit, the symbol Ex (p. 465) for the existential quantifier ($\exists x$) is non-standard. and the two symbols Vx and Ax (pgs. 458 and 465, respectively) for the universal quantifier ($\forall x$), are both non-standard.

Page 458, $Vx \cdot \Phi x$, et $\exists x \cdot \overline{\Phi x}$ --the formula in standard notation would read

$\forall x \cdot \Phi x$, et $\exists x \cdot \overline{\Phi x}$

Page 465, $\overline{Ex} \cdot \overline{\Phi x}$ et $\overline{Ax} \cdot \Phi x$ -- the formula in standard notation would read

$\overline{\exists x} \cdot \overline{\Phi x}$ et $\overline{\forall x} \cdot \Phi x$

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
L'etourdit	L'etourdit ¹	Liptrix? Tonguetrix? ¹	CG L' etourdit Final Draft
<p>This text was originally published in Scilicet 4 Éditions du Seuil, 1973, pages, 5-52.</p> <p>Then appeared on the website "pas-tout Lacan"</p> <p>Reprinted in Autres Écrits, Éditions du Seuil, April 2001, pages 449-495, --page numbers in brackets.</p>	<p>TN¹ This title is a coinage derived the substantive form of the adjective <i>étourdi</i>: dazed, or scatterbrained. The added final "t" allows us to read it as <i>le tour dit</i>: the said turn, or turn said.</p> <p>RGK Dany Nobus translated the title L'etourdit as "the amazed said"</p>	<p>TN1 Lacan's title alludes to Molière's play <i>L'Étourdi</i>, the story of a young man who, in spite of his bungling ways, achieves his goal. In condensed form, the word enacts one of Lacan's aims in this essay by setting out an example of a lapsus, or Freudian slip. The title may be heard as <i>les tours dits</i>, spoken turns or tricks, referring to the manipulations of the Möbius strip that he sets out in the second half of the essay.</p>	
<p>En contribuant au 50^e anniversaire de l'hôpital Henri-Rousselle pour la faveur que les miens et moi y avons reçue dans un travail dont j'indiquerai ce qu'il savait faire, soit passer la présentation, je rends hommage au Dr Daumézou qui me l'a permis.</p>	<p>In contributing to the 50th anniversary of <i>L'hôpital Henri-Rousselle</i> for the favor I and mine have received in a work of which I will indicate what it was able to do, that is, to complete the presentation, I render homage to Doctor Daumézou who permitted it.</p>	<p>In contributing to the 50th anniversary of the Henri-Rousselle hospital in response to the favour that I and mine have received here in a work about which I will indicate what it was good at, namely communicating information, I pay homage to Dr. Daumézou who allowed me to do it.</p>	<p>In contributing to the 50th Anniversary of L'hôpital Henri-Rousselle for the favour that my friends and I have received there in a work concerning which I will indicate what it has been able to do, namely go beyond presentation, I pay homage to Dr. Daumézou who allowed me to do it</p>
<p>Ce qui suit ne préjuge, selon ma coutume, rien de l'intérêt qu'y prendra son adresse : mon dire à Sainte-Anne fut vacuole, tout comme Henri-Rousselle et, l'imagine-t-on, depuis presque le même temps, y gardant en tout état de cause le prix de cette lettre que je dis parvenir toujours où elle doit.</p>	<p>What follows does not prejudice, in keeping with my custom, anything of the interest its address will take there: my <i>dire</i>ⁱ at Sainte Anne made a vacuole, just as at <i>Henri-Rousselle</i> and, one might imagine, since about the same time, maintaining there in whatever case (<i>tout état de cause</i>) the price of that letter which I say always arrives where it must.</p> <p>TNⁱ <i>Dire</i> is a French infinitive translatable as "to say." It is sometimes used as a substantive, referring, in various</p>	<p>What follows does not prejudice, as is my wont, in any way the interest that its address will provoke: my speaking at Sainte-Anne was conducted within a single cell, just like Henri-Rousselle and, as you can imagine, since almost the same time, has kept for whatever reason the value of that letter that I say arrives where it must.</p>	<p>What follows, as is my custom, does not prejudice anything about the interest that was taken in it by those to whom it was addressed: my act of saying (<i>mon dire</i>) at Sainte-Anne was a vacuole just like at Henri-Rousselle, and, just imagine, for almost the same time, preserving in any case the price of this letter that I say always arrives where it ought.</p>

L'etourdit--bilingual-3 translations

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	<p>contexts and with various connotations, to the act of saying or telling. The <i>dire</i> can refer, for instance, to a juridical allegation or an authoritative opinion (eg. "the <i>dire</i> of Cantor"). In the course of this <i>écrit</i>, Lacan will play on virtually all of the <i>dire's</i> contexts and connotations, often opposing it to the <i>dit</i> (the said). The <i>dit</i> seems to give us the <i>dire's</i> completed aspect. To avoid limiting the word's resonances, and obfuscating Lacan's paradoxical re-definitions of it, we have chosen, in most instances, to leave it untranslated. The <i>dire</i> is not reducible to any one meaning we might give it. The <i>dire</i> as <i>act</i>, like the "passage to the act," the "acting out," or "the analytic act," is always in excess of symbolic and imaginary references. It designates an impossible real which at once structures and is excluded from the symbolic displacements and imaginary consistencies which constitute meaning; a real only presentable in "in bits," only demonstrable in the impasses of the logics that attempt to circumscribe it.</p>		
<p>Je pars de miettes, certes pas philosophiques, puisque c'est de mon séminaire de cette année (à Paris I) qu'elles font relief.</p>	<p>I depart from scraps, certainly not philosophical ones, since it is of my seminar of this yearⁱⁱ (at Paris I) that they make relief.ⁱⁱⁱ</p> <p>TNⁱⁱ The year in question is that of " . . . <i>Ou pire</i>," 1971-2.</p> <p>TNⁱⁱⁱ a play on "put in relief" and the archaic French word, <i>reliefs</i>," translatable as "left-overs," or "table scraps."</p>	<p>I start with crumbs, certainly not philosophical ones², since they are left over from my seminar this year (in Paris I).</p> <p>TN2 Lacan is alluding to the title of Kierkegaard's volume <i>Philosophical Crumbs</i>.</p>	<p>I start from morsels, not philosophical ones to be sure, since they are scraps from my seminar of this year (at Paris-I).</p>

L'etourdit--bilingual-3 translations

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J'y ai inscrit à deux reprises au tableau (d'une troisième à Milan où itinérant, j'en avais fait banderole pour un flash sur « le discours psychanalytique ») ces deux phrases :	I inscribed on the blackboard there on two occasions (from a third at Milan where, on tour, I made of them a banderole for a news-flash on "psychoanalytic discourse") these two sentences:	I have twice written on the blackboard there (and on a third occasion in Milan where, while I was wandering, I made a headline of them for a news-flash on "psychoanalytical discourse") these two sentences:	I wrote on two occasions on the board there (and a third time in Milan where on my travels I made it into a headline for a news-flash on 'the psychoanalytic discourse') these two sentences:
Qu'on dise reste oublié derrière ce qui se dit dans ce qui s'entend.	That one say remains forgotten behind what is said in what is heard TN ^{iv} In what follows, it should become clear that the <i>Qu'on dise</i> of the first statement, is not to be confused with the <i>dire</i> . In <i>Encore</i> , Lacan states quite explicitly, "I did not say <i>le dire reste oublie</i> etc. I said <i>qu'on dise</i> " (101). This distinction can be understood in terms of the four causal modes Lacan discusses in <i>Encore</i> and <i>Les non-dupes errent</i> : the impossible ("that which does not cease to not write itself"), the contingent ("that which ceases to not write itself"), the necessary ("that which does not cease to write itself"), and the possible ("that which ceases to write itself"). In <i>L'etourdit</i> , the <i>qu'on dise</i> , seems to be situated as contingent, while the <i>dire</i> is quite explicitly designated a real <i>qua</i> impossible. The <i>dire</i> , though taken in the modalities of discourse, is not itself modal. It ex-sists to these modalities as the impossibility Lacan situates in all four discourses at the passage between agent and other. Later, in <i>Le Sinthome</i> , Lacan associates "the possible" with castration. This is quite consistent with his association of the possible, and the universals reducible to this possible, with death. Castration is the death that marks all that can be legitimately called progress (<i>Le Sinthome</i>), and may	- That one speak remains forgotten behind what is said in what is heard/understood. ³ TN3 This sentence could be extensively commented on. « Qu'on dise », third person imperative « let him/her/ them speak" or an implied condition "(Quoi) qu'on dise", whatever one says. But via its homonym, it could be shorthand for the unreflective speaking of the dupe or "con". Or it could be the speaking of the sexuated being, which is thoroughly imbued with, knotted together by the symptom. Is there a pause between "reste" and "oublié"? Does this <i>dire</i> remain, hidden behind... or does it remain hidden, behind.... Is <i>reste</i> a noun or a verb? The opposition between the two prepositions needs to be highlighted: behind what is said, in what is understood/heard. Speaking resonates with the listener as well as with the speaker. Rare word "condire" (gives English condiment) may also be lurking: spicy speech.	That one might be saying (<i>Qu'on dise</i>) remains forgotten behind what is said in what is heard.

L'etourdit--bilingual-3 translations

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	indeed be the only true universal recognized in Lacan's teaching. Paradoxically, it is a universal that renders any truth claiming to universality not-all.		
Cet énoncé qui paraît d'assertion pour se produire dans une forme universelle, est de fait modal, existentiel comme tel : le subjonctif dont se module son sujet, en témoignant.	This statement, which appears an assertion for having been produced in a universal form, is in fact modal, existential as such: the subjunctive by which its subject is modulated testifying to this	- This statement, which seems an assertion for being produced in a universal form, is in fact modal, existential as such: the subjunctive in which its subject modulates itself bearing witness to it.	This enunciation which appears to be an assertion since it is produced in a universal form, is in fact modal, existential as such: the subjunctive by which its subject is modulated, testifying to this.
Si le bienvenu qui de mon auditoire me répond assez pour que le terme de séminaire ne soit pas trop indigne de ce que j'y porte de parole, ne m'avait de ces phrases détourné, j'eusse voulu de leur rapport de signification démontrer le sens qu'elles prennent du discours psychanalytique. L'opposition qu'ici j'évoque devant être plus loin accentuée.	If the welcome which from my audience responds to me enough that the term of seminar not be too unworthy of what I give speech to there, had not turned me away from these sentences, I would have wanted from their relation of signification to demonstrate the sense they take from psychoanalytic discourse. The opposition here I evoke having to be later accentuated.	If the welcome, which coming from my audience gives me a clear enough indication that the term "seminar" is not unworthy for what I bring to it by way of speech, had not distracted me from these sentences, I would have wished from their relation of signification to demonstrate the sense that they take from psychoanalytical discourse. The opposition which I evoke here will have to be accentuated later.	If the welcome that responds to me from my audience is enough for the term 'seminar' to be not too unworthy for what I contribute there in terms of speech, had not enticed me away from these sentences, I would have wished from their relationship of signification (<i>rapport de signification</i>) to demonstrate the meaning (<i>sens</i>) they take on from psychoanalytic discourse. The opposition that I am evoking here will have to be emphasised later.
Je rappelle que c'est de la logique que ce discours touche au réel à le rencontrer comme impossible, en quoi c'est ce discours (6) qui la porte à sa puissance dernière : science, ai-je dit, du réel. Qu'ici me [449] pardonnent ceux qui d'y être intéressés, ne le savent pas. Les ménagerais-je encore, qu'ils l'apprendraient bientôt des	I remind you that it is through logic that this discourse touches on the real, in encountering it as impossible, wherein it is this discourse that carries logic to its final power: science, I have said, of the real. [449] May they pardon me here those, who from having an interest in it, do not know this. Were I to spare them again, they	I remind you that it is through logic that this discourse touches the real by meeting it as impossible, in which it is this discourse [6] which carries logic to its latest power: science, I have said, of the real [449]. May I be pardoned by those who, by being interested in the matter, do not know this. Were I to continue keeping them in	I recall that it is from logic that this discourse touches on the real by encountering it as impossible, which is why it is this discourse that (6) raises it to its final power: science, I have said, of the real [449]. And may I be forgiven here by those who even though involved in it, do not know it. Were I to spare them again, they

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événements.	would soon learn it from events.	the dark, they would soon learn it from events.	would soon learn it from the outcomes.
La signification, d'être grammaticale, entérine d'abord que la seconde phrase porte sur la première, à en faire son sujet sous forme d'un particulier. Elle dit : cet énoncé, puis qualifie celui-ci de l'assertif de se poser comme vrai, l'en confirmant d'être sous forme de proposition dite universelle en logique : c'est en tout cas que le dire reste oublié derrière le dit.	The signification, being grammatical, establishes to begin with that the second sentence bears on the first, to make of it its subject in the form of a particular. It says: this statement, and then qualifies it of the assertive from its being posed as true, confirming it from its being in the form of a proposition called universal in logic: it is any case that the saying remains forgotten behind the said.	Signification, by being grammatical, ratifies first of all that the second sentence bears on the first, by making of it its subject in the form of a particular. The sentence starts: "This statement", then qualifies it as assertive since it sets itself as true, confirming it as such by being in the form of a proposition said to be universal in logic: it is in every case that the saying remains forgotten behind the said.	Signification, by being grammatical, confirms first of all that the second sentence bears on the first, by making it its subject in the form of a particular. It says: this enunciation, then qualifies it as assertive because it is posed as true, confirming it by being in the form of the proposition described as universal in logic: in any case the fact is that the act of saying remains forgotten behind what is said.
Mais d'antithèse, soit du même plan, en un second temps elle en dénonce le semblant : à l'affirmer du fait que son sujet soit modal, et à le prouver de ce qu'il se module grammaticalement comme : qu'on dise. Ce qu'elle rappelle non pas tant à la mémoire que, comme on dit : à l'existence.	But antithetically, that is, on the same plane, in a second time it exposes its semblance (<i>en dénonce le semblant</i>): ^v affirming it by the fact that its subject is modal, proving it from its being modulated grammatically as: That one say (<i>qu'on dise</i>). Which it recalls not so much to memory as, as one says: to existence. TN ^v The <i>semblant</i> , semblance, or seeming, is "denounced" here in the sense that one might denounce a traitor, fraud, or spy.	But antithetically, that is on the same plane, in a second movement, it de-nounces this seeming: by affirming it through the fact that its subject is modal, and by proving it through its being modulated grammatically as: "That one speak". Which the sentence recalls not so much to memory as, as they say: to existence.	But by way of antithesis, in other words on the same plane, in a second phase it exposes its semblance: by affirming it from the fact that its subject is modal, and by proving it from the fact that it is modulated grammatically as: that one might be saying. Which it recalls not so much to memory but, as they say: to existence.
La première phrase n'est donc pas de ce plan thétique de vérité que le premier temps de la seconde assure, comme d'ordinaire, au moyen de tautologies (ici deux). Ce qui est rappelé, c'est que son énonciation est moment d'existence, c'est que, située du	The first sentence is thus not of that thetic plane of truth the first time of the second insures, as usual, by means of tautologies (two here). What is recalled, is that its enunciation is a moment of existence, it is that, situated by discourse, this sentence "ex-sists"	The first sentence is thus not on that thetic plane of truth that the first movement of the second [sentence] assures, as is ordinarily the case, by means of tautologies (here two). What is recalled is that one's enunciation is an existential moment, it's that, being discourse-	The first sentence is not then on the thetical plane of truth that the first phase of the second assures, as is usual, by means of tautologies (here two). What is recalled, is that its enunciating is a moment of existence, is that, situated from discourse, it 'ex-sists' to truth.

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<p>discours, elle « ex-siste » à la vérité.</p> <p>Reconnaissons ici la voie par où advient le nécessaire : en bonne logique s'entend, celle qui ordonne ses modes de procéder d'où elle accède, soit cet impossible, modique sans doute quoique dès lors incommode, que pour qu'un dit soit vrai, encore faut-il qu'on le dise, que dire il y en ait.</p>	<p>to the truth.</p> <p>Let us recognise here the path by which the necessary comes about: it is understood in good logic, that which orders its modes from proceeding from where it accedes, that is, this impossible, modest (<i>modique</i>) no doubt although henceforth inconvenient (<i>incommode</i>), for a <i>dit</i> to be true, still must one say it, a saying (<i>dire</i>) of it must there be.</p>	<p>situated, it ex-sists truth.</p> <p>Let us acknowledge here the path⁴ by which the necessary comes to be, in good logic of course, the one which orders its modes of proceeding by which it has access⁵, namely that impossible, modest no doubt although henceforth unhelpful, which in order that something said be true, still it has to be said, that speaking there be.</p> <p>TN4 The homonym "voix" is not far away. TN5 Lacan plays on accéder-procéder and three derivatives of mode: mode, modique, incommode, as well as continuing the hearing/speaking dialogue. Lacan's use of « accéder » in an absolute sense is unusual, and seems to suggest an Escher-like figure of the rules of logic which have their foundation in themselves; the necessary mode of being (as opposed to the contingent, the possible and the impossible) necessarily comes into being because of the necessary nature of the rules of logic. Lacan suggests that if one follows the rules of logic the necessary leads necessarily to the impossible.</p>	<p>Let us recognise here the way in which the necessary happens: in proper logic it should be understood, the one that organises its modes by proceeding from where it gets to, namely, this impossible, modest (<i>modique</i>) no doubt though inconvenient (<i>incommode</i>) from then on, that for what is said (<i>dit</i>) to be true, one still must say it, that there should be an act of saying.</p>
<p>En quoi la grammaire mesure déjà force et faiblesse des logiques qui s'en isolent, pour, de son subjonctif, les cliver, et s'indique en concentrer la puissance, de toutes les frayer.</p>	<p>In which grammar already measures the strength and weakness of logics that are isolated by it, so as, by its subjunctive, to cleave them, and indicates itself as concentrating their power, advancing (<i>de frayer</i>) them all.</p>	<p>In which grammar measures already the strength and weakness of the logics which isolate themselves from it, so that, with its subjunctive, it cleaves them, and indicates itself as concentrating their potency, by fertilizing/clearing⁶ them all (away).</p> <p>TN6 <i>Frayer</i> has (at least) two meanings in</p>	<p>And this is how grammar already measures the force and the weakness of logics that isolate themselves from it, by splitting them with its subjunctive, and indicates itself by concentrating the power, to open up all of them.</p>

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		French: to clear a pathway; to fertilize or to spawn (used for both male and female actions in fish reproduction.	
Car, j'y reviens une fois de plus, « il n'y a pas de métalangage » tel qu'aucune des logiques, à s'intituler de la proposition, puisse s'en faire béquille (qu'à chacune reste son imbecillité), et si l'on croit le retrouver dans ma référence, plus haut, au discours, je le réfute de ce que la phrase qui a l'air là de faire objet pour la seconde, ne s'en applique pas moins significativement à celle-ci.	For, I return once more to "there is no metalanguage," such that any of the logics, titling themselves from the proposition, might make a crutch of it (let to each remain its imbecility), and if anyone thinks to find it in my reference, above, to discourse, I refute it by pointing out that the sentence which seems to make the object for the second, applies no less significantly to this second.	For, I come back to it again, "there is no metalanguage" so that none of the logics, by claiming the right/title to the sentence, can make a crutch of it (each logic retaining its imbecility ⁷), and if you think to find it in my reference above to speech, I refute it because the sentence which seems to be an object for the second is applied no less significantly to this latter one. TN7 <i>Becillus</i> in Latin means a rod or a crutch, hence <i>imbecillus</i> means a lack of crutch. It appears that Lacan has created this sense for the French word.	For, I come back to it one more time: 'there is no metalanguage' such that any of the logics entitled propositional, could use it as a crutch (<i>béquille</i>) - to each one there remains its own imbecility- and if people believe they can find it in my reference, above, to discourse, I refute it from the fact that the sentence which appears there to become the object for the second, is no less significantly applied to the former.
Car cette seconde, qu'on la dise reste oublié derrière ce qu'elle dit. Et ceci de façon d'autant plus frappante qu'assertive, elle sans rémission au point d'être tautologique en les preuves qu'elle avance, (7)– à dénoncer dans la première son semblant, elle pose son propre dire comme inexistant, puisqu'en contestant celle-ci comme dit de [450] vérité, c'est l'existence qu'elle fait répondre de son dire, ceci non pas de faire ce dire exister puisque seulement elle le dénomme, mais d'en nier la vérité – sans le dire.	For this second, that one say it remains forgotten behind what it says. And this in a way all the more striking as assertive, it, without remission to the point of being tautological in the proofs it advances,--in exposing in the first sentence its <i>semblant</i> , it poses its own <i>dire</i> as non-existent, since in contesting the latter as <i>dit</i> of [450]the truth, it is existence that it makes respond from its <i>dire</i> , this not to make this <i>dire</i> exist, since only the sentence denominates it, but to deny its truth--without the <i>dire</i> .	For this second, that one speak it remains forgotten behind what it says. And this is all the more striking because it is assertive, it without remission to the point of being tautological in the proofs it advances [7] – by de-nouncing in the first its seeming, it poses its own saying as inexistent, since by contesting the latter as a [450]truth-saying, it is existence that the sentence makes guarantor for its saying, and this not by making this saying exist since it only denominates it, but by denying its truth – without saying it.	For, that one might be saying this second, remains forgotten behind what is said. And this in a way that is all the more striking, since being, for its part, relentlessly assertive to the point of being tautological in the proofs that it advances - by exposing in the first (7) its semblance first, it poses its own act of saying as inexistent, since in contesting the former as what is said as [450]truth (<i>dit de verite</i>), it is existence that it makes correspond to its act of saying, this not by making this act of saying exist since it simply names it, but by denying its truth - without saying so.
À étendre ce procès, naît la	In extending this process, is born	By extending this process, my	By extending this process there is

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formule, mienne, qu'il n'y a pas d'universelle qui ne doive se contenir d'une existence qui la nie. Tel le stéréotype que tout homme soit mortel, ne s'énonce pas de nulle part. La logique qui le date, n'est que celle d'une philosophie qui feint cette nullibiquité, ce pour faire alibi à ce que je dénomme discours du maître.	the formula, mine, that there is no universal that does not have to contain itself by an existence which denies it. Such that the stereotype that all men be mortal is not stated from nowhere (<i>nulle part</i>). The logic that dates it is only that which feigns this nullibiquity, to make an alibi for what I have named the discourse of the master.	formula is born that there is no universal [formula] which must not be controlled by an existence which denies it. Like the stereotype that all men are mortal, which is not stated from nowhere. The logic which dates it is none other than that of a philosophy which feigns this nowhere in order to create an alibi for what I label the master's discourse.	born my own formula that there is no universal that must not be contained by an existence that denies it. Such is the stereotype that every man is mortal is enunciated from nowhere. The logic that dates it, is only that of a philosophy which feigns this 'nullibiquity', this in order to create an alibi for what I name the discourse of the master.
Or ce n'est pas de ce seul discours, mais de la place où font tour d'autres (d'autres discours), celle que je désigne du semblant, qu'un dire prend son sens.	Now it is not from this discourse alone, but from the place others (other discourses) turn around, which I designate of the <i>semblant</i> , that a <i>dire</i> takes its sense.	Now it is not from this discourse alone, but from the place where other discourses take a turn, the place I designate as seeming, that a speaking takes its sense.	Now it is not from this discourse alone, but from the place in which the others take their turn (the other discourses), the one that I designate as semblance, that an act of saying takes on its meaning.
Cette place n'est pas pour tous, mais elle leur ex-siste, et c'est de là que s'hommologue que tous soient mortels. Ils ne peuvent que l'être tous, parce qu'à la mort on les délègue de cette place, tous il faut bien, puisque c'est là qu'on veille à la merveille du bien de tous. Et particulièrement quand ce qui y veille y fait semblant du signifiant-maître ou du savoir. D'où la ritournelle de la logique philosophique.	This place is not for all, but it exists to them, and it is from there that it is hommologized ^{vi} that all be mortal. They all can only be so, because to death one delegates them from this place, all, indeed, must be, since it is there that one sees to the marvel of the good of all. And particularly when what sees to it makes a <i>semblant</i> of the master-signifier or knowledge. Whence the <i>ritournelle</i> of philosophical logic. TN ^{vi} <i>hommo1ogise</i> , with two m's, in the text: a portmanteau of "homologized" and "homme."	This place is not for all, but it exists them, and it is from there that the pronouncement comes that all are mortal. They cannot but be all, because when they die they are delegated from this place, all as needs be, since it is there that one watches over the marvel ⁸ of the good of all. And particularly when that which watches there makes a seeming of the master signifier or of knowledge. Whence the refrain of philosophical logic. TN8 The play on merveille (marvel) and mère-veille (mother-watch), cannot be captured in English	This place is not for all, but it exists them, and it is from there that it is 'hommologated' ('S <i>'hommologue</i>) that all are mortal. They all cannot but be so, because at death we assign them from this place, all it must be, since it is there that one looks on the marvel (<i>on veille a la merveille</i>) of the good of all. And particularly when what one looks after it there creates a semblance of the master-signifier or of knowledge. Hence the ritournelle of philosophical logic.
Il n'y a donc pas d'universel qui ne	Thus, there is no universal that does	There is therefore no universal	There is therefore no universal that

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
<p>se réduise au possible. Même la mort, puisque c'est là la pointe dont seulement elle s'articule. Si universelle qu'on la pose, elle ne reste jamais que possible. Que la loi s'allège de s'affirmer comme formulée de nulle part, c'est-à-dire d'être sans raison, confirme encore d'où part son dire.</p>	<p>not reduce itself to the possible. Even death, since it is there the point from which only it is articulated. However universal one makes it, it remains never more than possible. That the law lightens itself by affirming itself as formulated from nowhere, which is to say, as being without reason, again confirms from where its <i>dire</i> departs.</p>	<p>which is not reduced to the possible. Even death since there's the point from which only it is articulated.⁹ No matter how universal one claims death to be, it never remains more than possible. The fact that the law rises above¹⁰ by affirming itself as formulated from nowhere, that is to say without reason, confirms again where its speaking starts from. TN9 « A l'article de la mort », at the point of death, hence Lacan's wordplay on <i>pointe</i>, <i>s'articuler</i>: death speaks from this nowhere at the point of death. See the Derrida-Lacan exchanges and Maurice Blanchot's <i>A l'instant de la mort</i>. TN10 <i>s'allège</i> means literally to lighten oneself, but here Lacan seems to suggest that the law rises above its human constitution in a bootstrapping process that legalizes (<i>s'allègue</i>) the law itself, obliterating its human origin by being without reason, that is without particular motivation.</p>	<p>is not reduced to the possible. Even death, since this is the point from which alone it is articulated. However universal one may pose it, it always remains only possible. That the law is alleviated by being affirmed as formulated from nowhere, namely, as being without reason, confirms still more where its act of saying comes from.</p>
<p>Avant de rendre à l'analyse le mérite de cette aperception, acquittons-nous envers nos phrases à remarquer que « dans ce qui s'entend » de la première, se branche également sur l'existence du « reste oublié » que relève la seconde et sur le « ce qui se dit » qu'elle-même dénonce comme, ce reste, le couvrant.</p>	<p>Before rendering to analysis the merit of this aperception, let us acquit ourselves toward our sentences in remarking that the "in what is heard" of the first, connects (<i>se branche</i>) also to the existence of the "remains forgotten" of which the second gives rise and to the "what is said" which the second itself exposes as, this remainder, covering it.</p>	<p>Before giving analysis the credit for this insight, let us pay off our debt to our sentences by remarking that the "in what is understood" of the first is equally directed towards the existence of "remains forgotten" that the second picks up and towards the "what is said" that the sentence itself de-nounces as covering this remainder.</p>	<p>Before rendering to analysis the merit of this apperception, let us do our duty with respect to our sentences by remarking that 'in what is heard' of the first, is equally connected to the existence of the 'remains forgotten' which depends on the second and to the 'what is said' that it itself exposes, as covering this remains.</p>
<p>Où je note au passage le défaut de</p>	<p>Where I note in passing the failure</p>	<p>Where I note in passing the inability</p>	<p>Here I note in passing the defect</p>

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
l'essai « transformationnel » de faire logique d'un recours à une structure profonde qui serait un arbre à étages.	of the "transformational" effort to make a logic by recourse to a deep structure which would be a tiered tree.	of the "transformational" attempt to make logic by having recourse to a deep structure which is said to be a tiered tree. ¹¹ TN11 <i>arbre à étages</i> suggests by its sound "arbitrage"	of the 'transformational' attempt to make logic out of a recourse to a more profound structure which' is supposed to be a layered tree.
Et je reviens au sens pour rappeler la peine qu'il faut à la philosophie – la dernière à en sauver l'honneur d'être à la page dont (8)l'analyste fait l'absence – pour apercevoir ce qui est sa ressource, à lui, de tous les jours : que rien ne cache autant que ce qui dévoile, que la vérité, ἀλήθεια = <i>Verborgenheit</i> . [451]	And I return to sense to recall the trouble philosophy has to go to--the last to save its honor by being at the page of which the analyst makes the absence--to aperceive that which is its everyday resource: that nothing hides as much as what unveils, that truth, <i>Alethea</i> = <i>Verborgenheit</i> . [451]	And I come back to sense in order to recall the trouble philosophy – the last to save its honour by being up-to-date [8]there where the analyst is absent -- has to go to in order to notice what the analyst's resource is every day: that nothing hides as much as that which unveils, that truth ἀλήθεια = <i>Verborgenheit</i> [451]	And I come back to meaning to recall the trouble philosophy must take - the latest one to save its honour by being of a contemporaneity (8) from which the analyst is absent - to notice what is its own everyday resource: that nothing is hidden so much as what is unveiled, as the truth, ' <i>Aletheia</i> = <i>Verborgenheit</i> . [451]
Ainsi ne renié-je pas la fraternité de ce dire, puisque je ne le répète qu'à partir d'une pratique qui, se situant d'un autre discours, le rend incontestable.	So I do not renounce the fraternity of this <i>dire</i> , since I only repeat it on the basis of a practice which, situated from another discourse, renders it incontestable.	Therefore I do not renounce the fraternity of this speaking, since I repeat it only on the basis of a practice which, by placing itself within another discourse, makes this speaking uncontestable.	Thus I did not renounce my fraternity with this act of saying since I only repeat it from a practice which, situating itself from another discourse, makes it incontestable.
Pour ceux qui m'écoutent... ou pire, cet exercice n'eût fait que confirmer la logique dont s'articulent dans l'analyse castration et OEdipe.	For those who listen to me . . . or worse (<i>ou pire</i>), this exercise might have done no more than confirm the logic from which are articulated in analysis castration and the Oedipus.	<i>For those who listen to me ... or worsening</i> ¹² , <i>this exercise would only have confirmed the logic with which in analysis castration and Oedipus are articulated.</i> TN12 <i>The title of the unpublished seminar ...ou pire has multiple resonances. Lacan alludes to Kierkegaard's volume (in French) Ou bien...ou bien (Either/Or); sometimes one can hear soupir a sigh, or its verbal form soupirer; or , as here, *toupir, to spin like a top, and even toupie, a spinning top or as a slang term, hobby-horse, bee-in-the-</i>	For those who listen to me ... <i>ou pire</i> , this exercise would only have confirmed the logic by which castration and the Oedipus complex are articulated in analysis.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		<i>bonnet.</i>	
Freud nous met sur la voie de ce que l'ab-sens désigne le sexe : c'est à la gonfle de ce sens-absexe qu'une topologie se déploie où c'est le mot qui tranche.	Freud puts us on the path of what the ab-sense designates sex: it is to the swelling of this sense-absex that a topology is deployed where it is the word that cuts (<i>tranche</i>). ^{vii} TN ^{vii} Lacan's choice here of the verb <i>tranche</i> , rather than the usual <i>coupe</i> , is equivocal. In its idiomatic, metaphoric sense, <i>le mot qui tranche</i> , is the decisive, or final word. But this <i>tranchement</i> also seems here to have a topological sense: it is suggestive of the cut, or <i>coupure</i> , which reduces the apparently spherical surface of the cross-cap, or <i>a-sphere</i> , to this cut itself, a Moebian cut, or interior eight that gives an edge or limit to the cross-cap's apparently infinite, edgeless surface.	Freud puts us on the track of the fact that ab-sense designates sex: it is at the swelling of this sense-absex that a topology is deployed in which it is the word which slices.	Freud puts us on the track of the fact that lack-of-meaning (<i>ab-sens</i>) designates sex: it is by the inflation this lack-of-sex-meaning (<i>sens-absexe</i>) that a topology is unfolded where it is the word that decides.
Partant de la locution : « ça ne va pas sans dire », on voit que c'est le cas de beaucoup de choses, de la plupart même, y compris de la chose freudienne telle que je l'ai située d'être le dit de la vérité.	Departing from the locution: "this does not go without saying" (<i>ça ne va pas sans dire</i>), one sees that this is the case with a lot of things, most even, including the Freudian thing such as I have situated it as being the <i>dit</i> of truth.	Starting from the phrase: "that does not go without saying", one can see that that is the case for many things, for most of them even, including the Freudian thing such as I have situated as being the said of truth.	Starting from the expression: 'it does not go without saying' (<i>ça ne va pas sans dire</i>), one sees that this is the case with many things, of even the majority, including the Freudian thing as I situated it as being what is said in truth.
N'aller pas sans..., c'est faire couple, ce qui, comme on dit, « ne va pas tout seul ».	Not to go without . . . , this is to make a couple, which, as we say, "does not go by itself"	Not to go without..., that makes a couple, which, as they say, "does not go/work by itself."	Not to go without ..., is to make a couple which, as they say, 'is not all that obvious (<i>ne va pas tout seul</i>)'.
C'est ainsi que le dit ne va pas sans dire. Mais si le dit se pose toujours en vérité, fût-ce à ne jamais dépasser un midit (comme je m'exprime), le dire ne s'y couple que d'y ex-sister, soit de n'être pas de la dit-mension de la vérité.	It is thus that the said (<i>dit</i>) does not go without saying (<i>dire</i>). But if the <i>dit</i> poses itself always in truth, were this to never pass beyond a halfsaid (<i>midit</i>) (as I express myself), the <i>dire</i> is only coupled to it to ex-sist to it, that is, not to be of the dit-mension of truth.	So it is that the said does not go without saying. But if the said sets itself up as truth, were it never to go beyond a half-said (as I put it), the saying is coupled with it only by ex-sisting there, that is by not being of the D-mension ¹³ of the truth. TN13 Lacan's wordplay <i>dit-mension</i> cannot easily be captured in English. I have	Thus it is that what is said does not go without an act of saying. But if what is said always poses itself as truth, even though never going beyond a half-said, as I express it, the act of saying only couples with it by ex-sisting it, in other words by not being of the <i>dit-mension</i> of the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		resorted to this spelling to remind the English reader of Lacan's intent.	truth.
Il est facile de rendre cela sensible dans le discours de la mathématique où constamment le dit se renouvelle de prendre sujet d'un dire plutôt que d'aucune réalité, quitte, ce dire, à le sommer de la suite proprement logique qu'il implique comme dit.	It is easy to render this sensible in the discourse of mathematics where constantly the <i>dit</i> renews itself by taking a subject from a <i>dire</i> rather than from any reality, left, to summon it, this <i>dire</i> , from the consequence (<i>suite</i>) properly logical it implies as <i>dit</i> .	It is easy to make that felt in the discourse of mathematics where constantly the said is renewed by taking as subject a speaking rather than any reality, ready to summon this speaking to [adopt] the properly logical consequence that it implies as said.	It is easy to make this sensible in the discourse of mathematics where what is said is constantly renewed by taking its subject from an act of saying rather than from any reality, provided this act of saying is summoned from the properly logical sequence that it implies as what is said.
Pas besoin du dire de Cantor pour toucher cela. Ça commence à Euclide.	No need for the <i>dire</i> of Cantor to touch on this. It begins with Euclid.	No need for Cantor's saying to touch that. It begins in Euclid.	No need for Cantor's act of saying to deal with that. It begins with Euclid.
Si j'ai recouru cette année au premier, soit à la théorie des ensembles, c'est pour y rapporter la merveilleuse efflorescence qui, d'isoler dans la logique l'incomplet de l'inconsistant, l'indémontrable du réfutable, voire d'y adjoindre l'indécidable de ne pas arriver à s'exclure de la démontrabilité, nous met assez au pied du mur de l'impossible pour que s'évince le « ce n'est pas ça », qui est le vagissement de l'appel au réel.	If I have taken recourse this year to the former, set-theory, it is to relate to it the marvelous efflorescence which, in isolating in logic the incomplete from the inconsistent, the non-demonstrable from the refutable, indeed in adjoining the undecidable as not succeeding in excluding itself from demonstrability, puts us enough against the wall of the impossible so that is evinced there the "this is not it" (<i>ce n'est pas ça</i>), ^{viii} which is the wailing of the call to the real. TN ^{viii} This is the fourth and final clause of the tetradic formulation Lacan presents in the seminar of February 9, 1972 of "... Ou Pire": <i>JE TE DEMANDE DE ME REFUSER CE QUE JE T'OFFRE PARCE QUE: C'EST PAS CA</i>	If I have had recourse this year to the former, namely to set theory, it is in order to relate to it the marvelous efflorescence which, by isolating in logic the incomplete from the inconsistent, the undemonstrable from the refutable, even by joining to it the undecidable for not managing to exclude itself from demonstrability, puts us up against the impossible in order that there be evinced the "it's not that", which is the wailing of the appeal to the real.	If I had recourse this year to the first, namely, to set theory, it was to refer to it the marvellous efflorescence which by isolating the incomplete from the inconsistent in logic, the indemonstrable from the refutable, and even adding to it the undecideable, by not managing to exclude itself from demonstrability, puts us face to face with the impossible so that there could be ejected the 'that's not it' which is the wail of an appeal to the real.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
	<p><i>I ASK OF YOU TO REFUSE OF ME WHAT I OFFER YOU BECAUSE: THAT ISN'T IT</i></p> <p>Lacan, in this seminar, gives this sentence a series of mathematical formulations concluding with the Borromean knot, a structure which will come to dominate his later teaching, and which Lacan alludes to here for the first time.</p>		
<p>J'ai dit discours de la mathématique. Non langage de la même. Qu'on y prenne garde pour le moment où je reviendrai à (9)l'inconscient, structuré comme un langage, ai-je dit de toujours. Car c'est dans l'analyse qu'il s'ordonne en discours.</p>	<p>I have said discourse of mathematics. Not language of the same. Let one take note of this for the moment when I will return to the unconscious, structured like a language, I have always said. For it is in analysis that it is ordered in discourse.</p>	<p>I said discourse of mathematics. Not language of the same. Take note¹⁴ of it for the moment when I will come back to [9] the unconscious, structured like a language, as I have always been saying. For it is in analysis that it [the unconscious] is ordered into a discourse.</p> <p>TN14 Lacan uses the unusual <i>Qu'on y prenne garde</i>, watch over it, guard it, as a way of maintaining the thread of <i>garde</i> that is woven through the first part of the essay.</p>	<p>I said discourse of mathematics. Not its language. This should be noted for the moment when I come back to the unconscious, (9) structured like a language, as I have always said. For it is in analysis that it is organised as discourse.</p>
<p>Reste à marquer que le mathématicien a avec son langage le même embarras que nous avec l'inconscient, à le traduire de cette [452] pensée qu'il ne sait pas de quoi il parle, fût-ce à l'assurer d'être vrai (Russell).</p>	<p>It remains to be marked that the mathematician has with his language the same trouble as we with the unconscious, in translating it from that [452]thought of which he does not know of what it speaks, were this to assure it of being true (Russell).</p>	<p>It remains to remark that the mathematician has with his language the same embarrassment as we do with the unconscious, by translating it from this [452] thought that he does not know what he is talking about, even if it were to assure him that it is true (Russell).</p>	<p>It remains to be recorded that the mathematician has the same embarrassment with his language as we have with the unconscious, and expresses it by this [452] thought that he does <i>not</i> know what he is speaking about, even to assure it as being tru: (Russell).</p>
<p>Pour être le langage le plus propice au discours scientifique, la mathématique est la science sans conscience dont fait promesse</p>	<p>For being the language most propitious to scientific discourse, mathematics is the science</p>	<p>Because it is the language that is the most propitious for scientific discourse, mathematics is the science without conscience for</p>	<p>Being the language that is most suitable for scientific discourse, mathematics is the science without consciousness that our friend</p>

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
notre bon Rabelais, celle à laquelle un philosophe ¹ ne peut que rester bouché : la gaye science se réjouissait d'en présumer ruine de l'âme. Bien sûr, la névrose y survit.	without consciousness fortold by good old Rabelais, that to which a philosopher can only remain deaf (<i>bouché</i>): the gay science rejoiced in presuming from it the ruin of the soul. Of course, neurosis survives it.	which our old friend Rabelais made us the promise, the one to which a philosopher* can only remain blocked: the gay science rejoiced by presuming the ruin of the soul. Of course neurosis survives it.	Rabelais promised, before which a philosopher! can only remain dumb: gay science rejoiced by presuming of it the ruin of the soul. Naturally, neurosis survives it.
Ceci remarqué, le dire se démontre, et d'échapper au dit. Dès lors ce privilège, il ne l'assure qu'à se formuler en « dire que non », si, à aller au sens, c'est le contien qu'on y saisit, non la contradiction, – la réponse, non la reprise en négation, – le rejet, non la correction.	This remarked, the <i>dire</i> is demonstrated, and as escaping the <i>dit</i> . From the time of this privilege, it only insures it by being formulated in the "saying no" (<i>dire que non</i>), if, in going to sense, it is the content one seizes there, not the contradiction--the answer, not the reprise in negation--the rejection, not the correction.	With that noted, speaking demonstrates itself, and by escaping from the said. Henceforth speaking assures this privilege only by formulating itself as "saying no", if, by going to sense, it is the content that is seized there, not the contradiction – the answer, not taking it up again in negation – the rejection, not the correction.	Having noted this, the act of saying is demonstrated, and escapes from what is said. From then on it only assures this privilege by being formulated as 'saying no', if, by going in the direction of meaning, it is containing. (<i>cotien</i>) that is grasped in it, not contradiction - the response, not being taken up again in negation - rejection, not correction.
Répondre ainsi suspend ce que le dit a de véritable.	To respond thusly suspends what the <i>dit</i> has of the veritable.	Answering in this way suspends what the said has that is true.	Responding in that way suspends what is true in what is said.
Ce qui s'éclaire du jour rasant que le discours analytique apporte aux autres, y révélant les lieux modaux dont leur ronde s'accomplit.	Which is illuminated by the oblique daylight analytic discourse brings to the others, revealing the modal places by which their round is accomplished.	Which is illuminated by the oblique light that analytical discourse brings to the others, revealing there the modal places with which their round ¹⁵ is accomplished. TN15 Here <i>ronde</i> refers to the circular dance of the discourses. Later, Lacan uses the term to refer to the round accomplished by a guard, or watch.	Which clarifies the higher illumination that the analytic discourse contributes to the others, by revealing in them the modal loci by which their roundabout is accomplished.
Je métaphoriserai pour l'instant de l'inceste le rapport que la vérité entretient avec le réel. Le dire vient	I will metaphorise for the moment from incest the relation truth entertains with the real. The <i>dire</i>	I will metaphorise for the moment as incestuous the relationship that truth entertains with the real.	I would metaphorise for the moment as incest the relationship that the truth maintains with the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
d'où il la commande.	comes from where it commands it.	Speaking comes from where it [the real] commands the truth.	real. The act of saying comes from where it [the real] determines it [the truth].
(10)Mais ne peut-il y avoir aussi dire direct ?	But cannot there also be a direct <i>dire</i> there?	[10] But can there not also be direct speaking?	(10) But can there not also be a direct act of saying?
Dire ce qu'il y a, ça ne vous dit rien, chers petits de la salle de garde, sans doute dite ainsi de ce qu'elle se garde bien de contrarier le patronat où elle aspire (et quel qu'il soit).	To say what is (<i>Dire ce qu'il ya</i>), tells you nothing, dear little ones of the guardroom, no doubt tells in this way from what it guards itself well in thwarting the management to which it aspires (and whatever).	Speaking what is there, does that not ring a bell, dear little ones from the guardroom, no doubt called "guard" because they are on guard not to annoy the boss class to which they aspire (and of whatever type).	To say what there is, means nothing to you, my dear friends from the <i>salle de garde</i> , so called no doubt because it is very careful (<i>se garde bien</i>) not to contradict the body of employers to which it aspires (and whatever it may be).
Dire ce qu'il y a, pendant longtemps ça vous haussa son homme	To say what is, for a long time has raised for you its man	Speaking what is there, for a long time that got you	To say what there is, for a long time raised its man for you
1. Le philosophe s'inscrit (au sens où on le dit d'une circonférence) dans le discours du maître. Il y joue le rôle du fou. Ça ne veut pas dire que ce qu'il dit soit sot ; c'est même plus qu'utilisable. Lisez Shakespeare.	The philosopher is inscribed (in the sense we say this of a circumference) in the discourse of the master . He plays there the role of the fool. This does not mean that what he says is stupid; it is even more than utilizable. Read Shakespeare.	The philosopher is inscribed (in the sense that one speaks of a circumference of a circle) in the discourse of the master. He plays the role of the fool there. That does not mean that what he says is foolish; it is even more than useful. Read Shakespeare.	The philosopher is inscribed (in the sense that one says it of a circumference) in the discourse of the master. He plays the role of the fool in it. That does not mean that what he says is stupid; it is even more than usable. Read Shakespeare.
Ça ne dit pas non plus, qu'on y prenne garde, qu'il sache ce qu'il dit. Le fou de cour a un rôle : celui d'être le tenant-lieu de la vérité. Il le peut à s'exprimer comme un langage, tout comme l'inconscient. Qu'il en soit, lui, dans l'inconscience est secondaire, ce qui importe est que le rôle soit tenu.	Neither does this say--be careful here--he knows what he says. The court jester has a role: that of being the place-holder of the truth. He can do it by expressing himself like a language, just like the unconscious. That he be, himself , in unconsciousness is secondary, what matters is that the role be held.	That does not say either, watch out, that he knows what he is saying. The court fool has a role: the one of being the place-holder for truth. He can do that by expressing himself as a language, just like the unconscious. That he is himself not conscious is secondary, what is important is that the role be played.	That does not mean either, and take note of this, that he knows what he is saying. The court fool has a role: that of being the replacement of the truth. He can be so by expressing himself like a language, just like the unconscious. That he is, himself, unconscious of it is secondary, what is important is that the role should be held.
Ainsi Hegel, de parler aussi juste du langage mathématique que Bertrand Russell, n'en loupe pas moins la commande : c'est que Bertrand Russell est dans le discours de la science.	Thus Hegel, in speaking as correctly as Bertrand Russell of mathematical language, does not botch the order any less: it is that Bertrand Russell is in the discourse of science.	Thus Hegel, by speaking as precisely of mathematical language as Bertrand Russell, nonetheless fluffs control of it: it's because Bertrand Russell is in the discourse of science.	Thus Hegel in speaking as accurately about mathematical language as Bertrand Russell does, loses his bearings no less: the fact is that Bertrand Russell is in the discourse of science.
Kojève que je tiens pour mon maître, de m'avoir initié à Hegel, avait la même partialité à l'égard des mathématiques, mais il faut dire qu'il en était au temps de Russell, et qu'il ne philosophait qu'au titre	Kojève whom I take for my master, for having initiated me in Hegel, had the same partiality in regard to mathematics, but it must be said that he was of Russell's time, and that he only philosophized as titled by	Kojève whom I take for my master, for having initiated me in Hegel, had the same partiality in regard to mathematics, but it must be said that he was of Russell's time, and that he only philosophized as titled by	Kojeve whom I hold to be my master for having initiated me into Hegel, had the same bias regarding mathematics but it must be said that he was of Russell's time, and that he only philosophised under the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
du discours universitaire où il s'était rangé par provision, mais sachant bien que son savoir n'y fonctionnait que comme semblant et le traitant comme tel : il l'a montré de toutes manières, livrant ses notes à qui pouvait en faire profit et posthumant sa dérision de toute l'aventure. Ce mépris qui fut le sien, se soutenait de son discours de départ qui fut aussi celui où il retourna : le grand commis sait traiter les bouffons aussi bien que les autres, soit en sujets, qu'ils sont, du souverain. [453]	university discourse where he was positioned provisionally, but knowing well that his knowledge only functioned there as a <i>semblant</i> and treating it as such: he showed it in every way, leaving his notes to whomever could profit from them and posthumizing his derision of the whole adventure. The scorn which was his, sustained itself by his discourse from the departure which was also where he returned: the great clerks know to treat the buffoons as well as the others, that is as the subjects, which they are, of the sovereign. (Lacan) [453]	university discourse where he was positioned provisionally, but knowing well that his knowledge only functioned there as a <i>semblant</i> and treating it as such: he showed it in every way, leaving his notes to whomever could profit from them and posthumizing his derision of the whole adventure. The scorn which was his, sustained itself by his discourse from the departure which was also where he returned: the great clerks know to treat the buffoons as well as the others, that is as the subjects, which they are, of the sovereign. (Lacan) [453]	title of the university discourse into which he had settled provisionally, but knowing well that his knowledge only functioned there as a semblance and treating it as such: he showed this in all sorts of ways, handing over his notes to whoever could profit from them and posthumously showing his derision for the whole adventure. This contempt of his was supported by his starting discourse which was also the one he returned to: the great commander knows how to deal with buffoons as well as the others, namely, as subjects, which they are, of the sovereign. [453]
jusqu'à cette profession qui ne vous hante plus que de son vide : le médecin qui dans tous les âges et sur toute la surface du globe, sur ce qu'il y a, se prononce. Mais c'est encore à partir de ceci que ce qu'il y a, n'a d'intérêt qu'à devoir être conjuré.	as far as that profession which no longer haunts you except by its void: the doctor who in all ages and over all the surface of the globe, on what is, pronounces himself. But it is again on the basis of this that what is, has no interest than in having to be conjured away.	raised to that profession which no longer haunts you except by its emptiness: the doctor who in all ages and on the whole surface of the globe, makes a pronouncement on what is there. But it's again starting from this that what is there is only of interest because it has to be warded off.	to this profession that no longer haunts you except by its emptiness: the doctor who in every age and over the whole surface ¹ of the globe, pronounces on what there is. But it is still starting from the fact that what is, only has the interest of having to be conjured away.
Au point où l'histoire a réduit cette fonction sacrale, je comprends votre malaise. Pas même possible pour vous, le temps n'y étant plus, de jouer au philosophe qui fut la mue dernière où, de faire la valetaille des empereurs et des princes, les médecins se survécurent (lisez Fernel).	At the point to which history has reduced this sacred function, I understand your discomfort. Not even possible for you, the time being passed, to play at the philosophy which was the last mue where, the servants of emperors and princes, doctors survived themselves (read Fernel).	Given the state to which history has reduced this holy function, I understand your unease. It's not even possible for you, since that time has passed, to play the philosopher which was the last promotion in which, by being lackeys to emperors and princes, doctors lived beyond their demise (read Fernel) ¹⁶ TN16 Jean-François Fernel, physician to Henri II.	At the point to which history has reduced this sacral function, I understand your uneasiness. Not even possible for you, this no longer being the time, to play the philosopher, which was the latest moulting by which, by acting as the flunkies of emperors and princes, doctors survived (read Fernel).
Sachez pourtant, quoique l'analyse	Know however, although analysis	Know, however, although analysis	Know nevertheless, even though

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
soit d'un autre sigle – mais qu'elle vous tente, ça se comprend – ce dont je témoigne d'abord.	be of another sigla--but that it tempts you, this is understandable--what I bear witness to from the first.	belongs to another field – but it's understandable that knowledge would tempt you – that which I bear witness to first of all.	analysis is of another siglum - but that it tempts you is comprehensible - the one that first and foremost I testify to.
Je le dis, de ce que ce soit démontré sans exception de ceux que j'ai appelés mes « dandys » : il n'y a pas le moindre accès au dire de Freud qui ne soit forclos – et sans retour dans ce cas – par le choix de tel analyste.	I say it, because this is demonstrated without exception by those whom I have called my "dandies": there is not the least access to the <i>dire</i> of Freud which is not foreclosed--and without return in this case--by the choice of such an analyst.	I speak it, because it is demonstrated without exception by those I have called my "dandies": there is not the slightest access to Freud's speaking which is not foreclosed – and without return in this case – by the choice of a certain analyst.	I say it, because it has been demonstrated without exception by those I called my 'dandies': there is not the slightest access to the Freud's act of saying which is not foreclosed - and with no return in this case by the choice of one or other analyst.
C'est qu'il n'y a pas de formation de l'analyste concevable hors du maintien de ce dire, et que Freud, faute d'avoir forgé avec le discours de l'analyste, le lien dont auraient tenu les sociétés de psychanalyse, les a situées d'autres discours qui barrent son dire nécessairement.	It is that there is no conceivable training of the analyst outside the maintenance of this <i>dire</i> , and that Freud, for failing to have forged with the discourse of the analyst, the tie which would have held the psychoanalytic societies, situated them with other discourses which bar his <i>dire</i> necessarily.	It's because there is no conceivable training of the analyst outside the maintenance of this speaking, and because Freud, for lack of forging with the discourse of the analyst the link which would have authorized societies of psychoanalysis, sited them on the basis of other discourses which necessarily bar his speaking.	The fact is that there is no conceivable formation of the analyst outside the maintenance of this act of saying, and that Freud for want of having forged with the analytic discourse, the bond that would have held psychoanalytic societies, situates them from other discourses that necessarily bar his act of saying.
Ce que tous mes écrits démontrent.	What all my <i>écrits</i> demonstrate.	Which is what all my writings demonstrate.	Which all my writings demonstrate.
Le dire de Freud s'infère de la logique qui prend de source le dit de l'inconscient. C'est en tant que Freud a découvert ce dit qu'il existe.	The <i>dire</i> of Freud is inferred from the logic that takes as its source the <i>dit</i> of the unconscious. It is inasmuch as Freud discovered this <i>dit</i> that it exists.	Freud's speaking is inferred from the logic which takes as its source the said of the unconscious. It is because Freud discovered this said that it ex-sists.	Freud's act of saying is inferred from the logic which takes as source what is said by the unconscious. It is in as much as Freud discovered this 'what is said' (<i>dit</i>) that it ex-sists,
En restituer ce dire, est nécessaire à ce que le discours se constitue de	To restitute this <i>dire</i> , it is necessary that the discourse be constituted by	Reconstituting his speaking is necessary for discourse to be	Restoring this act of saying, is necessary for the discourse of

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
l'analyse (c'est à quoi j'aide), ce à partir de l'expérience où il s'avère exister.	analysis (which is where I help), this on the basis of the experience where it is proven to exist.	constituted by analysis (that's what I'm helping to do), this on the basis of experience where it can be said to exist.	analysis to be constituted (which is what I am contributing to), this from the experience where it is proved to exist.
On ne peut, ce dire, le traduire en termes de vérité puisque de vérité il n'y a que midit, bien coupé, mais qu'il y ait ce midit net (il se conjugue en remontant : tu médites, je médis), ne prend son sens que de ce dire.	We cannot translate it, this <i>dire</i> , in terms of truth since of truth there is only the <i>midit</i> , well-cut, but for there to be this clear-cut <i>midit</i> (it conjugates itself by going back to: <i>tu médites, je médis--you speak ill of, I speak ill of</i>), only takes its sense from this <i>dire</i> .	This speaking cannot be translated in terms of truth since truth can only be half-said, neatly tailored, but if there is this fine tailoring (it's conjugated backwards: you meditate, I misspeak), it takes its sense only from this speaking. ¹⁷ TN17 Lacan's wordplay : <i>midit</i> only half says what the <i>dire</i> speaks fully. The <i>dit</i> is cropped, or tailored (<i>bien coupé</i>), which Lacan transforms into <i>midi net</i> , a masculine neologism from <i>midinette</i> , a late 19 th century term for a young Parisian couturière, or dress-maker. The term <i>midinette</i> stems from the practice of taking their main meal at noon – <i>midi dinette</i>).	One cannot express this act of saying in terms of truth since in truth there is only a half-said, properly cut, but that there can be this clear half-said (it can be conjugated by going back: you speak ill of, <i>tu médites, I speak ill of, je médis</i>) takes on its meaning only from this act of saying.
(11)Ce dire n'est pas libre, mais se produit d'en relayer d'autres qui proviennent d'autres discours. C'est à se fermer dans l'analyse (cf. ma <i>Radiophonie</i> , le numéro juste d'avant de cet apériodique) que leur ronde situe les lieux dont se cerne ce dire.	This <i>dire</i> is not free, but produces itself by relaying others which proceed from other discourses. It is in closing itself in analysis (cf. my <i>Radiophonie</i> , the number just before this issue) that their round situates the places by which this <i>dire</i> is circled (<i>se cerne</i>).	[11]This speaking is not free, but is produced by relaying others which stem from other discourses. It is by locking oneself into analysis (cf. my <i>Radiophonie</i> , in the preceding issue of this aperiodical) that their round sites the places with which this speaking circles itself.	(11)This act of saying is not free, but is produced by relaying it from others that proceed from other discoveries. It is by being closed in analysis (c.f. my <i>Radiophonie</i> , the number just before of this a-periodical) that their roundabout situates the loci by which this act of saying is circled."
Ils le cernent comme réel, c'est-à-dire de l'impossible, lequel s'annonce : [454]	They circle it as real, that is to say of the impossible, which is stated [454]	They circle it as real, that is to say with the impossible, which is announced: [454]	They circle it as real, namely, from the impossible, which is announced as: [454]
<i>il n'y a pas de rapport sexuel.</i>	<i>there is no sexual rapport</i>	<i>There is no sexual relationship.</i>	<i>there is no sexual relationship, il n'y a pas de rapport sexuel.</i>
Ceci suppose que de rapport (de	This supposes that of rapport (of	This supposes that for relationship	This presupposes that in terms of

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
rapport « en général », il n'y a qu'énoncé, et que le réel ne s'en assure qu'à se confirmer de la limite qui se démontre des suites logiques de l'énoncé.	rapport "in general"), there is only the statement (<i>énoncé</i>), and that the real only insures itself by confirming itself from the limit demonstrated by what follows logically from the statement.	(relationship "in general") there is only the stated, and that the real is not assured by it except by confirming itself from the limit which is demonstrated by the logical consequences of the statement.	relationship (of relationship 'in general') there is only an enunciation, and that the real is only assured in it by being confirmed from the limit which is demonstrated by the logical consequences of the enunciation.
Ici limite immédiate, de ce que « n'y a » rien à faire rapport d'un énoncé.	Immediate limit here, of what does not have ("n'y a") anything to make a rapport from a statement.	Here there is an immediate limit, because "there isn't" anything to make a relationship of a statement.	Here an immediate limit, from the fact that 'there is nothing' (<i>n'y a rien</i>) to make a relationship of an enunciation.
De ce fait, nulle suite logique, ce qui n'est pas niable, mais que ne suffit à supporter nulle négation : seulement le dire que : <i>nya</i> .	From this fact, nothing that follows logically, something which is not deniable (<i>niable</i>), but this does not suffice to support any negation: only the <i>dire</i> that: <i>nya</i> .	From this fact there is no logical consequence, which is not deniable, but which no negation is sufficient to support: only the speaking that: there's-not ¹⁸ . TN18 <i>Nia</i> and <i>nya</i> sound the same in French. The former is the <i>passé simple</i> of the verb <i>nier</i> , to deny; <i>nya</i> is Lacan's contraction of <i>il n'y a</i> . This section needs an extensive commentary to be fully appreciated.	Because of this, no logical consequence, which is not deniable (<i>niable</i>), but which is not sufficient to support any negation: simply the act of saying that: <i>nya</i>
<i>Nia</i> n'y apportant que juste d'homophonie ce qu'il faut en français pour, du passé qu'il signifie, d'aucun présent dont s'y connote l'existence marquer que <i>nya</i> la trace.	<i>Nia</i> (denied) only bringing precisely from homophony what is required in French, of the past it signifies, of any present of which existence is connoted to mark that <i>nya</i> trace.	There-was-denied bringing along just enough homophony in French so that, for the past which it signifies, no present whose existence is connoted there is marked that there's-no trace.	<i>Nia</i> only contributing to it just the homophony required in French in order, from the past that it signifies, to mark that there is no trace (<i>nya la trace</i>) of any present whose existence can be connoted there.
Mais de quoi s'agit-il ? Du rapport de l'homme et de la femme en tant justement qu'ils seraient propres, de ce qu'ils habitent le langage, à faire énoncé de ce rapport.	But of what is it a question? Of the rapport between the man and the woman insofar precisely as they would be proper, in that they inhabit language, to make stated this rapport.	But what's going on? It's a question of the relationship between man and woman in as much precisely they would be just the ones, because they inhabit language, to make a statement about this relationship.	But what is at stake? The relationship of the man and of the woman in as much as they would be suitable, from the fact that they inhabit language, to make an enunciation about this relationship.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Est-ce l'absence de ce rapport qui les exile en stabitat ? Est-ce d'labiter que ce rapport ne peut être qu'inter-dit ?	Is it the absence of this rapport that exiles them in their <i>stabitat</i> ? Is it to labitate that this rapport can only be <i>inter-dit</i> ?	Is it the absence of this relationship which exiles them in this stabitat? Is it by labitating ¹⁹ it that this relationship can be only inter-dicted? TN19 Lacan's neologism <i>stabitat</i> and <i>labiter</i> are built from <i>habitat</i> and <i>habiter</i> , the former combined with <i>stable</i> to indicate the stable environment created by the Other that constitutes our received notion of reality, the latter with <i>labile</i> to designate the environment of the subject, which includes the <i>stabitat</i> , but which has its own peculiarities, marked by the subject's signifying chains (etymology of <i>labile</i> , pertaining to the lips) as well as sexuation (and the sexual preferences which sensitize the edges (or <i>labia</i>) of the body's orifices.	Is it the absence of this relationship that exiles them in this stable habitat (<i>stabitat</i>)? Is it by inhabiting it in a labile way (<i>d'labiter</i>) that this relationship can only be inter-dicted (<i>inter-dit</i>)?
Ce n'est pas la question : bien plutôt la réponse, et la réponse qui la supporte, – d'être ce qui la stimule à se répéter –, c'est le réel.	That is not the question: rather it is the response, and the response that supports it--by being what stimulates it to repeat itself--is the real.	That is not the question: rather the answer, and the answer which supports it – by being that which stimulates it to repeat itself – it's the real.	This is not the question: much more rather the response, and the response that supports it - by being what stimulates it to repeat itself - is the real.
Admettons-le : où il est-là. Rien à attendre de remonter au déluge, alors que déjà celui-ci se raconte de rétribuer le rapport de la femme aux anges.	Let us admit it: there where it is. There is nothing to be expected from going back to the flood, when already this is recounted in paying the tribute of the rapport of the woman with the angels.	Let's admit it: where it is-there [alas]. Nothing to expect from going back to the flood, whereas already the latter is told by ascribing the relationship of the woman to the angels.	Let us admit it: where it is-there (est là). Nothing to be expected from going back to the flood, when this is already recounted as retribution for the relationship of the woman to angels.
Illustrons pourtant cette fonction de la réponse d'un apologue, logue aux abois d'être fourni par le psychologue, puisque l'âme est	Let us illustrate, however, this function of the response with an <i>apologue</i> , a <i>logue</i> at bay in being provided by the <i>psycho-logue</i> , since	However, let us illustrate this function of the answer by means of an apologue, a logist at bay because provided by the psychologist, since	Let us nevertheless illustrate this function of the response by an apologue, a logue that is hard pressed (<i>aux abois</i>) having been

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
aboi, et même, à prononcer (a) petit a, (a)boi.	the soul is a baying (<i>aboi</i>), and even to be pro-nounced (a) <i>petit a</i> , (<i>a</i>) <i>boi</i> .	the soul is bay, and even to be pronounced (a) [objet] lower-case a, (a)bay. ²⁰ TN20 One of Lacan's less felicitous wordplays on « apologue », « psychologue » and « abois ».	provided by the psychologist, since the soul has its back to the wall (<i>aboi</i>), and even, by pronouncing (a) small (<i>a</i>), (<i>a</i>) <i>boi</i> .
Le malheur est que le psychologue, pour ne soutenir son secteur que de la théologie, veut que le psychique soit normal, moyennant quoi il élabore ce qui le supprimerait.	The unfortunate thing is that the psychologist (<i>psychologue</i>), only sustaining his sector by theology, wishes that the psychic be normal, in return for which he elaborates what supresses it.	The problem is that the psychologist, as a result of maintaining his sector only through theology, wants the psychic to be normal, in return for which he sets out what would suppress it.	The trouble is that the psychologist, since he can only support his sector by theology, wants the psychical to be normal, and as a result he elaborates what would suppress it.
L' <i>Innenwelt</i> et l' <i>Umwelt</i> notamment, alors qu'il ferait mieux de s'occuper de l'homme-volte qui fait le labyrinthe dont l'homme ne sort pas.	The <i>Innenwelt</i> and the <i>Umwelt</i> notably, when he would do better to occupy himself with the turning-man (<i>homme-volt</i>) who makes the labyrinth from which the man does not exit.	The <i>Innenwelt</i> and the <i>Umwelt</i> notably, whereas he would do better to concern himself with the man-turn who makes the labyrinth from which man does not exit. ²¹ TN21 Wordplay. Uexküll's notion of <i>Innenwelt</i> and <i>Umwelt</i> has been transformed by modern behaviourist psychology into a simplistic notion of stimulus and response. Lacan's play with l'homme-volte [<i>l'OmWelt</i>] reminds his listener that the human world is constructed by man through language and that there is no escaping that fact. One can also hear <i>ohm-volte</i> .	Especially the <i>Innenwelt</i> and the <i>Umwelt</i> , when he would do better to pay attention to the <i>homme-volte</i> which makes up the labyrinth from which man does not get out.
(12)Le couple stimulus-réponse passe à l'aveu de ses inventions. Appeler réponse ce qui permettrait à l'individu de se maintenir en vie est excellent, mais que ça se termine vite et mal, ouvre la question qui se résout de ce que la vie reproduit l'individu, donc reproduit aussi bien la question, ce qui se dit dans ce cas qu'elle se ré-	The couple stimulus-response passes to the avowal of its inventions. To call a response that which permits the individual to be kept alive is excellent, but that this is terminated quickly and badly, opens the question which is resolved inasmuch as life reproduces the individual, thus reproduces the question as well,	[12]The stimulus-response couple makes up its mind to admit its inventions. To call a response that which would allow the individual to remain alive is excellent, but if life is terminated early and badly that opens the question which is resolved by life reproducing the individual, and therefore reproducing the question, and as	(12) The stimulus-response couple proceeds to the avowal of his fabrications. To call response what would allow the individual to keep himself alive is excellent, but that this ends up quickly and badly, opens up the question which is solved by the fact that life reproduces the individual, and therefore also reproduces the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
pète.	that of which it is said in this case that it re-peates itself.	they say in this case it repeats itself/backfires.	question, which means in this case that it is re-peated.
C'est bien ce qui se découvre de l'inconscient, lequel dès lors s'avère être réponse, mais de ce que ce soit elle qui stimule.[455]	This is indeed what is discovered from the unconscious, which from there on proves to be a response, but in that it be it that stimulates. [455]	This is indeed what is discovered about the unconscious, which henceforth proves to be a response, but because it is the one who stimulates.[455]	This indeed is what is uncovered from the unconscious, which from then on proves to be a response, but from the fact that it is what stimulates. [455]
C't aussi en quoi, quoi qu'il en ait, le psychologue rentre dans l'homme-volte de la répétition, celle qu'on sait se produire de l'inconscient.	Tis' also in what, in what there is of it, the psychologist re-enters the turning-man of repetition, the repetition one knows to be produced by the unconscious.	It's also where, whatever he's got going on, the psychologist smacks into the man-turn of repetition, the one we know is produced from the unconscious.	'Tis (<i>c't</i>) also why, whatever happens, the psychologist re-enters into the <i>homme-volte</i> of repetition, the one that we know is produced from the unconscious.
La vie sans doute reproduit, Dieu sait quoi et pourquoi. Mais la réponse ne fait question que là où il n'y a pas de rapport à supporter la reproduction de la vie.	Life no doubt reproduces, God knows what and why. But the response only makes a question there where there is no rapport to support the reproduction of life.	Life no doubt reproduces, God knows what or why. But response is in question only there where there is no relationship to support the reproduction of life.	Life no doubt reproduces, God knows what and why. But the response only gives rise to a question where there is no relationship to support the reproduction of life.
Sauf à ce que l'inconscient formule : « Comment l'homme se reproduit-il ? », ce qui est le cas.	Save in what the unconscious formulates: "How does the man reproduce himself?," which is the case.	Except in that which the unconscious formulates: "How does man reproduce himself?," which is the case.	Except for the fact that the unconscious formulates: 'How is man reproduced?', which is the case.
– « À reproduire la question », c'est la réponse. Ou « pour te faire parler », autrement dit qu'à l'inconscient, d'ex-sister.	--"In reproducing the question," is the response. Or "In making you speak," said otherwise than has the unconscious, to ex-sist.	--"By reproducing the question," is the answer. Or "in order to make you speak," another-way-of-saying that the unconscious has, by ex-sisting.	-- 'By reproducing the question', is the response. Or 'in order to make you speak', in <i>other</i> words, that the unconscious has, by ex-isting.
C'est à partir de là qu'il nous faut obtenir deux universels, deux <i>tous</i> suffisamment consistants pour séparer chez des êtres parlants, – qui, d'être des, se croient des êtres –, deux moitiés telles qu'elles ne s'embrouillent pas trop dans la	It is beginning from there that we must obtain two universals, two <i>alls</i> sufficiently consistent to separate in the speaking--who, from being the's, believe themselves beings-- ,two halves such that they are not too embroiled in coiteration when	It's from that point on that we have to get two universals, two <i>alls</i> sufficiently consistent to separate in speakers – who by virtue of being some, think themselves beings – two halves such that they don't get mixed up in coiteration when they	It is from there that we must obtain two universals, two <i>alls</i> sufficiently consistent to separate among -- speakers who, by being plural (<i>des</i>), believe themselves - beings, two moieties such that they will not get too entangled in co iteration when

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
coïtération quand ils y arrivent.	they get there.	get to that point.	they get there.
Moitié dit en français que c'est une affaire de moi, la moitié de poulet qui ouvrirait mon premier livre de lecture m'ayant en outre frayé la division du sujet.	<i>Moitié</i> (Half) says in French it is an affair of a <i>moi</i> , the <i>moitié</i> of the chicken which opened the first book I read having moreover opened my path to the division of the subject. ^{ix} TN ^{ix} See <i>L'Envers de la psychanalyse</i> .	<i>Moitié</i> says in French that it's a matter of me, the half-chicken at the beginning of my first reading book having moreover opened up the way for the division of the subject.	Moiety in French means that it is an ego-affair (<i>moitié/moit</i>), the half-chicken which began my first reading book having besides opened up for me the division of the subject.
Le corps des parlants est sujet à se diviser des organes, assez pour avoir à leur trouver fonction. Il y faut parfois des âges : pour un prépuce qui prend usage de la circoncision, voyez l'appendice l'attendre pendant des siècles, de la chirurgie.	The body of the speaking is subject to dividing itself from its organs, enough to have found a function for them. At times it has taken ages: for a prepuce which takes its usage from circumcision, watch the appendix await it for centuries, from surgery.	The body of speakers is subject to be divided from his organs, enough to have to find a function for them. Sometimes it takes ages: for a foreskin which takes its use from circumcision, look at the appendix waiting centuries for it to come from surgery.	The body of speakers is subject to being divided by its organs, enough to have to find them a function. It sometimes takes ages: for a foreskin that takes on usage in circumcision, indeed for the appendage to wait for it for centuries, from surgery.
C'est ainsi que du discours psychanalytique, un organe se fait le signifiant. Celui qu'on peut dire s'isoler dans la réalité corporelle comme appât, d'y fonctionner (la fonction lui étant déléguée d'un discours) :	It is thus that from psychoanalytic discourse, an organ is made the signifier. That which one can say to be isolated in corporeal reality as a lure, to function in it (the function being delegated to it by a discourse):	It is thus that from psychoanalytic discourse an organ is made into the signifier, the one that can be said to be isolated in corporeal reality as lure, by functioning there (function having been delegated to it by a discourse):	It is thus that from psychoanalytic discourse, an organ makes itself the signifier. The one that can be said to be isolated in corporeal reality as bait, by functioning in it (the function being delegated to it from a discourse):
a) en tant que phanère à la faveur de son aspect de plaquage amovible qui s'accroît de son érectilité,	a) as a <i>phanere</i> in consideration of its appearance as a detachable placage, which is accentuated by its erectility.	a) as phaneros in the light of its aspect as rigid covering which is accentuated by its erectibility	a) as a phanerogam favoured by its aspect of detachable addition accentuated by its erectility,
b) pour être attrape, où ce dernier accent contribue, dans les (13)diverses pêches qui font discours des voracités dont se tamponne l'inexistence du rapport sexuel.	b) for having been a lure, where this accent contributes, in the diverse fishings which make discourses of the voracities by which the non-existence of the sexual rapport is stamped.	b) to be a trap, in which this latter accent contributes in the [13] various fisheries that make discourses out of the voraciousness which marks/blocks out the inexistence of the sexual relationship.	b) by being a snare, to which this last accent contributes, in the (13) different catches (<i>pêches</i>) that make discourses of the voracities by which the inexistence of the sexual relationship is plugged.
On reconnaît, même de ce mode	One recognizes, even from this	One recognizes of course, even	We recognise, even from this mode

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d'évacuation, bien sûr l'organe qui d'être, disons, « à l'actif » du mâle, fait à celui-ci, dans le dit de la copulation, décerner l'actif du verbe. C'est le même que ses noms divers, dans la langue dont j'use, bien symptomatiquement féminisent.	mode of evacuation, of course the organ which from being, let us say, "in the active" of the male, makes for him, in the <i>dit</i> of copulation, discerned in the active of the verb. It is the same that its diverse names, in the language I use, quite symptomatically feminize.	from this mode of evacuation ²² , the organ which by being, let's say, on the list of assets ²³ of the male awards him, in the said of copulation, the active of the verb. It's the same one whose various names, in the language I use, feminize it quite symptomatically. ²⁴ TN22 The phrase « mode d'évacuation » recalls Lacan's characterizing of his seminars as « vacuole ». TN23 « A l'actif » is a term from accounting – « assets » or “revenue” – as opposed to “passif” – ‘liabilities’ or “expenditures”. Lacan plays on the accounting sense and the grammatical term for the active voice. TN24 French slang has various words for the penis: <i>la biroute, la pine, la verge, la bite, la quéquette, la queue</i> – all feminine in gender – as well as some masculine one : <i>le braquemart, le membre(viril)</i> .	of evacuation, of course the organ which by being, let us say, 'credited to' the male, makes the active of the verb in what is said about copulation, be decemed to the latter. It is the same one that its diverse names, in the tongue that I use, quite symptomatically feminise.
Il ne faut pourtant pas s'y tromper : pour la fonction qu'il tient du discours, il est passé au signifiant. Un signifiant peut servir à bien [456] des choses tout comme un organe, mais pas aux mêmes. Pour la castration par exemple, s'il fait usage, ça n'a (bonheur en général) pas les mêmes suites que si c'était l'organe. Pour la fonction d'appât, si c'est l'organe qui s'offre hameçon aux voracités que nous situions à l'instant, disons : d'origyne, le signifiant au contraire est le poisson à engloutir ce qu'il faut aux discours pour s'entretenir.	One must not, however, be deceived: for the function it owes to discourse, it has passed to the signifier. A signifier can serve for [456] many things, just like an organ, but not for the same. In castration, for example, if the signifier is used, this does not have (fortunate for all) the same consequences as if it were the organ. In the function of lure, if it is the organ which offers itself as a hook to the voracities we are situating at the instant, let us say: of origyn, the signifier on the contrary is the fish gulping down	One must not however be mistaken: for the function that it carries out from discourse, it passes over to the signifier. A signifier can serve [456] many purposes, just like an organ, but not the same. For castration, for example, if it is used, it does not have (thank goodness, usually) the same consequences as if it were the organ. For the function as lure, if it is the organ which offers itself as the hook for the voraciousness that we situate at the moment, let's say, of origyn, the signifier on the contrary is the fish to swallow that which is necessary	One should all the same not be deceived by this: because of the function that derives it from discourse, it has passed to the signifier. A signifier can be used [456] for many things just like an organ, but not for the same. As regards castration for example, if it makes use of it, it has not (luckily in general) the same consequences as if it were the organ. As regards the function of bait, if it is the organ that offers itself as a hook for the voracities that we were situating just now, let us say: of female origin [<i>d'origyne</i>], the signifier on the

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	what it has to in discourses to be maintained.	from discourses to maintain itself.	contrary is the fish to gulp down what is necessary for discourses to maintain themselves.
Cet organe, passé au signifiant, creuse la place d'où prend effet pour le parlant, suivons-le à ce qu'il se pense : être, l'inexistence du rapport sexuel.	This organ, passed to the signifier, hollows the place from which takes effect for the speaking, let us follow it to what it thinks itself: being, the non-existence of the sexual rapport.	This organ, having passed over to the signifier, hollows out the place from which takes effect for the speaker, let's follow him in what he thinks himself to be, the inexistence of the sexual relationship.	This organ, gone on to being the signifier, hollows out the place from which an effect is had on the speaker, let us follow him in that he thinks himself: to be, the inexistence of the sexual relationship.
L'état présent des discours qui s'alimentent donc de ces êtres, se situe de ce fait d'inexistence, de cet impossible, non pas à dire, mais qui, serré de tous les dits, s'en démontre pour le réel.	Thus, the present state of the discourses which nourish themselves from these beings is situated by this fact of this impossible, not to say (<i>à dire</i>), but which, all the <i>dits</i> , is demonstrated for the real.	The present state of the discourses which are fed by these beings, is situated on the basis of this fact of inexistence, of this impossible, not in saying, but which, squeezed on all sides by all that is said, is thus demonstrated as the real.	The present state of the discourses which feed therefore on these beings, is situated by this fact of inexistence, by this impossible, not to be said, but which, squeezed by all these 'what is said', shows itself as the real.
Le dire de Freud ainsi posé se justifie de ses dits d'abord, dont il se prouve, ce que j'ai dit, – se confirme à s'être avoué de la stagnation de l'expérience analytique, ce que je dénonce, – se développerait de la ressortie du discours analytique, ce à quoi je m'emploie, puisque, quoique sans ressource, c'est de mon ressort ² .	The <i>dire</i> of Freud thus posed is first justified by his <i>dits</i> , by which it is proven, what I have said--confirmed in being avowed by the stagnation of the analytic experience, which I denounce--would be developed from the re-emergence (<i>ressortie</i>) of analytic discourse, that at which I am employed, although without resource, it is my province (<i>ressort</i>).	Freud's speaking posed in this way is justified first of all by what he said, by which he proves himself, as I have said – is confirmed by having admitted the stagnation of the analytical experience, which I denounce -- is supposed to develop from the outcome of the discourse of the analyst, which I am employed in doing, since, although I have no talent, it's in my domain. ^{*25} TN25 Lacan plays on <i>ressortie</i> , <i>ressource</i> , and <i>ressort</i> .	Posed in this way Freud's act of saying is justified first and foremost by what he said, from which it is proved, what I said, -- is confirmed by having been acknowledged by the stagnation of analytic experience, that I expose, -- might develop from the re-emergence of the analytic discourse, at which I occupy myself, since, even though without resources, it falls under my jurisdiction.
Dans la confusion où l'organisme parasite que Freud a greffé sur son dire, fait lui-même greffe de ses	In the confusion where the parasitic organism Freud grafted over his <i>dire</i> makes itself a graft of his <i>dits</i> , it	In the confusion in which the parasitical organism, that Freud grafted on to his speaking, itself is	In the confusion where the parasitic organism that Freud grafted onto his act of saying, itself makes a graft

L'etourdit--bilingual-3 translations

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dits, ce n'est pas petite affaire qu'une chatte y retrouve ses petits, ni le lecteur un sens.	is no small affair that a cat find again its kittens, or the reader a sense.	made a graft of what he said, it is no small matter for a cat to find its own kittens [to recognize what is what] or the reader a sense.	of what he said, it is no easy matter for a cat to find its kittens, nor the reader a meaning.
Le fouillis est insurmontable de ce qui s'y épingle de la castration, des défilés par où l'amour s'entretient de l'inceste, de la fonction du père, du mythe où l'OEdipe se redouble de la comédie du Père-Orang, du pérorant Outang.	The jumble is insurmountable of what is pinned there of castration, of the defiles whereby love is maintained by incest, of the function of the father, of the myth where the Oedipus is redoubled by the comedy of the <i>Père-Orang</i> , of the perorating <i>Outang</i> .	The jumble is insurmountable since what is pinned there includes castration, the defiles in which love is maintained by incest, the function of the father, the myth in which Oedipus is doubled by the comedy of the Praying-Father, of the perorating Outang ²⁶ [14] TN26 The Orang-Outang features in X's account of the origin of language	The muddle is insurmountable about what is pinpointed there about castration, about the defiles by which love is sustained from incest, about the function of the father, about the myth in which the Oedipus complex is reduplicated by the comedy of the Orang-Father (<i>Pere-orang</i>) or the speechifying Outang.
(14)On sait que j'avais dix ans pris soin de faire jardin à la française de ces voies à quoi Freud a su coller dans son dessin, le premier, quand pourtant de toujours ce qu'elles ont de tordu était repérable pour quiconque eût voulu en avoir le coeur net sur ce qui supplée au rapport sexuel.	One knows that I had for ten years taken care to make a French garden of those paths in what Freud was able to stick into his sketch, the first, when, however, always what they had of the twisted was markable for whoever might have wanted to make a completely clean breast of what fills in for the sexual rapport.	You know that for ten years I had taken care to make a French garden out of the pathways that Freud knew how to stick to in his sketch, the first, when however from time immemorial what was twisted about them was noticeable for anyone who wanted to have a clear idea of what has the same function as the sexual relationship.	(14) It is well known that for ten years I had taken the trouble to make a French garden of these tracks Freud was able to stick to in his design, the first, even though it could always be spotted how twisted they were by whoever wanted to get to the bottom of what supplies for the sexual relationship.
Encore fallait-il que fût venue au jour la distinction du symbolique, de l'imaginaire et du réel : ceci pour que l'identification à la moitié homme et à la moitié femme, où je viens d'évoquer que l'affaire du moi domine, ne fût pas avec leur rapport confondue	Still it was necessary that was come to light the distinction between the symbolic, the imaginary and the real: this so that the identification with the man half and the woman half, where I come to evoke that the affair of the <i>moi</i> dominates, was not confused with their rapport.	Still it was necessary that the distinction between the symbolic, the imaginary and the real be brought to light, this so that identification with the man moiety ²⁷ and the woman moiety, in which I have just evoked that the matter of self dominates, not be confused with their relationship. TN27 I have chosen this unusual term to remind the reader of Lacan's own	It was still necessary that the distinction of the symbolic, the imaginary and the real should come to light: this so that the identification to the man half and the woman half, where as I have just called to mind the business of the ego dominates; should not be confused with their relationship.

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		connotations of <i>moitié</i> (cf p.12 of the <i>Scilicet</i> version).	
1 Ici s'arrête ce qui paraît concurremment dans le mémorial d'Henri Rousselle. [457]	¹ Here concludes what appears concurrently in the memorial of Henri-Rousselle. [457]	* Here concludes what appeared in the Henri-Rousselle speech. [457]	Here stops what appeared concurrently in the memorial d'Henri Rousselle. [457]
Il suffit que l'affaire de moi comme l'affaire de phallus où l'on a bien voulu me suivre à l'instant, s'articulent dans le langage, pour devenir affaire de sujet et n'être plus du seul ressort de l'imaginaire. Qu'on songe que c'est depuis l'année 56 que tout cela eût pu passer pour acquis, y eût-il eu consentement du discours analytique.	It suffices that the affair of the <i>moi</i> like the affair of the phallus where one has very much wanted to follow me at the moment, is articulated in language, for having become the affair of the subject and no longer being solely the province of the imaginary. That one think that it is since the year '56 that all that could have passed for acquired, might have had the consent of analytic discourse.	It is enough that the matter of self together with the matter of the phallus, in which you were kind enough to follow me just now, be articulated in language, in order to become a matter of the subject and to no longer be in the sole domain of the imaginary. Just think ²⁸ , all this should have been taken for read since 1956, if only there had been consent to it from analytical discourse. TN28 One should also hear « con » in the French "Qu'on"	It is enough for the business of the ego like the business of the phallus where you were kind enough to follow me just now, to be articulated in language to become the business of the subject and to no longer fall under the jurisdiction of the imaginary. Just fancy that since the year '56 all of this could have been taken as acquired, if there had been consent about the analytic discourse.
Car c'est dans « la question préalable » de mes <i>Écrits</i> , laquelle était à lire comme la réponse donnée par le perçu dans la psychose, que j'introduis le Nom-du-Père et qu'aux champs (dans cet <i>Écrit</i> , mis en graphe) dont il permet d'ordonner la psychose elle-même, on peut mesurer sa puissance.	For it is in "the preliminary question" of my <i>Ecrits</i> , which was to be read as the response given by the perceived in psychosis, that I introduce the <i>Nom-du-Père</i> and that in the fields (in this <i>Ecrit</i> , put in a graph) from which it allows the ordering of psychosis itself, one can measure its potency.	For it is in the "Prior question" in my <i>Écrits</i> , which was to be read as the response given by the perceived ²⁹ in psychosis, that I introduced the Name-of-the-Father ³⁰ and that in the fields (in that <i>Écrit</i> put into graph form) by which it allows the ordering of the psychosis itself, one can measure its strength. TN29 One can also hear « père su" in the French "perçu", the known father. TN30 I have chosen this spelling to capture both <i>Nom</i> and <i>Non</i> in the French.	For it is in the 'question preliminary' of my <i>Écrits</i> , which was to be read as the response given by the perceived (<i>le perçu</i>) in psychosis, that I introduce the Name of the Father and the fields (in this <i>Écrit</i> , put in a graph) by which it allows psychosis itself to be arranged, that one can measure its power.
Il n'y a rien d'excessif au regard de ce que nous donne l'expérience, à mettre au chef de l'être ou avoir le	There is nothing excessive in regard to what the experience gives us, to put at the head of being or having	There is nothing excessive in regard to what experience gives us, by placing under the heading of being	There is nothing excessive with regard to what experience provides us, to put under the heading of

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phallus (cf. ma <i>Bedeutung</i> des <i>Écrits</i>) la fonction qui supplée au rapport sexuel.	the phallus (cf. my <i>Bedeutung</i> of the <i>Écrits</i>) the function which fills in for the sexual rapport.	the phallus or having it (cf. my <i>Bedeutung</i> in <i>Écrits</i>) the function which supplements the sexual relationship.	being or having the phallus (cf. my <i>Bedeutung</i> in the <i>Écrits</i>) the function that supplies for the sexual relationship.
D'où une inscription possible (dans la signification où le possible est fondateur, leibnizienne) de cette fonction comme Φx à quoi les êtres vont répondre par leur mode d'y faire argument. Cette articulation de la fonction comme proposition est celle de Frege.	Whence a possible inscription (in the signification where the possible is a Leibnizian foundation) of this function as Φx , in which the beings are going to respond by their mode of making an argument. This articulation of the function as proposition is that of Frege.	Whence a possible inscription (in the signification where the possible is foundational, leibnitzian) of this function as Φx , to which beings will reply by their mode of making an argument. This articulation of the function as proposition is Frege's.	Hence a possible inscription (in the signification where the possible is a foundational, Leibnizien) of this function as Φx , to which people are going to respond in their fashion by arguing about it. This articulation of the function as proposition is that of Frege.
Il est seulement de l'ordre du complément que j'apporte plus haut à toute position de l'universel comme tel, qu'il faille qu'en un point du discours une existence, comme on dit : s'inscrive en faux contre la fonction phallique pour que la poser soit « possible », ce qui est le peu de quoi elle peut prétendre à l'existence.	It is only from the order of the complement that I bring above to any position of the universal as such, that it is necessary that in a point of discourse an existence, as one says: be inscribed falsely against the phallic function, so that to pose it be "possible," which is the little by which it can pretend to existence.	It is only of the order of the complement that I bring above to every positing of the universal as such, that it is necessary that in a point of discourse an existence, as one says, contradicts the phallic function, in order that it be "possible" to posit it, which is the little by which it can claim existence.	It is simply of the order of complement that I contribute above to every position of the universal as such, that it would be necessary at a point of the discourse that an existence, as they say: opposes the phallic function, so that to pose it may be 'possible', which is the little of which it can lay claim to existence.
C'est bien à cette logique que se résume tout ce qu'il en et du complexe d'Œdipe.	It is indeed in this logic that is summed up all that concerns the Oedipus complex.	It is indeed in this logic that is summed up all that has to do with the Oedipus complex.	It is indeed in this logic that there can be summarised everything (<i>tout</i>) involved in the Oedipus complex.
Tout peut en être maintenu à se développer autour de ce que j'avance de la corrélation logique de deux formules qui, à s'inscrire mathématiquement $\forall x \bullet \Phi x$, et $\exists x \bullet \overline{\Phi x}$ s'énoncent :	All can be maintained in being developed around what I advance of the logical correlation between the two formulas which, in being inscribed themselves mathematically $\forall x \bullet \Phi x$, and $\exists x \bullet \overline{\Phi x}$,	All can be maintained from it by being developed around what I advance concerning the logical correlation of two formulas, which being inscribed mathematically $\forall x \bullet \Phi x$, and $\exists x \bullet \overline{\Phi x}$ ³¹ is pronounced:	All of it can be maintained by being developed around what I advance about the logical correlation of two formulae which, being inscribed mathematically $\forall x \bullet \Phi x$, and $\exists x \bullet \overline{\Phi x}$ are enunciated:

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
	are stated:	TN31 Φx should have a bar over the top.	
(15)la première, pour tout x, Φx est satisfait, ce qui peut se traduire d'un V notant valeur de vérité. Ceci, traduit dans le discours analytique dont c'est la pratique de faire sens, « veut dire » que tout sujet en tant que tel, puisque c'est là l'enjeu de ce discours, s'inscrit dans la fonction phallique pour parer à l'absence du rapport sexuel (la pratique de faire sens, c'est justement de se référer à cet ab-sens) ;	the first, for all x, ϕx is satisfied, which can be translated by a T [V for vérité] denoting the value of truth. This, translated into the analytic discourse in which it is the custom to make sense, "means" that all subjects as such, since this is what is at stake in this discourse, are inscribed in the phallic function to clothe the absence of the sexual rapport (the custom of making sense, is precisely to be referred to this <i>ab-sens</i>);	[15]- For the first one, for every x, Φx is satisfied, which may be translated by a V indicating truth value. This, being translated into the analytical discourse whose practice is to make sense, "means" that every subject as such, since that is the stake for this discourse, is inscribed in the phallic function in order to defend against the absence of sexual relationship (the practice of making sense, is, precisely that of referring to this ab-sense).	the first, for all x, ϕx is satisfied, which can be expressed by a T (15) noting truth-value. This, expressed in the analytic discourse where the practice is to make sense, 'means to say'('veut dire ') that every subject as such, because that is what is at stake in this discourse, is inscribed in the phallic function to guard against the absence of the sexual relationship (the practice of making sense, is precisely to refer oneself to this ab-sense);
la seconde, il y a par exception le cas, familier en mathématique (l'argument $x = 0$ dans la fonction hyperbolique $1/x$) le cas où il existe un x pour lequel Φx , la fonction, n'est passatisfaite, c'est-à-dire ne fonctionnant pas, est exclue de fait. [458]	the second, there is as an exception in the case, familiar in mathematics (the argument $x=0$ in the exponential function $1/x$), the case where there exists an x for which Φx , the function is not satisfied, which is to say, not functioning, it is in fact excluded. [458]	- For the second one, there is exceptionally the case, familiar in mathematics (the argument $x = 0$ in the exponential function $1/x$), the case where there exists an x for which Φx , the function, is not satisfied, that is to say not functioning, is excluded <i>de facto</i> . [458]	the second, there is by exception the case, familiar in mathematics (the argument $x = 0$ in the fractional function $1/x$, the case where there exists an x for which Φx , the function, is not satisfied, namely, by not functioning, is in effect excluded. [458]
C'est précisément d'où je conjugue le tous de l'universelle, plus modifié qu'on ne s'imagine dans le <i>pourtout</i> du quanteur, à l'il existe un que le quantique lui apparie, sa différence étant patente avec ce qu'implique la proposition qu'Aristote dit particulière. Je les conjugue de ce que l'il existe un en question, à faire limite au <i>pourtout</i> , est ce qui l'affirme ou le confirme (ce qu'un	This is precisely from where I conjoin the alls of the universal, more modified than one might imagine in the <i>forall</i> (<i>pourtout</i>) of the quantifier, with the " <i>there exists one</i> " with which the quantic clothes it, its difference being patent with what is implied by the proposition Aristotle calls particular. I conjoin them in that the " <i>there exists one</i> " in question, in making the limit of	This is precisely from where I conjugate the alls of the universal, more modified than one might imagine in the <i>forall</i> of the quantifier, to the <i>there exists one</i> that the quantic matches it with, its difference being patent with what is implied by that proposition that Aristotle says is particular. I conjugate them since the <i>there exists one</i> in question, by placing a	This is precisely from where I combine the all of the universal, more modified than is imagined in the <i>forall</i> of the quantifier, to the <i>there exists one</i> that the quantic pairs with it, its difference to what the proposition that Aristotle described as particular implies, is patent. I combine them from the fact that the <i>there exists one</i> in question, by creating a limit to the

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
proverbe objecte déjà au contradictoire d'Aristote).	the <i>pourtout</i> , is what affirms or confirms it (this that a proverb already objects to the contradictory of Aristotle).	limit on the <i>forall</i> , is what affirms it or confirms it (which a proverb already places in opposition to Aristotle's contradictory). ³² TN32 « The exception confirms the rule »	<i>forall</i> , is what affirms or confirms it, (which a proverb already objects to in Aristotle's contradictory).
La raison en est que ce que le discours analytique concerne, c'est le sujet, qui, comme effet de signification, est réponse du réel. Cela je l'articulai, dès l'onze avril 56, en ayant texte recueilli, d'une citation du signifiant asémantique, ce pour des gens qui y eussent pu prendre intérêt à s'y sentir appelés à une fonction de déjet.	The reason for it is what analytic discourse concerns, it is the subject, which, as effect of signification, is the response of the real. I articulated it as that, since the eleventh of April '56, on having a text accepted, of a citation of the asemanic signifier, this for people who might have taken an interest in feeling themselves called there to a function of the warp.	The reason for it is that what analytical discourse draws a circle around ³³ is the subject which, as an effect of signification, is a response from the real. I articulated that, as early as the 11 th of April '56 ^a , when the text was accepted, with a citation of the asemanic signifier, this for people who might have taken an interest in it by feeling themselves called to take on the function of throwaway. TN33 Lacan's unusual use of « concerne » may hide « con-cerne », conflating the female sexual organ and the image of the circle. ^a Seminar 3 Psychosis,, 15 th session.	The reason for this is that what the analytic discourse concerns is the subject, which, as effect of signification, is response to the real. This I articulated, from 11 April 56, having recovered the text, from a quotation of the non-semantic signifier, this for the people who might have taken an interest in by feeling themselves called to a function of waste product (<i>déjet</i>),
Frayage certes pas fait pour qui que ce soit qui à se lever du discours universitaire, le dévie en cette dégoulinade herméneutique, voire sémiologisante, dont je m'imagine répondre, ruisselante qu'elle est maintenant de partout, faute de ce que l'analyse en ait fixé la déontologie.	A breakthrough certainly not made for whomever it might be who in elevating himself by university discourse, deviates it into this hermeneutic, indeed, semiologizing run-off, to which I might imagine myself to respond, streaming as it now is from everywhere, from to the failure of analysis to fix its deontology.	A seminal breakthrough that was certainly not made for anyone who by raising himself up from university discourse might deviate it into hermeneutical, even semiologizing dribble to which I might imagine myself responding, streaming as it now is from everywhere, as a result of the failure of analysis to fix its deontology.	A clearing of the way to be sure not suited to anyone who having come out of the academic discourse, diverts it into this hermeneutic, indeed semiologising dripping, that I see myself responding to, streaming from every corner, due to the failure of analysis to fix its deontology.
Que j'énonce l'existence d'un sujet à la poser d'un dire que non à la	That I state the existence of a subject in posing it from the saying	That I state the existence of a subject by positing it through a	That I enunciate the existence of a subject by posing it from an act of

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function propositionnelle Φx , implique qu'elle s'inscrive d'un quanteur dont cette fonction se trouve coupée de ce qu'elle n'ait en ce point aucune valeur qu'on puisse noter de vérité, ce qui veut dire d'erreur pas plus, le faux seulement à entendre falsus comme du chu, ce où j'ai déjà mis l'accent.	not of the propositional function Φx , implies that it is inscribed by a quanteur in which this function finds itself cut insofar as it has at this point no value one might note of truth, which means it has no more of error, the false only to be heard as <i>falsus</i> in the sense of the fall, that where I have already placed the accent.	saying-no to the propositional function Φx , implies that it is inscribed by a quantifier from which this function finds itself cut off since it has on this point no truth-value that one can note, which also means no error either, the false being understood only as <i>falsus</i> , as something fallen, on which I have already placed emphasis.	saying no to the propositional function Φx , implies that it is inscribed from a quantifier from which this function finds itself cut off because of the fact that at this point it has no value that can be noted as truth, which means not of error either, the false simply to be heard as <i>falsus</i> as what has fallen, which I have already stressed.
En logique classique, qu'on y pense, le faux ne s'aperçoit pas qu'à être de la vérité l'envers, il la désigne aussi bien.	In classical logic, if one thinks about it, the false is only aperceived in being the underside of the truth, it designates it as well.	In classical logic, just think about it, the false is not perceived except as being the obverse of truth, the false designates the truth just as well.	In classical logic, when one thinks about it, the false can only be perceived as being the inverse of the truth, and it designates it just as well.
Il est donc juste d'écrire comme je le fais : $\exists x \bullet \Phi x$. L'un qui (16) existe, c'est le sujet supposé de ce que la fonction phallique y fasse forfait. Ce n'est au rapport sexuel que mode d'accès sans espoir, la syncope de la fonction qui ne se soutient que d'y sembler que de s'y embler, dirai-je, ne pouvant suffire, ce rapport, à seulement l'inaugurer, mais étant par contre nécessaire à achever la consistance du supplément qu'elle en fait, et ce de fixer la limite où ce semblant n'est plus que dé-sens.	It is correct then to write as I do: $\exists x \bullet \Phi x$. The one that exists, this is the subject supposed inasmuch as the phallic function is forfeit there. This is to the sexual rapport only a mode of access without hope, the syncope of the function which is only sustained in seeming (<i>sembler</i>) there, in being embled there (<i>s'y embler</i>), I would say, not sufficing, this rapport, only to inaugurate it, but on the contrary necessary to achieve the consistency of the supplement it makes for it, and this in fixing the limit where this <i>semblant</i> is no more than <i>dé-sens</i> .	It is therefore exact to write as I do : $\exists x \bullet \Phi x$. ³⁴ The one which [16] exists is the subject supposed on the basis that the phallic function is forfeited there. This is for the sexual relationship only a mode of access without hope, the fainting away of the function which sustains itself only by seeming there, only by instanting itself ³⁵ there, I might say, being unable, this relationship, to suffice to inaugurate it, but being on the contrary necessary to achieve the consistency of the supplement that the function makes of it, and this by fixing the limit from which this seeming is no more than de-sense. ³⁶ TN34 Again, the Φx should have a bar over the top.	It is therefore correct to write as I do: $\exists x \bullet \Phi x$. The one that exists, is (16) the subject supposed from the fact that the phallic function is forfeited in it. This is a simply hopeless way of gaining access to the sexual relationship, the syncope of the function which only supports itself by resembling it (<i>d'ysembler</i>), by precipitating itself on it from the beginning (<i>de s'y embler</i>), I would say, not being able to suffice to simply inaugurate this relationship, but being on the contrary necessary to achieve the consistency of supplement that it makes of it, and this by fixing the limit at which this semblance is nothing more than the fall of meaning/decency (<i>dé-sens</i>).

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		<p>TN35 Lacan plays on <i>sembler</i> and <i>s'embler</i>. The <i>semblant</i> stands for the place of the agent in the four discourses. As that aspect of the subject, it is without foundation except in so far as it occupies that place in the social link. <i>S'embler</i> seems to be a Lacanian neologism. <i>Embler</i>, now a rare word, means to plant a field with wheat (<i>blé</i>). But another word, which now exists only in the locution <i>d'emblée</i>, meaning suddenly, in one go, can be heard also. Here Lacan seems to suggest that the subject, by believing in a sexual relationship, maintains only a semblance, sowing in itself the idea of the sexual relationship, limiting its reflection to common-sense signification, and ignoring its sense.</p> <p>TN36 One can also hear <i>décence</i>, decency, a homophony Lacan makes more of in his discussion of Joyce, whose Irish pronunciation of decent is close to /day-sent/.</p>	
<p>Rien n'opère donc que d'équivoque signifiante, soit de l'astuce par quoi l'ab-sens du rapport se tamponnerait au point de suspens de la fonction.</p>	<p>Nothing operates, therefore, except by the signifying equivocal, the trick by which the <i>ab-sens</i> of the rapport would be stamped at the point of suspense of the function.</p>	<p>Nothing then operates except through signifying equivocation, namely through the ruse by which the ab-sense of relationship would be blocked at the point where the function is suspended.</p>	<p>Nothing operates therefore except from signifying equivocation, or from the trick by which the <i>ab-sens</i> of the relationship might be plugged at the suspension point of the function.</p>
<p>C'est bien le dé-sens qu'à le mettre au compte de la castration, je dénotais du symbolique dès 56 aussi (à la rentrée : relation d'objet, [459] structures freudiennes : il y en a compte rendu), le démarquant par là de la frustration, imaginaire, de la privation, réelle.</p>	<p>This is indeed the <i>dé-sens</i> which, to account for it by castration, I denoted as being of the symbolic, also since '56 (at the re-entry: relation of the object, [459]Freudian structures: the account is rendered of it there), demarcating it there by frustration, imaginary, and privation, real.</p>	<p>This is the de-sense that, by putting it down to castration, I singled out from the symbolic as early as 56 as well (when the seminar started up again: object relation, [459]Freudian structures: there's a published account), separating it in that way from frustration (imaginary), from privation (real).</p>	<p>It is indeed the fall of meaning that by putting it under the heading of castration I denoted as symbolic, also from 1956 (at the beginning of the academic year: object relations, [459]Freudian structures: there is a report of it) thus distinguishing it from imaginary frustration and real privation.</p>
<p>Le sujet s'y trouvait déjà supposé,</p>	<p>The subject finds itself already</p>	<p>The subject was already found</p>	<p>The subject found itself already</p>

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rien qu'à le saisir du contexte que Schreber, par Freud, m'avait fourni de l'exhaustion de sa psychose.	supposed there, nothing except to be seized in the context that Schreber, by way of Freud, had furnished me by the exhaustion of his psychosis.	there to be supposed, solely by seizing it from the context that Schreber, via Freud, had provided for me from the exhaustion ³⁷ of his psychosis. TN37 Both in the sense of coming to the end of, and of expelling all the content of his psychosis	supposed there, merely by grasping it from the context that Schreber, through Freud, had furnished me about the exhausting of his psychosis.
C'est là que le Nom-du-Père, à faire lieu de sa plage, s'en démontrait le responsable selon la tradition.	. It is there that the <i>Nom-de-Pere</i> , to make a place of its beach, demonstrated itself as the one in charge in keeping with tradition.	It's there that the Nayme-of-the-Father, to give it its proper name, showed itself to be responsible for it according to tradition.	It is here that the Name-of-the-Father, by acting as the locus of its beach-head (<i>plage</i>), demonstrated its responsibility for it according to tradition.
Le réel de cette plage, à ce qu'y échoue le semblant, « réalise » sans doute le rapport dont le semblant fait le supplément, mais ce n'est pas plus que le fantasme ne soutient notre réalité, pas peu non plus puisque c'est toute, aux cinq sens près, si l'on m'en croit.	The real of this beach, inasmuch as the <i>semblant</i> runs aground on it, "realizes" no doubt the rapport of which the <i>semblant</i> makes the supplement, but it is not more that the fantasy sustains our reality, not little nor more since it is all, in precisely five senses, if one takes my word for it.	The real of this space, since that's where the seeming washes up, "realizes" no doubt the relationship of which the seeming makes the supplement, but it is not more that fantasy sustains our reality, not less either, since it is all, including the five senses, if you take my word for it.	The real of this beach-head, since the semblance lands on it, 'realises' no doubt the relationship of which the semblance acts as the supplement, but it is not so any more than the phantasy supports our reality, no less so either since it is everything, except for the five senses, if I am to be believed.
La castration relaie de fait comme lien au père, ce qui dans chaque discours se connote de virilité. Il y a donc deux dit-mensions du pourtouthomme, celle du discours dont il se pourtoute et celle des lieux dont ça se thomme.	Castration is in fact relayed as a tie to the father, that which in every discourse is connoted of virility. There are thus two <i>dit-mensions</i> to forallman (<i>pourtouthomme</i>) that of discourse from which he is foralled (<i>se pourtoute</i>) and that of the places from which that is this-manned (<i>se thomme</i>).	Castration relays in fact as a link to the father that which in each discourse connotes virility. There are therefore two D-mensions of the forallmen, that of the discourse with which it foralls itself and that of the places from which it cuts itself off. ³⁸ TN 38 « Se thomme » is a neologism. Fierens suggests the link to Greek "toma", "a cut", but there is also the suggestion of Saint Thomas d'Aquin and his <i>Summa theological</i> ; the latter's pretension to completeness logically implies drawing a	Castration in effect relays a link to the father, that which in each discourse is connoted as virility. There are therefore two <i>dit-mensions</i> of the forallmen (<i>pourtouthomme</i>), that of the discourse by which he is foralled (<i>il se pourtoute</i>) and that of the loci by which this is thomised (<i>dont ça se thomme</i>).

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		line around theological knowledge, with the result that his discourse sustains all that is within that circle, while cutting itself off from that which is not contained.	
Le discours psychanalytique s'inspire du dire de Freud à procéder de la seconde d'abord, et d'une décence établie à prendre départ de ces – à qui l'héritage biologique fait largesse du semblant. Le hasard qui semble ne devoir pas se réduire de sitôt en cette répartition se formule de la <i>sex ratio</i> de l'espèce, stable, semble-t-il, sans qu'on puisse savoir pourquoi : ces – valent donc pour une moitié, mâle heur à moi.	Psychoanalytic discourse is inspired by the <i>dire</i> of Freud to proceed from the second first, and with an established decency to depart from these--in which the biological heritage makes a largess of the <i>semblant</i> . The chance which seems to have to not be so soon reduced in this distribution is formulated by the <i>sex ratio</i> of the species, stable, it seems, without our being able to know why: these--apply, then, for a half, my bad luck (<i>mâle heur</i>).	Psychoanalytical discourse is inspired by Freud's speaking, starting with the second topic first, and from an established decency which take their departure from those --- to which biological heritage makes a generous donation of the seeming. Chance which seems not to have to be reduced so quickly in this distribution is formulated by the <i>sex ratio</i> of the species, stable it appears, without our being able to know why: these --- are valid then for one moiety, my rotten male luck.	The psychoanalytic discourse is inspired from Freud's act of saying by proceeding from the second first of all, and from an established decency by starting from these -- to whom biological heritage makes a handsome gift of the semblance. Chance which does not seem to have to be reduced right away to this breakdown (<i>repartition</i>) is formulated as the 'sex ratio' of the species, stable it seems, without being able to know why: these -- are valid therefore for a moiety (<i>moitié</i>); unluckily (<i>mâle heur</i>) for me, a male ..
Les lieux de ce thommage se repèrent de faire sens du semblant, – par lui, de la vérité qu'il n'y a pas de rapport, – d'une jouissance qui y supplée, – voire du produit de leur complexe, de l'effet dit (par mon office) du plus-de-jour.	The places of this- <i>hommage</i> are marked as making sense of the <i>sembiant</i> --by it, from the truth that there is no rapport--of a <i>jouissance</i> that fills in there--indeed from the product of their complex, from the effect said (by my office) of <i>plus-de-jour</i> .	The places of this cutting are found by making sense of the seeming – by it, from the truth that there is no relationship – of a jouissance which supplements it – ³⁹ even of the product of their complex, of the effect so-called (according to my cult) of the <i>plus-de-jour</i> . TN40 The three dashes in this sentence represent blanks, not rhetorical interruptions or parentheses.	The loci of this <i>thommage</i> are located by making sense of the semblance, -- through it, of the truth that there is no relationship, -- of an enjoyment that supplies for it, -- indeed of the product of their complex, of the effect called (through my good offices) surplus enjoying.
(17) Sans doute le privilège de ces allées élégantes serait-il gain à répartir d'un dividende plus raisonné que ce jeu de pile ou face (dosage de la <i>sex ratio</i>), s'il ne se	No doubt the privilege of these elegant garden paths would be gain to distribute from a dividend better thought out than this game of heads or tails (dosage of the	[17] No doubt the privilege of these elegant garden paths would be a plus to be shared out from a dividend that is more reasoned than this game of heads-or-tails	(17) No doubt the privilege of these elegant pathways might be advantaged by apportioning in a more reasoned dividend than this game of heads or tails (the

L'etourdit--bilingual-3 translations

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prouvait pas de l'autre dimension dont ce thommage se pourtoute, que ça en aggraverait le cas.	<i>sexratio</i>), if it was not proven by the other dimension from which this <i>thommage</i> is <i>pourtouted</i> , that this would aggravate the case.	(doled out by the <i>sex ratio</i>), if it did not prove itself by the other dimension with which this cutting foralls itself, that that would make the case worse.	proportions of the 'sex ratio'), if it was not proved from the other dimension by which the <i>thommage</i> is foralled, that this would aggravate the case.
Le semblant d'heur pour une moitié s'avère en effet être d'un ordre strictement inverse à l'implication qui la promet à l'office d'un discours.	The <i>semblant d'heur</i> for a half is verified in fact to be of an order strictly inverse to the implication which promises this half to the office of a discourse.	The seeming of happiness for one moiety turns out in fact to be of an order strictly the inverse of the implication which promises this moiety to be the agent of a discourse.	The semblance of good luck for one moiety proves in effect to be of a strictly inverse order to the implication that makes it seem destined to the office of a discourse.
Je m'en tiendrai à le prouver de ce qu'en pâtisse l'organe lui-même.	I will owe it to myself to prove it inasmuch as the organ itself suffer from it.	I will limit myself to proving it based on what the organ itself undergoes.	I will limit myself to proving it from what the organ itself suffers from it.
Pas seulement de ce que son thommage soit un dommage <i>a priori</i> d'y faire sujet dans le dire de ses parents, car pour la fille, ça peut être pire. [460]	Not only in that its <i>thommage</i> be a shame (<i>dommage</i>) <i>a priori</i> in making a subject in the <i>dire</i> of his relatives, since for the girl, this can be worse (<i>pire</i>).[460]	Not only on the fact that its cutting is an <i>a priori</i> damage by becoming a subject in the speaking of its parents, since for the daughter it might be worse. ⁴¹ [460] TN41 The near homophony of <i>thommage</i> and <i>dommage</i> can't be captured in English. Similarly, <i>père</i> can be heard in <i>pire</i> . Lacan is alluding obliquely to the problems Freud encountered by trying to make a biological basis for castration theory.	Not simply because its <i>thommage</i> is an <i>a priori</i> prejudice by playing the subject there in his parents act of saying, because for the girl, it can be worse. [460]
C'est plutôt que tant plus de l' <i>a posteriori</i> des discours qui l'attendent il est happé (la <i>happiness</i> qu'on dit ça aux U.S.A.), tant plus l'organe a-t-il d'affaires à en porter.	It is rather all the more of the <i>a posteriori</i> of the discourses which await it that it is caught short (<i>happé</i>) (<i>happiness</i> as they say in the U.S.A), all the more that the organ is occupied (<i>a-t-il d'affaires</i>) in bearing them.	It is rather that the more it is snapped up ([snap-] happiness as they say in the USA) by the <i>a posteriori</i> of the discourses which await it, the more the organ has to do to carry them.	It is rather that the more it is snapped up (<i>happe</i>) by the <i>a posteriori</i> of the discourses that await it (happiness as it is called in the U.S.A.) the more does the organ have things to carry from them.
On lui impute d'être émotif... Ah ! n'eût-on pu mieux le dresser, je veux dire l'éduquer. Pour ça on	We impute being emotive to it . . . Ah! Would we not do better to raise it, I mean to educate it? We can	It is imputed that it is emotive... Ah! If only one could raise it, I mean educate it! That's only wishful	It is put down to it being emotional. ..Ah! Could it not have been better trained, I mean educated. For that

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peut toujours courir.	always run for that.	thinking.	you have another think coming.
On voit bien dans le <i>Satyricon</i> que d'être commandé, voire imploré, surveillé dès le premier âge, mis à l'étude <i>in vitro</i> , ne change rien à ses humeurs, qu'on se trompe de mettre au compte de sa nature, quand, au contraire, ce n'est que du fait que ne lui plaise pas ce qu'on lui fait dire, qu'il se bute.	One sees clearly in the <i>Satyricon</i> that being commanded, indeed implored, watched over from the earliest age, put to school <i>in vitro</i> , changes nothing in its humours, which we are mistaken to account for by its nature, when, on the contrary, it is only because what we make it say does not please it, that it butts against it.	One can indeed see in the <i>Satyricon</i> that being ordered, implored even, watched over from an early age, set to study <i>in vitro</i> , changes nothing in his moods, that one mistakenly puts down to his nature when, on the contrary, it is only because he does not like what he is told to say that gets his goat.	We see clearly in the <i>Satyricon</i> that to be constrained, indeed implored, supervised from the earliest years, studied <i>in vitro</i> , changes nothing in its moods, that one is mistaken to make its nature responsible, when, on the contrary, it is simply because of the fact that it is not happy with what it is made say, what it is coming up against.
Mieux vaudrait pour l'apprivoiser avoir cette topologie dont relèvent ses vertus, pour être celle que j'ai dite à qui voulait m'entendre pendant que se poursuivait la trame destinée à me faire taire (année 61-62 sur l'identification). Je l'ai dessinée d'un <i>cross-cap</i> , ou <i>mitre</i> qu'on l'appelle encore... Que les évêques s'en chapotent, n'étonne pas.	It would be more worthwhile, to tame it, to have this topology which again puts forth its virtues, for being what I said to whomever wanted to hear me while unrolled the thread destined to silence me (the year 61-62 on identification). I have sketched it with a <i>cross-cap</i> , or <i>mitre</i> as it is still called . . . That bishops cap themselves with it is not astonishing.	It would be better for taming him if you had that topology from which his virtues arise, since it is the one I said, to anyone who wanted to listen while that thread was being pursued that was destined to silence me (1961-62 on identification). I drew it as a <i>cross-cap</i> or <i>miter</i> as it's also called. The fact that bishops cap themselves with it should not surprise you.	To tame it, it would be better to have this topology on which its virtues depend, which is the one I spoke of to whoever was willing to hear me while the conspiracy intended to shut me up was being pursued (the year '61 -'62 on identification). I drew it as a cross-cap or a mitre. as it is also called ... It is not surprising that the bishops s ' <i>en chapotent</i> [s' <i>en coiffent</i> + s ' <i>en chipotent</i> + s ' <i>en capotent</i>], cap themselves with it, quibble about it, hood themselves with it) .
Il faut dire qu'il n'y a rien à faire si on ne sait pas d'une coupure circulaire, – de quoi ? qu'est-elle ? pas même surface, de ne rien d'espace séparer –, comment pourtant ça se défait.	It must be said that this does nothing if we do not know by a circular cut--of what? what is it? not even a surface, separating nothing of space--how, however, it is undone.	I have to say that there's nothing can be done if one does not know a circular cut – what? What is it? Not even a surface, since it does not separate anything in space – how, however, it is undone.	It must be said that nothing can be done if one does not know how with a circular cut, ~ of what? What is it? not even a surface, being separated by nothing as regards space, - it is nevertheless undone.
Il s'agit de structure, soit de ce qui ne s'apprend pas de la pratique, ce qui explique pour ceux qui le savent	It is a question of structure, that is, of what is not learned from practice, which explains for those	It's a matter of structure, namely of what cannot be learned from practice, which explains for those	It is a matter of structure, in other words of what is not learned from practice, which explains for those

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qu'on ne l'ait su que récemment. Oui, mais comment ? – Justement comme ça : mécomment.	who know it why we have not known it until recently. Yes, but how? (<i>mais comment?</i>)--Precisely like that: mis-howed (<i>mécomment</i>).	who know that it could have been known only recently. Yes, but how? – Precisely like that: mistakenly. ⁴² TN42 English cannot replicate the homophony of the French <i>mais comment</i> and <i>mécomment</i>	who know it that it has only recently become known. Yes, but how (<i>mais comment</i>)? Just like that: <i>mécomment</i> . (c.f. <i>méconnaissance</i>)
C'est bien du biais de cette fonction que la bâtardise de l'organo-dynamisme éclate, plus encore que d'ailleurs. Croit-on que ce soit (18)par l'organe même que l'Éternel féminin vous attire en haut, et que ça marche mieux (ou pire) à ce que la moelle le libère de signifier ?	It is indeed from the side of this function that the organo-dynamism bastardism bursts, more even than from elsewhere. Does one think that it is by the organ itself that the Eternal Feminine draws you on high, and that this works better (or worse) inasmuch as the marrow liberates it from the signifier?	It is precisely from the bias of this function that the bastardy of organo-dynamism is blown apart, even more than from elsewhere. Do you think that [18] it is by the organ that the Eternal feminine draws you upward, and that that works better (or worse) because the marrow [its essence] liberates it [Eternal feminine] from signifying?	It is indeed from the angle of this function that the bastardy of organo-dynamics explodes, even more than from elsewhere. Can it be (18) believed that it is by the organ itself that the Eternal feminine draws you on high, and that it works better (or worse) because the marrow frees it from signifying:
Je dis ça pour le bon vieux temps d'une salle de garde qui d'en tout cela se laisse paumer, avoue que sa réputation de foutoir ne tient qu'aux chansons qui s'y glapissent.	I say this for the good old days of a guardroom which lets itself get lost in all that, admits that its reputation as a bloody shambles is owed only to the songs that yap about it.	I say that for the good old days of a guardroom which swoons at all that, admits that its reputation as a knocking shop comes from the songs that are yapped out there.	I say that for the good old times of a <i>salle de garde</i> which by allowing itself to get lost in all of this, admits that its reputation for vulgarity does not simply depend on the songs yelped out there.
Fiction et chant de la parole et du langage, pourtant n'en eussent-ils pu, garçons et filles, se permettre contre les Permaîtres dont il faut dire qu'ils avaient le pli, les deux cents pas à faire pour se rendre là où je parlai dix ans durant. Mais pas un ne le fit de ceux à qui j'étais interdit.	Fiction and song of speech and language, nonetheless might not they have, boys and girls, permitted themselves, in opposition to the Permasters of whom it must be said they had the trick, the two hundred steps it would have taken to go where I spoke for all of ten years? But not one of those did so to whom I was interdicted.	Fiction and song of speech and language, nonetheless, could they not have given themselves permission, both boys and girls, in opposition to the Permasters, of whom it must be said that they had the knack, to walk the two hundred paces to get to where I spoke for ten years. But of those to whom I was forbidden not one did it.	Fiction and the song of speech and of language, all the same, might not the boys and girls have permitted themselves against the Father Masters (<i>Permaîtres</i>) whose habits it must be said they had already acquired, to take the two hundred steps to get to where I spoke for all often years. But not one of those to whom I was interdicted actually did so.
Après tout qui sait ? La bêtise a ses voies qui sont impénétrables. Et si	After all, who knows? Stupidity has its ways which are impenetrable.	After all, who knows? Stupidity ⁴³ has its ways which are	After all who knows? Stupidity has its own impenetrable ways. And if

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
la psychanalyse la propage, l'on m'a entendu, à Henri-Rousselle [461] justement, m'en assurer à professer qu'il en résulte plus de bien que de mal.	And if psychoanalysis propagates it, one has heard me, at Henri-Rousselle [461] precisely, assure myself by professing that more good comes of it than bad.	impenetrable. And if psychoanalysis propagates it [stupidity], I have been heard, precisely at Henri-Rousselle, [461] assuring myself of it by professing that more good than bad results from it. TN43 <i>Bêtise</i> has several meanings and connotations besides stupidity : <i>faire la bête à deux dos</i> means to have sexual intercourse; <i>faire la bêtise</i> is a euphemism for becoming pregnant outside marriage.	psychoanalysis propagates it, I have been heard, precisely at Henri-Rousselle, re-assuring myself that more good than harm results from it.
Concluons qu'il y a maldonne quelque part. L'Œdipe est ce que je dis, pas ce qu'on croit.	Let us conclude that there has been a misdeal somewhere. The Oedipus is what I say, not what one thinks.	Let us conclude that there has been a misdeal somewhere. The Oedipus is what I say, not what is believed.	Let us conclude that there is a misdeal (<i>maldonne</i>) somewhere. The Oedipus complex is what I say, not what is believed.
Ce d'un glissement que Freud n'a pas su éviter à impliquer – dans l'universalité des croisements dans l'espèce où ça parle, soit dans le maintien, fécond semble-t-il, de la <i>sex ratio</i> (moitié-moitié) chez ceux qui y font le plus grand nombre, de leurs sangs mêlés –, la signifiante qu'il découvrait à l'organe, universelle chez ses porteurs.	It is from a slippage Freud did not know how to avoid implying--in the universality of the crossings in space where this speaks (<i>ça parle</i>), that is, in the maintenance, fecund it seems, of the <i>sex-ratio</i> (half-half) for those of the greatest number, of their mingled bloods--the significance he discovered in this organ, universal for its carriers.	It is from a slippage that Freud did not know how to avoid implying – in the universality of the cross-breeding in the species where there is speaking, namely in the maintaining, seemingly fecund, of the <i>sex ratio</i> (moiety – moiety) for those who make the larger number, of their mixed blood – the significance he discovered for the organ, which was universal for its bearers.	This through a slip that Freud was not able to avoid by implicating - in the universality of the interbreeding of the species where it talks (<i>où ça parle</i>), or in the seemingly fruitful maintenance of the sex ratio (half-and-half) among those who form the greatest number, of their mixed blood ~ the universal <i>signifiante</i> (signification + <i>jouissance</i>) that he discovered for the organ, among its bearers.
Il est curieux que la reconnaissance, si fortement accentuée par Freud, de la bisexualité des organes somatiques (où d'ailleurs lui fait défaut la sexualité chromosomique), ne l'ait pas conduit à la fonction de couverture du phallus à l'égard du <i>germen</i> .	It is curious that the recognition, so strongly accentuated by Freud, of the bisexuality of somatic organs (where, besides, it is missing in chromosomal sexuality), did not lead him to the phallus's function of coverature in respect to the <i>germen</i> .	It is curious that the recognition, so strongly accentuated by Freud, of the bisexuality of the somatic organs (for which moreover he lacked chromosomal sexuality) did not lead him to the covering function of the phallus with regard to the <i>germen</i> .	It is curious that the recognition, so strongly emphasised by Freud, of the bi-sexuality of somatic organs (when moreover he lacked chromosomatic sexuality), did not lead him to the blanketing function of the phallus with regard to the <i>germen</i> .

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Mais sa touthommie avoue sa vérité du mythe qu'il crée dans <i>Totem et Tabou</i> , moins sûr que celui de la Bible bien qu'en portant la marque, pour rendre compte des voies tordues par où procède, là où ça parle, l'acte sexuel.	But his allmanness (<i>touthommie</i>) admits its truth in the myth he creates in <i>Totem and Taboo</i> , less sure than that of the Bible although carrying its mark, to account for the twisted paths on which proceeds, there where this speaks, the sexual act.	But his allman-ness admits its truth in the myth that he creates in <i>Totem and Taboo</i> , less certain than the one in the Bible although it bears its marks, in order to give an account of the twisted pathways by which proceeds, there where it speaks, the sexual act.	But his allmanity (<i>touthommie</i>) acknowledged its truth from the myth that he creates in <i>Totem and Taboo</i> , less reliable than that of the Bible even though carrying its mark, to account for the twisted ways along which the sexual act proceeds, where it speaks.
Présumerons-nous que de touthomme, si reste trace biologique, c'est qu'il n'y en ait que d'race à se thommer, et qu'dale à se pourtouter.	Let us presume that of allman (<i>touthomme</i>), if a biological trace remain, there is only a t'race (<i>d'race</i>) to be sus-manned (<i>se thommer</i>) of it, and <i>qu'dale</i> to be foralled (<i>pourtouter</i>).	Shall we presume that of allman, if there remains a biological trace, it's that there is none except race to cut itself off as a sum, and nothing to for-all itself with.	Will we presume that if there remains a biological trace of <i>allman</i> , it is only because there is only a race by <i>thomme-ing</i> itself and zilch (<i>qu'dale</i>) to for all it.
Je m'explique : la race dont je parle n'est pas ce qu'une anthropologie soutient de se dire physique, celle que Hegel a bien dénotée du crâne et qui le mérite encore d'y trouver bien après Lavater et Gall le plus lourd de ses mensurations.	I will explain: the race of which I speak is not what an anthropology sustains in calling itself (<i>de se dire</i>) physical, which Hegel well denoted as of the skull and which merits it again to find there well after Lavater and Gall the weightiest of its measurements.	I will explain: the race of which I speak is not what a certain anthropology sustains by calling itself physical, the one that Hegel indeed labelled with the skull and which still deserves to find there, well after Lavater and Gall, the weightiest of its measurements.	Let me explain: the race of which I speak is not what an anthropology calling itself physical supports, the one that Hegel well denoted as of the skull and which still deserves it by finding in it, well after Lavater and Gall the most weighty of its measurements.
(19) Car ce n'est pas là, comme on l'a vu d'une tentative grotesque d'y fonder un Reich dit troisième, ce n'est pas là ce dont aucune race se constitue (ce racisme-là dans le fait non plus).	For it is not there, as we have seen from a grotesque attempt to found on it a Reich called (<i>dit</i>) third, it is not there that of which any race is constituted (nor the racism in it).	[19] For it is not there, as we saw in the grotesque attempt to found a Reich labelled the Third, it is not there that any race constitutes itself (nor that racism either in that fact).	(19) For it is not there, as was seen in a grotesque attempt to found on it a Reich described as third, the way in which any race is constituted is not there (nor in effect that particular racism).
Elle se constitue du mode dont se transmettent par l'ordre d'un discours les places symboliques, celles dont se perpétue la race des maîtres et pas moins des esclaves,	It is constituted from the mode whereby are transmitted from the order of a discourse the symbolic places, those from which are perpetuated the race of masters	It is constituted from the mode in which are transmitted by the order of a discourse the symbolic places, those with which is perpetuated the race of masters and no less of	It is constituted according to the mode in which symbolic places are transmitted by the order of a discourse, those by which there is perpetuated the race of masters

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
des pédants aussi bien, à quoi il faut pour en répondre des pédés, des scients, dirai-je encore à ce qu'ils n'aillent pas sans des sciés.	and of slaves no less, pedants as well, in which it is necessary to respond to it the pedophiles, the learned (<i>scients</i>), I would say again in that they do not go without saws (<i>sciés</i>).	slaves, as well as pedants to which one needs to balance the taught ⁴⁴ , scientists, I might say, which can't do without the known objects. TN44 Lacan creates three pairings for two discourses : master/slave; and, teachers (<i>pedants</i>)/taught(<i>pédés</i>) or scientists (<i>sciants</i>)/known objects (<i>sciés</i>). Two of the terms exists in French already, but with different senses from the ones initially intended here: <i>pédé</i> can mean homosexual or pedophile; <i>scié</i> can mean bored. While there is an overlap between <i>pedants</i> and <i>sciants</i> (and <i>pédés</i> and <i>sciés</i>), Lacan will equate the third pairing with hysterical discourse.	and no less of slaves, of pedants (<i>pédants</i>) also, to respond to which there must be the pd's (<i>Pédés</i>), the bores (<i>scients</i>), I would say, even though they are not to be found without the shits <i>sciés</i>).
Je me passe donc parfaitement du temps du cervage, des Barbares rejetés d'où les Grecs se situent, de l'ethnographie des primitifs et du recours aux structures élémentaires, pour assurer ce qu'il en est du racisme des discours en action. [462]	I pass, then, perfectly from the time of cerfage, ¹² from the rejected Barbarians from where the Greeks are situated, from the ethnography of the primitives and from the recourse to elementary structures, to insure what concerns racism from discourses in action. [462] TN12 A play on "serfage" and "cervelle" (brain).	I can do perfectly well without the time of slavery ⁴⁵ , of the Barbarians rejected from the place where the Greeks situated themselves, without the ethnography of primitives and without the recourse to elementary structures, in order to establish what is going on in racism in the discourses in action. [462] TN45 Lacan's neologism <i>cervage</i> seems to combine <i>serfage</i> (slavery) and <i>cervix</i> and <i>cerveau</i> (brain) to suggest that slavery is justified often on the grounds of race and of inferior intelligence in those enslaved.	Therefore I will dispense completely with the time of <i>cervage</i> [<i>servage</i> + <i>cervix</i> ; slavery and the chained neck], with the Barbarians rejected from where the Greeks situate themselves, with the ethnography of primitives and the recourse to elementary structures, to secure what discourses in action involve in terms of racism .. [462]
J'aimerais mieux m'appuyer sur le fait que des races, ce que nous tenons de plus sûr est le fait de l'horticulteur, voire des animaux qui vivent de notre domestique, effets de l'art, donc du discours : ces races	I would prefer to find support in the fact that of the races, what we take for most certain is the fact of the horticulturist, indeed of the animals that live from our domestication, effects of art, thus of discourse:	I would rather rely on the fact that of races what we can be most certain is the fact of the horticulturalist, of animals even that live from being domesticated by us, the effects of art, and	I would prefer to base myself on the fact that as regards races, what we hold to be most reliable is the achievement of horticulture, or indeed of animals which live from our domestication, the results of

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
d'homme, ça s'entretient du même principe que celles de chien et de cheval.	these races of man, this is involved in the same principle as those of the dog and the horse.	therefore of discourse: these races of men are maintained by the same principle as the races of dogs or of horses.	skill, therefore of discourse: these races of man are maintained on the same principle as those of the dog or the horse.
Ceci avant de remarquer que le discours analytique pour toute ça à contrepente, ce qui se conçoit s'il se trouve en fermer de sa boucle le réel.	This before remarking that analytic discourse foralls this at a counterslope, which is conceived of if this discourse is found to enclose in its loop the real.	This before remarking that analytical discourse foralls that against the grain, which can be conceived of if it finds itself, with its circle, closing the real.	This before observing that the analytic discourse foralls that by a reverse slope, which can be imagined if it happens to close the real by its buckle.
Car c'est celui où l'analyste doit être d'abord l'analysé, si, comme on le sait, c'est bien l'ordre dont se trace sa carrière. L'analysant, encore que ce ne soit qu'à moi qu'il doit d'être ainsi désigné (mais quelle traînée de poudre s'égale au succès de cette activation), l'analysant est bien ce dont le cervice (ô salle de garde), le cou qui se ploie, devait se redresser.	For it is that where the analyst must first be the analysed, if, as one knows, this is indeed the order by which his career is traced. The analysand, although it is only to me he owes being thus designated (but what wildfire has equaled the success of this activation) the analysand is very much the one of whom the cervice (O guardroom), the neck that bends, had to right itself.	For it's the one in which the analyst must first be the analyzed, if, as one knows, that's the order in which his career is traced. The analysand, although I'm the only one to call him such (but what trail of gunpowder has equalled the success of this activation), the analysand is indeed the one whose cervice (naughty guardroom!), whose neck is bowed, should straighten up.	Because it is the one where the analyst must first of all be analysed (<i>l'analysé</i>), if, as we know, this indeed is the order in which his career is traced out. The analysand, even though it is only due to me that he is so named (but what powder trail is equal to the success of this activation), the analysand is indeed the one whose <i>cervice</i> [<i>cervage</i> + <i>service</i>] (oh <i>salle de garde</i>), bowed neck, must straighten itself.
Nous avons jusqu'ici suivi Freud sans plus sur ce qui de la fonction sexuelle s'énonce d'un <i>pour tout</i> , mais aussi bien à en rester à une moitié, des deux qu'il repère, quant à lui, de la même toise d'y reporter dit-mensions les mêmes.	We have until now followed Freud without more on what of the sexual function is stated by a <i>forall</i> , but also in remaining at a half, of the two it marks, as for itself, by the same measuring rod to report there the same dit-mensions	We have up to now followed Freud without more ado concerning what is stated from the viewpoint of a <i>forall</i> about the sexual function, but also staying with one moiety, of the two that he picks up, as far as he is concerned, using the same measuring-stick to place on them the same D-mensions.	Up to now we have no more than followed Freud on what is enunciated about the sexual function in terms of a <i>forall</i> , but moreover by remaining at one moiety, of the two that he located, as far as he was concerned, of the same measure by referring them to the same <i>dit-mensions</i> .
Ce report sur l'autre démontre assez ce qu'il en est de l'ab-sens du rapport sexuel. Mais c'est plutôt,	This report on the other demonstrates well enough what concerns the absence of the sexual	This carrying over onto the other demonstrates enough about what's going on with the ab-sense of	This carryover onto the other sufficiently demonstrates what is involved in the <i>ab-sens</i> of the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
cet ab-sens, le forcer.	rapport. But this is rather, this absence, to force it.	sexual relationship. But it is rather to force it, this ab-sense.	sexual relationship. But it is rather to force this <i>ab-sens</i> .
C'est de fait le scandale du discours psychanalytique, et c'est assez dire où les choses en sont dans la Société qui le supporte, que ce scandale ne se traduise que d'être étouffé, si l'on peut dire, au jour.	This is in fact the scandal of psychoanalytic discourse, and it is enough to say where things are in the Society supporting it, that this scandal is only translated in being muffled, if one can say this, from daylight	It is indeed the scandal of psychoanalytical discourse, and it is enough to say, given the state things are in in the Society which allows it, that this scandal takes the form of being stifled, if I can put it this way, in broad daylight.	It is in fact the scandal of psychoanalytic discourse, and it says enough about the way things are at in the Society that supports it, that this scandal is only expressed by being stifled, as one might say, at birth.
(20)Au point que c'est un monde à soulever que ce débat défunt des années 30, non certes qu'à la pensée du Maître ne s'affrontent pas Karen Horney, Hélène Deutsch, voire Ernest Jones, d'autres encore.	To the point that it is like lifting a world to raise anything like the defunct debate of the thirties, not certainly that the thought of the Master was not confronted by Karen Horney, Helen Deutsch, indeed Ernest Jones, among still others.	[20]To the point where it is like levering up the world to raise this dead debate of the '30s, not that the thought of the Master is not confronted by Karen Horney, Hélène Deutsch, even Ernest Jones, among others.	(20) To the point that it requires the utmost effort to raise this debate defunct since the 1930's, not to be sure that to the Master's thought, there are not confronted those of Karen Horney, Helene Deutsch, indeed Ernst Jones, and still others.
Mais le couvercle mis dessus depuis, depuis la mort de Freud, à suffire à ce que n'en filtre plus la moindre fumée, en dit long sur la contention à quoi Freud s'en est, dans son pessimisme, délibérément remis pour perdre, à vouloir le sauver, son discours.	But the lid put over it since, since the death of Freud, sufficient that not the least fume filters from it any more, says much of the contention that Freud, in his pessimism, deliberately postponed losing, in wishing to save it, his discourse.	But the lid that has been put on it since, since the death of Freud, tight enough that not the slightest wisp of smoke can escape, says a lot about the contention to which Freud, in his pessimism, deliberately deferred and lost, by wanting to save it, his discourse.	But the lid kept on it ever since, since Freud's death, by sufficing to ensure that the least puff of it no longer filters out, says a lot about the splint (<i>contention</i>) that Freud, in his pessimism, deliberately relied on to lose his discourse, in wanting to save it.
Indiquons seulement que les femmes ici nommées, y firent appel – c'est leur penchant dans ce discours – de l'inconscient à la voix du corps, comme si justement ce n'était pas de l'inconscient que le corps prenait voix. Il est curieux de constater, intacte dans le discours	Let us indicate only that the women named here, made a call--it is their penchant in this discourse--from the unconscious to the voice of the body, as if precisely it was not from the unconscious that the body took voice. It is curious to note, intact in psychoanalytic discourse, the	Let me just indicate that the women named here appealed – as is their wont in this discourse – against the unconscious [and] for the voice of the body, as if precisely it was not from the unconscious that the body took voice. It is curious to note, intact in analytical	Let us simply point out that the women here named, appealed in it - this is their leaning in this discourse - from the unconscious to the voice of body, as if precisely it was not from the unconscious that the body took its voice. It is curious to note, intact in the analytic

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
analytique, la démesure qu'il y a entre l'autorité don't[463] les femmes font effet et le léger des solutions dont cet effet se produit.	disproportion between the authority by which [463] the women make an effect and the slightness of the solutions by which this effect is produced.	discourse, the disproportion that exists between the authority that [463] women appear to hold and the slightness of the solutions from which this appearance is created.	discourse, the lack of measure that exists between the impression of authority that these [463] women give and the triviality of the solutions by which this impression is produced.
Les fleurs me touchent, d'autant plus qu'elles sont de rhétorique, dont Karen, Hélène, – laquelle n'importe, j'oublie maintenant, car je n'aime pas de rouvrir mes séminaires –, dont donc Horney ou la Deutsch meublent le charmant doigtier qui leur fait réserve d'eau au corsage tel qu'il s'apporte au <i>dating</i> , soit ce dont il semble qu'un rapport s'en attende, ne serait-ce que de son dit.	The flowers touch me, all the more as they are of rhetoric, of which Karen, Helen--it does not matter which, I forget now, for I do not like to re-open my seminars--from which indeed Horney or Deutsch furnish the charming fingerbowl that serves for them as a reservoir for the corsage that might do for the <i>dating</i> , that is, this from which it seems a rapport is expected, if only from its <i>dit</i> .	Flowers touch me, all the more when they are rhetorical, with which Karen, Hélène – it matters not which, I forget now for I don't like opening up my seminars again – with which then Horney or Deutsch decorate the charming finger-bowl that serves as a reservoir for the corsage like the one that is worn on a date, namely the one that seems to indicate a relationship is expected, if only from its being said.	I am touched by the flowers, all the more so because they come from rhetoric, with which Karen, Helene - it does not matter who, I forget now because I do not like to reopen my seminars -,with which therefore Horney or Deutsch furnish the charming fingerstall which acts as their water reserve on the bodice as it displays itself when dating, or that from which a relationship is expected, were it only from what he said.
Pour Jones, le biais de cervice (cf. dernière ligne avant le dernier intervalle) qu'il prend à qualifier la femme de la <i>deutérophallicité</i> , sic, soit à dire exactement le contraire de Freud, à savoir qu'elles n'ont rien à faire avec le phallus, tout en ayant l'air de dire la même chose, à savoir qu'elles en passent par la castration, c'est sans doute là le chef-d'oeuvre à quoi Freud a reconnu que pour la cervilité à attendre d'un biographe, il avait là son homme.	For Jones, the side of cervice (cf. last line before the last interval) that he takes in qualifying the woman in terms of <i>deuterophallicity</i> , sic, which is to say, exactly to the contrary of Freud, to wit, that they have nothing to do with the phallus, all in having the air of saying the same thing, to wit, that they pass through castration, it is no doubt there the masterpiece in which Freud recognized that for the cervility to be expected from a biographer, he had his man.	For Jones, the bias of cervice (cf. the last line before the previous break in the text) that he takes in qualifying woman in terms of <i>deuterophallicity</i> , sic, namely to say the exact opposite to Freud, namely that they have nothing to do with the phallus, all the while giving the appearance of saying the same thing, namely that they do without it through castration, that is no doubt the masterpiece in which Freud recognized that as far as the cervility to be expected in a biographer was concerned, he had found his man.	For Jones, the angle of <i>cervice</i> (c.f. the final line before the last break) that he takes in qualifying the woman by deuterophallicity, <i>sic</i> , in other words in saying exactly the contrary of Freud, namely, that they have nothing to do with the phallus, while all the time appearing to say the same thing, namely, that they bypass it by castration, is no doubt here the masterpiece by which Freud recognised that for the <i>cervilité</i> to be expected of a biographer, he had his man.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
J'ajoute que la subtilité logique n'exclut pas la débilité mentale qui, comme une femme de mon école le démontre, ressortit du dire parental plutôt que d'une obtusion native. C'est à partir de là que Jones était le mieux d'entre les <i>goym</i> , puisqu'avec les juifs Freud n'était sûr de rien.	I might add that the logical subtlety does not exclude the mental debility which, as a woman of my school demonstrates, springs from the parental <i>dire</i> rather than a native obtusion. It is on this basis that Jones was the best among the <i>goyem</i> , since with the Jews Freud was sure of nothing.	I joust ⁴⁶ want to add that logical subtlety does not exclude mental debility which, as a woman in my school demonstrates, stemmed from parental speaking rather than from innate obtuseness. It is on that basis that Jones was the best placed coming from among the <i>goyim</i> , since with the Jews Freud was certain of nothing. TN46 Lacan's rather odd use of <i>ajoute</i> has prompted my wordplay of joust/just.	I add that logical subtlety does not rule out mental deficiency which as a woman of my school demonstrates, results from the parents' act of saying rather than from an inborn obtuseness. It is because of this that Jones was the best of the <i>goyim</i> , since with the Jews Freud was sure of nothing
Mais je m'égare à revenir au temps où ceci, je l'ai mâché, mâché pour qui ?	But I digress to return to the time where this, I have masticated it, masticated it for whom?	But I am digressing in going back to the time when I chewed it over, chewed it over for whom?	But I am going astray by coming back to a time when I chewed this over, chewed it over for whom?
L'il n'y a pas de rapport sexuel n'implique pas qu'il n'y ait pas de rapport au sexe. C'est bien là même ce que la castration démontre, (21) mais non pas plus : à savoir que ce rapport au sexe ne soit pas distinct en chaque moitié, du fait même qu'il les répartisse.	The <i>there is no sexual rapport</i> does not imply there is no <i>rapport</i> with sex. It is there even what castration demonstrates, but nothing more: to wit, that this rapport with sex is not distinct in each half, in fact that it even divides them.	The <i>there is no sexual relationship</i> does not imply that there is no relationship to sex. That's just what castration demonstrates, [21] but not more: namely that this relationship to sex is not distinct in each moiety, from the very fact that it separates them.	The <i>there is no sexual relationship</i> does not imply that there is not a relationship to sex. This indeed is even the very thing that castration (21) demonstrates, but not anything more: namely, that this relationship to sex may not be distinct in each moiety, by the very fact that it apportions <i>them</i> .
Je souligne. Je n'ai pas dit : qu'il les répartisse d'y répartir l'organe, voile où se sont fourvoyées Karen, Hélène, Dieu ait leurs âmes si ce n'est déjà fait. Car ce qui est important, ce n'est pas que ça parte des titillations que les chers mignons dans la moitié de leur corps ressentent qui est à rendre à son moi-haut, c'est que cette moitié y fasse entrée en emperesse pour	I stress. I have not said: that it divides them by dividing the organ, a veil where are lead astray Karen, Helen, God have their souls if it is not already done. For what is important, is not that this comes from the titillations the little darlings feel in the half (<i>moitié</i>) of their body which is to be rendered to its <i>high-moi</i> , it is that this half makes its entry as emperess so that	I emphasize. I did not say: that it separates them by distributing the organ, a veil in which have been led astray Karen, Hélène, may God have their souls if it has not already been done. For what is important is not that this starts with titillations that the little dears feel in their moiety's bodies which is to be put down to her super-ego ⁴⁷ , it's that this moiety may make an entrance there as	I underline. I did not say: that it apportions them by being starting here again from the organ, a fog in which Karen, Helene, may God receive their souls if it has not happened already, lost their way. For what is important, is not that it starts from the tickling that these little darlings feel in the moiety of their bodies which is to be put under its high-ego (<i>moi-haut</i>), it is

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<p>qu'elle n'y rentre que comme signifiant-m'êtré de cette affaire de rapport au sexe. Ceci tout uniment (là en effet Freud a raison) de la fonction phallique, pour ce que c'est bien d'un phanère unique qu'à procéder de supplément, elle, cette fonction, s'organise, trouve l'<i>organon</i> qu'ici je revise.</p>	<p>it only re-enters there as signifier-m'etre from this affair of a rapport with sex. This all unitedly (<i>tout uniment</i>) (there, in fact, Freud is right) from the phallic function, forasmuch as it is indeed from a unique phanere that in proceeding from the supplement, it, this function, is organized, finds the <i>organon</i> I here reconsider.</p>	<p>empress so that she may re-enter only as a master/being-signifier⁴⁸ for this affair of the relationship to sex. This all one-ly⁴⁹ (there indeed Freud was right) for the phallic function, since it is indeed from a single phaneros that by proceeding as supplement it, this function, organizes itself, finds the <i>organon</i> that I here revise. TN47 Lacan creates the neologism « moi-haut » to resonate with "moi-tié". I have chosen to use "superego" for the sake of clarity, though it should be remembered that Lacan is not subscribing to Freud's structure of id-ego-superego. TN48 Lacan's « signifiant-m'êtré » can't be rendered directly into English, combining as it does in its second term <i>maître</i>, master, and <i>m'êtré</i>, being-to-myself. TN49 Lacan is alluding to the unary trait, the <i>trait unaire</i> that Freud rightly maintained, but wrongly linked to the organ (missing or not).</p>	<p>that this moiety takes the stage there as empress so that it only comes on again as a me' being(master)-signifier (<i>m'êtré-signifiant</i>) of this affair of relationship to sex. This quite explicitly (there in effect Freud is right) from the phallic function, for the reason that it is indeed from a unique phanerogam that by originating in a supplement, for its part, this function, organises itself, finds the <i>organon</i> that I am revising here.</p>
<p>Je le fais en ce qu'à sa différence, – pour les femmes rien ne le guidait, c'est même ce qui lui a permis d'en avancer autant à écouter les hystériques qui « font l'homme » –, à sa différence, répété-je, je ne [464] ferai pas aux femmes obligation d'auner au chaussoir de la castration la gaine charmante qu'elles n'élèvent pas au signifiant, même si le chaussoir, de l'autre côté, ce n'est pas seulement au signifiant, mais bien aussi au pied</p>	<p>I do it because to its difference--for women nothing guides it, it is even this that has permitted it to advance so much in listening to the hysterics who "make the man"--, to its difference, I repeat, I will not [464] obligate women to offer to the shoe-fitter (<i>d'auner au chaussoir</i>) of castration the charming sheath (<i>game</i>) they do not raise to the signifier, even if the shoe-fitter, on the other hand, it is not only the signifier, but indeed</p>	<p>I do it in that unlike him – for women nothing guided him, it's that even which allowed him to make such advances by listening to hysterics who "pretend to be men" – unlike him, I repeat, I will not [464] oblige women to measure on the slipper of castration the charming sheath that they do not elevate to the rank of signifier, even if the slipper, on the other side, helps not only the signify er but also the foot.⁵⁰</p>	<p>I am doing so in that over against him, - as regards women nothing guided him, this is even what allowed him to advance so much about them by listening to the hysterics who 'play the man' (<i>font l'homme</i>) -, over against him, I repeat, I will not [464] impose on women the obligation of measuring by the yardstick of castration the charming sheath that they do not raise to the signifier, even if this yardstick, on the other hand, helps</p>

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qu'il aide.	also the foot it helps.	TN50 <i>Chaussoir</i> in the French text, means the instrument used for measuring the size of a foot, length and width. Lacan seems to use the image of Cinderella here to suggest that he, unlike Freud, will not use the single yardstick of the phallus to "measure" woman.	not only the signifier but also joy (<i>pied</i>).
De faire chaussure, c'est sûr, à ce pied, les femmes (et qu'on m'y pardonne d'entre elles cette généralité que je répudie bientôt, mais les hommes là-dessus sont durs de la feuille), les femmes, dis-je, se font emploi à l'occasion. Que le chausse-pied s'y recommande, s'ensuit dès lors, mais qu'elles puissent s'en passer doit être prévu, ce, pas seulement au M.L.F. qui est d'actualité, mais de ce qu'il n'y ait pas de rapport sexuel, ce dont l'actuel n'est que témoignage, quoique, je le crains, momentané.	In making a shoe, it is sure, for this foot, women (and may they pardon me among them for this generality I immediately repudiate, but men are hard of hearing), women, I say make the best of the opportunity. That the shoe-horn is recommended there, follows from there on, but that they can dispense with it must be foreseen, this, not only in the M.L.F., which is of the here and now (<i>actualité</i>), but in that there is no sexual rapport, that of which the here and now is only a testimony, although, I fear, momentary.	Making a shoe, it's certain, to fit this foot, women (and may I be forgiven by them for this generalization that I shortly repudiate, but men on this point are hard of reading) women, I say use it on occasion. That the shoe-horn is called for follows on from there, but that they can do without it should be foreseen, which, not only in the Women's Liberation Movement, which is current, is because there is no sexual relationship, which what is going on now only bears witness to, although short-lived I fear.	By being exactly suited, to be sure, for this joy, women (and may I be pardoned among them for this generality that I soon repudiate, but men are hard of hearing on this subject), women, I say, make use of it on occasion. That a shoe-horn is recommended for it, follows thereafter, but that they can do without it should be foreseen, this, not only by the MLF (Movement for the Liberation of Women) which is in the news today, but from the fact that there is no sexual relationship, which the current state of affairs only bears witness to, even though, I fear, temporarily.
À ce titre l'élucubration freudienne du complexe d'Œdipe, qui y fait la femme poisson dans l'eau, de ce que la castration soit chez elle de départ (<i>Freud dixit</i>), contraste douloureusement avec le fait du ravage qu'est chez la femme, pour la plupart, le rapport à sa mère, d'où elle semble bien attendre comme femme plus de subsistance que de son père, – ce qui ne va pas avec lui étant second, dans ce	On this basis the Freudian elucubration of the Oedipus complex, which makes the woman a fish in the water, in that castration is with her from the start (<i>Freud dixit</i>), contrasts dolorously with the fact of the ravage that is for the woman, for the most part, the rapport with her mother, from where she seems indeed to expect more subsistence than from her father--which does not go with him	On this matter, the Freudian elucubration on the Oedipus complex, which makes woman at ease there, because for her castration exists from the start (<i>Freud dixit</i>), contrasts painfully with the fact of the ravaging that is for most women the relationship to their mother, from which she seems indeed to expect as a woman more subsistence than from their father – which does jibe with his	For that reason the Freudian lucubration about the Oedipus complex, which makes the woman like a fish in water in it, since in her case castration is the starting point (<i>Freud dixit</i>), woefully contrasts with the fact of the devastation that is, in the case of the woman for the most part, her relationship to her mother, from whom she seems indeed to expect as woman more substance than from her father –

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ravage.	being second, in this ravage.	being second in this ravaging.	the trouble she has with him is secondary, in this devastation.
Ici j'abats mes cartes à poser le mode quantique sous lequel l'autre moitié, moitié du sujet, se produit d'une fonction à la satisfaire, soit à la compléter de son argument.	Here I lay down my cards to pose the quantic mode in which the other half, half of the subject, is produced from a function to satisfy it, that is, to complete it with its argument.	Here I lay down my cards by positing the quantic mode under which the other moiety, the moiety of the subject, is produced by a function to satisfy that moiety, namely by completing the moiety by its [the quantic mode's] argument.	Here I lay my cards on the table by posing the quantic mode under which the other moiety, moiety of the subject, is produced from a function to satisfy it, or to complete it by it its argument.
22) De deux modes dépend que le sujet ici se propose d'être dit femme. Les voici :	On two modes depends that the subject here offer itself as being said a woman. Here they are:	[22] It depends on two modes that the subject here proposes itself to be said a woman. Here they are:	(22) That the subject here proposes itself to be called woman depends on two modes. Here they are:
$\overline{Ex} \bullet \overline{\Phi x}$ et $\overline{Ax} \bullet \Phi x$	$\overline{Ex} \bullet \overline{\Phi x}$ and $\overline{Ax} \bullet \Phi x$	$\overline{Ex} \bullet \overline{\Phi x}$ and $\overline{Ax} \bullet \Phi x$	$\overline{Ex} \bullet \overline{\Phi x}$ and $\overline{Ax} \bullet \Phi x$
Leur inscription n'est pas d'usage en mathématique. Nier, comme la barre mise au-dessus du quanteur le marque, nier <i>qu'existe un</i> ne se fait pas, et moins encore que <i>pourtout</i> se pourpastoute.	Their inscription is not as is customary in mathematics. To negate, as the bar put above the quantifier marks, to negate that <i>one exists</i> is not done, and less even though <i>forall</i> fornotall it-self.	Their inscription is not the usual one in mathematics. To deny, as the bar placed over the quantifier marks it, to deny that <i>there exists one</i> is not done, and less still that <i>forall</i> notforalls itself.	Their inscription is not usual in mathematics. To deny, as the bar over the quantifier marks it, to deny that <i>there exists one</i> is not done, and still less <i>thatforall</i> is fornotalled (<i>pourpastoute</i>).
C'est là pourtant que se livre le sens du dire, de ce que, s'y conjuguant le <i>nyania</i> qui bruit des sexes en compagnie, il supplée à ce qu'entre eux, de rapport nyait pas.	It is there however that is given the sense of the <i>dire</i> , in that, there joining the <i>nyania</i> noised by the sexes in company, it fills in for what between them, of rapport <i>nyait</i> not [there was not].	It is there however that is delivered the sense of speaking, in that, conjugating the <i>nyania</i> which is noised by the sexes in company, it supplements what there is of a relationship between them iswas not. ⁵¹ TN51 Lacan's expression here is especially dense. <i>Nyania</i> is composed of [il] n['] y a (present tense, negative of "there is" or "there are") and the <i>passé simple</i> of the verb <i>nier</i> , "to deny". <i>Nya</i> comes to represent woman;	It is here nevertheless that there is revealed the meaning of the act of saying, from the fact that, combining there the <i>nyania</i> (thereisnotonewasdenied), that produces the sound-effects of the sexes in company, it supplies for the fact that between them, there was no relationship (<i>de rapport nyait pas</i>).

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		<p><i>nia</i>, man. The former insisting on a presence that may be negated; the latter a categorical/historical denial. These characterizations refer to the table of sexuation, not to gender. Together, in company, the result is similar to the blabla of everyday speech, with the homophony of <i>nya</i> and <i>nia</i> suggesting a commonality of signification – the couple seems to understand each other – which is denied at the level of the structure of each discourse: there is no sexual relationship.</p>	
<p>Ce qui est à prendre non pas dans le sens qui, de réduire nos quanteurs à leur lecture selon Aristote, égalerait le <i>nexistun</i> au <i>nulnest</i> de son universelle négative, ferait revenir le μή πάντες, le <i>pastout</i> (qu'il a pourtant su formuler), à témoigner de l'existence d'un sujet à dire que non à la fonction phallique, ce à le supposer de la contrariété dite de deux particulières.</p>	<p>Which is to be taken not in the sense which, to reduce our quantifiers to their reading according to Aristotle, equates the <i>notexistone</i> to the <i>none-is</i> of his negative universal, would make return the <i>me pantes</i>, the <i>notall</i> (that he however knew how to formulate), to testify to the existence of a subject to say no (<i>que non</i>) to the phallic function, this in supposing it from the so called contrarity of two particulars.</p>	<p>Which is to be taken not in the sense which, by reducing our quantifiers to an Aristotelian reading, would equate the <i>not-one-exists</i> to the <i>none-exist</i> of its universal negative, and would bring back the <i>μη παντες</i>, the <i>notall</i> (that Aristotle knew nonetheless how to formulate), by witnessing to the existence of a subject by saying no to the phallic function, this by supposing it based on the so-called contrary nature of two particulars.</p>	<p>This, which is to be taken not in the sense that, to reduce our quantifiers to their reading according to Aristotle, would make the <i>nexistun</i> (onedoesnotexist) equal to the <i>nulnest</i> (thereisno) of his universal negative, would bring back the '<i>me pantes</i>', the <i>notall</i> (which he nevertheless was able to formulate), by testifying to the existence of a subject to say no to the phallic function, this by supposing it from the contrariety described as that of two particulars.</p>
<p>Ce n'est pas là le sens du dire, qui s'inscrit de ces quanteurs.[465]</p>	<p>It is not there the sense of the <i>dire</i>, which is inscribed by these quantifiers. [465]</p>	<p>That is not the sense of speaking, which is inscribed on the basis of these quantifiers. [465]</p>	<p>That is not the meaning of the act of saying, which is inscribed here from these quantifiers. [465]</p>
<p>Il est : que pour s'introduire comme moitié à dire des femmes, le sujet se détermine de ce que, n'existant pas de suspens à la fonction</p>	<p>It is: that in introducing itself as a half to the <i>dire</i> of women, the subject determines itself in that, not existing by a suspension in the</p>	<p>It is: that in order to introduce itself as speaking moiety of women, the subject determines itself on the basis that, since it does not exist by</p>	<p>It is: that by introducing as moiety those called (à <i>dire</i>) women, the subject is determined by the fact that, not existing as being</p>

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phallique, tout puisse ici s'en dire, même à provenir du sans raison. Mais c'est un tout d'hors univers, lequel se lit tout de go du second quanteur comme <i>pastout</i> .	phallic function, all can be said here, even in proceeding from the without reason. But this is an all outside of the universe, which is read all go from the second quantifier as <i>notall</i> .	being suspended from the phallic function, all may be said here about it, even as stemming from without reason. But it is an all from outside the universe, which is read in one mouthful from the second quantifier as <i>notall</i> .	suspended on the phallic function, everything (<i>tout</i>) here can be said about it, even if it proceeds from unreason. But it is an all (<i>tout</i>) outside universe, which is read right away from the second quantifier as <i>notall</i> .
Le sujet dans la moitié où il se détermine des quanteurs niés, c'est de ce que rien d'existant ne fasse limite de la fonction, que ne saurait s'en assurer quoi que ce soit d'un univers. Ainsi à se fonder de cette moitié, « elles » ne sont <i>pastoutes</i> , avec pour suite et du même fait, qu'aucune non plus n'est toute.	The subject in the half where it is determined by negated quantifiers, it is in that nothing of an existant serves as a limit to the function, which could insure itself with whatever there might be of a universe. Thus in founding itself on this half, "they" are not <i>notall</i> , with as a consequence and of the same fact, that none is any longer all.	The subject in the moiety where he determines himself on the basis of the denied quantifiers, results from the fact that nothing existing is limited by the function. Thus by founding itself on this moiety, the feminines ⁵² are <i>notall</i> , with as a consequence and based on the same fact that not one of them either is all. <small>TN52 Lacan uses the feminine plural subject pronoun « elles », with no referent nearby to justify it. It appears that he is referring to those subjects who are classed as "feminine" in the table of sexualization, without reference to gender.</small>	The subject in the moiety where it is determined by denied quantifiers, arises from the fact that nothing existent creates a limit to the function, that would not be able to secure for itself anything whatsoever from a universe. Thus even basing oneself on this moiety, 'they (<i>elles</i>)' are not <i>notalls</i> (<i>pastoutes</i>), with the consequence and by the very fact, that none of them is all (<i>toute</i>) either
Je pourrais ici, à développer l'inscription que j'ai faite par une fonction hyperbolique, de la psychose de Schreber, y démontrer dans ce qu'il a de sardonique l'effet de pousse-à-la-femme qui se spécifie du premier quanteur : ayant bien précisé que c'est de l'irruption d' <i>Un-père</i> comme sans raison, que se précipite ici l'effet ressenti comme de forçage, au champ d'un Autre à se penser	I could here, to develop the inscription I made by a hyperbolic function, of the psychosis of Schreber, demonstrate what there is of the sardonic in the effect of a push-to-the-woman which is specified by the first quantifier: having made very precise that it is from the irruption of a <i>One-father</i> as without reason, that is precipitated here the effect felt as a forcing, to the field of an Other to	I could here, by developing the inscription that I made through a hyperbolic function of Schreber's psychosis, demonstrate in what it contains of the sardonic the effect of the push-to-the-woman which is specified in the first quantifier; having made very clear that it is from the irruption of <i>A-Father</i> as without reason that is precipitated here the effect felt as of forcing, in the field of an Other to be thought	I could here, by developing the inscription that I constructed by a hyperbolic function, of Schreber's psychosis, demonstrate in it how sardonic is the effect of push-to-the-woman (<i>pousse-à-la-femme</i>) that is specified from the first quantifier: having clearly specified that it is from the irruption of <i>A-father</i> as without reason, that there is precipitated here the effect experienced as forcing, in the field

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comme à tout sens le plus étranger.	be thought as to all sense the most alien.	as the most foreign in every sense.	of an Other in thinking itself as most foreign to all meaning.
Mais à porter à sa puissance d'extrême logique la fonction, cela dérouterait. J'ai déjà pu mesurer la peine que la bonne volonté a prise de l'appliquer à Hölderlin : sans succès.	But to carry to its power of an extreme logic the function, this would throw us off the track. I have already been able to measure the trouble that good will has taken to apply it to Holderlin: without success	But by carrying the function to its power as extreme logic, that would throw you off the track. I have already taken the measure of the trouble that good will has taken to apply it to Hölderlin: but without success.	But to carry the function to its power of extreme logic, would lead away from the right path. I was already able to measure the trouble that good will took in applying it to Hölderlin: without success.
Combien plus aisé n'est-il pas, voire délice à se promettre, de (23)mettre au compte de l'autre quanteur, le singulier d'un « confin », à ce qu'il fasse la puissance logique du <i>pastout</i> s'habiter du recès de la jouissance que la féminité dérobe, même à ce qu'elle vienne à se conjoindre à ce qui fait thomme...	How much easier is it not, indeed delightful to promise oneself, to put to the count of the other quantifier, the singular of a "confine," insofar as it might make the logical power of the <i>notall</i> inhabit itself with the recess of <i>jouissance</i> that femininity conceals, even insofar as it comes to conjoin itself to what makes thman . . .	How much easier is it not, indeed a delight to look forward to, to [23] ascribe to the other quantifier, the singular of a "limit" ⁵³ , in so far as it makes the logical power of the <i>notall</i> be inhabited by the account of jouissance that femininity steals away, even in that which it manages to conjoin to what makes the cut... ⁵⁴ TN54 Lacan's use of <i>confin</i> is equivocal: in the plural, the word can mean limit, edge, border; here Lacan also wants the reader to see <i>con fin</i> , two words meaning fine cunt (or cunning cunt) or cunt end or limit, the exception to the rule, or the beyond of the limit, of the negative universal <i>notall</i> . TN54 Very dense paragraph. In outlining the new logic of psychoanalysis, Lacan is dealing with the <i>notall</i> of the feminine. The feminine jouissance is in part comprised of "but-not-that", a jouissance that is hidden from view (one meaning of <i>dérober</i>), even as it is revealed (a second meaning for <i>dérober</i>). This singularity is conjoined with the cut (<i>thomme</i>) that will help form the <i>objet a</i> and its role in the four discourses.	How much more easy is it not, indeed a delight to promise oneself, to (23) attribute to the other quantifier, the singular of a 'confine' (' <i>confin</i> '), from the fact that it might make the logical power of the <i>notall</i> be inhabited from the retreat of enjoyment that femininity conceals, even though it will come to be espoused to what plays <i>thomme</i> ...
Car ce « confin » de s'énoncer ici de logique, est bien le même dont	For this "confine" in stating itself here by logic, is indeed the same	For this "limit" by being stated here on the basis of logic, is indeed the	Because this 'confine' though enunciated here from logic, is

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s'abrite Ovide à le figurer de Tirésias en mythe. Dire qu'une femme n'est pas toute, c'est ce que le mythe nous indique de ce qu'elle soit la seule à ce que sa jouissance dépasse, celle qui se fait du coït.	from which Ovid shelters himself by figuring it with Tiresias in a myth. To say that a woman is not all, it is this that the myth indicates for us, in that she is the only one inasmuch as her <i>jouissance</i> passes beyond, what is produced by coitus	same with which Ovid shelters himself by figuring it with Tiresias in myth. To say that a woman is not all is what the myth indicates to us in that she is the only one whose jouissance goes beyond her, that which is made from coitus.	indeed the one behind which Ovid protects himself by depicting it as Tiresias in myth. To say that a woman is not all, this is what the myth points out to us in that she is the only one in that her enjoyment goes beyond, the one that is created from coitus.
C'est aussi bien pourquoi c'est comme la seule qu'elle veut être reconnue de l'autre part : on ne l'y sait que trop.	This is also, moreover, why it is as the only one that she wants to be recognized: one knows it only too well.	That is also why that it is as the only one she wants to be recognized by the other party: we know her as such only too well.	It is moreover why it is as the only one that she wants to be recognised from the other side: we know about it only too well.
Mais c'est encore où se saisit ce qu'on y a à apprendre, à savoir qu'y satisfait-on à l'exigence de l'amour, la jouissance qu'on a d'une femme la divise, lui faisant de sa solitude partenaire, tandis que l'union reste au seuil.	But this is again where is grasped what one has to learn there, to wit, if one satisfied the requirement of love, the <i>jouissance</i> one has of a woman ¹² divides her, making for her of her solitude a partner, while union remains on the threshold. <small>TN14 Consistent with the allusions in this passage to habitation, confines and thresholds, Lacan is perhaps playing here on the use of the word <i>jouissance</i> to denote the possession of or legal right to something, for instance, to an apartment.</small>	But it is again ⁵⁵ where is seized what one has to learn, namely that if one were to satisfy there the demand of love, the jouissance that one has of a woman divides her, making for her a partner out of her solitude, whilst union remains on the threshold. <small>TN55 Lacan intends his reader to pick up the allusion to the title of Seminar XX, <i>Encore</i>, and its various connotations, including <i>en corps</i>, in body.</small>	But it is again where there is grasped what is to be learned there, namely, that though one satisfies her the requirement of love, the enjoyment that one has of a woman divides her, making her a partner of her solitude, while union remains on the threshold.
Car à quoi l'homme s'avouerait-il servir de mieux pour la femme dont il veut jouir, qu'à lui rendre cette jouissance sienne qui ne la fait pas toute à lui : d'en elle la re-susciter. [466]	For to what would the man admit himself to serve better for the woman whom he wishes to enjoy, than to give back to her this <i>jouissance</i> of her own which makes her not all his: re-arousing it for her.[466]	For to what would man admit best serving the woman he wishes to enjoy than to give back to her <i>her</i> jouissance which makes her not all to him: than to re-vive it in her. [466]	For to what could the man acknowledge as best serving the woman he wants to enjoy, than rendering to her this enjoyment of hers which does not make it all his: to re-surrect something of it in her. [466]
Ce qu'on appelle le sexe (voire le deuxième, quand c'est une sottise) est proprement, à se supporter de	What one calls sex (indeed the second, when one is an idiot) is properly, in supporting itself by the	What is called sex (even the second ⁵⁶ , when she is a twit) is more properly, when supported by	What is called sex (or even the second, when it is a by a ninny) is properly, being supported by <i>notall</i>

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
<i>pastoute</i> , l'ἑτερος qui ne peut s'étancher d'univers.	<i>notall</i> , the <i>Heteros</i> which cannot stop itself up with a universe.	the <i>notall</i> , the ἑτερος which cannot compartmentalize itself in its own universe. TN56 Allusion to Simone de Beauvoir's popular <i>Le Deuxième sexe</i> .	(<i>pastoute</i>), the <i>Heteros</i> which cannot be slaked by a universe.
Disons hétérosexuel par définition, ce qui aime les femmes, quel que soit son sexe propre. Ce sera plus clair.	Let us call heterosexual by definition, he who loves women, whatever his own sex. This will be clearer.	Let us say that heterosexual by definition is the one who loves women, whatever his or her own sex may be. It will be clearer.	Let us call heterosexual by definition, one who loves women, whatever may be his/her own sex. This will be clearer.
J'ai dit : aimer, non pas : à elles être promis d'un rapport qu'il n'y a pas. C'est même ce qui implique l'insatiable de l'amour, lequel s'explique de cette prémisse	I said: to love, not: to be promised them by a rapport that is not. It is even what implies the insatiable of love, which is explained by this premise.	I said: to love, not: to be promised them by a rapport that is not. It is even what implies the insatiable of love, which is explained by this premise.	I said: to love, not: being engaged to them by a relationship that is not there. This is even what the insatiability of love implies, which is explained by this premise.
Qu'il ait fallu le discours analytique pour que cela vienne à se dire, montre assez que ce n'est pas en tout discours qu'un dire vient à ex-sister. Car la question en fut des siècles rebattue en termes d'intuition du sujet, lequel était fort capable de le voir, voire d'en faire des gorges chaudes, sans que jamais ç'ait été pris au sérieux.	That there had to be the analytic discourse for this to come to be said, shows well enough that it is not in all discourse that a <i>dire</i> comes to ex-sist. For the question was tossed around for centuries in terms of an intuition of the subject, who was quite capable of seeing it, even of having a good laugh over it, without it ever having been taken seriously.	That it needed analytical discourse for that to come to speaking shows sufficiently that it is not in every discourse that a speaking comes to ex-sist. For the question was debated for centuries in terms of the intuition of the subject, who was quite capable of seeing it, even of having a good chuckle over it, without it ever being taken seriously.	That it should have required the analytic discourse that this might come to be expressed (à <i>se dire</i>), sufficiently shows that it is not in every discourse that an act of saying comes to ex-sist. For the question was tossed around for centuries in terms of the intuition of the subject, which was very well able to see it, indeed to gloat over it, without it ever having been taken seriously.
C'est la logique de l'ἑτερος qui est à faire partir, y étant remarquable qu'y débouche le <i>Parménide</i> à partir de l'incompatibilité de l'Un à l'Etre. Mais comment commenter ce texte devant sept cents personnes ?	It is the logic of the <i>Heteros</i> which is to be made to depart, it being remarkable that the <i>Parmenides</i> debouches there beginning with the incompatibility of the One with Being. But how to comment on this text before seven hundred people?	It is the logic of the ἑτερος which is to be set off, it being noteworthy that the <i>Parmenides</i> opens out on to it starting from the incompatibility of the One and of Being. But how to give a commentary on this text in front of seven hundred people?	It is the logic of the <i>Heteros</i> which must be got going, the remarkable thing about it being that the <i>Parmenides</i> ends up with it starting from the incompatibility of the One and Being. But how give a commentary on this text before seven hundred people?
Reste la carrière toujours ouverte à	There remains the career always	There remains the still open quarry	There remains the career always

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
l'équivoque du signifiant : Reste la carrière toujours ouverte à l'équivoque du signifiant : l'ἑτερος, de se décliner en l'ἑτερα, s'éthérise, voire s'hétaïrise...,	open to the equivocation of the signifier: the <i>Heteros</i> in being declined to the <i>Hetera</i> , ethericizes, even hetairizes .	of the equivocation of the signifier: the ἑτεροζ, by being declined into the ἑτερα, becomes etherized, prostitutes ⁵⁷ itself even...[24] TN57 Lacan creates a signifying chain based on Greek, but crossing over into French : heteros > hetera > éthérise > hétéairise. The last is a neologism based on <i>hétaïre</i> , the French translation for Greek <i>hetaira</i> , a prostitute of noble rank.	open to the equivocation of the signifier: the <i>Heteros</i> , by being declined into the <i>Hetera</i> , is etherised, or even hetaerised.
24) L'appui du deux à faire d'eux que semble nous tendre ce <i>pastout</i> , fait illusion, mais la répétition qui est en somme le transfini, montre qu'il s'agit d'un inaccessible, à partir de quoi, l'énumérable en étant sûr, la réduction le devient aussi.	The support of the two (<i>deux</i>) in making a them (d'eux) that this <i>notall</i> seems to tender us, is an illusion, but repetition which is in sum the transfinite, shows that it is a question of an inaccessible, beginning with which, the enumerable of it being sure, the reduction becomes so too.	The support of the two to make a them that this <i>notall</i> seems to tender us creates an illusion, but the repetition which is in sum the transfinite shows that it is a question of an inaccessible, starting from which, since the ability to count it is sure, reduction also becomes so.	(24) The prop of the <i>deux</i> to make <i>d'eux</i> that this notall (<i>pastoute</i>) seems to offer us, creates an illusion, but the transfinite which is in short repetition, shows that it is a matter of an inaccessible, starting from which, the enumerable of it being sure, the reduction also becomes so.
C'est ici que s'emble, je veux dire : s'emblave, le semblable dont moi seul ai tenté de dénouer l'équivoque, de l'avoir fouillée de l'homosexué, soit de ce qu'on appelait jusqu'ici l'homme en abrégé, qui est le prototype du semblable (cf. mon stade du miroir).	It is here that s'eems (<i>s'emble</i>), I mean: s'eembavles (<i>s'emblave</i>), the <i>semblable</i> of which I alone have tried to unknot the equivocation, having rummaged it from the homosexuated, that is, from what one called until now the man in abbreviated form, which is the prototype of the <i>semblable</i> (cf. my mirror stage).	It is here that is sembled, I mean is sown, the seeming of which I alone have attempted to unknot the equivocal, have rummaged it from the homosexuated, namely from what one used to call, up to now in abbreviated form, man, which is the prototype of the seeming (cf. my mirror stage).	It is here that there is precipitated (s' <i>emble</i>), I mean: is sown (s' <i>emblave</i>), the semblable whose equivocation I alone have tried to unknot, by having dug it out from the 'hornmosexed' (<i>l'homosexué</i>), for from what was called up to now man as an abbreviation, who is the prototype of the semblable (c.f. my mirror stage).
C'est en l'ἑτερος, remarquons-le, qui, à s'y embler de discord, érige l'homme dans son statut qui est celui de l'homosexuel. Non de mon office, je le souligne, de celui de Freud qui, cet appendice, le lui	It is the <i>Heteros</i> , let us remark, which, in s'eeming there by discord, erects the man in his status which is that of the homosexual. Not from my office, I stress, from that of Freud which, this appendix, gives it	It is the ἑτεροζ, let me remark, which, by sowing discord there, erects man in his status which is that of the homosexual. Not, I emphasize, according to my rite, but according to Freud's which	It is the <i>Heteros</i> , let us note, which beginning there from discord, erects man in his status which is that of the homosexual. Not with my help, I underline, but that of Freud who, spelling it out, restores

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
rend, et en toutes lettres.	back to him, and in all its particulars (<i>en toutes lettres</i>).	appendix gives it back to him literally.	this appendage to him.
Il ne s'emble ainsi pourtant que d'un dire à s'être déjà bien avancé. Ce qui frappe d'abord, c'est à quel point l'hommodit a pu se suffire du tout-venant de l'inconscient, jusqu'au moment où, à le dire « structuré comme un langage », j'ai laissé à penser qu'à tant parler, ce n'est pas lourd qui en est dit : que ça cause, que ça cause, mais que c'est tout ce que ça sait faire. On m'a si peu compris, [467] tant mieux, que je peux m'attendre à ce qu'un jour on m'en fasse objection.	It s'eems however only by a <i>dire</i> in s'being already well advanced. What first strikes us, is to what point the hommodit could suffice for itself from the everyday unconscious, until the moment when, in saying it structured like a language, I let it be thought, that in speaking so much, it is not weighty what is said: that it (<i>ça</i>) chatters (<i>cause</i>), that it chatters, but that it is all that it knows how to do. They have so little understood me, [467] so much the better, that I can look forward to one day someone raising an objection.	It sembles/shows however only from a speaking by being already quite advanced. What strikes one at first is to what extent the saidman ⁵⁸ managed to make do with anything coming from the unconscious, until the moment when, by saying it is "structured like a language", I left people thinking that in spite of speaking so much, not much of weight has been said about it: that it/the id chatters, let it chatter, it's all it knows how to do. I have been so little understood [467], so much the better, that I can expect one day that people will raise an objection against me. TN58 Lacan's <i>hommodit</i> seems to be a portmanteau word combining <i>homme</i> and <i>au dit</i> , literally "man with the said", i.e. man as a speaking being considered only from the viewpoint of the said, not of speaking.	It is nevertheless only precipitated in this way from an act of saying when it is already well advanced. What is striking at first, is the point to which man as said (<i>hommodit</i>) was able to suffice with the run-of-the-mill of the unconscious, until the moment when, by saying it was 'structured like a language', I allowed it to be conceived that in speaking so much about it, what is said about it is not very weighty: that it causes, that it chatters (<i>que ça cause, que ça cause</i>), but that it is all it is able to do. I was so little comprehended [467], so much the better, that I can expect that one of these days someone will make objections.
Bref on flotte de l'îlot phallus, à ce qu'on s'y retranche de ce qui s'en retranche.	In brief, one floats on the isle phallus, in that one retrenches from what retrenches.	In short one floats on the phallus isle by protecting oneself by what is cut off from it.	In short we float away from the islet phallus, to what is cut off from it because of what fortifies itself against it.
Ainsi l'histoire se fait de manoeuvres navales où les bateaux font leur ballet d'un nombre limité de figures.	Thus history is made of naval manoeuvres where the ships do their ballet with a limited number of figures.	Thus history is made up of naval manoeuvres in which ships create their ballet from a limited number of figures.	In this way history is made up of naval manoeuvres where the boats perform their ballet from a limited number of figures.
Il est intéressant que des femmes ne dédaignent pas d'y prendre rang : c'est même pour cela que la danse	It is interesting that some women do not disdain to take a rank there: it is even for this that dance is an	It is interesting that some women do not disdain joining those ranks: it is even for that reason that dance	It is interesting that some women do not disdain to take up the running in it: that is even why

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
est un art qui florit quand les discours tiennent en place, y ayant le pas ceux qui ont de quoi, pour le signifiant congru.	art which flourishes when the discourses keep in place, there having the lead those who have what it takes, for the congruent signifier.	is an art that flourishes when discourses hold their place, those who have the necessary taking the lead, for the congruent signifier.	dance is an art that flourishes when the discourses hold in place, those who have what it takes, for the congruent signifier, leading.
Mais quand le <i>pastoute</i> vient à dire qu'il ne se reconnaît pas dans celles-là, que dit-il, sinon ce qu'il trouve dans ce que je lui ai apporté, soit :	But when the <i>notall</i> comes to say that it does not recognize itself in those, what does it say, except what it finds in what I have brought to it, that is:	But when the <i>notall</i> comes to say that it does not recognize itself in those [women], what does it say, if not what it finds in what I have brought to it, namely:	But when the <i>notall</i> (<i>pastoute</i>) has just said that it does not recognise itself in those, what does it say, if not what it finds in what I brought to it, namely:
le quadripode de la vérité et du semblant, du jouir et de ce qui d'un plus de –, s'en défile à se démentir de s'en défendre,	the quadripod of truth and the semblant, of enjoying (<i>du jouir</i>) and of what of a no more (<i>d'un plus de</i>)-parades denying itself in defending itself.	the quadripod of truth and seeming, of enjoyment and of what with one more ---hides away from it by continuing to manifest itself by refusing.	the quadripod of the truth and of the semblance, of enjoying and of that which from a surplus -- , slopes away having failed to protect itself from it,
et le bipode dont l'écart montre l'ab-sens du rapport,	and the bipod of which the separation (<i>écart</i>) shows the ab--sens of the rapport.	And the bipod of which the distance between them shows the ab-sense of relationship,	and the bipod whose separation shows the <i>ab-sens</i> of the relationship,
puis le trépied qui se restitue de la rentrée du phallus sublime (25)qui guide l'homme vers sa vraie couche, de ce que sa route, il l'ait perdue.	then the tripod which is restituted by the return of the sublime phallus which guides the man toward his true bed (<i>couche</i>), because his way, he has lost it.	Then the tripod which is reconstituted by the return of the sublime phallus [25] which guides man towards his true bed, because he has lost his way.	then the tripod which is restored by the re-entrance of the sublime (25) phallus which guides man towards his true bed, the one he has lost his way to.
« Tu m'as satisfaite, petithomme. Tu as compris, c'est ce qu'il fallait. Vas, d'étourdit il n'y en a pas de trop, pour qu'il te revienne l'après-midit. Grâce à la main qui te répondra à ce qu'Antigone tu l'appelles, la même qui peut te déchirer de ce que j'en sphynge mon <i>pastoute</i> , tu sauras même vers le soir te faire l'égal de Tirésias et comme lui, d'avoir fait l'Autre,	"You have satisfied me, littleman. You have understood, of étourdit there is not too much, for it to return to you in the apres midit. Thanks to the hand that will respond to you, insofar as Antigone you call it, the same that can tear you apart because I sphynge my <i>notall</i> , you will be able even toward evening to make yourself the equal of Tiresias, and like him, from	"You have satisfied me, little man. ⁵⁹ You have understood, that was what was needed. Go ⁶⁰ , of tonguetrix there are not too many, so that the after-half-said ⁶¹ may come back to you. Thanks to the hand which will answer you since you call her Antigone, the same that can tear you apart because I sphynge ⁶² my <i>notall</i> from it, you will even know how, towards evening,	'You have satisfied me, littleman (<i>petithomme</i>). You have comprehended, that is what was required (<i>fallait</i>). On [you] go (<i>Vas</i>), there is not too much <i>etourdit</i> for it to return to you after being half-said (<i>l'après midit</i>). Thanks to the hand that will respond to you, because you call her Antigone, the very one who can tear you apart because I sphynx my notall

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deviner ce que je t'ai dit ».	having made the Other, to divine what I have said to you."	to make yourself the equal of Tiresias and like him, by having taken the role of the Other, to divine what I have said to you." TN59 The female sphynx addresses [Lacan] directly. <i>Petithomme</i> can be read as "little man", "little cut" (<i>peti[t] thomme</i>) or "seeking man" (<i>petio</i> , Lat. I seek) TN60 <i>Vas</i> , Christian Fierens has pointed out, has been erroneously corrected by the editor of <i>Autres Écrits</i> , to <i>Va</i> , thereby missing Lacan's point: <i>vas</i> is both first- and second-person singular of the present tense of <i>aller</i> in Old French, which allows both to co-exist in the "new grammar" of analytical discourse. TN61 Lacan's wordplay on <i>après-midi</i> and <i>après midit</i> can't be reproduced in English. TN62 Lacan's neologism, based on the noun <i>la sphynge</i> , a female sphinx, or figuratively an enigmatic woman.	(<i>pastoute</i>) in her, you will even be able towards evening to make yourself the equal of Tiresias and like him, because of having played the Other, divine what I told you'
C'est là surmoitié qui ne se surmoite pas si facilement que la conscience universelle.	It is the superegohalf (<i>surmoitié</i>) which does not superego as easily as the universal consciousness.	There is supermoiety which does not supermoietize itself as easily as the universal conscience.	Here is a superego /moiety-ness (<i>surmoitié</i>) which doe[s] not superego itself as easily as the universal conscience.
Ses dits ne sauraient se compléter, se réfuter, s'inconsister, s'indémontrer, s'indécider qu'à partir de ce qui ex-siste des voies de son dire.	Its <i>dits</i> would not know how to complete themselves, refute themselves, make themselves inconsistent, undemonstrate themselves, undecide themselves except in departing from what ex-sists of the paths of its <i>dire</i> .	Its sayings could not be completed, be refuted, be made inconsistent, be made undecidable except on the basis of what ex-sists the pathways ⁶³ of its speaking. TN63 One can also hear « voices », <i>voix</i> , as well as <i>voies</i> .	What is said by it (<i>ses dits</i>) can only be completed, be refuted, be shown as inconsistent, as indemonstrable, as undecideable by starting from what ex-sists by way of its act of saying.
D'où l'analyste d'une autre source que de cet Autre, l'Autre de mon graphe et signifié de S de A barré : <i>pastoute</i> d'où saurait-il trouver à redire à ce qui foisonne de la chicane logique dont le rapport au	Whence the analyst from another source than this Other, the Other of my graph and signified by S of A barred: <i>notall</i> , from where would he know how to find fault in what abounds from the pettifogging logic	Where does he get off, the analyst from another source than this Other, the Other of my graph and signified by S of barred A [S(Å)]: <i>notall</i> , where does he get off finding fault with what multiplies	Whence the analyst from a source other than this Other, the Other of my graph and signified as S of 0 barred: <i>notall</i> (<i>pastoute</i>), where would he be able to take exception to what flourishes from the logical

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
sexe s'égare, à vouloir que ses chemins aillent à l'autre moitié ? [468]	by which the relation to sex goes astray, in wanting that its ways lead to the other half? [468]	from the logical zigzag from which the relationship to sex goes astray, in wanting that his ways lead to the other moiety? [468]	chicane in which the relationship to sex goes astray, by wanting its paths to go to the other moiety? [468]
Qu'une femme ici ne serve à l'homme qu'à ce qu'il cesse d'en aimer une autre ; que de n'y pas parvenir soit de lui contre elle retenu, alors que c'est bien d'y réussir, qu'elle le rate,	If a woman here only serve for a man insofar as he ceases to love another; if not to get there be by him held against her, even though it is indeed to succeed there, if she screws it up,	That a woman here serve a man only in so far as he ceases to love another woman; that in not succeeding in this be held by him as a grudge against her, when it is indeed in succeeding in this that she fails to hold him	That a woman here is of use to a man only when he ceases to love another one: that not being able to do so is held against her by him, so that it is indeed by succeeding in it, that she misses it.
– que maladroit, le même s' imagine que d'en avoir deux la fait toute,	--if maladroit, the same imagines from having two made her all.	- That even the clumsy man imagines that having two women makes her all	- that being awkward, he imagines that to have two of them makes her all (<i>toute</i>),
– que la femme dans le peuple soit la bourgeoise, qu'ailleurs l'homme veuille qu'elle ne sache rien :	--if the woman among the people be the bourgeois, if besides the man wish that she know nothing:	- That the woman [to have] in the nation is the bourgeois and that man wants her elsewhere to know nothing	- that the woman should be the boss among the common people, that elsewhere the man would want her to know nothing:
d'où saurait-il s'y retrouver en ces gentillesses – il y en a d'autres –, sauf de la logique qui s'y dénonce et à quoi je prétends le rompre ?	from where would he know how to find himself again in these kindnesses--there are others--save from the logic which exposes itself there and from which I claim to break him?	where does he get off feeling comfortable in these kindnesses – there are more – except in the logic which shows itself up to be what it is and from which habit I claim to break him?	where would he be able to find his bearings in these sweet nothings - there are others - , except by the logic which is exposed here and which I claim to break him into?
Il m'a plu de relever qu'Aristote y fléchit, curieusement de nous fournir les termes que je reprends d'un autre déduit. Cela n'eût-il pas eu son intérêt pourtant qu'il aiguillât son Monde du <i>pastout</i> à en nier l'universel ? L'existence du même coup ne s'étiolait plus de la particularité, et pour Alexandre son maître l'avertissement eût pu être	It has pleased me to point out that Aristotle wavers in this, curiously in furnishing us with the terms that I take from another inference. The former, had not he his interest, however, as he threaded his World with the <i>notall</i> , in negating the universal? Its existence at the same time no more weaves itself from its particularity, and for Alexander his	I enjoyed pointing out that Aristotle wavered on this, curiously by giving us the terms that I take up again from a love game. Would that not have had its interest even though he directed his World away from the <i>notall</i> by denying its universal status? Existence by the same token did not wither away as a result of particularity, and for his master	I was able to highlight that Aristotle lost his way here, curiously by furnishing us with terms that I take up again from a different angle (<i>déduit</i>). Will this nevertheless not have its interest that he switched his World from the <i>not all</i> to deny the universal? Existence by that very fact no longer wilted from particularity, and for Alexander his

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bon : si c'est d'un ab-sens comme-pas-un dont se nierait l'univers que se dérobe le <i>pastout</i> qui ex-siste, il aurait ri, tout le premier c'est le cas de le dire, de son dessein de l'univers « empirer »	master the warning might have been a good one: if it is from an ab-sens as-not-one by which would be negated the universe that conceals the <i>notall</i> which ex-sists, he would have laughed, the very first it must be said, at his design to "empirise" the universe.	Alexander the warning might have been a good one: if it is from an extraordinary ab-sense, by which the universe would negate itself, that the <i>notall</i> which ex-sists steals away, he would have laughed, and he first of all it must be said, at his design to make an empire ⁶⁴ of the universe.[26] TN64 Lacan places quotation marks around the infinitive <i>empirer</i> , indicating no doubt that his use of the verb does not mean [only] "to worsen" (its first meaning in French). Both intended meanings cannot be carried in one English expression.	master the warning could have been valuable: if it is from an <i>ab-sens</i> as not one that the universe was to be denied that there slips away the not all which exists, he would have been the first to laugh make no mistake about his plan for an 'empire' that was universal.
((26)C'est là justement que passifou, le philosophe joue d'autant mieux l'air du midit qu'il peut le faire en bonne conscience. On l'entretient pour dire la vérité : comme le fou il sait que c'est tout à fait faisable, à condition qu'il ne suture (<i>Sutor...</i>) pas outre sa semellité.	It is there precisely that notsofoolish, the philosopher brings into plays all the better the air of the midit since he can do it in good conscience. On entertains it to say the truth: like the fool he knows that it is quite feasible, on the condition that he not suture (<i>Sutor</i> . . .) otherwise its semellity.	It is there precisely that notsofoolish, the philosopher plays all the better the half-said tune since he can do it with a clear conscience. He is kept in order to speak the truth: as the fool he knows that it is entirely feasible, on the condition that he does not suture (<i>Sutor...</i>) beyond the scope of his last ⁶⁵ . TN65 Allusion to Plato's discussion of the cobbler who questioned Socrates' ability to think and teach: "Cobbler, stick to your last!"	It is here precisely that the <i>not all that mad</i> , the philosopher plays all the better the air of half-act of saying that he can do it with a good conscience. We maintain it in order to tell the truth: like the madman he knows that it is quite doable, on condition that he does not suture (<i>Sutor ...</i>) beyond his sole-ness.
Un peu de topologie vient maintenant.	A little topology comes now.	Now comes a little topology	Now comes a little topology.
Prenons un tore (une surface formant « anneau »). Il saute aux yeux qu'à le pincer entre deux doigts tout de son long à partir d'un point pour y revenir, le doigt d'en	Let us take a torus (a surface forming a "ring"). It leaps to view that in pinching it between two fingers all along its length beginning from a point and returning to it, the	Let's take a torus (a surface forming a "ring"). It is obvious that by pinching it between two fingers along its length starting and finishing at the same point, the	Let us take torus (a surface forming a 'ring'). It is obvious that by squeezing it between two fingers right along it starting from one point and coming back to it, the top

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<p>haut d'abord étant en bas enfin, c'est-à-dire ayant opéré un demi-tour de torsion durant l'accomplissement du tour complet du tore, on obtient une bande de Moebius : à condition de considérer la surface ainsi aplatie comme confondant les deux lames^{63.5} produites de la surface première. C'en est à ce que l'évidence s'homologue de l'évidement.</p>	<p>finger at first above ending up below, which is to say, having worked in a twist of a half-turn during the completion of a complete turn of the torus, we obtain a Moebius strip: on the condition that the surface thus flattened is considered as merging the two thicknesses (<i>lames</i>) produced by the initial surface. It is in this that the evidence is homologized with the voiding (<i>l'évidement</i>).</p>	<p>finger that was on top at the start being on the bottom at the end, that is to say having undergone half a turn during the complete circuit of the torus, one obtains a Möbius strip, providing that you consider the surface flattened in this way as merging the two thin sheets⁶⁶ produced from the first surface. It is in this that the evidence is ratified by the voiding. TN66 Lacan uses <i>lames</i>, echoing the etymology of <i>semelle</i> in <i>semellité</i> at the end of the previous paragraph.</p>	<p>finger at the beginning being underneath at the end, namely, having carried out a half turn in terms of torsion during the accomplishment of the complete turn around the torus, we obtain a Moebius strip: on condition of considering the surface that has been thus flattened out as confusing the two plates (<i>lames</i>) produced from the first surface. It is because what is obvious is homologous to what has been emptied out.</p>
<p>Il vaut de la démontrer de façon moins grossière. Procédons d'une coupure suivant le bord de la bande obtenue (on sait qu'il est unique). Il est facile de voir que chaque lame, dès lors séparée de [469] celle qui la redouble, se continue pourtant justement dans celle-ci. De ce fait, le bord pris d'une lame en un point est le bord de l'autre lame quand un tour l'a mené en un point conjugué d'être du même « travers », et quand d'un tour supplémentaire il revient à son point de départ, il a, d'avoir fait une double boucle répartie sur deux lames, laissé de côté une autre double boucle qui constitue un second bord. La bande obtenue a donc deux bords, ce qui suffit à lui assurer un endroit et un envers.</p>	<p>It is worthwhile to demonstrate it in a manner less crude. Let us proceed with a cut following the edge of the strip obtained (one knows that it is unique). It is easy to see that each thickness, as soon as it is separated from [469] that which doubles it, is nonetheless continued in that thickness. From this fact, the edge taken from one thickness at a point is the edge of the other thickness when a turn has lead it to a point conjoined by being of the same "span," and when by a supplementary turn it returns to its point of departure, it has, from having made a double loop divided over two thicknesses, left to the side another double loop which constitutes a second edge. The strip obtained then has two edges, which</p>	<p>It is worthwhile demonstrating it in a less crude manner. Let us proceed from a cut following the edge of the strip obtained (one knows that the edge is single). It is easy to see that each sheet, from then on separated from [469] the one that doubles it, is nonetheless continued in the latter. From this fact, the edge of a sheet taken at one point is the edge of the other sheet when a circuit has led it to a point that is coupled by being of the same "span", and when through a supplementary circuit it comes back to its starting point, it has, as a result of having made two circuits spread over two sheets, left behind another double loop which constitutes a second edge. The strip obtained has then two edges, which is enough to give</p>	<p>It is worthwhile demonstrating it in a less crude fashion. Let us proceed from the cut that follows the edge of the strip that has been obtained (we know that it is unique). It is easy to see that each plate, henceforth separated from [469] the one that reduplicates it, is continued nevertheless precisely into it. By this fact, the edge taken up of one plate at one point is the edge of the other plate when a circuit has led it to a point that is conjugated as being of the same crossing over (<i>'travers'</i>) and when by a supplementary turn it comes back to its starting point it has, by having constructed a double buckle divided between two plates, left to one side another double buckle that constitutes a second</p>

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	suffices to assure it of having a topside and an underside.	it a <i>recto</i> and a <i>verso</i> . ⁶⁷ TN67 Lacan's description of the manipulation of the torus is made more opaque by the notorious difficulty French has in describing in words dispositions and movements in space.	edge. The strip obtained has therefore two edges, which is sufficient to assure it of a front and a back.
Son rapport à la bande de Moebius qu'elle figurait avant que nous y fassions coupure, est... que la coupure l'ait produite.	Its rapport with the Moebius strip it figured before we made the cut, is . . . that the cut produced it.	Its relationship to the Möbius strip that it figured before we made the cut is ... that the cut produced it.	Its relationship to the Moebius strip which it portrayed before we cut it is ... that the cut has produced it.
Là est le tour de passe-passe : ce n'est pas à recoudre la même coupure que la bande de Moebius sera reproduite puisqu'elle n'était que « feinte » d'un tore aplati, mais c'est par un glissement des deux lames l'une sur l'autre (et aussi bien dans les deux sens) que la double boucle d'un des bords étant affrontée à elle-même, sa couture constitue la bande de Moebius « vraie ».	There is the slight of hand (<i>tour de passe-passe</i>): it is not in sewing up the same cut that the Moebius strip will be reproduced, since it was only a "feint" of a flattened torus, but it is by a slipping of the two thicknesses one over the other (and in both directions as well) that the double loop of one of the edges being confronted with itself, its seam constitutes the "true" Moebius strip.	There's the slight of hand: it's not by sewing up again the same cut that the Möbius strip will be reproduced since it was only "feigned" by a flattened torus, but it's by sliding one sheet over the other (and also in both directions) that the double loop of one of the edges being brought up against itself, its sewing constitutes the "true" Möbius strip.	This is the conjuring trick: it is not by stitching together again the same cut that the Moebius strip will be reproduced because it was only the 'pretence' of a flattened torus, but it is by the sliding of two plates on one another (and moreover in both directions) that the double buckle of one of the edges being confronted with itself, its stitching constitutes the 'true' Moebius strip.
Où la bande obtenue du tore se révèle être la bande de Moebius bipartie – d'une coupure non pas à double tour, mais à se fermer d'un seul (faisons-là médiane pour le saisir... imaginaiement).	Where the strip obtained from the torus is revealed to be the Moebius strip bipartitioned--by a cut not with a double turn, but closed with a single one (let us make there a median so as to grasp it . . . imaginarily).	Where the strip obtained from the torus reveals itself to be the bipartite Möbius strip – through a cut which does not have a double turn but which closes itself with a single one (let's make it ⁶⁸ a median so as to grasp it imaginarily). TN68 In the <i>Silicet</i> version, the grave accent in <i>faisons-là</i> is almost certainly a typo.	Where the strip obtained from the torus is revealed to be the Moebius strip split in two - from a cutting not in a double circuit, but by being closed by a single one (let us make of it the median one to grasp it...imaginarily).
Mais du même coup ce qui apparaît, c'est que la bande de (27) Moebius n'est rien d'autre que cette coupure même, celle par quoi de sa surface elle disparaît.	But at the same time what appears, is that the Moebius strip is nothing other than this cut itself, that by which it disappears from its surface.	But at the same stroke what appears is that the Möbius strip [27] is nothing other than that cut itself, the one by which it disappears from its surface.	At the same time what appears is that the Moebius strip is nothing other than this cut itself, the one through which by its surface it disappears.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Et la raison en est qu'à procéder d'unir à soi-même, après glissement d'une lame sur l'autre de la bande bipartie, la double boucle d'un des bords de cette même bande, c'est tout au long la face envers de cette bande que nous cousions à sa face endroit.	And the reason for it is that in proceeding to unite to itself, after a slipping of one thickness over the other of the bipartioned strip, the double loop of one of the edges of this same strip, is all along the underside of this strip we sewed to its topside.	And the reason for it is that by proceeding to unite to itself, after sliding one sheet of the bipartite strip over the other, the double loop of one of the edges of that same strip, it is all along the <i>verso</i> face of that strip that we were sewing its <i>recto</i> face.	And the reason for this is that by preceding to unite to oneself, after the sliding of one plate on the other one of the bipartite strip, the double buckle of one of the edges of this same strip, is right along the opposite face of this strip that we stitch to its front face.
Où il se touche que ce n'est pas du travers idéal dont une bande se tord d'un demi-tour, que la bande de Moebius est à imaginer ; c'est tout de son long qu'elle fait n'être qu'un son endroit et son envers. Il n'y a pas un de ses points où l'un et l'autre ne s'unissent. Et la bande de Moebius n'est rien d'autre que la coupure à un seul tour, quelconque (bien qu'imaginée de l'impensable « médiane »), qui la structure d'une série de lignes sans points.	Where it is touched on that it is not from the ideal span at which a strip is twisted with a half-twist, that the Moebius strip is to be imagined: it is throughout its length that it makes to be only one its topside and its underside. There is not one of its points where the one and the other are not united. And the Moebius strip is nothing other than the cut with a single turn, whichever (although imaged from the unthinkable "median"), which structures it as a series of lines without points.	Where it is touched on that it is not from the ideal span, where a strip is given a half-twist, that the Möbius strip is to be imagined; it is all along its length that it makes to be only one its <i>recto</i> and <i>verso</i> . There is not one of its points where the one and the other are not united. And the Möbius strip is nothing other than the cut with a single turn, any one you like (although imaged from the unthinkable « median ») which structures it in a series of lines without points.	This allows us to put our finger on the fact that it is not from the ideal crossing over by which a strip is twisted by a half turn, that the Moebius strip is to be imagined; it is throughout its whole length that it ensures only its front and its back. There is not one of these points where one and the other are not united. And the Moebius strip is nothing other than the cut at a single circuit, anyone whatsoever (even though it is imaged in terms of the unthinkable 'median'), that structures it by a series of lines without points.
Ce qui se confirme à imaginer cette coupure se redoubler (d'être « plus proche » de son bord) : cette coupure donnera une bande de Moebius, elle vraiment médiane, qui, abattue, restera faire chaîne avec la Moebius bipartie qui serait applicable sur un tore (ceci de comporter deux rouleaux de même sens et un de sens contraire ou, [470] de façon équivalente : d'être	Which is confirmed in imagining this cut re-double itself (in being "closer" to its edge): this cut will give us a Moebius strip, truly median, which, laid down, will remain to make a chain with the bipartioned Moebius which would be applicable on a torus (this from comporting two rolls of a same direction and one of the contrary direction or, [470] in an equivalent	Which is confirmed by imagining this cut being doubled (by being "closer" to its edge): this cut will give a Möbius strip, a truly median one, which, when flattened, will remain to make a chain with the bipartite Möbius strip which could be stuck on to a torus (this by carrying together two rolls with the same direction and one with the opposite direction, or [470] in an	This can be confirmed by imagining this cut being reduplicated (by being 'closer' to its edge): this cut will give a Moebius strip, for its part really median, which, when it is brought down, will remain to make a chain with the bipartite Moebius <i>which would be applicable to a torus</i> (this by involving two rolls (<i>rouleaux</i>) of the same direction) and one in the contrary

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obtenus de la même, trois rouleaux de même sens) : on voit là que l'absens qui résulte de la coupure simple, fait l'absence de la bande de Moebius. D'où cette coupure = la bande de Moebius.	fashion: from being obtained of the same, three rolls of a same direction): one sees there that the absence which results from the simple cut, is the absence of the Moebius strip. Whence, this cut = the Moebius strip.	equivalent fashion, by being obtained from the same, three rolls with the same direction): on can see there that the ab-sense which results from the single cut, makes the absence of the Möbius strip. Whence this cut = the Möbius strip.	[470]direction or in an equivalent fashion: by being obtained from the same, three rolls in the same direction): we see here that the <i>ab-sens</i> that results from the simple cut, constitutes the absence of the Moebius strip. Hence this cutting = the Moebius strip.
Reste que cette coupure n'a cette équivalence que de bipartir une surface que limite l'autre bord : d'un double tour précisément, soit ce qui fait la bande de Moebius. La bande de Moebius est donc ce qui d'opérer sur la bande de Moebius, la ramène à la surface torique.	It remains that this cut only has this equivalence from bi-partitioning a surface the other edge limits: with a double turn precisely, that is, what makes the Moebius strip. The Moebius strip is, then, what from operating on a Moebius strip, brings the strip back to the toric surface.	It remains that this cut has this equivalence only because it divides in two a surface that the other edge limits, with a double turn precisely, namely the one which makes the Möbius strip. The Möbius strip is therefore that which by operating on the Möbius strip brings it back to the torus surface.	The fact remains that this cut only has this equivalence by cutting in two a surface that limits the other edge: precisely by a double circuit, is then that which by operating on the Moebius strip, brings it back to the toric surface.
Le trou de l'autre bord peut pourtant se supplémenter autrement, à savoir d'une surface qui, d'avoir la double boucle pour bord, le remplit ; – d'une autre bande de Moebius, cela va de soi, et cela donne la bouteille de Klein.	The hole of the other edge can, however, be supplemented in another way, to wit, with a surface which, having the double loop for an edge, fills it;--with another Moebius strip, this goes from itself, and this gives us the Klein bottle.	The hole of the other edge may however supplement itself differently, namely by a surface which, by having the double loop as its edge, fills it; -- with another Möbius strip, that's obvious, and that gives the Klein bottle.	The hole of the other edge can nevertheless be supplemented differently; namely, by a surface which, by having the double buckle as edge, fills it - with another Moebius strip, this is self-evident, and this gives the Klein bottle.
Il y a encore une autre solution : à prendre ce bord de la découpe en rondelle qu'à le dérouler il étale sur la sphère. À y faire cercle, il peut se réduire au point : point hors-ligne qui, de supplémenter la ligne sans points, se trouve composer ce qui dans la topologie se désigne du <i>cross-cap</i> .	There is yet another solution: to take this edge of the cut-out as a disc (en <i>rondelle</i>) so that in being unrolled, it displays itself on the sphere. In making a circle there, it can reduce itself to a point: a point out-of-line (<i>point hors-ligne</i>) which, from supplementing the line-without-points, is found to	There is yet another solution: by taking this edge of the cutting as a disc which by rolling out it spreads over the sphere. If a circle is made of it, it can be reduced to a point, a point outside-a-line which, by supplementing the line without point, finds itself composing that which in topology is designated the	There is a still other solution: to take this edge by cutting it in circles that being unrolled it spreads on the sphere. By making a circle of it, it can be reduced to a point: a point outside the line which, by supplementing the line without points, is found to compose what in topology is designated as a cross-

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	compose what in topology is designated by the <i>cross-cap</i> .	<i>cross-cap</i> .	cap.
C'est l'asphère, à l'écrire : l, apostrophe. Le plan projectif autrement dit, de Desargues, plan dont la découverte comme réduisant son horizon à un point, se précise de ce que ce point soit tel que (28)toute ligne tracée d'y aboutir ne le franchit qu'à passer de la face endroit du plan à sa face envers.	This is the asphere (<i>l'asphere</i>), to be written: l, apostrophe. The projective plane, in other words, of Desargues, a plane of which the discovery as reducing its horizon to a point, is made precise in that this point is such that any line traced as ending at it only crosses it in passing from the topside of the plane to its underside.	It is the a-sphere, to be written [in French] l apostrophe ⁶⁹ . Otherwise known as Desargues' projective plane, a plane whose discovery as reducing its horizon to a point makes clear that this point is such that [28] every line traced by ending up there does not go beyond it except in that it passes from its <i>recto</i> side to its <i>verso</i> . TN69 To distinguish it from <i>la sphere</i> .	It is the asphere (l ' <i>asphere</i>) to be written: l'apostrophe. In other words the projective plane of Desargues, a plane whose discovery of reducing its horizon to a point is specified by the fact that this point is of such a kind that every line drawn by finishing up with it only crosses it by going from the front face of the plane to its opposite face.
Ce point aussi bien s'étale-t-il de la ligne insaisissable dont se dessine dans la figuration du <i>cross-cap</i> , la traversée nécessaire de la bande de Moebius par la rondelle dont nous venons de la compléter à ce qu'elle s'appuie sur son bord.	This point also displays itself by the ungraspable line by which is sketched in the figuration of the <i>cross-cap</i> , the necessary spanning (<i>traversée</i>) of the Moebius strip by the disc with which we come to supplement it inasmuch as it is supported on its edge.	This point is also set out from the ungraspable line by which is drawn in the figuring of the <i>cross-cap</i> the necessary crossing of the Möbius strip by the disc with which we have just supplemented it since it is supported by the Möbius strip's ⁷⁰ edge. TN70 I have added the clarification "Möbius strip" to avoid the ambiguity of the possessive adjective "its".	This point moreover is displayed by the ungraspable line by which there is designated in the figuration of the <i>cross-cap</i> , the necessary traversing of the Moebius strip by the little ring by which we have just supplemented it by the fact that it is supported on its edge.
Le remarquable de cette suite est que l'asphère (écrit : l, apostrophe), à commencer au tore (elle s'y présente de première main), ne vient à l'évidence de son asphéricité qu'à se compléter d'une coupure sphérique.	What is remarkable in this sequence is that the asphere (written: l,apostrophe), in beginning with the torus (it is presented there on the first hand) only comes to the evidence of its asphericity by supplementing itself with a spherical cut.	What is notable in this sequence is that the a-sphere, starting from the torus (it appears there directly) comes to the evidence of its a-sphericity only by being supplemented there by a spherical cut.	The remarkable thing in this sequence is that the <i>asphère</i> , starting with the torus (it is presented at first hand) only becomes obvious in its <i>asphéricité</i> by being supplemented with a spherical cut.
Ce développement est à prendre comme la référence – expresse, je veux dire déjà articulée – de mon	This development is to be taken as the reference--deliberate, I mean already articulated--of my discourse	This development is to be taken as the reference – express, I mean already articulated – for my present	This development is to be taken as a reference - explicitly, I mean already articulated - of my

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
discours où j'en suis : contribuant au discours analytique.	where I am in it: contributing to analytic discourse.	discourse: contributing to analytical discourse.	discourse and where I am at in it: contributing to the analytic discourse.
Référence qui n'est en rien métaphorique. Je dirais : c'est de l'étoffe qu'il s'agit, de l'étoffe de ce discours, – si justement ce n'était pas dans la métaphore tomber là. [471]	A reference which is not at all metaphoric. I would say: it is of the stuff that it is a question, the stuff of this discourse,--if precisely this was not to fall into metaphor. [471]	A reference which is in no way metaphorical. I would say that it is of the material that it is question, of the material of this discourse – if precisely that did not imply falling into metaphor. [471]	A reference which has nothing metaphorical about it. I would say: it is a matter of the stuff, of the stuff of this discourse - if precisely one did not here fall into metaphor. [471]
Pour le dire, j'y suis tombé ; c'est déjà fait, non de l'usage du terme à l'instant répudié, mais d'avoir, pour me faire entendre d'à qui je m'adresse, fait-image, tout au long de mon exposé topologique.	In saying it, I am fallen into it; it is already done, not by the usage of the term for the moment repudiated, but from having, to make myself understood by those to whom I address myself, made-image, all the length of my topological presentation.	In order to say it, I have fallen into it; it's already done, not because of using the term which was instantly repudiated, but for having, in order to make myself understood by those I am addressing, done-an-image ⁷¹ , throughout my topological presentation. TN71 It's not clear why Lacan hyphenates <i>fait-image</i> in the French, except perhaps to emphasize that in the new grammar he is gradually developing, the traditional subject-verb-predicate structure needs to be undermined in various small ways. Here to extricate himself from the dilemma of metaphor, the creation of images, he subverts the notion of the <i>image</i> being the result of an act.	In a word I did fall into it; it is already done, not from the use of the term repudiated just now, but to have made an image of it to make myself heard to those to whom I was addressing myself throughout my topological presentations.
Qu'on sache qu'il était faisable d'une pure algèbre littérale, d'un recours aux vecteurs dont d'ordinaire se développe de bout en bout cette topologie.	One should know that it was doable with a pure literal algebra, with recourse to the vectors with which ordinarily this topology is developed from one end to the other.	You should know that it was feasible through a pure algebra of letters, through a recourse to vectors with which ordinarily this topology is developed from end to end.	You should know that it was doable from a purely literal algebra, from a recourse to vectors with which this topology is ordinarily developed from one end to the other.
La topologie, n'est-ce pas ce <i>n'espace</i> où nous amène le discours	Topology, is it not (<i>n'est-ce pas</i>) this <i>no-space</i> (<i>n'espace</i>) where the	Topology, isn't it that <i>no-space</i> ⁷² into which mathematical discourse	Is not topology, this <i>no space</i> which the mathematical discourse leads

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
mathématique et qui nécessite révision de l'esthétique de Kant ?	discourse of mathematics leads us and which necessitates a revision of the esthetics of Kant?	leads us and which necessitates a revision of Kant's aesthetic? TN72 Lacan's alliteration <i>n'est-pas ce n'espace</i> implies a self-referential loop, i.e. having no reference to geometrical space.	us to and which necessitates the revision of Kant's aesthetics?
Pas d'autre étoffe à lui donner que ce langage de pur mathème, j'entends par là ce qui est seul à pouvoir s'enseigner : ceci sans recours à quelque expérience, qui d'être toujours, quoi qu'elle en ait, fondée dans un discours, permet les locutions qui ne visent en dernier ressort rien d'autre qu'à, ce discours, l'établir.	No other stuff to give it than this language of pure matheme, I mean by this that which is alone in being able to be taught: this without recourse to some experience, which from being always, whatever there is of it, founded in a discourse, permits the locutions which in the last resort aim at nothing than, this discourse, to establish it.	No other material to give it except this language of pure matheme, by which I mean: that which alone can be taught, and this without recourse to some experience which by being always, whatever it may be, founded in a discourse allows sayings which aim only, in the last resort, at establishing this discourse.	There is no other stuff to give it than this language of the pure matherne, I mean by that what is the only thing able to be taught: this without recourse to some experience, which since it has always been there, in any case, grounded in a discourse, allows expressions which in the final resort aim at nothing other than re-establishing this discourse.
Quoi m'autorise dans mon cas à me référer à ce pur mathème ?	What authorises me in my case to refer myself to this pure matheme?	What authorizes me in my case to refer to this pure matheme?	What permits me in my own case to refer to this pure matheme?
Je note d'abord que si j'en exclus la métaphore, j'admets qu'il puisse être enrichi et qu'à ce titre il ne soit, sur cette voie, que récréation, soit ce dont toute sorte de champs nouveaux mathématiques se sont de fait ouverts. Je me maintiens donc dans l'ordre que j'ai isolé du symbolique, à y inscrire ce qu'il en est de l'inconscient, pour y prendre référence de mon présent discours.	I note first that if I exclude the metaphor, I admit that it might be enriched and that on this basis it is only, on this path, recreation, that from which all sorts of new mathematical fields are in fact opened up. I maintain myself therefore in the order I have isolated as the symbolic, inscribing there what concerns the unconscious, to take reference in it for my present discourse.	I note first of all that if I exclude metaphor, I admit that it may be enriched and that on that head it is only, on that track, recreation, namely that with which all kinds of new mathematical fields have in fact been opened. I keep myself therefore in the order that I have isolated of the symbolic, by inscribing there what the state of the unconscious is, in order to take reference from it for my present discourse.	I note first of all that if I exclude the metaphor from it, I admit that it can be enriched and that under this heading it is only recreational, along this path, in other words the way in which all sorts of new themes of mathematics were in fact opened up. I maintain myself then in the order that I isolated of the symbolic by inscribing in it what is involved in the unconscious, to find in it the reference to my present discourse.
(29)Je réponds donc à ma question : qu'il faut d'abord avoir l'idée, laquelle se prend de mon expérience, que n'importe quoi ne	I respond then to my question: that one must first have the idea, which is taken from my experience, that not just anything can be a <i>dit</i> . And	[29]I reply then to my question: that first of all you must have the idea, which is taken from my experience, that not just anything	I reply then to my question: that one must first of all have the idea, which is something I have learned from my experience, that one

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
peut pas être dit. Et il faut le dire.	there must be the <i>dire</i> .	can be said. And it has to be said.	cannot say just anything at all. And it must be what is said.
Autant dire qu'il faut le dire d'abord.	As much as to say (<i>Autant dire</i>) that the <i>dire</i> must be first.	Which is another way of saying that speaking has to come first.	Which means that it must be what is said from the beginning.
Le « signifié » du dire n'est, comme je pense l'avoir de mes phrases d'entrée fait sentir, rien qu'ex-sistence au dit (ici à ce dit que tout ne peut pas se dire). Soit : que ce n'est pas le sujet, lequel est effet de dit.	The "signified" of the <i>dire</i> is nothing, as I believe to have with my initial sentences made felt, but ex-sistence to the <i>dit</i> (here to this <i>dit</i> that all cannot be said [<i>se dire</i>]). That is: that this is not the subject, which is an effect of the <i>dit</i> .	The "signified" of speaking is nothing, as I think I have made you sense it from my opening sentences, except ex-sisting the said (here ex-sisting the said that all cannot be said). Namely that it is not the subject, which is an effect of the said.	The 'signified' of the act of saying is only, as I think I indicated from my opening sentences, the exsistence to the what is said (here to this what is said that not everything can be what is said). In other words: that it is not the subject, which is an effect of the what is said.
Dans nos asphères, la coupure, coupure fermée, c'est le dit. Elle, fait sujet : quoi qu'elle cerne...	In our aspheres, the cut, a closed cut, is the <i>dit</i> . The cut, makes a subject: whatever it circles. . .	In our a-spheres, the cut, the closed cut, is the said. It, the cut, makes subject, whatever it circles...	In our <i>asphères</i> , the cut, the closed cut, is the what is said. It makes the subject: whatever it circles ...
Notamment, comme le figure la sommation de Popilius d'y répondre par oui ou par non, notamment, dis-je, si ce qu'elle cerne, c'est le concept, dont se définit l'être même : d'un cercle autour – à se découper d'une topologie sphérique, celle qui soutient l'universel, le quant-au-tout : topologie de l'univers.	Notably, as the summation of Popilus figures it as responding by yes or no, I might say, if what it circles is the concept, from which is defined being itself: from a circle around--to be cut from a spherical topology, that which sustains the universal, the as-for-all: topology of the universe.	Notably, as Popilius ⁷³ demand figures it, by answering yes or no, notably, I say, if what it circles is the concept by which being itself is defined, by a circle around --- to be cut out from a spherical topology, the one which sustains the universal, the as-for-all, topology of the universe. TN73 C.Popilius brought letters from the Roman Senate to Antiochus, who, after having read them, said he would deliberate and give his answer later. Popilius then drew a circle around Antiochus and declared that he would not step outside the circle until he had given his answer, yes or nor, to the Senate's request.	In particular, as the summary of Popilius illustrates to respond to it by a yes or by a no, in particular, I am act of saying, if what it circles is the concept, by which there is defined being itself: from a surrounding circle - to be separated from a spherical topology, the one that sustains the universal, the with-regard-to-everything: the topology of the universe.
L'ennui est que l'être n'a <i>par lui-même</i> aucune espèce de sens.	The trouble is that being does not have <i>by-itself</i> any kind of sense.	The trouble is that being <i>by itself</i> has no kind of sense. Certainly,	The trouble is that being does not have <i>of itself</i> any kind of meaning.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Certes là où il est, il est le signifiant-mâitre, comme le [472] démontre le discours philosophique qui, pour se tenir à son service, peut être brillant, soit : être beau, mais quant au sens le réduit au signifiant-m'êtré. M'êtré sujet le redoublant à l'infini dans le miroir.	Certainly there where it is, it is the master-signifier (<i>signifiant-mâitre</i>), as [472] demonstrates the philosophical discourse which, to stay in its service, can be brilliant, that is: be beautiful, but as for sense reduce it to the me-being signifier (<i>signifiant-m'êtré</i>). Me-being subject redoubles it to infinity in the mirror.	where it is it is the master-signifier, as is [472] demonstrated by philosophical discourse, which, in order to keep itself in that discourse's service, may be brilliant, that is, beautiful, but as for sense reduces it to the my-being-signifier. My-being subject redoubling it to the infinite in the mirror.	Certainly where it is, it is the master signifier, as is demonstrated [472] by the philosophical discourse which, by remaining at its service can be brilliant, in other words be beautiful, but as regards meaning reduces it to the signifier of being/mastery (m'êtré). Master subject reduplicating it infinitely in the mirror.
J'évoquerai ici la survivance magistrale, combien sensible quand elle s'éteint aux faits « modernes », la survivance de ce discours, celui d'Aristote et de saint Thomas, sous la plume d'Étienne Gilson, laquelle n'est plus que plaisance : m'est « plus-de-jourir ».	I will evoke here the magisterial survival, how sensible when it embraces "modern" facts, the survival of this discourse, that of Aristotle and of Saint Thomas, under the pen of Etienne Gilson, which is no more than a joke: me-is "plus-de-jourir."	I will evoke here the master survival, which is oh-so-sensitive when it embraces "modern" facts, the survival of this discourse, Aristotle's and St. Thomas', as reported by Etienne Gilson, whose writing is no longer anything but pleasure, is "plus-pleasure" ⁷⁴ for me. TN74 Lacan's expression <i>plus-de-jourir</i> is modelled on Marx's « plus-value ». Here Lacan courteously derides Gilson's work on Aristotle and St. Thomas Aquinas by suggesting that the only value that remains is that of the pleasure of Gilson's style, not the content.	I will evoke here the magisterial survival, so sensitive when it embraces 'modern' facts, the survival of this discourse of Aristotle and of St. Thomas, in the writings of Etienne Gilson which is nothing but pleasure (<i>plaisance</i>): 'surplus-enjoying' for me.
C'est aussi bien que je lui donne sens d'autres discours, l'auteur aussi, comme je viens de le dire. J'expliquerai cela, ce qui produit le sens, un peu plus loin.	It is also that I give it sense from other discourses, the author as well, as I come to say. I will explain that, what produces sense, a little later.	It is for that same reason that I attribute to him the sense of other discourses, the author as well, as I have just said. I will explain what produces sense a little later.	The fact is moreover that I give it meaning from other discourses, as does the author, as I have just what is said. I will explain what produces meaning, a little further on.
L'être se produit donc « notamment ». Mais notre asphère sous tous ses avatars témoigne que si le dit se conclut d'une coupure qui se ferme,	Being, then, is produced "notably." But our asphere by all its avatars testifies that if the <i>dit</i> concludes itself with a cut that closes itself,	Being then is produced "notably". But our a-sphere in all its guises bears witness that if the said is concluded by a cut which is closed,	Being is produced then notably (<i>notamment</i>). But our <i>asphère</i> in all its avatars testifies that if the what is said concludes with a cutting

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
il est certaines coupures fermées qui de cette asphère ne font pas deux parts : deux parts à se dénoter du oui et du non pour ce qu'il en est (« de l'être ») de l'une d'elles.	there are certain closed cuts which of this asphere do not make two parts: two parts to be denoted by yes or no for what there is ("of the being") of one of them.	there are certain closed cuts which do not make of the a-sphere two parts: two parts to be noted by yes and by no as far as being ("of being") of one of them.	which is closed off, there are certain closed cuttings which do not make two parts of this <i>asphère</i> : two parts to be denoted by yes or by no as regards what is involved ('in terms of being') of one of them.
L'important est que ce soit ces autres coupures qui ont effet de subversion topologique. Mais que dire du changement par elles survenu ?	The important thing is that it is these other cuts that have an effect of topological subversion. But what to say of the change by them occurring?	The important thing is that it is these other cuts which have the effect of topological subversion. But what can be said of the change that has come about through them?	The important thing is that it is these other cuts which have the effect of a topological subversion. But what is to be what is said about the change that has occurred to them?
(30) Nous pouvons le dénommer topologiquement : cylindre, bande, bande de Moebius. Mais y trouver ce qu'il en est dans le discours analytique, ne peut se faire qu'à y interroger le rapport du dire au dit.	We can denominate it topologically: cylinder, strip, Moebius strip. But finding there what there is of it in analytic discourse, can only be done in interrogating the rapport of the <i>dire</i> with the <i>dit</i> .	[30] We can label it topologically: cylinder, strip, Möbius strip. But finding what is going on in analytical discourse can only be done by interrogating the relationship between speaking and the said.	We can name it topologically cylinder, strip, Moebius strip. But to find what is involved in analytic discourse in it, can only be done by questioning in it the relationship of the act of saying to the what is said.
Je dis qu'un dire s'y spécifie de la demande dont le statut logique est de l'ordre du modal, et que la grammaire le certifie.	I say that a <i>dire</i> specifies itself from a demand of which the logical status is of the order of the modal, and that grammar certifies it.	I say that a speaking is specified there by the demand whose logical status is of the order of the modal, and that grammar certifies it.	I say that a act of saying is specified in it by the demand whose logical status is of a modal order, and that grammar certifies it.
Un autre dire, selon moi, y est privilégié : c'est l'interprétation, qui, elle, n'est pas modale, mais apophantique. J'ajoute que dans le registre de la logique d'Aristote, elle est particulière, d'intéresser le sujet des dits particuliers, lesquels ne sont <i>pastous</i> (association libre) des dits modaux (demande entre autres).	An other <i>dire</i> , according to me, is privileged there: it is interpretation, which, itself, is not modal, but apophantic. I add that in the register of the logic of Aristotle, it is particular, from interesting the subject with particular <i>dits</i> , which are <i>notall</i> (free association) modal <i>dits</i> (demand among them).	Another speaking, according to me, is privileged there: it's interpretation which is not modal, but apophantic ⁷⁵ . I add that in the register of Aristotle's logic, it is particular, by interesting the subject of particular saids, which are not <i>not-alls</i> (free association) of modal saids (demand among others). TN75Rhetorical figure <i>apophasis</i> , by which a subject is mentioned by saying it will not	For me, another act of saying is privileged in it: it is interpretation, which for its part is not modal but apophantic. I add that in the register of Aristotle's logic, it is particular, by involving the subject of particular act of sayings, which are not <i>not-all</i> (free association) of these modal act of sayings (a demand among others).

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		be discussed.	
L'interprétation, ai-je formulé en son temps, porte sur la cause du désir, cause qu'elle révèle, ceci de la demande qui de son modal enveloppe l'ensemble des dits.	Interpretation, have I not formulated it in its time, bears on the cause of desire, a cause it reveals, this by the demand which with its modal envelopes the set of the <i>dits</i> .	Interpretation, I have formulated at the time, bears on the cause of desire, a cause which interpretation reveals, that through the demand and this by its modal which envelops the ensemble of what is said.	Interpretation, as I formulated it at one time, is brought to bear on the cause of desire, a cause that it reveals, that of the demand which, by its modal, envelopes the totality of act of sayings.
Quiconque me suit dans mon discours sait bien que cette cause je l'incarne de l'objet (a), et cet objet, le reconnaît (pour ce que l'ai énoncé dès longtemps, dix ans, le séminaire 61-62 sur l'identification, où cette topologie, je l'ai introduite), l'a, je l'avance, déjà reconnu dans ce que je désigne ici de la rondelle supplémentaire [473] dont se ferme la bande de Moebius, à ce que s'en compose le <i>cross-cap</i> .	Whoever follows me in my course knows well that this cause I incarnate it by the object (a), and this object, recognize it (for what I have stated it for a long time, ten years, the seminar 61-62 on identification, where this topology, I introduced it), the a, I advance it, already recognized in what I designate here with the supplementary [473]disc by which is closed the Moebius strip, in that from it is composed the <i>cross-cap</i> .	Whoever is following me in my discourse indeed knows that I incarnate this cause in the object (a), and recognizes this object (since I have been stating it for a long time, 10 years, since the 1961-62 seminar on identification, in which I introduced this topology), has, I put forward, already recognized it in what I designate here as the supplementary [473] disc with which the Möbius strip is closed, by which is composed the <i>cross-cap</i> .	Anyone who follows me in my discourse knows well that I incarnate this cause by the o-object, and this object recognises it (because I announced it a long time ago, ten years ago in the seminar of 61-62 on identification, where I introduced this topology) has, I propose, already recognised it in what I designate here as the supplementary [473] ring by which the Moebius strip is closed, but what has been composed from it in terms of the <i>cross-cap</i> .
C'est la topologie sphérique de cet objet dit (a) qui se projette sur l'autre du composé, <i>hétérogène</i> , que constitue le <i>cross-cap</i> .	It is the spheric topology of this object called (a) which is projected on the other of the composite, <i>heterogeneous</i> , that the <i>cross-cap</i> constitutes.	It is the spherical topology of the object called (a) which is projected on to the other of the <i>heterogeneous</i> composite, that the <i>cross-cap</i> constitutes.	It is the spherical topology of what is described as this o-object which is projected onto the other of the <i>hétérogène</i> composite that constitutes the <i>cross-cap</i> .
« Imaginons » encore selon ce qui s'en figure graphiquement de façon usuelle, cette autre part. Qu'en voyons-nous ? Sa gonfle.	Let us "imagine" according to what is figured graphically in the usual fashion, this other part. What of it do you see? Its swelling.	Let us "imagine" again, according to what is figured about it graphically in the usual fashion, this other part. What do we see there? Its swelling. ⁷⁶ TN 76 It is not clear why Lacan needs the neologism <i>gonfle</i> when there already exists	'Let us imagine' again in terms of what is pictured graphically of it in the usual fashion, this other part. What do we see about it? Its expansion.

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		<i>gonflage</i> and <i>gonflement</i> . The last two are masculine, however, and he may have felt the need for a feminine noun.	
Rien n'est plus de nature à ce qu'elle se prenne pour sphérique. Ce n'en est pas moins, si mince qu'on en réduise la part torse d'un demi-tour, une bande de Moebius, soit la mise en valeur de l'asphère du <i>pastout</i> : c'est ce qui supporte l'impossible de l'univers, – soit à prendre notre formule, ce qui y rencontre le réel.	Nothing is more of the nature of what takes itself for spheric. This is no less, however thin one reduces the twisted part of a half-turn, a Moebius strip, that is, the emphasizing of the asphere of the <i>notall</i> : it is what supports the impossible of the universe,--that is, to take our formula, what in it encounters the real.	Nothing is more natural than that it takes itself to be spherical. It is none the less, no matter how thinly one reduces the twisted part by a half turn, a Möbius strip, namely the highlighting of the a-sphere of the <i>not-all</i> : it is what puts up with the impossible of the universe – namely by using our formula that which encounters the real there.	There is nothing more natural than that it should take itself to be spherical. It is nonetheless, no matter how little one reduces the twisted part of a half-turn of a Moebius strip, in other words the highlighting of the <i>asphère</i> of the not-all: this is what supports the impossible of the universe - in other words to take our formula what encounters the real there
L'univers n'est pas ailleurs que dans la cause du désir, l'universel non plus. C'est de là que procède l'exclusion du réel...	The universe is nowhere else than in the cause of desire, the universal no more. It is from there that proceeds the exclusion of the real . . .	The universe is not elsewhere except in the cause of desire, neither is the universal. It is from there that the exclusion of the real proceeds...	The universe is nowhere other than in the cause of desire, or the universal. It is from this that there proceeds the exclusion of the... of this real:
... de ce réel : <i>qu'il n'y a pas de rapport sexuel</i> , ceci du fait qu'un animal a stabitat qu'est le langage, que d'labiter c'est aussi bien ce qui pour son corps fait organe, – organe qui, pour ainsi lui ex-sister, le détermine de sa fonction, ce dès avant qu'il la trouve. C'est même de là qu'il est réduit à trouver que son corps n'est pas-sans autres organes, et que leur fonction à chacun, lui fait problème, – (31)ce dont le dit schizophrène se spécifie d'être pris	. . . of this real: <i>that there is no sexual rapport</i> , this from the fact that an animal has a stabitat that is language, that labitating is also what for his body makes an organ,-- an organ which, for thus ex-sisting to it, determines it by its function, this from before it finds it. It is even from there it is reduced to finding that its body is not without other organs, and that their function for each, is a problem for it,--by which the so-called schizophrenic is	...of that real <i>that there is no sexual relationship</i> , this from the fact an animal has the stabitat that is language, that labitating it is that which for its body stands as an organ – an organ which, so as to exist it, determines it [the body] in its function, and this before the body finds it. It is even from that that it [the animal] is reduced to finding that its body is not without other organs, and that the function for each creates a problem for it – [31	<i>That there is no sexual relationship</i> , this from the fact that an animal by dwelling in what is called language that by enhancing it is also what makes an organ of its body - an organ which by thus existing from it, determines it in its function, and this before it is found. This is even why it is reduced to finding that its body is not without other organs and that their function poses a problem for everyone - which is what the so-called

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
sans le secours d'aucun discours établi.	specified as being taken beyond the help of any established discourse.	that by which the so-called schizophrenic specifies himself by being seized without recourse to any established discourse.	schizophrenic is specified by, by not being caught up in the help of any established discourse.
J'ai la tâche de frayer le statut d'un discours, là où je situe qu'il y a... du discours : et je le situe du lien social à quoi se soumettent les corps qui, ce discours, labitent.	I have the task of opening the way (<i>frayer</i>) to the status of a discourse, there where I situate there is . . . of discourse: and I situate it with the social tie to which are submitted the bodies which, this discourse, labitate.	I have the task of opening up the way ⁷⁷ for a discourse, there where I situate that there is ... discourse: and I situate it from the social bond to which are submitted the bodies which labitate this discourse. TN 77 <i>Frayer</i> may also mean « fertilizing » or « spawning »	I have the task of opening up the status of a discourse, there where I situate that there is ... something of the discourse: and I situate it in terms of the social link to which there are submitted the bodies that inhabit (<i>labitent</i>) this discourse.
Mon entreprise paraît désespérée (l'est du même fait, c'est là le fait du désespoir) parce qu'il est impossible que les psychanalystes forment un groupe.	My enterprise might appear hopeless (is it by the same fact, it is there the fact of hopelessness) because it is impossible that psychoanalysts form a group.	My enterprise seems desperate (and is indeed by that very fact, that's the fact of despair) because it is impossible for psychoanalysts to form a group.	My enterprise appears despairing (and by that very fact is so, this is what happens in despair) because it is impossible for psychoanalysts to form a group.
Néanmoins le discours psychanalytique (c'est mon frayage) est justement celui qui peut fonder un lien social nettoyé d'aucune nécessité de groupe.	Nonetheless psychoanalytic discourse (it is my opening) is precisely that which can found a social tie cleared of any necessity for a group.	Nevertheless psychoanalytical discourse (that's my spawning) is precisely the one which can found a social bond cleared of any necessity for a group.	Nevertheless psychoanalytic discourse (this is what I am opening up) is precisely the one that can establish a social bond cleansed of any necessity of group.
Comme on sait que je ne ménage pas mes termes quand il s'agit de faire relief d'une appréciation qui, méritant un accès plus strict, doit s'en passer, je dirai que je mesure l'effet de groupe à ce qu'il rajoute d'obscénité imaginaire à l'effet de discours.	As one knows I do not mince words when it is a matter of putting in relief an appreciation which, meriting a most strict access, must dispense with, I will say, that I measure the effect of a group by what it adds of an imaginary obscenity to the effect of discourse.	As people know that I do not mince my words when it is a matter of highlighting an appreciation which, meriting a stricter access, must do without it, I will say that I measure the group effect by what it adds by way of an imaginary obscenity to the discourse effect.	Since it is known that I do not soften my terms when what is at stake is to highlight an appreciation which, deserving a more strict access, must do without it, I would say that I measure the effect of the group in terms of what it adds in terms of imaginary obscenity to the effect of discourse.
D'autant moins s'étonnera-t-on, je l'espère, de ce dire qu'il est historiquement vrai que ce soit	All the less will one be astonished, I hope, in that it is historically true that this be the coming into play of	All the less will people be astonished, I hope, by this speaking in that it is historically true that it is	I hope people will be all the less astonished at this remark because of the fact that it is historically true

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
l'entrée en jeu du discours ana[474]lytique qui a ouvert la voie aux pratiques dites de groupe et que ces pratiques ne soulèvent qu'un effet, si j'ose dire, purifié du discours même qui en a permis l'expérience.	ana [474] lytic discourse which has opened the path to the practices said of a group and that these practices only give rise to one effect, if I dare say, purified of the discourse itself which has permitted the experience.	the start of ana [474] lytical discourse which opened the way to so-called group practices, and that these practices give rise to only one effect, if I may put it this way, purified of the very discourse which allowed the experience.	that it is the bringing into play of ana [474] lytic discourse which opened up the pathway to what are called group practices and that these practices only arise from what I might call an effect purified of the discourse itself which allowed the experience.
Aucune objection là à la pratique dite de groupe, pourvu qu'elle soit bien indiquée (c'est court).	No objection there to the practice said of a group, provided that it be well indicated (it's that simple).	[I have] no objection to so-called group practice, providing that it's clearly indicated (to put it bluntly).	No objection here to what are called group practices, provided it is well indicated (this is brief).
La remarque présente de l'impossible du groupe psychanalytique est aussi bien ce qui en fonde, comme toujours, le réel. Ce réel, c'est cette obscénité même : aussi bien en « vit-il » (entre guillemets) <i>comme groupe</i> .	The present remarking of the impossible of the psycho-analytic group is also what founds, as always, the real. This real, it is this obscenity itself: also "it lives" (in quotation marks) <i>as group</i> .	The present remark on the impossible of the psychoanalytical group is also what founds, as always, its real. This real is the obscenity itself: the group "lives off" (in quotation marks) it <i>as a group</i> .	The present remark about the impossibility of the analytic group is moreover what grounds, as always, the real. This real is this very obscenity: moreover 'it experiences it' (in inverted commas) <i>as group</i> .
Cette vie de groupe est ce qui préserve l'institution dite internationale, et ce que j'essaie de proscrire de mon École, – contre les objurgations que j'en reçois de quelques personnes douées pour ça.	This life of the group is what preserves the institution said international, and what I try to proscribe from my school,--against the objurgations I receive from some people gifted for it.	This group life is what preserves the so-called international institution and what I am trying to proscribe from my school -- against the remonstrances I receive from some persons who have the gift for it.	This group life is what preserves the institution described as international, and which I try to proscribe from my School- against the chidings that I receive from some people who are gifted for that.
Ce n'est pas là l'important, ni qu'il soit difficile à qui s'installe d'un même discours de vivre autrement qu'en groupe, – c'est qu'y appelle, j'entends : à ce rempart du groupe, la position de l'analyste telle qu'elle est définie par son discours même.	This is not there the important thing, neither that it be difficult for whomever is installed by a same discourse to live otherwise than in a group,--it is that it calls, I hear: to this rampart of the group, the position of the analyst such as it is defined by its discourse itself.	That is not the important point, nor that it is difficult for anyone setting up practice to live with that discourse other than in a group – that's what the position of the analyst, as it is defined by its very discourse, calls you to, I mean to this rampart of the group.	This is not what is important, nor that it is difficult for whoever is installed in the same discourse to live otherwise than in a group - it is that there is here summoned, I mean: to this rampart of the group, the position of the analyst as it is defined by his very discourse.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Comment l'objet (a) en tant qu'il est d'aversion au regard du semblant où l'analyse le situe, comment se supporterait-il d'autre confort que le groupe ?	How the <i>objet (a)</i> inasmuch as it is of an aversion in regard to the <i>semblant</i> where the analysis situates it, how would it be supported by another comfort than the group?	How would the object (a), in as much as it is turned away from in regard to the seeming where the analyst places it, how would it support itself by any comfort other than the group?	How can this o-object in so far as it is averse to the semblance where analysis situates it, how can it be supported by some other comfort than that of the group?
(32)J'y ai déjà perdu pas mal de monde : d'un coeur léger, et prêt ce que d'autres y trouvent à redire.	I have already lost no small part of the world there: with a light heart, and ready for what others find to say again there.	[32]I have already lost quite a few people through that, with a light heart and ready for others to find fault with it.	I have already lost a good number of people: with a light heart, and quite prepared for others to repeat it.
Ce n'est pas moi qui vaincrai, c'est le discours que je sers. Je vais dire maintenant pourquoi	It is not I who will be victorious, it is the discourse I serve. I am going to say now why.	It is not I who will conquer, but the discourse which I serve. I will now say why.	It is not I who will vanquish, it is the discourse that I serve. I will now say why.
. Nous en sommes au règne du discours scientifique et je vais le faire sentir. Sentir de là où se confirme ma critique, plus haut de l'universel de ce que « l'homme soit mortel ».	We are in the reign of scientific discourse and I am going to make it felt. Felt from where my critique is confirmed, above, by the universal that "man be mortal."	We are in the reign of scientific discourse and I'm going to make it felt. Felt from the place where is confirmed my criticism, earlier, of the universal that "man is mortal."	We live under the reign of the scientific discourse and I am going to make you sense that. Sense it in a way that is confirmed by my critique above of the universal that 'man is mortal'.
Sa traduction dans le discours scientifique, c'est l'assurance-vie. La mort, dans le dire scientifique, est affaire de calcul des probabilités. C'est, dans ce discours, ce qu'elle a de vrai.	Its translation in scientific discourse, is life-insurance. Death, in the scientific <i>dire</i> , is an affair of a calculus of probabilities. This is, in this discourse, what death has of the true (<i>de vrai</i>).	Its translation into scientific discourse is life-insurance. Death in scientific speaking is a matter of calculating probabilities. It is in this discourse what death has as true.	Its translation into scientific discourse is life-assurance. Death, in scientific discourse, is a question of the calculus of probabilities. In this discourse, this is what is true about it.
Il y a néanmoins, de notre temps, des gens qui se refusent à contracter une assurance-vie. C'est qu'ils veulent de la mort une autre vérité qu'assurent déjà d'autres discours. Celui du maître par exemple qui, à en croire Hegel, se fonderait de la mort prise comme risque ; celui de l'universitaire, qui	There are nonetheless, in our time, people who refuse to take out life-insurance. It is that they want of death another truth which other discourses already insure. That of the master for example which, if we believe Hegel, would be founded by death taken as a risk; that of the university, which would play on the	There are, however, in our time, people who refuse to take out life-insurance. It's because they want from death an other truth that other discourses already insure. The master's discourse for example which, if you believe Hegel, is supposed to be founded on death taken as a risk; university discourse	There are nevertheless in our time, people who refuse to take out life-assurance. The fact is that they want from death a different truth that other discourses already assure. That of the master for example which, if we are to believe Hegel, is grounded on death taken as a risk; that of the university,

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
jouerait de mémoire « éternelle » du savoir.	"eternal" memory of knowledge.	is supposed to gamble on the "eternal" memory of knowledge.	which plays on the 'eternal' memory of knowledge.
Ces vérités, comme ces discours, sont contestées, d'être contestables éminemment. Un autre discours est venu au jour, celui de Freud, pour quoi la mort, c'est l'amour. [475]	These truths, like these discourses, are contested, in being eminently contestable. Another discourse has come to light, that of Freud, for whom death is love. [475]	These truths, like these discourses, are contested in being eminently contestable. An other discourse has come to light, that of Freud, for which death is love. [475]	These truths, like these discourses, are contested, because they are eminently contestable. Another discourse has come to light, that of Freud, why death is love. [475]
Ça ne veut pas dire que l'amour ne relève pas aussi du calcul des probabilités, lequel ne lui laisse que la chance infime que le poème de Dante a su réaliser. Ça veut dire qu'il n'y a pas d'assurance-amour, parce que ça serait l'assurance-haine aussi.	That does not mean that love does not arise also from a calculus of possibilities, which leaves to it only the tiny chance that Dante's poem was able to realize. This means that there is no love-insurance, because this would be hate-insurance also.	That does not mean to say that love is not also a matter for calculating probabilities, which leaves love only the slightest chance that Dante's poem was able to realise. That means that there is no love-insurance, because that would also mean hate-insurance as well.	This does not mean that love does not also arise from the calculus of probabilities, which only allows it the tiny chance that Dante's poem was able to realise. This means that there is no love assurance because this would also be hate-assurance.
L'amour-haine, c'est ce dont un psychanalyste même non lacanien ne reconnaît à juste titre que l'ambivalence, soit la face unique de la bande de Moebius, – avec cette conséquence, liée au comique qui lui est propre, que dans sa « vie » de groupe, il n'en dénomme jamais que la haine.	Love-hate, is that of which a psychoanalyst, even non-Lacanian, only recognizes for good reason ambivalence, that is, the single face of a moebius strip--with this consequence, tied to a comical which is proper to it, that in its "life" of group, it only ever denominates hate.	Love-hate, it's that whose ambivalence even a non-lacanian psychoanalyst recognizes, namely the single surface of the Möbius strip – with the consequence, linked to the comical which is its own, that in his group "life", he only ever singles out the hate.	Love-hate, is what even a non-Lacanian analyst recognises correctly in terms of ambivalence, in other words the single face of the Moebius strip – with this consequence, linked to the comic that is proper to it, that in group life he never names anything but hate.
Je renchaîne d'avant : d'autant moins de motif à l'assurance-amour qu'on ne peut qu'y perdre, – comme fit Dante, qui dans les cercles de son enfer, omet celui du conjungo sans fin.	I re-continue from before: all the less motive for love-insurance as one can only lose in it--as did Dante, who in his circles of hell, omits that of conjungo without end.	I pick up my earlier point: there is even less motive for love-insurance since one can only lose in that game – as did Dante who in his circles of hell omits the one of endless marriage.	.I take it up again from before: all the less motive for love-assurance that one can only lose in it - as Dante did, who in his circles of hell, omits that of marriage without end
Donc déjà trop de <i>commentaire</i> dans l'imagerie de ce dire qu'est ma topologie. Un analyste véritable n'y	Thus already too much <i>commentary</i> in the imagery of this <i>dire</i> which is my topology. A true analyst would	So there's already too much <i>commentary</i> in the imagery of this speaking that is my topology. A true	So then already too much commentary on the imaginary of this act of saying which is my

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
entendrait pas plus que de faire à ce dire, jusqu'à meilleure à se prouver, tenir la place du réel.	not intend more than to make at this <i>dire</i> , until better proving it, hold the place of the real.	analyst would not understand anything there, any more than to make this speaking hold the place of the real.	topology. A true analyst would understand nothing more than to make this act of saying, until something better proved itself, take the place of the real.
La place du dire est en effet l'analogue dans le discours mathématique de ce réel que d'autres discours serrent de l'impossible de leurs dits.	The place of the <i>dire</i> is in fact the analog in mathematical discourse of this real other discourses grip with the impossible of their <i>dits</i> .	The place of the speaking is in effect the analog in mathematical discourse of this real that other discourses grip through the impossible of what they say.	The place of my act of saying is in effect analogous to mathematical discourse about this real that from other discourses squeezes the impossible of their act of sayings.
(33) Cette dit-mension d'un impossible qui va incidemment jusqu'à comprendre l'impasse proprement logicienne, c'est ailleurs ce qu'on appelle la structure.	This dit-mension which goes incidentally as far as to include the impass properly logical, is elsewhere what one calls structure.	[33] This D-mension of an impossible, which incidentally goes as far as including the properly logical impasse, is what is called elsewhere structure.	This dimension of an impossible which incidentally goes as far as to include the properly logical impasse, is what elsewhere is called the structure.
La structure, c'est le réel qui se fait jour dans le langage. Bien sûr n'a-t-elle aucun rapport avec la « bonne forme ».	Structure is the real brought to light in language. Of course it has no relation with "good form."	Structure is the real which is brought to light in language. Of course it has no relationship with "good form".	Structure, is the real which comes to birth in language. Naturally it has no relationship with 'good shape' ..
Le rapport d'organe du langage à l'être parlant, est métaphore. Il est encore stabitat qui, de ce que labitant y fasse parasite, doit être supposé lui porter le coup d'un réel.	The relation of organ of language to the speaking being, is metaphor. It is again a stabitat which, of that which labitating there acts as a parasite, must be supposed to bring to it the impact (<i>coup</i>) of a real.	The relationship between organ of language and the speaking-being is metaphor. It is again the stabitat which, because the labitator is a parasite there, must be supposed to hit him with a real.	The relationship of the organ of language to the speaking being, is metaphor. It is also this habitation which from the fact that those who inhabit it behave as parasites, must be supposed to fit it to the real.
Il est évident qu'à « m'exprimer ainsi » comme sera traduit ce que je viens de dire, je glisse à une « conception du monde », soit au déchet de tout discours.	It is obvious that "to express myself thusly" as will be translated what I am saying, I slip to a "conception of the world," that is, to the refuse of all discourse.	It is obvious that in "expressing myself in this way" as will be translated what I have just said, I am sliding towards a "conception of the world", namely towards the detritus of every discourse.	It is obvious that in 'expressing myself in this way' as there will be translated what I have just what is said I am sliding into a 'conception of the world', or a rubbishing all discourse.
C'est bien de quoi l'analyste	This is indeed from what the analyst	That is indeed from what the	This indeed is what the analyst may

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
pourrait être sauvé de ce que son discours le rejette lui-même, à l'éclairer comme rebut du langage.	could be saved insofar as his discourse rejects it itself, to shed light on it as the dross (<i>rebut</i>) of language.	analyst might be saved in that his discourse itself rejects him by shedding light on him as the dead letter of language.	be saved from by the fact that his discourse rejects even him, by showing him as cast-off of language.
C'est pourquoi je pars d'un fil, idéologique je n'ai pas le choix, celui dont se tisse l'expérience instituée par Freud. Au nom de quoi, si ce fil provient de la trame la mieux mise à l'épreuve de faire tenir ensemble les idéologies d'un temps qui est le mien, le rejetterais-je ? Au nom de la jouissance ? Mais justement, c'est le propre de mon fil [476] de s'en tirer : c'est même le principe du discours psychanalytique, tel que, lui-même, il s'articule.	This is why I begin with a thread, ideological I have no choice, that of which is woven the experience instituted by Freud. In the name of what, if this thread proceeds from the woof (<i>trame</i>) the best test of making hold together the ideologies of a time which is mine, would I reject it? In the name of <i>jouissance</i> ? But precisely, it is the nature of my thread [476] to to be withdrawn: this is the principle of psychoanalytic discourse, such as, itself, it articulates itself.	That's why I start from a thread, an ideological one I have no choice, the one with which is woven the experience instituted by Freud. In the name of what, if this thread stems from the woof that has been the best tested to hold together the ideologies of my time, would I reject it? In the name of <i>jouissance</i> ? But precisely it is in the nature of my thread [476] to get itself out of that: it's even the principle of psychoanalytical discourse as it itself is articulated.	That is why I start from a thread, an ideological one, I have no choice, the one that is woven by the experience instituted by Freud. In whose name, if this thread emerges from the weave that has been best tested to bring together the totality of the ideologies of my time, should I reject it? In the name of enjoyment? But precisely what is proper to my thread [476] is to get out of it: it is even the principle of psychoanalytic discourse, as it is itself articulated.
Ce que je dis vaut la place où je mets le discours dont l'analyse se prévaut, parmi les autres à se partager l'expérience de ce temps. Le sens, s'il y en a un à trouver, pourrait-il me venir d'un temps autre : je m'y essaie – toujours en vain.	What I say merits (<i>vaut</i>) the place where I put the discourse by which analysis makes itself prevail (<i>prévaut</i>), among the others in sharing in the experience of this time. The sense, if there is one to be found there, could it come to me from another time: I try at it-- always in vain.	What I am saying merits the place in which I put the discourse that analysis takes advantage of, among the others in sharing the experience of this time. If sense, if there is one to be found there, were to come to me from an other time, I would give it a try – still in vain.	What I am act of saying has its value in terms of the place that I am putting the discourse over which analysis prevails, among the others by sharing the experience of this time. Meaning, if there is one to be found, can it come to me from another time: I try my hand at it - always in vain.
Ce n'est pas sans raison que l'analyse se fonde du sujet supposé savoir : oui, certes elle le suppose mettre en question le savoir, ce pour quoi c'est mieux qu'il en sache	It is not without reason that analysis is founded on the subject supposed to know: yes, certainly it supposes it to put knowledge in question, for which it is better that	It is not without reason that analysis founds itself on the subject supposed to know: yes, analysis certainly supposes that the subject puts knowledge in question, and for	It is not without reason that analysis is grounded on the subject supposed to know: yes, certainly it presupposes that it re-questions knowledge, which is why it is better

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
un bout.	it know a bit.	that it's better if it knows a bit about it.	that it should know a little about it.
J'admire là-dessus les airs pincés que prend la confusion, de ce que je l'élimine.	I admire therein the pinched airs that confusion takes on, inasmuch as I eliminate it.	I admire on that point the pinched look that confusion takes on as a result of my eliminating it.	In this matter I admire the supercilious air taken by the confusion claiming that I eliminate it.
Il reste que la science a démarré, nettement du fait de laisser tomber la supposition, que c'est le cas d'appeler naturelle, de ce qu'elle implique que les prises du corps sur la « nature » le soient, – ce qui, de se controuver, entraîne à une idée du réel que je dirais bien être vraie. Hélas ! ce n'est pas le mot qui au réel convienne. On aimerait mieux pouvoir la prouver fausse, si par là s'entendait : chue (<i>falsa</i>), soit glissant des bras du discours qui l'étreint.	It remains that science has unmoored, precisely in dropping the supposition, which in this case is called natural, insofar as it implies that the claims of the body on "nature" are the body, --which, in controverting itself, leads to an idea of the real I would say to be indeed true. Alas! this is not the word that suits the real. One would prefer to be able to prove it false, if through that was heard: fallen (<i>falsa</i>), that is, slipping through the arms of discourse that embrace it.	It remains that science set out, clearly by hinting at the supposition, which could be properly called natural, by implying that the body's hold on "nature" is natural – which by being made up leads on to an idea of the real that I would say to be indeed true. Alas! That's not the word that suits the real. One would prefer to be able to prove it false, if by that is understood "fallen" (<i>falsa</i>), namely slipping from the arms of the discourse which embraces it.	The fact remains that science started, clearly from the fact of dropping the notion of supposition, that one can rightly call natural, from the fact that it implies that the body's grip on 'nature' are such - which by being contradicted, involves an idea of the real that I would indeed say is true. Alas! It is not the word that is appropriate to the real. One would even prefer to be able to prove that it false, if by this it was heard: fallen (<i>falsa</i>) or slipping from the arms of the discourse that embraces it
Si mon dire s'impose, non, comme on dit, d'un modèle, mais (34)du propos d'articuler topologiquement le discours lui-même, c'est du défaut dans l'univers qu'il procède, à condition que pas lui non plus ne prétende à le suppléer.	If my <i>dire</i> imposes itself, not, as one says, as a model, but for the purpose of articulating topologically discourse itself, it is from the default in the universe it proceeds, on the condition that one can no longer claim to fill it in (<i>le suppléer</i>).	If my speaking imposes itself, not, as one says, from a model, but [34] from the proposal to topologically articulate the discourse itself, it is from the default in the universe that it proceeds, on the condition that it neither claims to supplement it.	If my act of saying is imposed, not, as is what is said, from a model but with the purpose of topologically articulating discourse itself, it is because it proceeds from a defect in the universe, a condition that it does not claim to remedy either.
De cela « réalisant la topologie », je ne sors pas du fantasme même à en rendre compte, mais la recueillant en fleur de la mathématique, cette topologie, – soit de ce qu'elle	From that, "realizing the topology," I do not depart from the fantasy to account for it, but gathering it in flower from mathematics, this topology--that is, inasmuch as it	From that, "realizing the topology", I do not go outside the fantasy even to give an account of it, but by plucking it like a flower from mathematics, this topology –	From that 'realising topology', I do not even emerge from the phantasy of taking it into account, but taking this topology as the flower of mathematics - either because it is

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
s'inscrive d'un discours, le plus vidé de sens qui soit, de se passer de toute métaphore, d'être métonymiquement d'ab-sens, je confirme que c'est du discours dont se fonde la réalité du fantasme, que de cette réalité ce qu'il y a de réel se trouve inscrit.	inscribes itself by a discourse, the most empty of sense that there is, in dispensing with all metaphor, in being metonymically of ab-sense, I confirm that it is by the discourse by which is founded the reality of the fantasy, that by this reality what there is of a real found itself inscribed	namely because it is inscribed in a discourse, the most empty of sense that there is, by doing without any metaphor, by being metonymically ab-sense – I confirm that it is from discourse that the reality of fantasy is founded, that from that reality what is real finds itself inscribed.	inscribed in a discourse that is more empty of meaning than any other, or by avoiding all metaphor, by being metonymically from <i>absens</i> , I confirm that it is from the discourse in which there is grounded the reality of phantasy, that it is from this reality that what is real is inscribed.
Pourquoi ce réel ne serait-ce pas le nombre, et tout cru après tout, que véhicule bien le langage ? Mais ce n'est pas si simple, c'est le cas de le dire (cas que je me hâte toujours de conjurer en disant que c'est le cas).	Why this real would it not be the number, and unadorned after all, that language indeed carries? But this is not so simple it is the case to say (a case I always hasten to conjure away in saying it is the case).	Why would this real not be the number, and quite raw after all, that language conveys very well? But it is not so simple, especially in this case (a case which I always hasten to ward off by saying it is the case).	Why should this real not be number quite crudely, after all, that language clearly conveys? But it is not so simple, make no mistake, (a case that I hasten always to avert by act of saying that it is the case).
Car ce qui se profère du dire de Cantor, c'est que la suite des nombres ne représente rien d'autre dans le transfini que l'inaccessibilité qui commence au deux, par quoi d'eux se constitue l'énumérable à l'infini.	For what is proffered by the <i>dire</i> of Cantor, is that the sequence of numbers represents nothing other in the transfinite than the inaccessibility that begins at two, by which from them (<i>d'eux</i>) is constituted the innumerable to infinity. ¹³ TN ¹³ The Cantorian "transfinite" can be conceived of as an infinity which would not be an infinite extension of a series, but a continual division operating in reference to a limited number of terms--an unextendable series of whole numbers, for example, where between any two of these numbers we can introduce an infinite number of fractions or irrational numbers while preserving this initial binary as the parameter limiting and defining the set of these non-whole numbers. A much more precise explanation of the transfinite, made	For what is proffered by Cantor's speaking, is that the sequence of numbers represents nothing in the transfinite other than the inaccessibility that starts with the two, by which from them ⁷⁸ is constituted the countable up to infinity. TN 78 Lacan's wordplay on <i>deux/d'eux</i> can't be captured in English.	Because what is put forward by what Cantor says, is that the sequence of numbers represents nothing other in the trans-finite than the inaccessibility that begins with the two (<i>deux</i>), through which from then on (<i>d'eux</i>) there is constituted the numerable to infinity.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
	<p>accessible to non-mathematicians, can be found in the fourth essay of Michael Guillen's <u>Bridges to Infinity</u> (Los Angeles: Jeremy P. Tarcher, Inc., 1983). The importance of Cantor's formulation of transfinites seems to be that it gave mathematicizations a theoretically solid basis for thinking in terms of different degrees of infinity. Before Cantor, the infinite had been left largely in the realm of the ineffable and incalculable. Lacan seems to be referring here to the impossibility of attaining to two by any mathematical operation involving only zero and one. To arrive at two requires the introduction of a third term situating a subject by whom these two digits can be counted.</p>		
<p>Dès lors une topologie se nécessite de ce que le réel ne lui revienne [477] que du discours de l'analyse, pour ce discours, le confirmer, et que ce soit de la béance que ce discours ouvre à se refermer au-delà des autres discours, que ce réel se trouve ex-sister.</p>	<p>From then on a topology is necessitated in that the real only returns to it [477] from the discourse of analysis, for this discourse, to confirm it, and that it be from the gap this discourse opens to re-close itself beyond other discourses, that this real is found to ex-sist.</p>	<p>From then on a topology becomes necessary in that the real returns to it [477] only from the discourse of analysis in order to confirm this discourse, and that it is from the gap that this discourse opens by closing itself beyond other discourses that this real finds itself ex-sisting.</p>	<p>Hence a topology is necessary because the real only comes back to it [477] from the discourse of the analyst, to confirm this discourse, and that it is from the gap that this discourse opens up and is closed beyond other discourses, that this real is found to exist.</p>
<p>C'est ce que je vais faire maintenant toucher.</p>	<p>It is this that I am now going to make felt.</p>	<p>That's what I am now going to make felt.</p>	<p>This is what I am now going to touch on.</p>
<p>Ma topologie n'est pas d'une substance à poser au-delà du réel ce dont une pratique se motive. Elle n'est pas théorie.</p>	<p>My topology is not of a substance to pose beyond the real this by which a practice is motivated. It is not theory.</p>	<p>My topology is not of a substance to pose beyond the real that by which a practice is motivated. It is not theory.</p>	<p>My topology does not come from a substance posited beyond the real by which a practice is motivated. It is not theory.</p>
<p>Mais elle doit rendre compte de ce que, coupures du discours, il y en a de telles qu'elles modifient la structure qu'il accueille d'origine.</p>	<p>But it should take account of what, cuts of discourse, there are such that they modify the structure that they receive from the beginning</p>	<p>But it must account for the fact that there are cuts in discourse such that they modify the structure that the discourse welcomes originally.</p>	<p>But it ought to account for the fact that there are so many cuts in discourse that they modify the structure that it originally</p>

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
	<i>(d'origine).</i>		welcomes.
C'est pure dérobade que d'en extérioriser ce réel de standards, standards dits de vie dont primeraient des sujets dans leur existence, à ne parler que pour exprimer leurs sentiments des choses, la pédanterie du mot « affect » n'y changeant rien.	It is a pure slight of hand to exteriorize this real with standards, standards so-called of life by which subjects would primaritize in their existence, only speaking to express their feelings about things, the pedantry of the word "affect" changing nothing.	It's pure dodging the issue to exteriorize this real in standards, so-called life standards which subjects would put in first position in their existence, to speak only of things in order to express their feelings, with nothing being changed through the pedantry of the word "affect".	It is complete evasion to exteriorise this real by standards, so-called standards of life which would take priority over subjects in their existence, who would speak only to express their feelings about things, the pedantry of the word 'affect' changes nothing about it.
Comment cette secondarité mordrait-elle sur le primaire qui là se substitue à la logique de l'inconscient ?	How would this secondarity bite into the primary which substitutes itself for the logic of the unconscious?	How would this secondary character bite on the primary which is there substituted for the logic of the unconscious?	How would this secondarity bite on the primary that here is substituted for the logic of the unconscious?
Serait-ce effet de la sagesse qui y interviendra ? Les standards à quoi l'on recourt, y contredisent justement.	Would it be the effect of wisdom that would intervene there? The standards to which one takes recourse, contradict it precisely.	Would it be an effect of wisdom that will intervene? The standards to which one has recourse contradict that precisely.	Is it supposed to be the effect of wisdom that intervenes here? The standards that people refer to, precisely contradict it.
Mais à argumenter dans cette banalité, déjà l'on passe à la (35)théologie de l'être, à la réalité psychique, soit à ce qui ne s'avalise analytiquement que du fantasme.	But to argue in this banality, already one passes to the theology of being, to psychic reality, that is, to what is only endorsed analytically by the fantasy.	But by arguing in this banality, one is already passing over into [35] theory of being, to psychic reality, namely to that which is endorsed analytically only by fantasy.	But to carry out an argument in this banal way, one already passes to the theology of being, to psychic reality, namely, to what is only endorsed analytically by phantasy.
Sans doute l'analyse même rend-elle compte de ce piège et glissement, mais n'est-il pas assez grossier pour se dénoncer partout où un discours sur ce qu'il y a, décharge la responsabilité de le produire.	Without doubt analysis itself takes account of this trap and slippage, but it is not crude enough to be revealed everywhere where a discourse on what is, discharges the responsibility of producing it.	No doubt analysis itself accounts for this trap and this sliding, but isn't it rather crude to denounce oneself everywhere where a discourse on what there is unloads its responsibility for producing the discourse.	No doubt analysis itself takes into account this trap and this slippage, but is it not crude enough to be everywhere exposed wherever a discourse about what there is, is discharged of the responsibility of producing it.
Car il faut le dire, l'inconscient est un fait en tant qu'il se supporte du discours même qui l'établit, et, si	For it must be said, the unconscious is a fact inasmuch as it is supported by the discourse itself that	For it must be said, the unconscious is a fact to the extent that it is supported by the very discourse	Because it must be what is said, the unconscious is a fact, in so far as it is supported by the very discourse

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
seulement des analystes sont capables d'en rejeter le fardeau, c'est d'éloigner d'eux-mêmes la promesse de rejet qui les y appelle, ce à mesure de ce que leur voix y aura fait effet.	establishes it, and, if only analysts are capable of rejecting its burden, it is in distancing from themselves the promise of a reject that calls them there, this in the measure that their voice will have had an effect.	that establishes it, and if only some analysts are capable of rejecting the burden of it, it is by distancing from themselves the promise of rejection which calls them to it, and this in the measure that their voice will have had an effect.	that establishes it, and, if only analysts are capable of rejecting its burden, it is by distancing from themselves the promise of the rejection that summons them to it, this in the measure that their voice would have had an effect on it.
Qu'on le sente du lavage des mains dont ils éloignent d'eux le dit transfert, à refuser le surprenant de l'accès qu'il offre sur l'amour.	Let one feel it in the washing of hands by which they distance from themselves the so-called transference, to refuse what is surprising in the access that it offers on love.	You can just feel it in the washing of hands by which they distance from themselves the so-called transference, by refusing the surprising access it offers to love.	Can we not sense it from the washing of hands by which they distance from themselves the so-called transference, by refusing the surprise of the access that it offers to love.
À se passer dans son discours, selon la ligne de la science, de tout savoir-faire des corps, mais pour un discours autre, – l'analyse, – d'évoquer une sexualité de métaphore, métonymique à souhait par ses accès les plus communs, ceux dits pré-génitaux, à lire extra – , prend figure de révéler la torsion de la connaissance. Y serait-il déplacé de faire le pas du réel qui en rend compte à le traduire [478] d'une absence situable parfaitement, celle du « rapport » sexuel dans aucune mathématisation ?	In dispensing with in its discourse, following the line of science, all <i>savoir-faire</i> of bodies, but for an other discourse--analysis,--to evoke a sexuality of metaphor, metonymic to a wish by its most common accesses, those called pre-genital, to read extra--takes the face of revealing the twist in knowledge (<i>connaissance</i>). Would it there be displaced to take the step of the real which accounts for it by translating it [478] as an absence perfectly situable, that of the sexual "rapport" in any mathematization?	By dispensing in its discourse, following the line of science, with all know-how of bodies, but for another discourse, analysis -- by evoking a sexuality of metaphor, as metonymical as you like in its most common accesses, the so-called pre-genital ones (for that read extra-genital) -- takes the form of revealing the twisting in knowledge. Would it be out of place to dance in step with the real which accounts for it by translating it from a perfectly situatable absence, that of the sexual "relationship" in any mathematization?	By missing out in its discourse, in accordance with science, any know-how about the body, but for another discourse - analysis - to evoke a sexuality of metaphor, as metonymical as you wish by its most common access, those described as pregenital, to be read as first-rate - takes on the appearance of revealing the torsion in knowledge. Would it be a displacement here to take the step in the real that takes it into account by translating it by a perfectly situatable absence, that of the 'sexual relationship' in any mathematization?
C'est en quoi les mathèmes dont se formule en impasses le	It is in what mathemes by which are formulated in impasses the	It is in what mathemes with which the mathematisable is formulated	This is why the mathemes by which there is formulated in impasses

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
mathématisable, lui-même à définir comme ce qui de réel s'enseigne, sont de nature à se coordonner à cette absence prise au réel.	mathematizable, itself to be defined as what of the real teaches itself, are of a nature to coordinate themselves to this absence taken at the real.	into impasses (the mathematisable to be defined as that which is taught from the real) are of a nature to be co-ordinated with this absence taken from the real.	what can be mathematisized, itself to be defined as what is taught about this real, are of a nature to be co-ordinated to this absence taken as real.
Recourir au <i>pastout</i> , à l' <i>hommoinsun</i> , soit aux impasses de la logique, c'est, à montrer l'issue hors des fictions de la Mondanité, faire fixion autre du réel : soit de l'impossible qui le fixe de la structure du langage. C'est aussi bien tracer la voie dont se retrouve en chaque discours le réel dont il s'enroule, et renvoyer les mythes dont il se supplée ordinairement.	To return to the <i>pastout</i> , to the <i>hommoinsun</i> (atleastone), that is, to the impasses of logic, is, to show the issue outside of the fictions of Mundanity, to make another fixion of the real: that is, of the impossible which fixes it by the structure of language. It is as well to trace the path by which is found in each discourse the real in which it rolls itself, and to send away the myths by which it is ordinarily filled in for.	To have recourse to the <i>notall</i> , to the <i>manminusone</i> , namely to the impasses of logic, is, by showing the way out outside the fictions of Worldliness, is to make an other fixion ⁷⁹ out of the real: namely out of the impossible which fixes it out of the structure of language. It also means tracing the pathway by which is found in each discourse the real in which it wraps itself, and dismissing the myths with which it is ordinarily supplemented. <small>TN 79 Lacan's neologism <i>fixion</i> combines <i>fiction</i> and <i>fixité</i>, similar in meaning to the <i>stabilitat</i> met earlier, a fixed world view.</small>	To have recourse to the <i>not-all</i> , to the <i>at least one</i> (<i>hommoisun</i>), in other words to the impasses of logic, is to show, an outcome beyond the fixions of worldliness, to make of the real a different fixion: in other words of the impossible that fixes it in the structure of language. It is moreover to trace the path by which there is discovered in every discourse the real in which it is involved, and dispense with the myths by which it is ordinarily supplemented.
Mais de là proférer qu'il s'en faut du réel que rien ne soit tout, ce dont l'incidence à l'endroit de la vérité irait tout droit à aphorisme plus scabreux, – ou, à la prendre d'autre biais, émettre que le réel se nécessite de vérifications sans objet, est-ce là seulement prendre la relance de la sottise à s'épingler du noumène : soit que (36)l'être fuit la pensée... Rien ne vient à bout de cet être qu'un peu plus je daphnise, voire laurifice en ce «	But to proffer from there that it must be of the real that nothing be all, this from which the incidence at the place of the truth would go directly to the most scandalous aphorism,--or, to take it from another side, to emit that the real neccessitates itself from verifications without an object, is this only to again put forward the stupidity of attaching oneself to the noumena: that is, that being flees thought . . . Nothing comes to the	But from there to proffering that all it needs is the real for nothing to be all, whose incidence in place of truth would go straight to the most scabrous aphorism – or if you take it from another angle, announcing that the real is necessitated by verifications without object, is simply to toss around the stupidity by labelling it as noumenon: namely that [36] being flees thought... Nothing exhausts this being that with a little more I daphnise,	But from that to advance that the real is necessary, that nothing is everything, whose incidence with respect to the truth would go straight to the most risky of aphorisms - or, to take a different angle, to state that the real is necessitated by verifications without an object is this simply to re-launch again the stupidity that can be pinpointed as the noumen: in other words that being flees thinking ... Nothing can really come

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noumène » dont vaut mieux dire que pour qu'il se soutienne, faut qu'il y en ait plusieurs couches...	end of this being that a little more I daphnize, indeed laurifize in this "noumena," of which it is preferable to say that for it to sustain itself, there must be several levels (<i>couches</i>) . . .	laurifize ⁸⁰ even in this noumenon of which it is better to say that in order for it to sustain itself, there has to be several layers... TN80 Lacan creates two neologisms : <i>daphnise</i> and <i>laurifice</i> . The former Lacan has made into a verb from the noun <i>daphnia</i> , or water flea, a type of small crustacean, whose characteristics Lacan employs elsewhere as metaphor. "Cladofera: genus of green algae found growing attached to rocks or timbers submerged in shallow lakes and streams; there are some marine species. Coarse in appearance, with regular-branching filaments that have cross walls separating multinucleate segments, Cladophora grows in the form of a tuft or ball that may range up to 13 cm (5 inches) in length. Asexual reproduction involves small, motile spores(zoospores) with four flagella; in sexual reproduction the biflagellate gametes unite, although they sometimes develop into new plants without union." <i>Laurifice</i> again seems to be a verb (in parallel with <i>daphnise</i>) that may be a combination of <i>aurifier</i> , "to fill (a tooth) with gold" and a homonym of <i>l'orifice</i> .	to terms with this being that I daphnise a little more, even laurify in this 'noumen' about which it would be better to say that for it to be sustained that there must be several levels of it. ..
Mon tracas est que les aphorismes qu'au reste je me contente de présenter en bouton, fassent refleurs des fossés de la métaphysique, (car le noumène, c'est le badinage, la subsistance futile...). Je parie qu'ils se prouveront être de plus-de-nonsense, plus drôles, pour le dire, que ce qui nous mène ainsi...	My difficulty is that the aphorisms which moreover I content myself to present in bud, might make a reflowering of the graves of metaphysics, (for the noumena, is prattle, the futile subsistence . . .). I parry that they will prove to be <i>plus-de-nonsense</i> , more funny, to say it, than what leads us thusly . . .	My worry is that aphorisms, which by the way I am happy to present in bud, might flower again from the ditches of metaphysics (for the noumenon is prattle, futile subsistence...) I am betting that they will prove to be <i>plus-nonsense</i> , funnier, for speaking, than what leads us ⁸¹ in this way... TN81 Lacan plays on <i>noumène</i> and <i>nous mène</i> , though to what end...	My worry is that the aphorisms that besides I am contented to present as buds, may make re-flower the pits of metaphysics (because the noumen, is chit-chat, a futile subsistence ...). I speak in order that they will be proved to be no-more-nonsense, funnier, to say the word, than what thus leads us ...

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
... à quoi ? faut-il que je sursaute, que je jure que je ne l'ai pas vu tout de suite alors que vous, déjà... ces vérités premières, mais c'est le texte même dont se formulent les symptômes des grandes névroses, des deux qui, à prendre au sérieux le normal, nous disent que c'est plutôt norme male.	. to what? Must I leap ahead, must I swear that I have not seen it right away while you, already . . . these first truths, but this is the text itself from which are formulated the great neuroses, from the two which, to take seriously the normal, we say that it is rather a <i>norm male</i> .	to what? Must I be startled and I swear that I did not see it straight away whereas you already... ⁸² these first truths, but it is the text itself in which the symptoms of the great neuroses are formulated, of the two which, if you take the normal seriously, tell us that it is rather the norm male. TN82 Lacan leaves the verb blank, possibly alluding to the opening page of Sartre's <i>La Nausée</i> , where Roquentin has difficulty finding a new word to match his new experience of the way phenomena have of presenting themselves to him.	to what? Must I give a start, swear that I did not immediately see that you, already, ... these first truths are the very text from which there are formulated the symptoms of the great neuroses, the two which, by taking the normal seriously tell us that it is rather normal (<i>norme male</i>).
Voilà qui nous ramène au sol, peut-être pas le même, mais peut-être aussi que c'est le bon et que le discours analytique y fait moins pieds de plomb.	This is what leads us back to the soil, perhaps not the same, but perhaps also it is the good one and analytic discourse is less heavy-footed there.	And that brings us back to earth, perhaps not the same one, but it is perhaps the right one and that analytical discourse is less leaden-footed there.	And this brings us back to earth, perhaps not the same one, but perhaps also it is the good one and that analytic discourse is less leaden-footed.
Mettons en train ici l'affaire du sens, plus haut promise de sa différence d'avec la signification.	Let us put in motion here the affair of sense, above, a promise of its difference from signification.	Let's set in motion the matter of sense, which I promised earlier in distinguishing it from signification.	Let us get moving here on this business of meaning, earlier promised in terms of its difference to signification.
Nous permet de l'accrocher l'énormité de la condensation entre « ce qui pense » de notre temps (avec les pieds que nous venons de [479] dire) et la topologie inepte à quoi Kant a donné corps de son propre établissement, celui du bourgeois qui ne peut imaginer que de la transcendance, l'esthétique comme la dialectique.	Permitting us to attach to it the enormity of the condensation between "what thinks" in our time (with its feet we will [479] say) and the inept topology to which Kant has given body by its own establishment, that of the bourgeois which can only imagine from transcendence, the aesthetic as dialectic.	What allows us to confront it is the enormity of the condensation between "what is thinking" of our time (using the feet we have just [479] mentioned) and the inept topology which Kant bodied forth in his own establishment, that of the bourgeois who can imagine only from transcendence, the aesthetical as well as the dialectical.	What allows us to hook on to it is the enormity of the condensation between 'that which thinks' of our time (with the feet that we have just [479] mentioned) and the inept topology Kant embodied in his work, that of the bourgeois which, as regards transcendence, can only imagine aesthetics as dialectic.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
Cette condensation en effet, nous devons la dire à entendre « au sens analytique », selon la formule reçue. Quel est ce sens, si justement les éléments qui s’y condensent, se qualifient univoquement d’une imbécillité semblable, voire sont capables de s’en targuer du côté de « ce qui pense », le masque de Kant par contre paraissant de bois devant l’insulte, à sa réflexion près de Swedenborg : autrement dit, y a-t-il un sens de l’imbécillité ?	This condensation in fact, we must say it to be understood "in the analytic sense," in accordance with the accepted formula. Which is this sense, if precisely the elements which are condensed there, are qualified univocally by a similar (<i>semblable</i>) imbecility, even are capable of being targeted on the side of "what thinks," the mask of Kant on the other hand appearing an injury before insult, by its close reflection of Swedenborg: in other words, is there a sense to imbecility?	This condensation in effect we should speak it to be understood "in the analytical sense", according to the received formula. What is this sense if precisely the elements which are condensed there are qualified unequivocally by a similar imbecility, indeed are capable of boasting about it concerning the "what is thinking", Kant's mask on the other hand seeming to be made of wood in the face of the insult, on his reflection concerning Swedenborg: in other words, is there a sense to imbecility?	This condensation in effect, we should say is to be heard 'in the analytic sense', as the received formula has it. What is this meaning, if precisely the elements condensed in it are univocally qualified by such imbecility, indeed are capable of priding themselves on the side of 'that which thinks', Kant's mask on the contrary seeming wooden in face of insult, except for his reflection about Swedenborg: in other words, is there a meaning for imbecility?
À ceci se touche que le sens ne se produit jamais que de la traduction d’un discours en un autre.	In this is felt that sense never produces itself except by the translation of one discourse into another.	In this is felt that sense is never produced except in the translation from one discourse into another.	Here it can be seen that meaning is never produced except by the translation of one discourse into another.
Pourvus que nous voilà de cette petite lumière, l’antinomie tressaille qui se produit de sens à signification : qu’un faible sens vienne à surgir à jour rasant des dites « critiques » de la raison pure, et du jugement (pour la raison pratique, j’en ai dit le folâtre (37) en le du côté de Sade, lui pas plus drôle, mais logique), – dès que leur sens donc se lève, les dits de Kant n’ont plus de signification.	Provided that we see there in this small illumination, the quivering antinomy which produces itself from sense to signification: that a feeble sense emerges in the plain day of the so-called "critiques" of pure reason, and of judgement (as for practical reason, I have told of its playfulness in putting it on the side of Sade, himself not more funny, but logical)--as soon as their sense thus arises, the <i>dits</i> of Kant no longer have signification.	Furnished as we now are with this little light, the antinomy between sense and signification jumps out: that a weak sense emerges in the oblique light of the so-called "critiques" of pure reason and of judgment (for practical reason I have talked about its playfulness [37] by placing it side by side with Sade, not that he is funnier, but logical) – as soon as their sense is raised, Kant's pronouncements no longer have signification.	Provided as we are with this little light, the antinomy of what is produced between meaning and signification is shaky: that a weak meaning has come to light skimming the aforementioned 'critiques' of pure reason, and of judgement (as regards practical reason, I have explained its playfulness by putting it on the side of Sade, who is not any funnier but logical) - once their meaning is taken away then, the act of sayings

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
			of Kant have no longer any signification.
La signification, ils ne la tiennent donc que du moment où ils n'avaient pas de sens, pas même le sens commun.	Signification, they only hold to it thus from the moment where they have no sense, not even common sense.	They have signification then from the moment that they had no sense, not even common sense.	Signification, they only hold then from the moment that they have no meaning, not even common sense.
Ceci nous éclaire les ténèbres qui nous réduisent aux tâtons. Le sens ne manque pas aux vaticinations dites présocratiques : impossible de dire lequel, mais <i>çasyse</i> Et que Freud s'en poulèche, pas des meilleures au reste puisque c'est d'Empédocle, n'importe, il avait, lui, le sens de l'orientation ; ça nous suffit à voir que l'interprétation est du sens et va contre la signification. Oraculaire, ce qui ne surprend pas de ce que nous savons lier d'oral à la voix, du déplacement sexuel.	This clears away the shadows which reduce us to gropers. Sense is not lacking in the vaticinations called pre-socratic: impossible to say which, but <i>itisfelt</i> (<i>çasyse</i>). And if Freud licks his lips over them, not the best moreover since it is from Empedocles, no matter, he had, himself, the sense of their orientation; that suffices for us to see that interpretation is of sense and goes against signification. Oracular, which does not surprise because we know to tie the oral to the voice, from sexual displacement.	This lights up the shadows which reduced us to groping around. Sense is not lacking in the so-called pre-Socratic prophesies: it's impossible to say which one, but <i>youcansenseit</i> ⁸³ . And that Freud is smacking his lips over it, not the best moreover since it's from Empedocles, is not important since he had the sense of orientation; it's enough for us to see that interpretation is a matter of sense and goes against signification. Oracular, which is not surprising since we know how to link the oral to the voice, from sexual displacement. TN83 Lacan's <i>çasyse</i> runs together <i>ça s'y se</i> , without indicating which of the various meanings for <i>se</i> is intended: feel, smell, or sense; nor whether <i>ça</i> is a neutral subject project or has the sense of id.	This illuminates for us the darkness that reduces us to feeling our way. There is no lack of mean ing in what are called the pre-Socratic vaticinations: impossible to say which, but it can be felt in them (<i>çasyse</i>). And that Freud polishes them up, not the best of them moreover since it is Empedocles, it is of no importance, he had for his part the sense of direction; this is enough for us to see that interpretation is part of meaning and goes against signification. Oracular, which is not surprising because we know how to link the oral to the voice, from its sexual displacement.
C'est la misère des historiens : de ne pouvoir lire que le sens, là où ils n'ont d'autre principe que de s'en remettre aux documents de la signification. Eux aussi donc en viennent à la transcendance, celle	This is the misery of historians: only to be able to read the sense, there where they have no other principal than to go back to documents of signification. Those also thus come to transcendance, that of	It's the pitiable state of historians: they read only sense there where their only principle is to rely on documents of signification. They also then end up in transcendance, that of materialism for example	That is the trouble with historians: only being able to read meaning, where they have no other principle than referring back to the documents of signification. They also then come to transcendance,

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
du matérialisme par exemple, qui, « historique », l'est hélas ! l'est au point de le devenir irrémédiablement.	materialism for example, which, "historical," it is alas! It is to the point of becoming irremediably so.	which as "historical" is alas just that to the point of becoming irremediably so.	that of materialism, for example, which 'historical' is, alas, at the point of becoming so irremediably.
Heureusement que l'analyse est là pour regonfler l'historiole : mais n'y parvenant que de ce qui est pris dans son discours, dans son discours de fait, elle nous laisse le bec dans l'eau pour ce qui n'est pas de notre temps, – ne changeant par là rien de ce que l'honnêteté force l'historien à reconnaître dès qu'il a à situer le moindre [480] <i>sacysent</i> . Qu'il ait charge de la science de l'embarras, c'est bien l'embarrassant de son apport à la science.	Fortunately analysis is there to re-inflate the little story: but only arriving there by what is taken in its discourse, in its discourse in fact, it leaves our beak in the water for what is not of our time,--not changing by that anything of what honesty forces the historian to recognize as soon as he has to situate the least [480] <i>hisisfelt (sacysent)</i> . If he have charge over the science. of difficulty (<i>embarras</i>), it is indeed the difficulty of his contribution to science.	Fortunately analysis is there to re-inflate little history, but only succeeding to do so from what is caught up in its discourse, in its factual discourse; it leaves us without anything for what is not of our time -- without by that changing anything of what honesty forces the historian to recognize as soon as he has to situate the slightest [480] <i>youcansenseit</i> . That he is in charge of the science of confusion is indeed what is embarrassing about its contribution to science.	Luckily analysis is there to re-inflate the little story: but managing to do it only from the fact that what is caught up in its discourse, in its factual discourse, it leaves us in suspense as regards what is not of our time - not changing by this anything that honesty forces the historian to recognise once he has to satisfy the slightest [480] <i>sacysent</i> . That he should be in charge of the science of perplexity is what is perplexing about his contribution to science.
Il importe donc à beaucoup, à ceux-ci comme à beaucoup d'autres ?, que l'impossibilité de dire vrai du réel se motive d'un mathème (l'on sait comment je le définis), d'un mathème dont se situe le rapport du dire au dit.	Thus it matters a lot, to these as to a lot of others?, that the impossibility of a true <i>dire</i> of the real motivates itself by a matheme (one knows how I define it), by a matheme by which is situated the relation of the <i>dire</i> to the <i>dit</i> .	It is important then to a lot of people, to these [historians] as well as to many others, that the impossibility of speaking truly about the real is motivated by a matheme (you know how I define it), by a matheme with which is situated the relationship of speaking to the said.	It is important then for many people, for those and for many others, that the impossibility of speaking truly about the real is motivated by a matheme (you know how I define it) by a matheme by which there is situated the relationship of the act of saying to the what is said.
Le mathème se profère du seul réel d'abord reconnu dans le langage : à savoir le nombre. Néanmoins l'histoire de la mathématique démontre (c'est le cas de le dire) qu'il peut s'étendre à l'intuition, à condition que ce terme soit aussi	The matheme proffers itself from the only real at first recognized in language: to wit, the number. Nonetheless the history of mathematics demonstrates (it is the case to say) that it can extend itself to intuition, on the condition that	The matheme is proffered by the only real at first recognized in language, namely number. Nevertheless the history of mathematics demonstrates (that's the word for it) that it can be extended to intuition, with the	The matheme issues from the only real first recognised in language: namely, number. Nevertheless the history of mathematics demonstrates (make no mistake) that it can be extended to intuition, on condition that this term should

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
châtré qu'il se peut de son usage métaphorique.	this term be as castrated as it can be from its metaphoric usage.	proviso that this term be as shorn as it possibly can be of its metaphoric usage.	also be castrated as far as possible of its metaphorical use.
Il y a donc là un champ dont le plus frappant est que son développement, à l'encontre des termes dont on l'absorbe, ne procède pas de généralisation, mais de remaniement topologique, d'une rétroaction sur le commencement telle qu'elle en efface l'histoire.	There is thus there a field of which the most striking aspect is that its development, in encountering the terms in which one absorbs it, does not proceed from the generalization, but from the topological remanagement, from a retroaction on the beginning such that it effaces history.	There is therefore a field there about which the striking thing is that its development, contrary to the terms with which one fills it up, does not proceed from generalization, but from topological reworking, from a retroaction on the beginning such that it effaces its history.	There is here then a field whose most striking quality is that its development, over against the terms in which it is absorbed, does not proceed from generalisation but from a topological shaping, from a retroaction onto the beginning of such a kind that it effaces its history.
(38)Pas d'expérience plus sûre à en résoudre l'embarras. D'où son attrait pour la pensée : qui y trouve le <i>nonsense</i> propre à l'être, soit au désir d'une parole sans au-delà.	No experience more sure to resolve the difficulty. Whence its attraction for thought: which finds there the <i>nonsense</i> ¹⁶ proper to being, sister to the desire for a speech without beyond. TN ¹⁶ In English in the original.	[38] There is no experience more certain to resolve the confusion. Whence its attraction for thought which finds the <i>nonsense</i> proper to being, namely to the desire of a speech without a beyond.	There is no surer experience to resolve its perplexity. Hence its attraction for thinking: which finds in it the nonsense proper to being, namely, to the desire of a word without a beyond.
Rien pourtant à faire état de l'être qui, à ce que nous l'énoncions ainsi, ne relève de notre bienveillance.	Nothing however to make anything of the being which, inasmuch as we state it thusly, does not arise from our benevolence.	There is nothing however, to make something of being which, because we state it in this way, does not stem from our being favourably disposed.	Nothing nevertheless to take account about being which, even though we state it as such, does not come from our benevolence.
Tout autre est le fait de l'indécidable, pour en prendre l'exemple de pointe dont se recommande pour nous le mathème : c'est le réel du dire du nombre qui est en jeu, quand de ce dire est démontré qu'il n'est pas vérifiable, ceci à ce degré second qu'on ne puisse même l'assurer, comme il se fait d'autres déjà	All other is the fact of the undecidable, to take for an example the point from which recommends itself for us the matheme: it is the real of the <i>dire</i> of the number which is in play, when of this dire is demonstrated that it is not verifiable, this to this second degree that one cannot even insure it, as is done with others already worthy of	Quite different is the fact of the undecidable, to take the most up-to-date example of it by which the matheme recommends itself to us: it's the real of speaking of number which is in play, when of this speaking it is demonstrated that it cannot be verified, this to the second degree that one cannot even be certain of it, as is the case	Quite other is the fact of the undecideable, to take the extreme example that the matheme recommends to us: it is the real of the act of saying of the number that is at stake, when it is demonstrated that this act of saying is not verifiable, this to its second degree that one cannot even assure, as is done with others already worth our

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dignes de nous retenir, d'une démonstration de son indémontrabilité des prémisses mêmes qu'il suppose, – entendons bien d'une contradiction inhérente à le supposer démontrable.	retaining us, with a demonstration of its undemonstrability from the premises themselves that it supposes--let it be well understood from a contradiction inherent in supposing it demonstrable.	with others already worthy of our attention, through a demonstration of its undemonstrability of the very premises that it supposes – let's be clear, through an inherent contradiction in supposing it to be demonstrable.	while dwelling on, from a demonstration of its unprovability from the very premises that it supposes, -let us clearly understand from a contradiction inherent in supposing it to be provable.
On ne peut nier qu'il y ait là progrès sur ce qui du <i>Ménon</i> en reste à questionner de ce qui fait l'enseignable. C'est certes la dernière chose à dire qu'entre les deux il y a un monde : ce dont il s'agit étant qu'à cette place vient le réel, dont le monde n'est que chute dérisoire.	One can only deny that there be there a progress on what remains of the Meno to be questioned of what makes the teachable. It is certainly the last thing to say that between the two there is a world: what it is a question of being so that to this place comes the real, of which the world is only the ridiculous fall (<i>chute</i>).	One cannot deny that there is there progress on what in the <i>Meno</i> remains to be questioned on what makes the teachable. It is certainly the last thing to say that between the two there is a world: that which is in question being that in this place comes the real, from which the world is only a derisory fall.	One cannot deny that there is here some progress on what remained to be questioned in the <i>Menon</i> about what is teachable. It is certainly the last thing to be what is said that between the two there is a world: what is at stake being that to this place there comes the real, of which the world is only the derisory collapse.
C'est pourtant le progrès qu'il faut restreindre là, puisque je ne perds pas de vue le regret qui y répond, à savoir que l'opinion vraie dont au <i>Ménon</i> fait sens Platon, n'a plus pour nous qu'ab-sens de signification, ce qui se confirme de la référer à celle de <i>nos</i> bien-pensants. [481]	It is however progress that has to be restrained there, since I do not lose sight of what responds there, to wit that the true opinion of which in the Meno Plato makes sense, has no more for us than an ab-sense of signification, which is confirmed by referring it to the true opinion of <i>our</i> good-thinkers. [481]	However it is progress that must be restrained there since I am not losing sight of the regret which answers it, namely that true opinion of which Plato makes sense in the <i>Meno</i> , has for us nothing other than absence of signification, which is confirmed by referring it to the signification of <i>our</i> correct thinkers. [481]	It is nevertheless progress that must be restrained here, since I am not losing sight of the regret that corresponds to it, namely, that the true opinion to which to Plato gives a meaning in the <i>Menon</i> has nothing purere for us than the <i>ab-sens</i> of signification, which is confirmed by referring it to that of our well-meaning friends. [481]
Un mathème l'eut-elle porté, que notre topologie nous fournit ? Tentons-la.	Might it have conveyed a matheme, that our topology furnishes us? Let's try it.	Would a matheme have carried it [sense] that our topology provides for us? Let's give it a try.	Might a matheme that our topology furnishes us with have worked? Let us try it out.
Ça nous conduit à l'étonnement de ce que nous évitions à soutenir de l'image notre bande de Moebius, cette imagination rendant vaines	This leads us to the astonishment of what our Moebius strip prevents us from sustaining the image, this imagination rendering vain the	That leads us to the astonishment of the fact that we were avoiding sustaining the Möbius strip with the image, this imagination rendering	This leads us to the astonishment of the fact that we can avoid sustaining by the image of our Moebius strip, this imagining

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les remarques qu'eût nécessitées un dit autre à s'y trouver articulé : mon lecteur ne devenait autre que de ce que le dire passe le dit, ce dire étant à prendre d'au dit ex-sister, par quoi le réel m'en ex-sist(ait) sans que quiconque, de ce qu'il fût vérifiable, le pût faire passer au mathème. L'opinion vraie, est-ce la vérité dans le réel en tant que c'est lui qui en barre le dire ?	remarks that might have necessitated an other <i>dit</i> finding itself articulated there: my reading did not become other than because the <i>dire</i> passes the <i>dit</i> , this <i>dire</i> to be taken as exsisting to the <i>dit</i> , by which the real exists(ed) for me without whoever, because it might have been verifiable, having been able to make it pass to the matheme. True opinion, is this the truth in the real insofar as it is it that bars the <i>dire</i> ?	vain the remarks that would have been necessitated by a said other than what was articulated: my reader was not becoming other except because of the fact that the speaking passes the said, this speaking being taken as ex-sisting the said, by which the real ex-sist(ed) me without anyone, in as far as it be verifiable, being able to pass it over to the matheme. Is true opinion the truth in the real to the extent that it is [the real] which bars the speaking [of truth]?	rendering useless the remarks that would be required by a different act of saying were it to be articulated: my reader would become no other than by the fact that the act of saying goes beyond the what is said, this act of saying to be taken from the what is said of the existing, through which the real existed for me without anyone, in terms of what was verifiable, making it become a matheme. Is true opinion the truth in the real in so far as it forms a barrier to the act of saying?
Je l'éprouverai du redire que je vais en faire.	I will test it with a <i>redire</i> I am going to make.	I will test it by the re-speaking that I'm going to do.	I will experience it from the act of saying of it that I am going to give.
Ligne sans points, ai-je dit de la coupure, en tant qu'elle est, elle, la bande de Moebius à ce qu'un de ses bords, après le tour dont elle se ferme, se poursuit dans l'autre bord.	Line without points, I have said of the cut, inasmuch as it is it, the Moebius strip inasmuch as one of its edges, after the turn with which it closes itself, pursues itself into the other edge.	Line without points I said of the cut, in as much as the cut is the Möbius strip in that one of its edges, after the twist by which it is closed, is continued on the other edge.	A line without points, I have what is said about the cut, in so far as it is, for its part, the Moebius strip in so far as one of its edges, after the circuit which closes it, is continued on the other edge.
39)Ceci pourtant ne peut se produire que d'une surface déjà piquée d'un point que j'ai dit hors ligne de se spécifier d'une double boucle pourtant étalable sur une sphère : de sorte que ce soit d'une sphère qu'il se découpe, mais de son double bouclage qu'il fasse de la sphère une asphère ou <i>cross-cap</i> .	This however can only produce itself from a surface already pricked with a point I have said out of line in specifying itself from a double loop nonetheless displayable on a sphere: of a sort that it is from a sphere that this point cuts itself, but from its double loopage that it makes of the sphere, an asphere, or a cross-cap.	[39] This however can only be produced from a surface that is already pricked with a point that I said was outside the line by being specified by a double loop which was however able to be spread out on a sphere: so that it is from a sphere that the point is cut out, but from its double looping that it makes of the sphere an a-sphere or <i>cross-cap</i> .	This nevertheless can only be produced from a surface that is already struck by a point that I have described as outside the line by being specified by a double buckle that can nevertheless can be established on a sphere: in such a way that it is from a sphere that it is cut off but from its double buckling it makes of the sphere an <i>asphère</i> or a cross- cap.

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Ce qu'il fait passer pourtant dans le <i>cross-cap</i> à s'emprunter de la sphère, c'est qu'une coupure qu'il fait moebienne dans la surface qu'il détermine à l'y rendre possible, la rend, cette surface, au mode sphérique : car c'est de ce que la coupure lui équivaille, que ce dont elle se supplémentait en <i>cross-cap</i> « s'y projette », ai-je dit.	What it makes pass however into the <i>cross-cap</i> in borrowing itself from the sphere is that a cut it makes Moebian in the surface it determines in rendering it possible, renders it, this surface, in the spheric mode: for it is insofar as the cut is equivalent to it, that what it supplements itself with as <i>cross-cap</i> "projects itself," I have said.	What it passes however into the <i>cross-cap</i> by being borrowed from the sphere is that a cut that it makes Möbien in the surface that it determines by making it possible there, renders the surface in the spherical mode, for it is because the cut is equivalent to the surface that that with which the cut was supplemented "is projected there", said I.	What it nevertheless makes become a cross-cap borrowed from sphere, is that a cut that it makes Moebian in the surface that it determines by making it possible, returns the surface to the spherical mode: because it is because the cut is equivalent to it, that what is complemented in it as a cross-cap' is projected into it' as I have what is said.
Mais comme de cette surface, pour qu'elle permette cette coupure, on peut dire qu'elle est faite de lignes sans points par où partout sa face endroit se coud à sa face envers, c'est partout que le point supplémentaire à pouvoir se sphériser, peut être fixé dans un <i>cross-cap</i> .	But as with this surface, for having permitted this cut, one can say that it is made of lines without points whereby throughout its topside sews itself to its underside, it is throughout that the supplementary point in being able to sphericize itself, can be fixed in a <i>cross-cap</i> .	But since of that surface, in order for it to allow this cut, one can say that it is made up of lines without points by which everywhere its <i>recto</i> face is sewn to its <i>verso</i> face, it is everywhere that the supplementary point by being able to sphericise itself may be fixed in a <i>cross-cap</i> .	But as one can say about this surface, in order for it to permit this cut, that it is made up of lines without points whereby its front face is always stitched to its back face, the supplementary point by being able to be sphericised can be fixed everywhere in a cross-cap.
Mais cette fixation doit être choisie comme unique point hors ligne, pour qu'une coupure, d'en faire un tour et un unique, y ait effet de la résoudre en un point sphériquement étalable.	But this fixation must be chosen as a unique point out of line, so that a cut, by making one turn around it and a single one, have there the effect of resolving it in a point spherically displayable.	But this fixation must be chosen as a unique point outside a line in order that a cut, by making one and one only turn, has the effect of resolving it into a point which spherically is able to be spread out.	But this fixation must be chosen as a unique point outside a line, so that a cut, by making one circuit and a unique one, has the effect of resolving it in a spherically establishable point.
Le point donc est l'opinion qui peut être dite vraie de ce que le dire qui en fait le tour la vérifie en effet, mais seulement de ce que le dire soit ce qui la modifie d'y introduire la δόξα comme réel.	The point then is the opinion which can be said true insofar as the <i>dire</i> which turns around it verifies it in fact, but only insofar as the <i>dire</i> be what modifies it in introducing there the <i>doxa</i> as real.	The point then is opinion which may be said to be true in so far as the speaking which turns around it verifies [the opinion] in effect, but only because the speaking is that which modifies it [the opinion] by introducing the δόξα as real.	This point then is the opinion that can be what is said to be true from the fact that this act of saying which circuits it verifies it in effect, but simply because the act of saying is what modifies it by introducing the <i>doxa</i> as real.

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Ainsi un dire tel que le mien, c'est d'ex-sister au dit qu'il en permet le mathème, mais il ne fait pas pour moi mathème et se pose ainsi comme non-enseignable avant que le dire s'en soit produit, [482] comme enseignable seulement après que je l'ai mathématisé selon les critères ménoniens qui pourtant ne me l'avaient pas certifié.	Thus a <i>dire</i> such as mine, it is in ex-sisting to the <i>dit</i> that it permits its matheme, but it does not make for me a matheme and thus poses itself as non-teachable before the <i>dire</i> be produced, [482] as teachable only after I have mathematized it according to the Menoian criteria which however have not certified it for me.	Thus a speaking such as mine, it is by ex-sisting the said that it allows the matheme about it, but it does not act as a matheme for me and poses itself as non-teachable before the speaking can be produced [482] from it, as teachable only after I have mathematised according to the criteria in the <i>Meno</i> which however had not certified it to me.	So that, it is by ex-sisting to what is what is said that a act of saying like mine allows the matherne, but for me it does not constitute a matheme and posits itself therefore as un-teachable before its act of saying is produced [482] as teachable only after I have mathematicised it according to the <i>Menonian</i> criteria which nevertheless did not certify it for me.
Le non-enseignable, je l'ai fait mathème de l'assurer de la fixion de l'opinion vraie, fixion écrite avec un x, mais non sans ressource d'équivoque.	The non-teachable, I have made it a matheme to insure it by the fixion of the true opinion, a fixion written with an x, but not without resort to equivocation.	I made the non-teachable into a matheme by making it certain according to the fixion of true opinion, fixion written with an x, but not without the possibility of equivocation.	The un-teachable, I made into a matheme by guaranteeing it from the fixion of true opinion, a fixion written with an x but not without the resources of equivocation.
Ainsi un objet aussi facile à fabriquer que la bande de Moebius en tant qu'elle s' imagine, met à portée de toutes mains ce qui est unimaginable dès que son dire à s'oublier, fait le dit s'endurer.	Thus an object as easy to fabricate as the Moebius strip inasmuch as it is imagined, puts in reach of all hands what is unimaginable as soon as its <i>dire</i> in forgetting itself, makes the <i>dit</i> endure.	Thus an object as simple to make as a Möbius strip to the extent that it can be imagined, places within the reach of everyone that which is unimaginable as soon as its speaking by being forgotten makes the said endure.	So then an object as easy to fabricate as a Moebius strip in so far as it is imagined puts within everyone's reach what is unimaginable once its act of saying by being forgotten, makes the what is said endure.

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<p>D'où a procédé ma fixation de ce point δόξα que je n'ai pas dit, je ne le sais pas et ne peux donc pas plus que Freud en rendre compte « de ce que j'enseigne », sinon à suivre ses effets dans le (40)discours analytique, effet de sa mathématisation qui ne vient pas d'une machine, mais qui s'avère tenir du machin une fois qu'il l'a produite.</p>	<p>From where has proceeded my fixation of this point <i>doxa</i> which I have not said, I do not know and I cannot any more than Freud account for it "from what I teach," except in following its effects in analytic discourse, an effect of its mathematization which does not come from a machine, but admits itself owing to the machine once it produces it.</p>	<p>From which proceeded my fixation of this δόξα point which I have not said, I do not know it and can therefore no more than Freud give an account of it "from what I teach", except in following its effects in [40] analytical discourse, an effect of its mathematization which does not come from a machine, but which proves to have something of the whatsitsname once it [the discourse] has produced it [the mathematization]</p>	<p>Hence proceeds my fixation of this <i>doxa</i> point which I did not say, I do not know it and I cannot then any more than Freud give an account 'of what I teach' except by following its effects in the psychoanalytic discourse effects of this mathematicising that do not come from a machine, but prove to come from a yoke once it has been produced.</p>
<p>Il est notable que Cicéron ait su déjà employer ce terme « Ad usum autem orationis, incredibile est, nisi diligenter attenderis, quanta opera <i>machinata</i> natura sit » (Cicéron, <i>De natura deorum</i>, II, 59, 149.), mais plus encore que j'en aie fait exergue aux tâtonnements de mon dire dès le 11 avril 1956</p>	<p>It is notable that Cicero had already known to employ this term: "Ad usum autem orationis, incredibile est, nisi diligenter attenderis, quanta opera <i>machinata</i> natura sit"^x (Cicero, <i>De natura deorum</i>, II 59, 149.), but more still that I made of it a exergue to the gropings of my <i>dire</i> beginning April 11, 1956. TN^x "For the use of oratory, it is incredible, if you diligently pay attention, how many works have been set in motion by nature."</p>	<p>It is worth noting that Cicero already knew how to use this term: : "Ad usum autem orationis, incredibile est, nisi diligenter attenderis, quanta opera <i>machinata</i> natura sit" (Cicero <i>De natura deorum</i>, II, 59, 149)⁸⁴but all the more so that I used it as the opening quotation to my speaking as early as 11 April 1956*. TN84 « [trans] *Book III The Psychoses, 1955-1956, The signifier, as such, signifies nothing</p>	<p>It should be noted Cicero already used this term: '<i>Ad usum autem orationis, incredibile est, nisi diligenter attenderis, quanta opera machinata natura sit</i>' (Cicero, <i>De natura deorum</i>, II, 59, 149) but more again that I made it into the exergue to the struggling of my act of sayings of 11 April 1956.</p>

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La topologie n'est pas « faite pour nous guider » dans la structure. Cette structure, elle l'est – comme rétroaction de l'ordre de chaîne dont consiste le langage.	Topology is not "made to guide us," in structure. This structure, it is it-- as retroaction of the order of the chain by which language consists.	Topology is not "made to guide us" in structure. This structure is made for that – as a retroaction of the chain order of which language consists.	Topology is not 'designed to guide us' in structure. It <i>is</i> this structure as a retroaction of the order of chain of which language consists.
La structure, c'est l'asphérique recelé dans l'articulation langagière en tant qu'un effet de sujet s'en saisit.	Structure, it is the aspheric contained in the languaging articulation insofar as an effect of subject seizes itself there.	Structure is the a-spherical concealed in language articulation to the extent that a subject effect seizes on it.	Structure, is the <i>asphèric</i> concealed in the language articulation in so far as an effect of the subject can grasp it.
Il est clair que, quant à la signification, ce « s'en saisit » de la sous-phrase, pseudo-modale, se répercute de l'objet même que comme verbe il enveloppe dans son sujet grammatical, et qu'il y a faux effet de sens, résonance de l'imaginaire induit de la topologie, selon que l'effet de sujet fait tourbillon d'asphère ou que le subjectif de cet effet s'en « réfléchit ».	It is clear, as to signification, this "seizes itself" of the sub-sentence, pseudo-modal, repercusses itself from the object itself that as verb it envelopes in its grammatical subject, and that in it is a false effect of sense, a resonance of the imaginary induced from topology, inasmuch as the effect of subject makes a vortex of an asphere or that the subjective of this effect "reflects" itself in it.	It is clear that, as far as signification is concerned, this "seizes on it" of the dependent clause, pseudo-modal, is a repercussion of the very object which as a verb it envelops in its grammatical subject, and that there is a false effect of sense, a resonance of the imaginary induced from topology, according to whether the subject effect makes an a-spherical vortex or the subjective of this effect is "reflected" by it.	It is clear that, as regards signification, this 'grasps it' of the pseudo-modal sub-sentence has repercussions on the very object that as verb it envelopes in its grammatical subject, and that there is a false effect of meaning, a resonance of the imaginary induced from topology, according to whether the effect of the subject makes a whirlpool of the <i>asphère</i> or that the subjective of this effect is 'reflected' from it.
Il y a ici à distinguer l'ambiguïté qui s'inscrit de la signification, soit de la boucle de la coupure, et la suggestion de trou, c'est-à-dire de structure qui de cette ambiguïté fait sens. ¹	It is here to be distinguished the ambiguity which is inscribed by the signification, that is, by the loop of the cut, and the suggestion of a hole, which is to say, of structure, which of this ambiguity makes sense. ¹	We have to distinguish here between the ambiguity which is inscribed by signification, namely by the loop of the cut, and the suggestion of a hole, that is to say of structure, which makes sense of that ambiguity.*	There is here to be distinguished the ambiguity that is inscribed from signification, in other words from the buckle of the cut, and the suggestion of hole, namely, of structure, which makes sense of this ambiguity."
¹ Il paraîtra, j'espère ici, que de l'imputation	¹ It will appear, I hope hear, that the	¹ It will appear, I hope here, that the	² It will appear, I hope here, that the

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
de structuralisme, à entendre comme compréhension du monde, une de plus au guignol sous lequel nous est représentée l'« histoire littéraire » (c'est de cela qu'il s'agit), n'est malgré la gonfle de publicité qu'elle m'a apportée et sous la forme la plus plaisante puisque j'y étais [483]	imputation of structuralism, to be understood as a comprehension of the world, one more in the puppet show by which is represented for us a "literary history: (it is of this that it is a question), is not despite the swell of publicity that it has brought me and in the form the most pleasant since I [483]	imputation of structuralism, to be understood as comprehension of the world, one more in the puppet show under which guise « literary history » is presented to us (that's what is at stake), is not, in spite of the publicity swell it has brought me and in the most pleasant form since I [483]	imputation of structuralism, to be heard as an understanding of the world, another laughable one under which 'literary history' is represented (this is what is at stake), is not despite the inflation of publicity that it has brought me and in the most pleasant form because [483]
Ainsi la coupure, la coupure instaurée de la topologie (à l'y faire, de droit, fermée, qu'on le note une bonne fois, dans mon usage au moins), c'est le dit du langage, mais à ne plus le dire en oublier.	Thus the cut, the cut installed by topology (in making it there, with a straight line, closed, let one note once again, in my usage at least), it is the <i>dit</i> of language, but in no longer saying it (<i>à non plus le dire</i>) to forget it.	Thus the cut, the cut inaugurated by topology (by making it there, by law, closed, let it be noted once and for all, in my usage at least) is the said of language, but by no longer forgetting its speaking.	So then the cut, the cut established by topology (by closing it as of right, let it be noted once and for all, in my use at least) is the what is said of language, but to no longer say it should be forgotten.
Bien sûr y a-t-il les dits qui font l'objet de la logique prédicative et dont la supposition universalisante ressortit seulement à la sphère, je dis : la, je dis : sphère, soit : que justement la structure n'y trouve qu'un supplément qui est celui de la fiction du vrai.	Of course there are dits, that constitute the object of predicative logic and of which the universalizing supposition stems only from the sphere. I say: the, I say: sphere, that is to say: that precisely the structure only finds a supplement there which is that of the fiction of the true.	Of course there are said things which are the object of predicative logic and whose universalizing supposition is relative only to the sphere: I emphasize "the" and "sphere", namely that precisely structure finds there only a supplement which is that of the fiction of the true.	Naturally there are act of sayings that form the object of predicative logic and whose universalising supposition emerges simply from the sphere, I say: there I say sphere, in other words: that precisely the structure only finds there a supplement which is that of the fiction of the true.
(41)On pourrait dire que la sphère, c'est ce qui se passe de topologie. La coupure certes y découpe (à se fermer) le concept sur quoi repose la foire du langage, le principe de l'échange, de la valeur, de la concession universelle. (Disons qu'elle n'est que « matière » pour	One could say that the sphere, it is what dispenses with topology. The cut certainly cuts out there (in closing itself) the concept on which reposes the market of language, the principle of exchange, of value, of the universal concession. (Let us say that it is only "material" for the	[41] One could say that the sphere is what does without topology. The cut certainly cuts out (by closing itself) the concept on which rests the market-fair of language, the principle of exchange, of value, of universal concession. (Let us say that it is only "matter" for the	One could say that the sphere is what can do without topology. The cut certainly cuts off there (by closing it) the concept on which there reposes the disorder of language, the principle of exchange, of value, of universal concession. (Let us say that it is only material

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la dialectique, affaire de discours du maître). Il est très difficile de soutenir cette dit-mension pure, de ce qu'étant partout, pure elle ne l'est jamais, mais l'important est qu'elle n'est pas la structure. Elle est la fiction de surface dont la structure s'habille.	dialectic, an affair of the discourse of the master.) It is very difficult to sustain this pure dit-mension, in that being everywhere, pure it never is, but the important thing is that it is not structure. It is the fiction of a surface in which structure dresses itself.	dialectic, something to do with the master's discourse.) It is very difficult to sustain this pure D-mension, since because it is everywhere, it is never pure, but the important thing is that it is not the structure. It is the surface fiction with which structure clothes itself.	for dialectic, a matter of the discourse of the master.) It is very difficult to sustain that this pure di-mension, which from the fact that it is everywhere is never so, but the important thing is that it is not the structure. It is the fiction of the surface with which the structure is clothed.
Que le sens y soit étranger, que « l'homme est bon », et aussi bien le dit contraire, ça ne veuille dire strictement rien qui ait un sens, on peut à juste titre s'étonner que personne n'ait de cette remarque (dont une fois de plus l'évidence renvoie à l'être comme évidemment) fait référence structurale. Nous risquerons-nous au dire que la coupure en fin de compte n'ex-siste pas de la sphère ? – Pour la raison que rien ne l'oblige à se fermer, puisqu'à rester ouverte elle y produit le même effet, qualifiable du trou, mais de ce qu'ici ce terme ne puisse être pris que dans l'acception imaginaire de rupture de surface : évident certes, mais de réduire ce qu'il peut cerner au vide d'un quelconque possible dont la substance n'est que corrélat (compossible oui ou non : issue du prédicat dans le propositionnel avec tous les faux pas dont on s'amuse).	If the sense is there a stranger, if "man is good," as well as the contrary <i>dit</i> , that would mean strictly nothing which might have a sense, one can with good reason be astonished that no one has of this remark (in which once again the evidence returns to being as the voiding) made a structural reference. Will we risk ourselves with the <i>dire</i> that the cut in the final analysis does not ex-sist from the sphere?--For the reason that nothing obliges it to close itself, since that in remaining open it produces the same effect, qualifiable as a hole, but inasmuch as here this term can only be taken in the imaginary acception of the rupture of a surface: quite evident certainly, but from reducing what it can circle to the void of any possible of which the substance is only a correlate (compossible as yes or no: issue of the predicate in the	That sense is a stranger there, that "man is good", and the contrary saying as well, that that means strictly speaking nothing which makes sense, one can justifiably be surprised that no one has of this remark (of which once more the evidence points back to being as emptying) made a structural reference. Shall we take the risk of speaking that the cut in the final account does not ex-sist the sphere? -- For the reason that nothing obliges it [the cut] to close itself, since by remaining open it produces the same effect, which can be qualified as a hole, but because here this term can be taken only in the imaginary acception of the rupture of a surface: certainly obvious, but by reducing what it can circle to the void of some possible or other whose substance is only a correlate (compossible yes or no: stemming	That meaning is foreign to it, that 'man is good', and moreover the opposite expression, means strictly nothing that has a meaning, one may quite correctly be surprised that no one has made of this remark a structural reference (where once again what is obvious refers to being as obviously). Will we take the risk of act of saying that the cut when all is what is said and done does not ex-sist from the sphere? For the reason that nothing obliges it to be closed, because by remaining open it produces the same effect, that can be described as a hole, but because here the term can only be taken in the imaginary acception of the breaking of a surface: certainly obvious, but to reduce what can be circled to the void of some possible or other whose substance is only the correlate (co-possible yes or no: emerging from the predicate in the

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	propositional with all the false steps with which one amuses oneself.)	from the predicate in the propositional with all the faux pas with which people are amused).	propositional with all the mistakes with which one is amused).
Sans l'homosexualité grecque, puis arabe, et le relais de l'eucharistie tout cela eût nécessité un Autre recours bien avant. Mais on comprend qu'aux grandes époques que nous venons d'évoquer, la religion seule en fin de compte, de constituer l'opinion vraie, l'ὁρθή δόξα, pût à ce mathème donner le fonds dont il se trouvait de fait	Without Greek homosexuality, then Arab, and the relay of the eucharist, all this might have necessitated an Other recourse well before. But one understands that in the great epochs that we come to evoke, religion alone in the final analysis, in constituting the true opinion, the <i>Orthé-doxa</i> , might to this matheme give the foundation by which it is found in fact	Without Greek then Arab homosexuality and the relay of the Eucharist, all that might have necessitated an Other recourse much earlier. But you can understand that in the great periods of history that I have just evoked, religion alone in the final account, by constituting true opinion, the ορθοδοξία, was able to give to this matheme the capital with which it found itself in fact	Without Greek, then Arab, homosexuality, and the Eucharistic relay all of this would have required much earlier an Other recourse. But it can be heard in the great epochs that we have just evoked, religion alone when all is what is said and done, by onstituting true opinion (the <i>orthodoxa</i> , was able to give to this matheme the funds with which (485) it found itself in fact
embarqué dans la meilleure compagnie, n'est peut-être pas ce dont j'ai lieu d'être satisfait. Et de moins en moins dirais-je, à mesure qu'y fait montée une acception dont la vulgate s'énoncerait assez bien de ce que les routes s'expliquent de conduire d'un panneau Michelin à un autre : « Et voilà pourquoi votre carte est muette ». [484]	embarked in the best company, is not perhaps that by which I might be in a place to be satisfied. And less and less I would say, in the measure that it gives rise to an acceptance of which the vulgate would state itself quite well insofar as the routes explain themselves in conducting from one panel of Michelin to another: "And that is why your map is mute." [484]	I was swept along in the best company, is not perhaps that with which I happen to be satisfied. And less and less I would say, as there grows an acceptance whose vulgate is supposed to state fairly well that roads can be explained as leading from one Michelin billboard to another: "and that's why your map is mute." [484]	I was embarked in the best of company, is not perhaps something I should be too happy about. And less and less I would say, in the measure that it gives rise to an acceptance whose vulgate might be stated rather well that the roads can be explained by driving from one Michelin board to another: "And that is why your map is dumb." [484]
investi. Il en restera toujours quelque chose même si l'on croit le contraire, et c'est pourquoi rien ne prévaudra contre l'Église jusqu'à la fin des temps. Puisque les études bibliques n'en ont encore sauvé personne.	invested. There will always remain something of it if one believes the contrary, and this is why nothing will prevail against the Church until the end of time. Since biblical studies have not yet saved anyone.	invested. There will always be something of it left over even if one believes the contrary, and that's why nothing will prevail against the Church until the end of time. Since biblical studies have not yet saved anyone.	invested. There will always remain something of it even if one believes the contrary, and that is why nothing will prevail against the Church to the end of time. Since biblical studies have never yet saved anyone.

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Seuls ceux pour qui ce bouchon n'a aucun intérêt, les théologiens par exemple, travailleront dans la structure... si le coeur leur en dit, mais gare à la nausée.	Only those for whom this stopper has no interest, theologians for example, will work in structure--if their heart tells them to, but mind the nausea.	Only those for whom this cork has no interest, theologians for example, will work in structure ... if they like that sort of thing, but watch out for nausea.	Only those for whom this failure is of no interest (the theologians, for example) will work on structure ... if they have the heart for it, but beware of nausea.
Ce que la topologie enseigne, c'est le lien nécessaire qui s'établit de la coupure au nombre de tours qu'elle comporte pour qu'en soit obtenue une modification de la structure ou de l'asphère (42)(l, apostrophe), seul accès concevable au réel, et concevable de l'impossible en ce qu'elle le démontre.	What this topology teaches, is the necessary tie which establishes itself of the cut to the number of turns it comports so that is obtained a modification of structure or of the asphere (l'apostrophe), the only access conceivable to the real, and conceivable from the impossible in that this topology demonstrates it.	What topology teaches is the necessary link which is established between the cut and the number of turns that it takes in order to obtain a modification in the structure or the a-sphere [42], the only conceivable access to the real, and conceivable from the impossible in that it [the a-sphere] demonstrates it.	What topology teaches, is the necessary link that is established between the cut and the number of turns that it involves for there to be conceivable access to the real, and conceivable from the impossible in that it demonstrates it.
Ainsi du tour unique qui dans l'asphère fait lambeau sphériquement stable à y introduire l'effet du supplément qu'elle prend du point hors ligne, l' ὀρθή δόξα. Le boucler double, ce tour, obtient tout autre chose : chute de la cause du désir d'où se produit la bande moebienne du sujet, cette chute le démontrant n'être qu'ex-sistence à la coupure à double boucle dont il résulte.	Thus from the unique turn which in the asphere makes a strip spherically stable in introducing in it the effect of the supplement that it takes from the <i>point hors ligne</i> , the <i>orthé doxa</i> . Looping it double, this turn obtains something else: a fall of the cause of desire from where is produced the Moebian strip of the subject, this fall demonstrating it to be only ex-sistence to the double-looped cut from which it results.	Thus from the single turn which in the a-sphere makes a spherically stable strip by introducing there the effect of the supplement that it [the a-sphere] takes from the point outside the line, the ὀρθήδοξα. The double loop, this turn, obtains something quite other: fall of the cause of desire from which is produced the Möbius strip of the subject, this fall demonstrating it to be only ex-sistence to the double cut from which it [the subject] results.	So then from the single circuit that in the <i>asphère</i> makes a spherically stable scrap by introducing into it the supplement effect that it takes from the point outside the line, <i>ortho doxa</i> . By double buckling it this term obtains something quite different: the fall of the cause of desire for which there is produced the Moebius strip of the subject, this fall demonstrating it to be only the ex-sistence to the cut of the double buckle from which it results.
Cette ex-sistence est dire et elle le	This ex-sistence is a <i>dire</i> and it	This ex-sistence is speaking and it	This ex-sistence is a act of saying

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
prouve de ce que le sujet reste à la merci de son dit s'il se répète, soit : comme la bande moebienne d'y trouver son <i>fading</i> (évanouissement).	proves it in that the subject remains at the mercy of its <i>dit</i> if it repeats itself, that is: like the moebius strip to find there its <i>fading</i> ^{xi} (<i>evanouissement</i>). TN ^{xi} English in the original.	proves it since the subject remains at the mercy of its said if it is repeated, namely like the Möbius strip finding there its <i>fading</i> (fainting).	and it proves it from the fact that the subject remains at the mercy of his what is said if he repeats himself, in other words; as the Moebius strip finds it <i>fading</i> (fainting).
Point-noeud (cas de le dire), c'est le tour dont se fait le trou, mais seulement en ce « sens » que du tour, ce trou s' imagine, ou s'y machine, comme on voudra.	Point-knot (case to say,) it is the turn from which is made the hole, but only in this "sense" that from the turn, this hole is imagined, or machines itself there, as one wishes.	Knot-point (that's the word for it) it's the turn from which the hole makes itself, but only in this "sense" that from the turn this hole is imagined, or is machined ⁸⁵ , as you will. TN85 Lacan plays on the near homophony of <i>s' imagine</i> and <i>s'y machine</i> .	A key point (make no mistake), is the turn from which the hole is made, but only in this 'sense' that from the turn, this hole is imagined, or is machinated if you wish.
magination du trou a des conséquences certes : est-il besoin d'évoquer sa fonction « pulsionnelle » ou, pour mieux dire, ce qui en dérive (<i>Trieb</i>) ? C'est la conquête de l'analyse que d'en avoir fait mathème, quand la mystique auparavant ne témoignait de son épreuve qu'à en faire l'indicible. Mais d'en rester à ce trou-là, c'est la fascination qui se reproduit, dont le discours universel maintient son privilège, bien plus elle lui rend corps, du discours analytique.	The imagination of the hole has consequences certainly: is there need to evoke its "pulsional" function or, to say it better, what drifts (<i>Trieb</i>)? It is the conquest of analysis to have made a matheme of it, when the mystic formerly only witnessed of its experience in making of it the unsayable. But in remaining in this hole, it is fascination which is produced, from which the universal discourse maintains its privilege, even more, it renders it a body, by analytic discourse.	The imagination of the hole certainly has consequences: do I need to evoke its "drive" function or to put it better that which derives ⁸⁶ from it (<i>Trieb</i>). It is analysis' conquest to have made a matheme out of it, when mystique previously bore witness to its test only by making of it the ineffable. But in going no further than this hole, it is fascination which is reproduced, whose universal discourse maintains its privilege, still more it [the fascination] bodies it forth, from analytical discourse. TN 86 The translation of Freud's term into English as « instinct », even though sanctioned by Freud himself, has caused numerous problems. The early French translations used <i>l'instinct</i> , influenced no doubt by the English Standard version. Lacan here, and subsequently, prefers <i>la</i>	The imagination of the hole has certain consequences: do we need to evoke the 'instinctual' function or to put it more clearly, what derives from it (<i>Trieb</i>)? It is the conquest of analysis to have made of it a matherne, when the previous mystique only bore witness to its testing by making it unsayable. But by remaining at this hole, it is the fascination that is reproduced, from which the universal discourse maintains its privilege, much more than it gives body to the analytic discourse.

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		<i>dérive</i> and the verb <i>dériver</i> to his earlier use of <i>la pulsion</i> , to come closer to the sense of <i>das Trieb</i> . The near-homophony of “drive” and <i>derive</i> no doubt helped.	
Avec l’image rien jamais n’y fera. Le semblable <i>s’oupirera</i> même de ce qui s’y emblave.	With the image nothing will ever do there. The <i>semblable s’oupirera</i> ^{xii} even from what <i>emblaves</i> there. TN ^{xii} “ <i>Soupirera</i> ” is a reflexive voice, future tense conflation of “ <i>ou pire</i> ” (“or worse”) and <i>soupirer</i> (“to sigh”). Lacan takes up this pun again at the beginning of <i>Encore</i> .	With the image nothing will ever be done. The similar will be orworsened even from what is sown there. ⁸⁷ TN 87 Lacan revives his neologism based on ... <i>ou pire</i> .	Nothing will ever be done in this regard with the image. The alike will even suffer (<i>s’oupirera</i>) with what is sown there.
Le trou ne se motive pas du clin d’oeil, ni de la syncope mnésique, ni du cri. Qu’on l’approche de s’apercevoir que le mot s’emprunte du <i>motus</i> , n’est pas de mise là d’où la topologie s’instaure.	The hole does not motivate itself from the blink of the eye, nor from the mnesiac syncope, nor from the cry. That one approaches it in aperceiving that <i>mot</i> is borrowed from the <i>motus</i> is not from the putting-there whence topology installs itself.	The hole is not motivated by the wink, nor the blackout, nor the scream. That one approaches it by noticing that the word [<i>mot</i> in French] is borrowed from <i>motus</i> ⁸⁸ ; is not appropriate there from where topology is inaugurated. TN 88 <i>Motus</i> in the French of Molière means: not a word! sh!	The hole is not motivated by the wink, nor from the mnemonic syncope, nor from the cry. Approaching it from the perception that the word is borrowed from <i>motus</i> is not suitable when topology is established.
Un tore n’a de trou, central ou circulaire, que pour qui le regarde [485] en objet, non pour qui en est le sujet, soit d’une coupure qui n’implique nul trou, mais qui l’oblige à un nombre précis de tours de dire pour que ce tore se fasse (se fasse s’il le demande, car après tout un tore vaut mieux qu’un travers), se fasse, comme nous nous sommes prudemment contenté de l’imager, bande de Moebius, ou contrebande si le mot vous plaît mieux.	The torus only has a hole, central or circular, for whoever looks at it [485] as object (<i>en objet</i>), not for whoever is the subject of it, that is, of a cut which does not imply any hole, but which obligates it to a precise number of turns for a torus to be made (to be made if it demands it, for after all a torus is preferable to a crossing), to be made, as we are prudently content to imagine it, a Moebius strip (<i>bande de Moebius</i>), or a contraband if the word pleases you better.	A torus does not have a hole, central or circular, except for the one who looks at it [485] as an object, not for the one who is its subject, namely of a cut which implies no hole, but which obliges it [the subject] at a precise number of turns to speak in order that this torus be made (be made if the subject demands it, for after all, a torus is worth more than a slight fault ⁸⁹), be made, as we have been happy to image it, a Möbius strip, or contraband [counter-strip] if that word please you more. TN 89 Lacan’s wordplay can’t be captured in	A torus only has a hole, central or circular, one for someone who looks on it [485] as an object not for someone who is its subject or from a cut that does not imply any hole, but which obliges it to a precise number of circuits of act of saying in order that this torus can be made (can be made if he asks it, for after all a torus is worth more than a mistake), that it is made, as we have prudently contented ourselves with imagining it as a Moebius strip, or contraband if you prefer that word.

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		English. The homonyms for <i>tore</i> include <i>tort</i> , a wrong or a fault. The expression <i>à tort et à travers</i> , without reason or precision (e.g. <i>parler à tort et à travers</i> , to speak in a disjointed fashion) includes both terms. <i>Travers</i> , as an adverb, indicates positioning: across, lateral, and was earlier used by Lacan when describing the formation of the Möbius strip. Here the wordplay seems gratuitous.	
Un tore, comme je l'ai démontré il y a dix ans à des gens en mal de m'envaser de leur contrebande à eux, c'est la structure de la névrose en tant que le désir peut, de la répétition indéfiniment énumérable de la demande, se boucler en deux tours. C'est à (43)cette condition du moins que s'en décide la contrebande du sujet, – dans ce dire qui s'appelle l'interprétation.	A torus, as I demonstrated ten years ago to some people yearning to muck me up with their own contraband, it is the structure of neurosis insofar as desire can, by the re-petition indefinitely enumerable of demand, loop itself in two turns. It is on this condition at least that is decided the contraband of the subject--in this <i>dire</i> called interpretation.	A torus, as I demonstrated it ten years ago to people who were dying to silt me up with their own counter-strip, is the structure of neurosis in as much as desire may, through the indefinitely countable re-petition of demand, form a loop in two turns. It's on [43] that condition at least that is decided the counter-strip of the subject – in this speaking which is called interpretation.	A torus, as I demonstrated 10 years ago to people who were trying to stuff me with their own contraband, is the structure of neurosis, in so far as desire can, from the indefinitely innumerable re-petition of demand, be buckled into circuits. It is on this condition at least that there is decided the contraband of the subject - in this act of saying which is called interpretation.
Je voudrais seulement faire un sort à la sorte d'incitation que peut imposer notre topologie structurale.	I would like only to make a try at the sort of incitation that our structural topology can impose.	I would like only to put an end to the sort of incitation that our structural topology may impose.	I would simply like to give its place to the sort of incitement our structural topology can impose.
J'ai dit la demande numérable dans ses tours. Il est clair que si le trou n'est pas à imaginer, le tour n'existe que du nombre dont il s'inscrit dans la coupure dont seule la fermeture compte.	I have said the demand numerable in its turns. It is clear that if the hole is not to be imagined, the turn only ex-sists by the number by which it is inscribed in the cut of which only the closure counts.	I said that demand was countable in its turns. It is clear that if the hole is not to be imagined, the turn ex-sists only from the number with which it is inscribed in the cut of which only the closing counts.	I have what is said that the demand is numerable in it circuits. It is clear that if the hole is not to be imagined, the circuit only ex-sists from the number in which it is inscribed in the cut that only the closing of it counts.
J'insiste : le tour en soi n'est pas comptable ; répétitif, il ne ferme	I insist: the turn in itself is not countable; repetitive, it closes	I insist: the turn in itself is not countable; if repetitive, it closes	I insist: the circuit in itself is not countable; being repetitive, it does

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
rien, il n'est ni dit ni à dire, c'est-à-dire nulle proposition. D'où ce serait trop dire qu'il ne relève pas d'une logique, qui reste à faire à partir de la modale.	nothing, it is neither said (<i>dit</i>) nor to say (<i>à dire</i>), which is to say, no (<i>nulle</i>) proposition. Whence it would be too much to say that it does not arise from a logic, which remains to be made beginning with the modal.	nothing, it is neither said nor to be spoken, that is to say no proposition. Whence it would be speaking too much to say that it does not arises from a logic, which remains to be made starting from the modal.	not close anything, it is not act of saying nor to be what is said, namely, in no way a proposition. Hence it would be too much to say that it does not relate to a logic, which remains to be made starting from the modal.
Mais si comme l'assure notre figuration première de la coupure dont du tore se fait la bande de Moebius, une demande y suffit, mais qui peut se ré-péter d'être énumérable, autant dire qu'elle ne s'apparie au double tour dont se fonde la bande qu'à se poser du transfini (cantorien).	But if as insures our first figuration of the cut by which the torus is made a Moebius strip, one demand suffices there, but which can repeat itself from being enumerable, as much as to say that it is only paired to the double turn by which is founded the strip in posing itself from the transfinite (Cantorian).	But if as is ensured by our first figuration of the cut from which in the torus the Möbius strip is made, a demand is sufficient, but which can be re-peated by being countable, which is the same as saying that it is paired on the second turn by which the strip is founded only by setting itself as (Cantorian) transfinite.	But if as is guaranteed by our first figuration of the cut from which is made the Moebius strip, a demand suffices, but can be repeated because it is innumerable, we may as well say that it is only apparelled with the double circuit on which the strip is founded by being posed from the transfinite (Cantorian).
Reste que la bande ne saurait se constituer qu'à ce que les tours de la demande soient de nombre impair.	It remains that the strip could only constitute itself inasmuch as the turns of demand be of an odd (<i>impair</i>) number.	It remains that the strip could only be constituted if the turns of the demand are an odd number.	It remains that the strip can only be constituted from the fact that these circuits of demand are odd in number.
Le transfini en restant exigible, de ce que rien, nous l'avons dit, ne s'y compte qu'à ce que la coupure s'en ferme, le dit transfini, tel Dieu lui-même dont on sait qu'il s'en félicite, y est sommé d'être impair.	The transfinite remaining a requirement, in that nothing, we have said, counts there except inasmuch the cut closes itself, the transfinite <i>dit</i> , like God himself of whom one knows that he rejoices in it, is summed up as being odd (<i>impair</i>).	The transfinite in remaining demandable, since nothing, we have said, can be counted there except if the cut be closed, the so-called transfinite, like God himself who we know is happy about it, is summoned to be an odd number.	The transfinite remaining required from the fact that nothing, as we have what is said, counts in it except that the cut in it is closed the aforewhat is said transfinite, just like God himself whom we know congratulates himself, on it, is summoned to be odd.
Voilà qui ajoute une dit-mension à	There is what adds a <i>dit-mension</i> to	There is added a D-mension to the	Here is something that adds a

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
la topologie de notre pratique du dire.	the topology of our practice of the <i>dire</i> .	topology of our practice of speaking.	dimension to the topology of our practice of the act of saying.
Ne doit-elle pas rentrer dans le concept de la répétition en tant qu'elle n'est pas laissée à elle-même, mais que cette pratique la conditionne, comme nous l'avons aussi fait observer de l'inconscient ? [486]	Must it not re-enter the concept of repetition inasmuch as it is not left to itself, but that this practice conditions it, as we have also made observed of the unconscious? [486]	Must it not go back into the concept of repetition in as much as it is not left to itself, but in as much as this practice conditions it, as we also observed about the unconscious. [486]	Should it not enter into the concept of repetition in so far as it is not left to itself, but that this practice conditions it, as we have also seen it pointed out about the unconscious? [486]
Il est saisissant, – encore que déjà vu pour ce que je dis, qu'on s'en souvienne –, que l'ordre (entendons : l'ordinal) dont j'ai effectivement frayé la voie dans ma définition de la répétition et à partir de la pratique, est passé tout à fait dans sa nécessité inaperçu de mon audience.	It is striking,--while already seen for what I say, let one remember--, that the order (to be understood: the ordinal) of which I have effectively cleared the path in my definition of repetition and starting from the practice, has passed completely into its necessity unappereived by my audience.	It is remarkable – although old hat for what I am saying, let it be remembered – that the order (meaning: the ordinal) for which I have effectively cleared the way in my definition of repetition and on the basis of practice, has passed by entirely unnoticed in its necessity by my listeners.	It is striking - even though already seen for what I am act of saying, let it be remembered - that the order (let this be heard as the ordinal) by which I effectively opened up the path in my definition of repetition and starting from practice, passed completely to the state of necessity unnoticed by my listeners.
J'en marque ici le repère pour une reprise à venir.	I mark here the reference for a reprise to come.	I mark here the reference for a future reprise.	I am marking here the reference point in order to take it up later.
Disons pourtant la fin de l'analyse du tore névrotique.	Let us say however the end of the analysis of the neurotic torus.	Let us speak however the end of the analysis of the neurotic torus.	Let us nevertheless say what is the end of the analysis ofthe neurotic torus.
L'objet (a) à choir du trou de la bande s'en projette après coup dans ce que nous appellerons, d'abus imaginaire, le trou central (44)du tore, soit autour de quoi le transfini impair de la demande se résout du double tour de l'interprétation.	The object (a) in falling from the hole of the strip projects itself after the fact into what we will call, from an abuse of the imaginary, the central hole of the torus, that is, around what the odd (impair) transfinite of demand resolves itself by the double turn of interpretation.	The object (a) in falling from the hole of the strip projects itself after the fact into what we will call, from an abuse of the imaginary, the central hole [44] of the torus, namely around which the odd transfinite of demand is resolved by the double turn of interpretation.	The o-object in falling from the hole in the strip subsequently projects it into what we will call in an imaginary misuse, the central hole of the torus, in other words around which the transfinite of the demand is resolved by the double turn of interpretation.
Cela, c'est ce dont le psychanalyste	That, it is this from which the	It is that from which the	This is what the psychoanalyst

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a pris fonction à le situer de son semblant.	psychoanalyst has taken a function in situating it with his <i>semblant</i> .	psychoanalyst has taken his function by situating it [the object (<i>a</i>)] in the place of seeming.	made use of by situating it from his i [from his semblant]
L'analysant ne termine qu'à faire de l'objet (<i>a</i>) le représentant de la représentation de son analyste. C'est donc autant que son deuil dure de l'objet (<i>a</i>) auquel il l'a enfin réduit, que le psychanalyste persiste à causer son désir : plutôt maniaco-dépressivement.	The analysand only finishes in making of the object (<i>a</i>) the representative of the representation of his analyst. It is therefore only as long as his mourning lasts for the object (<i>a</i>) to which he has finally reduced him, that the psychoanalyst persists in causing his desire: rather manic-depressively.	The analysand terminates only by making of the object (<i>a</i>) the representative of the representation of his analyst. It is therefore in as much as his mourning endures for the object (<i>a</i>) to which he has finally reduced it that the psychoanalyst persists in causing his desire, in a rather maniacal-depressive way.	The analysand only ends by making of the o-object the representative of the representation of his analyst. It is then as long as his mourning for this o-object lasts to which he has finally reduced it, that the psychoanalyst persists in causing his desire: in a rather manic-depressive way.
C'est l'état d'exultation que Balint, à le prendre à côté, n'en décrit pas moins bien : plus d'un « succès thérapeutique », trouve là sa raison, et substantielle éventuellement. Puis le deuil s'achève.	This is the state of exultation that Balint, to take him from the side, describes no less well: more of a "therapeutic success," finds its reason there, and a substantial one on occasion. Then the mourning is achieved.	It is the state of exultation that Balint, all the while missing the point, describes nonetheless quite well: more than one "therapeutic success" finds its reason there, eventually a substantial reason. Then mourning comes to closure.	This is the state of exaltation that Balint, by taking it on one side, describes rather well: more than a 'therapeutic success', finds there its reason, and eventually a substantial one. Then the mourning is completed.
Reste le stable de la mise à plat du phallus, soit de la bande, où l'analyse trouve sa fin, celle qui assure son sujet supposé du savoir :	There remains the stability of the putting flat of the phallus, that is, of the strip, where the analysis finds its end, that which insures its subject supposed from the knowledge:	There remains the stable state of the flattening of the phallus, namely of the strip ⁹⁰ where analysis finds its end, the one which ensures its supposed subject of knowledge : TN 90 Lacan plays on two of the meanings of <i>bande</i> : strip (as in Möbius strip), and erection.	There remains what is stable in the flattening of the phallus or of the strip, where the analyst finds his end the one that guarantees his subject supposed to know:
... que, le dialogue d'un sexe à l'autre étant interdit de ce qu'un discours, quel qu'il soit, se fonde d'exclure ce que le langage y apporte d'impossible, à savoir le rapport sexuel, il en résulte pour le dialogue à l'intérieur de chaque	. . . that, the dialogue of one sex with the other being prohibited in that a discourse, whichever it be, founds itself by excluding what language brings there of the impossible, to wit, the sexual rapport, there results for the	... that, the dialogue from one sex to another being forbidden since a discourse, whatever it may be, is founded by excluding that which language brings along as impossible, that is the sexual relationship, there results for the	... that the dialogue between one sex and the other being forbidden from the fact that a discourse, whatever it may be is founded by excluding what language contributes as being impossible, namely, the sexual relationship,

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(sexe) quelque inconvéient,	dialogue at the intenor of each (sex) some inconvenience,	dialogue inside each (sex) some inconvenience	there results some difficulty in dialogue within each sex,
... que rien ne saurait se dire « sérieusement » (soit pour former de série limite) qu'à prendre sens de l'ordre comique, – à quoi pas de sublime (voire Dante là encore) qui ne fasse révérence,	. . . that nothing would be able to say itself "seriously" (that is, to form of a series a limit) except in taking sense from the comic order-- to which there is no sublime (see Dante there again) which would not be reverence,	...that nothing could be spoken "seriously" (namely in order to form a limit series) except by taking sense from the comic order – for which there is no sublime (see Dante on that point again) which does not take its leave	...that nothing can be what is said 'seriously' (namely, to be formed from a limited series) except by taking its meaning from the comical order, - to which nothing sublime (see Dante here again) does not genuflect to,
... et puis que l'insulte, si elle s'avère par l'ἔπος être du dialogue le premier mot comme le dernier (conféromère), le jugement de même, jusqu'au « dernier », reste fantasme, et pour le dire, ne touche au réel qu'à perdre toute signification.	. . . and then that the insult, if it is admitted by the <i>epos</i> to be from dialogue the first word like the last (<i>conféromère</i>), the judgement too, until the "last," remains fantasy, and to say it, only touches on the real in losing all signification.	... and then that the insult, if it proves by the <i>επος</i> [word] to be of the dialogue the first word as well as the last (<i>conféromère</i> ⁹¹), judgment likewise, even the "last", remains fantasy, and for speaking, touches the real only by losing all signification. TN91 It is not clear what this word means, nor what its function is in the sentence. Literally, breaking the word into its Latin and Greek components, I get "carrying over a part". The French components <i>con</i> , <i>féro-</i> , <i>mere</i> are more suggestive of the terms used in insults, but do not get me any closer.	...and then that the insult, if it proves through the <i>epos</i> to be from the dialogue of the first word as from the last (<i>conféromère</i>), its judgement up to 'the last' remains a phantasy and in a word only touches the real by losing all signification.
De tout cela il saura se faire une conduite. Il y en a plus d'une, même des tas, à convenir aux trois dit-mensions de l'impossible : telles qu'elles se déploient dans le sexe, dans le sens, et dans la signification.[487]	From all that it would be able to make itself a conduct. There is more than one in it, lots even, suiting the three <i>dit</i> mensions of the impossible: such as they deploy themselves in sex, in sense, and in signification. [487]	From all that he [the analyst] will know how to construct a code of conduct. There is more than one, even piles of them, to be suited ⁹² to the three D-mensions of the impossible: such as they are deployed in sex, sense, and signification. [487] TN92 Lacan chooses <i>conduite</i> and <i>convenir</i> for the suggestiveness of the first syllable <i>con</i> of each	From all of that a behaviour can be made. There is more than one of them, even a lot, to agree with the three di-mensions of the impossible: as they are deployed in sex, in meaning, and in signification. [487]

L'etourdit--bilingual-3 translations

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S'il est sensible au beau, à quoi rien ne l'oblige, il le situera de l'entre-deux-morts, et si quelqu'une de ces vérités lui parait bonne à faire entendre, ce n'est qu'au milieu du tour simple qu'il se fiera.	If it is sensible to the beautiful, to which nothing obliges it, it will situate itself by the between-two-deaths, and if some one of these truths appear to it good to make heard, it is only to the <i>milieu</i> of the simple turn that it will trust itself.	If he is sensitive to the beautiful, though nothing obliges him to, he will situate on the basis of the between-two-deaths, and if one of those truths be-seems ⁹³ a good one to make heard, it is solely to the half-speaking of the simple turn that he will trust himself. TN93 Lacan's neologism of <i>parêtre</i> (here <i>parest</i>) based as it is on a homonym can't be captured in English	If it is sensitive to the beautiful, to which nothing obliges it, he will situate it by the between-two-deaths, and if one of these truths seems to be good to make it heard, he can only trust in the half- what is said of the simple turn.
Ces bénéfices à se soutenir d'un second-dire, n'en sont pas moins établis, de ce qu'ils le laissent oublié.	These benefits in sustaining themselves by a second-dire, are no less established, in that they leave it forgotten.	These advantages by being sustained by a second-speaking, are nonetheless established, since they leave it [the second-speaking] forgotten.	These benefits though sustained from a second-act of saying, are no less established, from the fact that they allow it to be forgotten.
Là est le tranchant de notre énonciation de départ. Le dit premier, idéalement de prime-saut de l'analysant, n'a ses effets de structure qu'à ce que « parsoit » le dire, autrement dit que l'interprétation fasse parêtre.	There is what is decisive (<i>tranchant</i>) in our departing enunciation. The first <i>dit</i> , ideally from a first-leap of the analysand, only has its effects of structure insofar as the <i>dire</i> "appear-be" (<i>parsoit</i>), in other words, as the interpretation makes a <i>parêtre</i> (appearingbeing).	There's the decisive cut in our opening statement. The first said, ideally spontaneous ⁹⁴ from the analysand, has its structural effects only in what the speaking be-seems, in other words what interpretation makes be-seem. TN94 The second term of the French <i>prime-saut</i> has a homonym <i>sot</i> suggesting that the free association employed in analysis should be unreflective, "foolish" even.	Here is the cutting point of our initial statement. The first act of saying, ideally from the impulse of the analysand, only has its structural effects from the fact that 'of itself the act of saying, in other words that the interpretation makes it appear (<i>parêtre</i>).
(45)En quoi consiste le parêtre ? En ce que produisant les coupures « vraies » : à entendre strictement des coupures fermées à quoi la topologie ne permet pas de se réduire au point-hors-ligne ni, ce qui est la même chose, de ne faire que trou imaginable.	In what consists the <i>parêtre</i> ? In what producing the "true" cuts (<i>coupures</i>): to be understood strictly as closed cuts in which topology does not permit itself to be reduced to the <i>point-hors-ligne</i> nor, what is the same thing, to only make an imaginable hole.	[45] What does the be-seem consist in? In that producing "true" cuts, by that I mean strictly closed cuts by which topology does not allow itself to be reduced to the point-outside-the-line, which is the same thing, to make only an imaginable hole.	In what does this appearing consist? In the fact that producing 'true' cuts: to be strictly heard as closed cuts to which topology does not allow itself to be reduced to the point-outside-the-line nor, which is the same thing, to make only an imagined hole.
De ce parêtre, je n'ai pas à exposer	Of this <i>parêtre</i> , I do not have to	Of this be-seeming I do not have to	I do not have to expose the status

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le statut autrement que de mon parcours même, m'étant déjà dispensé de connoter son émergence au point, plus haut, où je l'ai permise.	expose the status otherwise than by my progress (<i>parcours</i>) itself, being already exempted from connoting its emergence at the point, above, where I permitted it.	expose the status other than through my moving through it ⁹⁵ , having already dispensed with connoting its emergence at the earlier point where I allowed it. TN95 Lacan's term is <i>parcours</i> , whose original meaning in feudal times referred to the ability of a peasant to reside in either of two domains, without losing his freedom in the other; and to the right to pasture (paître) animals on the common pasture land of the other community. I think Lacan intends his audience to hear these distant connotations, and to make a link with <i>parêtre</i> .	of this appearing, otherwise than from my own journey, having already dispensed myself from connoting its emergence at the point above, where I permitted it.
En faire arrêt(re) dans ce parcours serait du même coup le pénétrer, le faire être, et même presque est encore trop.	To make of it a stop(ping) would be at the same time to pen- <i>être</i> , to make it a being, and is even again too much.	To make a stop-(being) in this moving through would at the same time be to penetrate it, to make it be, and even almost is still too much. ⁹⁶ TN96 Lacan continues the play on <i>être</i> , adding <i>arrêter</i> and <i>pénétrer</i> . It is not clear whether Lacan intends us to hear <i>arrêt</i> , as in arrest, or decision (of a court), or <i>arrêter</i> , to stop; nor what etymology he had in mind for the prefix <i>pen-</i> .	To bring this journey to a halt would be at the same time to penetrate it, to make it be, and even almost is already too much.
Ce dire que je rappelle à l'ex-sistence, ce dire à ne pas oublier, du dit primaire, c'est de lui que la psychanalyse peut prétendre à se fermer.	This <i>dire</i> that I recall to ex-sistence, this <i>dire</i> to not forget, of the primary <i>dit</i> , it is from it that the psychoanalysis can claim to close itself.	This speaking that I recall to ex-sistence, this speaking not to be forgotten, of the primary said, it is from it that psychoanalysis can claim to close itself.	This act of saying that I recall to its ex-sistence, this act of saying which is not to be forgotten, of the primary what is said, is the one that psychoanalysis can claim by being closed.
Si l'inconscient est structuré <i>comme</i> un langage, je n'ai pas dit : <i>par</i> --. L'audience, s'il faut entendre par là quelque chose comme une	If the unconscious is structured <i>like</i> a language, I did not say: <i>by</i> --. The audience, if there has to be heard in that something like a mental	If the unconscious is structured <i>like</i> a language, I did not say <i>by</i> --. The audience, if one must understand by that something like a mental	If the unconscious is structured <i>like</i> a language, I did not say <i>by</i> . The audience, if there must be heard by that something like a mental

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<p>acoustique mentale, l'audience que j'avais alors était mauvaise, les psychanalystes ne l'ayant pas meilleure que les autres. Faute d'une remarque suffisante de ce choix (évidemment pas un de ces traits qui les touchaient, de les épater – sans plus d'ailleurs), il m'a fallu auprès de l'audience universitaire, elle qui dans ce champ ne peut que se tromper, faire étal de circonstances de nature à m'empêcher de porter mes coups sur mes propres élèves, pour expliquer que j'aie laissé passer une extravagance telle que de faire de l'inconscient « la condition du langage », quand c'est manifestement par <i>le</i> langage que je rends compte de l'inconscient : <i>le</i> langage, fis-je donc transcrire dans le texte revu d'une thèse, est la condition de l'inconscient.</p>	<p>acoustics, the audience I had then was bad, psychoanalysts not having it better than the others. For lack of a sufficient remarking of this choice (obviously not one of these strokes touched them, in amazing them (<i>de les épater</i>)-without more besides), it was necessary for me for the university audience, that which in this field can only deceive itself, to put on display circumstances of a nature to prevent me from bringing my blows to my own students, to explain that I let pass an extravagance such as making of the unconscious the "the condition of language," when it is manifestly by <i>the</i> language that I account for the unconscious: <i>the</i> language, as I therefore transcribed in a review text of a thesis, is the condition of the unconscious.</p>	<p>acoustic, the audience I had at the time was bad, psychoanalysts not having a better one than other people. For the lack of a sufficient remarking of this choice (obviously not one of those characteristics which touched them, by flattening⁹⁷ them – without more ado moreover), I had to set out for the university audience, the one which in this field does nothing but make mistakes, set the circumstances in such a way as to stop me hitting the right notes with my own students, in order to explain that I allowed such an extravagance to pass by making of the unconscious "the condition of language", when it is manifestly by language that I account for the unconscious: language, I therefore had transcribed in the revised text of a thesis, is the condition of the unconscious.</p> <p>TN97 Lacan breaks the word <i>épater</i>, presumably to draw attention to its etymology which originally meant to flatten at the base, from <i>é-</i> and <i>patte</i>, a foot. I have used the familiar sense of "flatten" meaning to surprise.</p>	<p>acoustics, the audience that I had at that time was a bad one, the psychoanalysts not having it any better than the others. For lack of a sufficient remark of this choice (obviously not one of these traits that touch them, by surprising (<i>i-pater</i>) them - moreover without anything more), I was obliged before the university audience, the one which in this field cannot fail to be mistaken, to expose circumstances of a nature to prevent me bringing my blows to bear on my own pupils, to explain that I allowed an extravagance such as that of making of the unconscious the 'condition of language' while it is obviously through <i>language</i> that I account for the unconscious: language, I then wrote in the revisited text of a thesis, is the condition of the unconscious.</p>

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<p>Rien ne sert à rien, quand on est pris dans certaines fourchettes mentales, puisque me voici forcé de rappeler la fonction, spécifiée en logique, de l'article qui porte au réel de l'unique l'effet d'une défini[488] tion, – un article, lui « partie du discours » c'est-à-dire grammatical, faisant usage de cette fonction dans la langue dont je me sers, pour y être défini défini.</p>	<p>Nothing serves for nothing, when one is taken in certain mental brackets, since I am here forced to recall the function, specified in logic, of the article which carries to the real of the unique the effect of a defini [488] tion,--an article, itself "a part of discourse," which is to say, grammatical, making use of this function in the language (<i>la langue</i>) of which I serve myself, for having been there defined definite (<i>défini défini</i>).</p>	<p>Nothing is useful for anything when one is caught in certain mental brackets, since here I am forced to recall the function, specified in logic, of the article which carries to the real the single effect of a definition – an article, itself a “part of speech” that is to say grammatical, making use of this function in the [natural] language which I use, in order to be a defined definite there.</p>	<p>Nothing is of no use, when one is caught up in certain mental brackets, since here I am forced to recall the function, specified in logic, of the article which brings to the real of the unique the effect of definition - an article which is 'part of discourse', namely, grammatical, making use of this function in the tongue that I use, to be defined defined (<i>sic</i>).</p>
<p><i>Le langage ne peut désigner que la structure dont il y a effet de langages, ceux-ci plusieurs ouvrant l'usage de l'un entre autres qui donne à mon comme sa très précise portée, celle du comme un langage, dont justement diverge de l'inconscient le sens commun. Les langages tombent sous le coup du pastous de la façon la plus certaine puisque la structure n'y a pas d'autre sens, et que c'est en ⁽⁴⁶⁾quoi elle relève de ma récréation topologique d'aujourd'hui.</i></p>	<p><i>The language can only designate the structure from which there is an effect of languages, these several opening the usage of the one among others which gives to my like its very precise framework, that of the likealanguage, by which precisely diverges from the unconscious common sense. The languages fall under the blow of the notall in the fashion the most certain since structure has there no other sense, and this is in what structure arises from my topological recreation of today.</i></p>	<p>Language can designate only the structure from which there is a languages effect, these in the plural opening up the use of one among many, which gives to my like its precise reach, that of like a language, from which quite rightly common sense diverges from the unconscious. Languages fall under the heading of the notall in the most certain fashion since structure has no other sense there, and that it is [46] in which it arises from my topological recreation today.</p>	<p>Language can only designate the structure by which there is an effect of languages, these being many opening up the use of one among others which gives to my like (<i>comme</i>) its very precise import, that of like a language, from which precisely common sense diverges from the unconscious. Languages fall under the effect of the not-all in the most certain way since in them structure has no other meaning, and this is why it derives from my topological recreation today.</p>

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<p>Ainsi la référence dont je situe l'inconscient est-elle justement celle qui à la linguistique échappe, pour ce que comme science elle n'a que faire du parêtre, pas plus qu'elle ne noumène. Mais elle nous mène bel et bien, et Dieu sait où, mais sûrement pas à l'inconscient, qui de la prendre dans la structure, la déroute quant au réel dont se motive <i>le</i> langage : puisque le langage, c'est ça même, cette dérive.</p>	<p>Thus the reference by which I situate the unconscious is precisely that which escapes linguistics, since as science it only has to make some <i>parêtre</i>, no more than it noumenates. But it leads us well and good, and God knows where, but surely not to the unconscious, which from taking it into structure, deroutes it as to the real from which is motivated <i>the</i> language: since language, it is this itself, this drift (<i>dérive</i>).</p>	<p>Thus the reference with which I situate the unconscious is precisely the one which escapes linguistics, because as a science linguistics does not know what to do with be-seeming, anymore than it noumenas.⁹⁸ But it does indeed lead us, and God alone knows where, but assuredly not to the unconscious, which by taking it [linguistics] in structure leads it astray as far as the real is concerned, by which language in general is motivated, since language is just that, this d(e)rive.⁹⁹ <small>TN98 Lacan plays on <i>noumène</i> and <i>nous mène</i>; linguistics does not know what to do with the being of seeming, anymore than it knows how to lead us/create a noumenon. TN99 Lacan here seems to want <i>dérive</i> to mean both drive and derive or drift.</small></p>	<p>Thus the reference from which I situate the unconscious is precisely the one that escapes linguistics, because as science it can only give an appearance (<i>paretre</i>), any more than it leads us to it (<i>noumenei</i>). But it well and truly leads us to it, and God knows where, but certainly not to the unconscious, which by taking it in its structure, baffles it as regards the real by which language is motivated: because language, is this derivative itself.</p>
<p>La psychanalyse n'y accède, elle, que par l'entrée en jeu d'une Autre dit-mention laquelle s'y ouvre de ce que le meneur (du jeu) « fasse semblant » d'être l'effet de langage majeur, l'objet dont s'(a)nime la coupure qu'elle permet par là : c'est l'objet (a) pour l'appeler du sigle que je lui affecte.</p>	<p>Psychoanalysis only accedes to it, itself, by the entry in play of an Other <i>dit-mension</i> which opens itself there inasmuch as the leader (of the game) "make a <i>semblant</i>" of being the effect of language major, the object from which is (a)nimated the cut that it permits in that way: it is the object (a) to call it by the sigla that I affect for it.</p>	<p>Psychoanalysis for its part has access there only by the entry into play of an Other D-mension which opens up there because the leader (of the game) "pretends" to be the major language effect, the object with which is (a)nimated the cut which it [the Other D-mension] allows there: it's the object (a) to call it by the sigla I affect for it.</p>	<p>Psychoanalysis for its part only accedes to it by bringing into play Another di-mension, which opens up there because the leader (of the game) 'pretends' to be the major effect of language, the language by which there is animated the cut that it permits by that: it is the o-object to call it by the siglum by which I affected.</p>
<p>Cela, l'analyste le paye de devoir représenter la chute d'un discours, après avoir permis au sens de s'enserrer autour de cette chute à</p>	<p>That, the analyst pays for it from a duty to represent the fall of a discourse, after having permitted sense to tighten itself around this</p>	<p>The analyst pays for that by having to represent the fall of a discourse, after having allowed sense to wrap itself¹⁰⁰ around this fall to which it</p>	<p>This the analyst pays for by having to represent the fall of a discourse, after having allowed meaning to be enclosed around this fall to which it</p>

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
quoi il se dévoue.	fall to which it devotes itself.	[sense] devotes itself TN100 The near-homophone of <i>sens</i> and <i>s'ens-error</i> sets up a complicated dynamic of sense and error which calls up images of the Biblical story of the Fall, <i>sens</i> taking on the role of the serpent as it wraps itself around Eve (and Adam) in the creation of original sin.	is devoted.
Ce que dénonce la déception que je cause à bien des linguistes sans issue possible pour eux, bien que j'en aie, moi, le démêlé.	Which is revealed by the disappointment I cause to many linguists without possible issue for them, although I may have, myself, untangled it.	Which is shown by the disappointment that I cause in a lot of linguists with no possible way out for them, though I am the one to have the problem resulting from it.	This exposes the disappointment that I cause to many linguists without any outcome possible for them, even though I for my part have disentangled it.
Qui ne peut voir en effet à me lire, voire à me l'avoir entendu dire en clair, que l'analyste est dès Freud très en avance là-dessus sur le linguiste, sur Saussure par exemple qui en reste à l'accès stoïcien, le même que celui de saint Augustin ? (cf. entre autres, le <i>De magistro</i> , dont à en dater mon appui, j'indiquais assez la limite : la distinction <i>signans-signatum</i>).	Who cannot see in fact in reading me, even in having heard me say it openly, that the analyst is beginning with Freud much in advance on this over the linguist, over Saussure for example who remains at the access of the stoics, the same as that of Augustine (cf. among others, the <i>De Magistro</i> , from which in dating my support, I indicated well enough my limit: the distinction <i>signans-signatum</i>).	Who cannot see in fact from reading me, or even from having heard me say in plain language, that the analyst has been since Freud very much in advance of the linguist in this area, of Saussure for example who remains on the stoic path, the same as St. Augustine's (cf, among others, the <i>De magistro</i> , for which, to show how out-of-date my support is, I used to indicate its rather limited value in the distinction <i>signans-signatum</i>).	Who cannot in effect see in reading me, or even hearing me clearly stating, that the analyst is from Freud on much more advanced in this regard than the linguist, on Saussure, for example, who remains with the Stoic approach just like that of St. Augustine? (cf. among others the <i>De magistro</i> , which even though I take my support from it, I also indicate its limit: the distinction <i>signans-signatum</i>).
Très en avance, j'ai dit en quoi : la condensation et le déplacement antécédant la découverte, Jakobson aidant, de l'effet de sens de la métaphore et de la métonymie.	Much in advance, I have said in what: condensation and displacement anteceding the discovery, Jakobson aiding, of the effect of sense of metaphor and metonymy.	Very much in advance, and here's an example: condensation and displacement pre-dating the discovery, with Jakobson's help, of the sense effect of metaphor and metonymy	Very much in advance, I what is said in what: condensation and displacement anticipating the discovery, with the help of Jakobson, of the meaning effect of metaphor and metonymy.
Pour si peu que l'analyse se sustente de la chance que je lui en	However little analysis sustains itself from the chance I offer it, this	For as little as analysis is sustained by the opportunity I offer, it	For however little analysis is sustained by the chance of it that I

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
offre, cette avance, elle la garde, – et la gardera d'autant de relais que l'avenir veuille apporter à ma parole. [489]	advance, it keeps it,--and will keep it for as many relays as the future wishes to bring to my word (<i>parole</i>).[489]	maintains that advance – and will maintain it for as many relays as the future will grant to my speech. [489]	offer it, it preserves this advance – and will preserve it by as many relays as the future will bring to my word. [489]
Car la linguistique par contre pour l'analyse ne fraye rien, et le soutien même que j'ai pris de Jakobson, n'est, à l'encontre de ce qui se produit pour effacer l'histoire dans la mathématique pas de l'ordre de l'après-coup, mais du contrecoup, – au bénéfice, et second-dire, de la linguistique.	For linguistics unlike analysis advances nothing, and the support itself that I have taken from Jakobson, is not, in opposition to what is produced to efface history in mathematics, of the order of an after-effect, but of a counter-effect--for the benefit, and second-dire, of linguistics.	For linguistics on the other hand does not open the way for analysis, and the support I have taken from Jakobson is not, unlike what is happening to erase history in mathematics, not of the order of the after-effect, but of the counter-effect – for the benefit and second-speaking of linguistics.	For linguistics on the contrary does not open up anything for analysis, and the very support that I took from Jakobson is only, over against what happens to efface history in mathematics not of the order of the subsequent but of a backlash - to the benefit, and second act of saying, of linguistics.
Le dire de l'analyse en tant qu'il est efficace, réalise l'apophantique qui de sa seule ex-sistence se distingue de la proposition. C'est ainsi qu'il met à sa place la fonction propositionnelle, en (47) tant que, je pense l'avoir montré, elle nous donne le seul appui à suppléer à l'ab-sens du rapport sexuel. Ce dire s'y renomme, de l'embarras que trahissent des champs aussi éparpillés que l'oracle et l'hors-discours de la psychose, par l'emprunt qu'il leur fait du terme d'interprétation.	The <i>dire</i> of analysis insofar as it is effective, realizes the apophantic which by its ex-sistence alone distinguishes itself from the proposition. It is thus that it puts in its place the propositional function, insofar as, I believe to have shown it, it gives us its sole support in filling in for the absense of the sexual rapport. This <i>dire</i> re-names itself there, from the embarrassment that betray fields as scattered as the oracle and the outside-discourse of psychosis, by the borrowing it makes for them of the term interpretation.	The speaking of analysis, to the extent that it [the speaking] is effective, makes real the apophantic which by its ex-sistence alone is distinguished from the proposition. It is in this way that it [the speaking] puts the propositional function in its place, to [47] the extent that, I think I have shown it, it [the propositional function] gives us the only support to supplement the ab-sense of the sexual relationship. This speaking is re-named, from the embarrassment that is indicated by fields as scattered as the oracle and the outside-discourse of psychosis, by the loan it takes from them of the term interpretation.	The act of saying of analysis in so far as it is effective, realises the apophantic which by its simple existence is distinguished from the proposition. This is how it puts in its place the propositional function in so far as, I think I have shown this, it gives us the only support to supply for the <i>ab-sens</i> of the sexual relationship. Which means that there is renamed here, from the perplexity that fields as varied as the oracle and the non-discourse of the psychosis betray, by the way in which it borrows from them the term of interpretation.
C'est le dire dont se ressaisissent, à	It is the <i>dire</i> from which is grasped,	It is speaking which, by fixing desire,	It is the act of saying from which

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
<p>en fixer le désir, les coupures qui ne se soutiennent comme non-fermées que d'être demandes. Demandes qui d'apparier l'impossible au contingent, le possible au nécessaire, font semonce aux prétentions de la logique qui se dit modale.</p>	<p>in fixing desire, the cuts which only sustain themselves as non-closed by being demands. Demands which from pairing the impossible with the contingent, the possible with the necessary, make a rebuke to the pretensions of the logic which is said modal.</p>	<p>the cuts gain possession of, which sustain themselves as non-closed only by being demands. Demands which by matching the impossible to the contingent, the possible to the necessary, warn against the claims of the logic which calls itself modal.</p>	<p>there is re-grasped, by fixing its desire, the cuts that are only sustained as non-closed by being demands. Demands which by matching the impossible to the contingent the possible to the necessary, reprimand the pretensions of logic which is described as modal.</p>
<p>Ce dire ne procède que du fait que l'inconscient, d'être « structuré <i>comme un langage</i> », c'est-à-dire la langue qu'il habite, est assujetti à l'équivoque dont chacune se distingue. Une langue entre autres n'est rien de plus que l'intégrale des équivoques que son histoire y a laissé persister. C'est la veine dont le réel, le seul pour le discours analytique à motiver son issue, le réel qu'il n'y a pas de rapport sexuel, y a fait dépôt au cours des âges. Ceci dans l'espèce que ce réel introduit à l'un, soit à l'unique du corps qui en prend organe, et de ce fait y fait organes écartelés d'une disjonction par où sans doute d'autres réels viennent à sa portée, mais pas sans que la voie quadruple de ces accès ne s'infinetise à ce que s'en produise le « nombre réel ».</p>	<p>This <i>dire</i> only proceeds from the fact that the unconscious, from being structured <i>like a language</i>, which is to say the language (<i>la langue</i>) it inhabits, is subjected to the equivocation by which each is distinguished. A language among others is nothing more than the integral of the equivocations that its history has let persist. This is the vein by which the real, the only one for analytic discourse to motivate its issue, the real that there is no sexual rapport, has made a deposit there in the course of ages. This in the currency (<i>espèce</i>) that this real introduces to the <i>one</i>, that is, to the unique of the body which from it takes an organ, and from this fact makes organs distanced by a disjunction whereby without doubt other organs come into its reach, but not without the quadruple path of these accesses infinitizing themselves inasmuch as is produced there the "real number."</p>	<p>This speaking proceeds only from the fact that the unconscious, through being "structured <i>like a language</i>", that is to say language¹⁰¹ that it inhabits, is subjected to the equivocal by which each is distinguished. One [natural] language among others is nothing more than the sum of the equivocal expressions that its history has allowed to persist. It is the vein with which the real, the only one for analytical discourse to motivate its coming out, the real that there is no sexual relationship, has made its deposit there [in history] over the ages. This in the currency that this real introduces into the <i>one</i>, namely to the unique of the body which makes an organ from it, and from this fact makes quartered organs from a disjunction through which no doubt other reals come within its reach, but not without the quadruple way of these accesses becoming infinite because the "real</p>	<p>This act of saying only proceeds from the fact that the unconscious, by being structured like a language namely, <i>la langue</i> that it inhabits, is subjected to the equivocation by which each is distinguished. One tongue among others is nothing more than the integrality of the equivocations that its history has allowed to persist in it. It is the vein of which the real, the only one that motivates its outcome for the analytic discourse, the real that there is no sexual relationship, has made a deposit throughout the ages. This in the species that the real introduces to the one (<i>l'uni</i>), in other words to the unity of the body which takes its origin from it, and by this fact makes disparate organs in it by means of a disjunction through which no doubt other reals come within its reach, but not without the quadruple path of this access becoming infinite because the real number is</p>

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		number” is produced from them. TN101 I have adopted Griggs’ convention of spelling to indicate <i>lalangue</i> .	produced from it.
Le langage donc, en tant que cette espèce y a sa place, n’y fait effet de rien d’autre que de la structure dont se motive cette incidence du réel.	The language then, insofar as this currency has its place in it, makes an effect there from nothing other than the structure from which is motivated this incidence of the real.	Language then, in as much as this currency has its place, has no effect other than that of the structure from which this incidence of the real is motivated.	Language then, in so far as this species has its place in it, has no other effect on it than the structure by which there is motivated this incidence of the real.
Tout ce qui en parest d’un semblant de communication est toujours rêve, lapsus ou joke.	All that appears-is (<i>parest</i>) in it of a <i>semblant</i> of communication is always dream, lapsus, or joke.	Everything which be-seems of it from a seeming of communication is always dream, slip or joke.	Everything of it that appears (<i>parest</i>) as a semblance of communication is always a dream, a parapraxis, or a joke.
Rien à faire donc avec ce qui s’imagine et se confirme en bien des points d’un langage animal.	Nothing to do then with what is imagined or confirmed in many points of animal language.	There’s nothing to be done then with what is imagined and is confirmed in many points about an animal language.	It has nothing to do then with what is imagined and is confirmed at many points as animal language.
Le réel là n’est pas à écarter d’une communication univoque dont aussi bien les animaux, à nous donner le modèle, nous feraient leurs dauphins : une fonction de code s’y exerce par où se fait la néguen- [490] tropie de résultats d’observation. Bien plus, des conduites vitales s’y organisent de symboles en tout semblables aux nôtres (érection d’un objet au rang de signifiant du maître dans l’ordre du vol de migration, symbolisme de la parade tant amoureuse que du combat, signaux de travail, marques du territoire), à ceci près que ces symboles ne sont jamais équivoques.	The real there is not to be distanced from a univocal communication, from which the animals as well, in giving us the model, would make us their dolphins: a function of code exercises itself in it whereby is made the negen[490]tropi of results of observation. Even more, some vital conducts organize themselves there with symbols in every respect similar to ours (erection of an object to the rank of a master signifier in the order of the flight of migration, symbolism of the parade as often amorous as of combat, signals of labor, marks of territory), to the extent that these symbols are never equivocal.	The real is not to be kept apart from a univocal communication with which the animals themselves, by giving us the model, would make us their dolphins ¹⁰² ; a code function is at work by which is made the increase in energy [490] potential of observation results. What is more, life conducts are organised from symbols which are in every respect similar to ours (erection of an object to the rank of the master’s signifier in the order of the migration flight, symbolism of display in courting and fighting, work signals, territorial marks), with the exception that these symbols are never equivocal. [48]	The real here is not to be separated out from a univocal communication which moreover animals, by giving us the model, make us their dauphins: a function of code is exercised there from which there is made the negative [490] entropy of the results of observation. What is more, vital behaviours are organised in it by symbols that are in every way like ours (the erection of an object to the rank of the signifier of the master in the order of migratory flight, the symbolism of display whether it is loving or aggressive, signals of work, marks of territory), except for the fact that these

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		TN102 Lacan's term, <i>dauphins</i> , means both dolphins, and dauphins, the hereditary successors to the French throne, and by extension the next-in-line for the head of a major enterprise.	symbols are never equivocal.
(48) Ces équivoques dont s'inscrit l'à-côté d'une énonciation, se concentrent de trois points-noeuds où l'on remarquera non seulement la présence de l'impair (plus haut jugé indispensable), mais qu'aucun ne s'y imposant comme le premier, l'ordre dont nous allons les exposer s'y maintient et d'une double boucle plutôt que d'un seul tour.	These equivoques by which are inscribed the to-the-side of an enunciation, concentrate themselves from three point-knots where one will remark not only the presence of the odd (above judged indispensable), but that none imposes itself as the first, the order by which we are going to present them maintains itself and by a double-loop rather than by a single turn.	These equivocal expressions in which are inscribed the aside of a statement are concentrated in three knot-points where one will notice not only the presence of the odd (previously judged indispensable, but also that, with none of them imposing itself as the first, the order in which we are going to expose them is maintained and with a double loop rather than a single turn.	These equivocations by which there are inscribed the asides of a stating, are concentrated by three nodal points in which one can note not simply the presence of the odd (earlier judged to be indispensable), but since none of them imposes itself as the first, the order in which we are going to expose them is maintained and by a double buckle rather than a single turn.
Je commence par l'homophonie, – d'où l'orthographe dépend. Que dans la langue qui est la mienne, comme j'en ai joué plus haut, <i>deux</i> soit équivoque à <i>d'eux</i> , garde trace de ce jeu de l'âme par quoi faire d'eux deux-ensemble trouve sa limite à « faire deux » d'eux.	I begin with homophony,--on which orthography depends. The fact that in the language which is mine, which I played on above, <i>deux</i> is an equivoque of <i>d'eux</i> (of them), guards a trace of this game of the soul by which to make of them two-together finds its limit in the "make two" of them (" <i>faire deux</i> " <i>d'eux</i>).	I begin with homophony – on which orthography depends. The fact that in the language which is mine, as I played with it earlier, <i>deux</i> is an equivocal expression with <i>d'eux</i> keeps a trace of this (s)word-play ¹⁰³ by which to make of them two-too finds its limit in "to make two" of them. TN103 Lacan plays on <i>jeu de l'âme</i> and <i>jeu de lame</i> , even mimicking the latter in the rapid-fire shifting between <i>deux</i> and <i>d'eux</i> in the rest of the sentence.	I begin with homophony - on which spelling depends. That in my tongue, which is something I played on earlier, <i>deux</i> is equivocal to <i>d'eux</i> , preserves the trace of this soul-game by which making of them two together finds its limit by 'making two' of them.
On en trouve d'autres dans ce texte, du <i>parêtre</i> au <i>s'emblant</i> .	One finds others in this text, from <i>parêtre</i> to <i>s'emblant</i> .	One can find others in this text, from to be-seem (<i>parêtre</i>) to sowing-seeming (<i>s'emblant</i>).	You can find others in this text, from the <i>parêtre</i> to the <i>semblant</i> .
Je tiens que tous les coups sont là permis pour la raison que	I hold that all the blows are permitted in it for the reason that	I hold that all shots are allowed there for the reason that anyone	I hold that everything is permitted here for the reason that anyone

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
quiconque étant à leur portée sans pouvoir s'y reconnaître, ce sont eux qui nous jouent. Sauf à ce que les poètes en fassent calcul et que le psychanalyste s'en serve là où il convient.	whoever being within their reach without being able to recognize themselves there, these are those we play with. Save insofar as poets make a calculus of it and as the psychoanalyst serves himself there where it is suitable.	being within their reach without being able to recognize himself, it is those [equivocal expressions] which play on us. Except that poets calculate their shots and that the psychoanalyst makes use of them where it is appropriate.	whatsoever being within their reach without being able to recognise it, it is they who play with us. Except for the fact that the poets calculate it and the psychoanalyst uses it when it suits him.
Où c'est convenable pour sa fin : soit pour, de son dire qui en rescinde le sujet, renouveler l'application qui s'en représente sur le tore, sur le tore dont consiste le désir propre à l'insistance de sa demande.	Where it is suitable for his end: that is for, by his <i>dire</i> which re-sunders the subject, renewing the application which is represented on the torus, on the torus by which consists the desire proper to the insistence of its demand.	Where it is appropriate for its end, namely in order to, from its speaking which rescinds its subject, renew the application which is thereby represented on the torus, on the torus with which consists the desire which is proper to the insistence of its demand.	When it suits his end: either in order, to renew the application of his act of saying which the subject rescinds from it by being represented on the torus, on the torus in which there consists the desire proper to the insistence of his demand.
Si une gonfle imaginaire peut ici aider à la transfininitisation phallique, rappelons pourtant que la coupure ne fonctionne pas moins à porter sur ce <i>chiffonné</i> , dont au dessin girafoïde du petit Hans j'ai fait gloire en son temps.	If an imaginary swelling can here aid in the phallic transfininitization, let us recall however that the cut functions no less in bearing on that <i>crumple</i> , by which of the girafoïdal drawing of little Hans I have made a glory in its time.	If an imaginary swelling can help here in phallic transfininitization, let us remember however that the cut functions just as well by being carried out on that <i>crumple</i> ¹⁰⁴ which I highlighted at one time in Little Hans' giraffe-like drawing. TN104 <i>Chiffonné</i> , besides its first meaning of crumpled or creased, can mean worried.	If an imaginary inflation can here help phallic 'transfinating', let us nevertheless recall that the cut functions no less by being brought to bear on this <i>crumpling</i> , which in the giraffe drawing of little Hans I glorified at one time.
Car l'interprétation se seconde ici de la grammaire. À quoi, dans ce cas comme dans les autres, Freud ne se prive pas de recourir. Je ne reviens pas ici sur ce que je souligne de cette pratique avouée en maints exemples.	For interpretation is seconded here by grammar. To which, in this case as in others, Freud does not deprive himself of recourse. I do not return here to what I underscore in this practice confirmed in many examples.	For interpretation is seconded here by grammar. To which, in this case as in the others, Freud does not stint to have recourse. I will not go over here what I have emphasised about this practice confirmed in many examples.	For interpretation is doubled here by grammar. To which in this case, as in others, Freud does not fail to have recourse. I am not going back here to what I have underlined in terms of this practice that was avowed in many examples.
Je relève seulement que c'est là ce que les analystes imputent pudiquement à Freud d'un	I stress only that it is there what analysts impute modestly to Freud as a slippage in the indoctrination.	I point out only that it is that which analysts impute euphemistically to Freud through a slippage in	Here I simply pick up that it is here what analysts modestly refer to Freud in terms of a slippage into

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
glissement dans l'endoctrination. Ce à des dates (cf. celle de l'homme aux rats) où il n'a pas plus d'arrière-monde à leur proposer que le système Ψ en proie à des « incitations internes ».	This has dates (cf. that of the rat man) when he had no more backdrop for proposing them than the system Psi prey to "internal incitations."	indoctrination. ¹⁰⁵ This at dates (cf. the date of the Rat Man) where there is no backdrop to propose for them except the Ψ system tormented by "internal incitements". TN105 It is not clear why Lacan chooses <i>endoctrination</i> rather than <i>endoctrinement</i> . Perhaps by using the near-anglicism he wants to suggest that it is English analysts who are responsible for the mis-reading...	indoctrination. That at dates (cf. that of the Rat man) where he has no background to propose them than the Ψ system which is open to 'internal incitations'.
Ainsi les analystes qui se cramponnent au garde-fou de la « psy- [491] chologie générale », ne sont même pas capables de lire, dans ces cas éclatants, que Freud fait aux sujets « répéter leur leçon », dans leur grammaire.	Thus the analysts who cling to the madhouse of "general psy[491]chology," are not capable of reading, in these startling cases, that Freud made subjects "repeat their lesson," in their own grammar.	Thus the analysts who cling on to the safety-rail of "general psy [491]chology" are not even capable of reading, in these dazzling cases, that Freud is making the subjects "recite their lesson", in their grammar.	Thus the analysts that cling to the protective reign of general psy [491]chology are not even capable of reading in these striking cases, that Freud makes his subjects 'recite their lessons' only in their grammar.
À ceci près qu'il nous répète que, du dit de chacun d'eux, nous (49)devons être prêts à réviser les « parties du discours » que nous avons cru pouvoir retenir des precedents.	To the extent that he repeats for us that, from the <i>dit</i> of each of them, we must be ready to revise the "parts of discourse" that we have believed to be able to retain from precedents.	Except that he repeats to us that, from what each of them says, we [49] must be ready to revise the "parts of speech" that we thought we could retain from the preceding ones.	Except for the fact that he repeats to us that, from what each one says, we should be ready to revise the 'parts of the discourse' that we believe we have been able to retain from preceding ones.
Bien sûr est-ce là ce que les linguistes se proposent comme idéal, mais si la langue anglaise parest propice à Chomsky, j'ai marqué que ma première phrase s'inscrit en faux d'une équivoque contre son arbre transformationnel.	Of course this is what linguists propose to themselves as an ideal, but if it appear-to-be (<i>parest</i>) propitious to Chomsky, I have marked that my first sentence is inscribed as a contra-diction by an equivoque countering his tranformational tree.	Of course that's what linguists propose as ideal, but if the English language be-seems propitious for Chomsky, I have noted that my first sentence contradicts, through its equivocal expression, his transformational tree.	Naturally this is what the linguists propose as an ideal, but if the English tongue seems propitious for Chomsky, I noted that my first sentence opposes by an equivocation his transformation of tree.
« Je ne te le fais pas dire ». N'est-ce pas là le minimum de l'intervention	"I am not making you say it." Is this not the minimum of interpretive	"I'm not making you say it." Isn't that the minimum of interpretive	'I'm not making you say it'. Is that not the minimum of interpretative

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
interprétative ? Mais ce n'est pas son sens qui importe dans la formule que la langue dont j'use ici permet d'en donner, c'est que l'ambiguïté d'un langage ouvre l'équivoque entre « Tu l'as dit » et « Je le prends d'autant moins à ma charge que, chose pareille, je ne te l'ai par quiconque fait dire ».	intervention? But it is not its sense that matters in the formula that the language I use here permits to give to it, it is that the ambiguity of a language opens the equivocal between "You have said it" and "I take it all the less to my charge as, likewise, I have not by any one made you say it."	intervention? But it is not its sense which is important in the formula that the language I use here allows to give of it, it's that the ambiguity of a language opens up the equivocal expression between "You said it" and "I take all the less responsibility for it [the interpretation] since, what amounts to the same, I did not have anyone make you say it."	intervention? But it is not its meaning that is important in the formula that the <i>lalangue</i> that I use here permits to be given of it, the fact is that the ambiguity of a language opens up the quivocation between 'You what is said it' and 'I take it all the less to be my responsibility in did not in any way make you say such a thing'.
Chiffre 3 maintenant : c'est la logique, sans laquelle l'interprétation serait imbécile, les premiers à s'en servir étant bien entendu ceux qui, pour de l'inconscient transcendantaliser l'existence, s'arment du propos de Freud qu'il soit insensible à la contradiction.	Number 3 now: it is logic, without which interpretation would be stupid, the first to serve themselves of it being of course those who, to transcendentalize existence with the unconscious, arm themselves with Freud's thesis that it is insensible to contradiction.	Number 3 ¹⁰⁶ now: it's logic, without which interpretation would be imbecilic ¹⁰⁷ , the first to use it being of course those who, in order to transcendentalize the unconscious, arm themselves with Freud's saying that he was insensitive to contradiction. TN106 Lacan uses <i>chiffre</i> to remind his audience that there is no significance to the order in which he is treating each of the components. <i>Chiffre</i> may also refer ironically to the secret code-like appearance of what he is presenting. TN 107 Recall the etymology set out earlier	The number 3 now: it is logic, without which interpretation would be imbecilic, the first people who made use of it were of course those who, to transcendentalise the existence of the unconscious, armed themselves with Freud's remarks that it is not open to contradiction.
Il ne leur est sans doute pas encore parvenu que plus d'une logique s'est prévalu de s'interdire ce fondement, et de n'en pas moins rester « formalisée », ce qui veut dire propre au mathème.	It has no doubt not yet occurred to them that more than one logic has taken advantage of interdicting this fundament, and of no less remaining "formalized," which means proper to the matheme.	It has no doubt not yet got through to them that more than one logic has claimed to forbid itself this foundation, and to none the less remain "formalized", which means proper for the matheme.	They probably have still not realised that more than a logic prevailed to prohibit this foundation, and nevertheless remained 'formalised', which means what is proper to the matheme.
Qui reprocherait à Freud un tel effet d'obscurantisme et les nuées	Who would reproach Freud for such an effect of obscurantism and the	Who would accuse Freud of such an effect of obscurantism and the	Who will reproach Freud such an effect of obscurantism and the dark

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
de ténèbres qu'il a aussitôt, de Jung à Abraham, accumulées à lui répondre ? – Certes pas moi qui ai aussi, à cet endroit (de mon envers), quelques responsabilités.	dark clouds that it immediately, from Jung to Abraham, accumulated in response to him?-- Certainly not I who have also, to this place (of my inversion), some responsibilities.	clouds of darkness that he immediately, from Jung to Abraham, accumulated in answering it? -- Certainly not I who have also, on this head (from my tail) some responsibility. ¹⁰⁸ TN108 Lacan is alluding to Seminar XVII <i>L'Envers de la psychanalyse</i> , the first session of which plays extensively on the various connotations of <i>droit</i> , <i>endroit</i> and <i>l'envers</i> .	clouds that he got right away from, accumulated from Jung to Abraham in replying to him? - Certainly not me who also has in this respect (from the reverse side) some responsibilities.
Je rappellerai seulement qu'aucune élaboration logique, ce à partir d'avant Socrate et d'ailleurs que de notre tradition, n'a jamais procédé que d'un noyau de paradoxes, – pour se servir du terme, recevable partout, dont nous désignons les équivoques qui se situent de ce point qui, pour venir ici en tiers, est aussi bien premier ou second.	I will recall only that no elaboration of logic, this beginning before Socrates and from elsewhere than our tradition, has ever proceeded except from a core of paradoxes,-- for having served itself with a term, receivable everywhere, by which we designate the equivocal expressions which situate themselves by this point which, for having come here as third, is also first and second.	I will recall only that no logical elaboration, this starting from before Socrates and moreover from our tradition, has ever proceeded except from a kernel of paradoxes – to use the term which is everywhere accepted, by which we designate the equivocal expressions which are situated from this point which, even though it comes here in third place, is also first or second.	I will simply recall that no logical development, and that starting from before Socrates and elsewhere that in our tradition, did not proceed from a kernel of paradoxes - to use the term, that is everywhere accepted, by which we designate the equivocations that are situated from this point which, even though they come in third place here, is just as much first or second.
À qui échoué-je cette année de faire sentir que le bain de Jouvence dont le mathème dit logique a retrouvé pour nous sa prise et sa vigueur, ce sont ces paradoxes pas seulement rafraîchis d'être promus en de nouveaux termes par un Russell, mais encore inédits de provenir du dire de Cantor ? [492]	On what have I run aground this year in making felt the bath of Jouvence of which the matheme said logical has found for us its place and its vigor, are these the paradoxes not only refreshed from being promoted in new terms by Russell, but still original in coming from the <i>dire</i> of Cantor? [492]	Whom did I fail to convince this year that the fountain of Youth whose so-called matheme has regained for us its grip and its vigour are those paradoxes that have not only been refreshed by being promoted in new terms by a Russell, but also not seen before in coming from Cantor's speaking? [492]	Who will I fail this year to make sense that the Fountain of Youth that the matheme described as logical has discovered for us its hold and its vigour, are these paradoxes not simply refreshed by being promoted in new terms by someone like Russell, but still unpublished since they come from Cantor's remarks? [492]
Irai-je à parler de la « pulsion	Will I go on to speak of the "genital	Will I go so far as to talk about	Am I going to talk about the 'genital

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
génitale » comme du cata-logue des pulsions pré-génitales en tant qu'elles ne se contiennent pas elles-mêmes, mais qu'elles ont leur cause ailleurs, soit dans cet Autre à quoi la « génitalité » n'a accès qu'à ce qu'il prenne « barre » (50) sur elle de la division qui s'effectue de son passage au signifiant majeur, le phallus ?	drive" as the catalogue of the pre-genital pulsions insofar as they do not contain themselves, but have their cause elsewhere, that is, in that Other to which "genitality" only has access inasmuch it takes on a "bar" from the division effected by its passage to the major signifier, the phallus?	“genital drive” as well as the catalogue of pre-genital drives in as much as they do not contain themselves but have their cause elsewhere, namely in that Other to which “genitality” has access only in that it[the Other] has an advantage [50] over it [genitality] because of the division which is effectuated by its passage to the major signifier, the phallus?	drive' as well as the cata-logue of pre-genital drives in so far as they do not contain themselves, but that they have their cause elsewhere, either in this Other to which 'genitality' only has access because it has an 'advantage' over it because of the division that occurs in it from its passage to the major signifier of the phallus.
Et pour le transfini de la demande, soit la ré-pétition, reviendrai-je sur ce qu'elle n'a d'autre horizon que de donner corps à ce que le deux ne soit pas moins qu'elle inaccessible à seulement partir de l'un qui ne serait pas celui de l'ensemble vide ?	And for the transfinite of demand, that is, re-petition, will I return to its only having another horizon from giving body to the two, being no less than it inaccessible in only beginning with the one which would not be that of the empty set?	And for the transfinite of demand, namely re-petition, shall I go back over the fact that it has no other horizon than to give body to the fact that the two is no less inaccessible than it [the demand] if you start from the one which would not be that of the empty set?	And as regards the transfinite of the demand, or ofre-petition, will I return to the fact that it has no other horizon than to give body to the fact that the two are no less inaccessible than it simply by starting from the one which is not that of the empty set?
Je veux ici marquer qu'il n'y a là que recueil, – sans cesse alimenté du témoignage que m'en donnent ceux-là bien sûr dont j'ouvre l'oreille –, recueil de ce que chacun peut aussi bien que moi et eux tenir de la bouche même des analysants pour peu qu'il se soit autorisé à prendre la place de l'analyste.	I want to mark here that there is only a collection there--ceaselessly fed by the testimony that those of course whose ears I open give to it--a collection of what anyone as well as I and they get from the mouths themselves of analysands however little they are authorized to take the place of the analyst.	I want to note here that there is there only a collecting together – ceaselessly fed by the testimony given to me by those whose ear I am opening – a collection of what anyone as well as me can get from the mouth of analysands provided at least that he is authorized to assume the place of the analyst.	I want to mark here that this is only a collection - ceaselessly fed from the testimony given by those to whom I open my ears - a collection that each person as well as me and them gather from the very mouths of the analysands provided they are authorised to take the place of analyst.
Que la pratique avec les ans m'ait permis d'en faire dits et redits, édits, dédits, c'est bien la bulle dont	If practice over the years has permitted me to make <i>dits</i> and <i>redits</i> , <i>édits</i> , <i>dédits</i> , it is indeed the	That practice over the years has allowed to me to make pronouncements and re-	That practice, with the years, has allowed me to make of it act of sayings and re-act of sayings,

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
tous les hommes se font la place qu'ils méritent dans d'autres discours que celui que je propose.	bubble of which all men make for themselves the place they merit in other discourses than that I propose.	pronouncements, edicts and revocations ¹⁰⁹ , it's the balloon ¹¹⁰ with which men make for themselves the place that they deserve in discourses other than the one I am proposing. TN109 Lacan's list – <i>dits, redits, édits, dédits</i> – seems designed to diminish ironically the importance of his teaching, by making it sound childish, all the while recognizing, particularly through the last two, that whatever Lacan says takes on the importance of a royal edict, or revocation. TN110 <i>Bulle</i> can mean various things : I have chosen « balloon » (as in a comic strip) since its seems most appropriate, but its other meanings are not far away : papal bull; blister (formed under the skin by an injection of serum; bubble (in a sparkling drink); zero (in a test).	editings, deductions, is indeed the bubble (<i>bulle</i>) that all men make the place that they deserve in other discourses than the one that I am proposing.
À s'y faire d'race guidants à qui s'en remettent des guidés, pédants... (cf. plus haut).	In making themselves guides of the race (<i>d'race guidants</i>) for those who give themselves over to guides, pedants . . . (cf. above).	In order to make themselves guides of the race to whom the guided defer, pedants... (cf. above). ¹¹¹ TN111 Lacan refers back to his earlier discussion (p.19 of the <i>Scilicet</i> text) of teachers and the taught. It is not clear why he contracts <i>de race</i> to <i>d'race</i> . And his use of <i>guidants</i> rather than <i>guides</i> , besides maintaining the parallel of the construction with <i>pedants</i> and <i>pédés</i> , may be motivated by the near homophone <i>guide-âne</i> , a set of elementary rules for beginners in a given activity, or the ruled paper placed under a blank sheet to guide hand-writing.	To make of themselves the guiding race for those who submit themselves to be guided by pedants ... (cf. above).
Au contraire dans l'accession au lieu d'où se profère ce que j'énonce, la condition tenue d'origine pour première, c'est d'être l'analysé, soit ce qui résulte de l'analysant.	On the contrary, in the accession to the place from where is proffered what I enounce, the condition held from the origin for first is of being the analysed, that is, what results	On the contrary in the accession to the place from where is proffered what I state, the condition held from the beginning as first, it's from being the analysed, namely what	On the contrary in acceding to the place from which there is proffered what I state, the condition originally held to be first, is to be analysed, in other words what

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
	from the analysing.	results from the analysand.	results from being an analysand.
Encore me faut-il pour m'y maintenir au vif de ce qui m'y autorise, ce procès toujours le recommencer.	Again must I, to maintain myself at the essence (<i>vif</i>) of what authorizes me there, this process, always begin it again.	Still must I, in order to maintain myself at the heart of what authorizes me to be there, this process always to begin again. ¹¹² TN112 The awkward wording of my translation reflect Lacan's. <i>Procès</i> may also mean: a trial (legal), and by extension a systematic criticism of something; and, in linguistics, the semantic content of the predicate of a verb.	And again I must to stick to the kernel of what authorises me always recommence this process.
Où se saisit que mon discours est par rapport aux autres à contrepenne, ai-je dit déjà, et se confirme mon exigence de la double boucle pour que l'ensemble s'en ferme.	Where is grasped that my discourse in relation to the others is at a counter-slope, have I not already said, and confirms for itself my requirement of the double-loop for the set to be closed.	Where may be grasped that my discourse is with regard to the others running in the opposite direction, as I have already said, and confirms my requirement of the double loop so that the set may be closed.	Hence it can be grasped that my discourse takes a different angle from that of others, as I have already what is said, and is confirmed my requirement of the double buckle for the set to close on itself.
Ceci autour d'un trou de ce réel dont s'annonce ce dont après-coup il n'y a pas de plume qui ne se trouve témoigner : qu'il n'y a pas de rapport sexuel.	This around a hole of that real from which is announced that to which after-the-fact there is no pen that does not find itself testifying: that there is no sexual rapport.	This around a hole of that real by which is announced that about which after-the-fact every pen finds itself testifying: that there is no sexual relationship.	It is around a hole in this real from which there is announced what subsequently there is no pen that does not bear witness to: that there is no sexual relationship.
Ainsi s'explique ce midire dont nous venons à bout, celui par quoi la femme de toujours serait leurre de vérité. Fasse le ciel enfin rompu de la voie que vous ouvrons lactée, que certaines de n'être pastoutes, pour l'hommodit en viennent à faire l'heure du réel. Ce qui ne serait pas forcément plus désagréable qu'avant. [493]	Thus is explained this <i>midire</i> by which we come to the end of our tether, that by which the woman since always would be a lure of truth. Might heaven finally be broken from the way you open milkily, that certain of being notall, for the <i>hommodit</i> come to be made the hour of the real. Which would not necessarily be more disagreeable than before. [493]	Thus is explained this half-saying to the end of which we are coming, that by which <i>the</i> woman would have been forever a lure of truth. May heaven, finally broken as a result of the way (Milky) which we are opening for you, grant that certain [women] who are not notall come to make for saidman ¹¹³ the era of the real. Which would not necessarily be more disagreeable than before.	Thus is explained this half-act of saying that we are coming to the end of, the one by which the woman will from all time be the lure (the moment) of truth. May the heavens finally be broken from what we call the Milky Way, that some people by not being not-all, for the speaking man comes to be the moment of the real. It would not be necessarily more disagreeable than before [493]

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		TN113 <i>Hommodit</i> is raised earlier by Lacan (<i>Scilicet</i> p.24) [493]	
Ça ne sera pas un progrès, puisqu'il n'y en a pas qui ne fasse regret, regret d'une perte. Mais qu'on en <i>rie</i> , la langue que je sers s'y trouverait refaire le joke de Démocrite sur le μηδεν : à l'extraire par chute du μη de la (négation) du rien qui semble l'appeler, telle notre bande le fait d'elle-même à sa rescousse.	That will not be a progress since there is nothing which does not cause regret, regret for a loss. But if one <i>laugh</i> , the language I serve would be found to remake the joke of Democrites on the <i>meden</i> : extracting it by a fall of the <i>mé</i> of the (negation) from the nothing which seems to call it, as our strip does of itself, to its rescue.	That will not be a progress, since there is none which does not cause a regret, regret for a loss. But if one were to laugh at it ¹¹⁴ , the language which I serve would find itself re-doing Democritus' joke on μηδεν, by extracting it [μηδεν] by the fall of the μη from the (negation) of nothing which seems to call it, as our strip does of itself for its rescue. TN114 Lacan puns on the name of the hospital Henri/en rie.	This would not be progress, since there is none which is not to be regretted, the regret of something lost. But the fact that one <i>laughs</i> at it, the tongue that I use would find itself remaking the joke of Democritus about the <i>meden</i> : by extracting it by dropping the <i>me</i> of the negation of nothing which seems to call for it, just as our strip comes itself to its rescue.
(51)Démocrite en effet nous fit cadeau de l'ἄτομος, du réel radical, à en élider le pas »,μη , mais dans sa subjonctivité, soit ce modal dont la demande refait la considération. Moyennant quoi le δέν fut bien le passager clandestin dont le clam fait maintenant notre destin.	Democrites' in fact makes us a gift of the <i>atomos</i> , of the radical real, in eliding the " <i>pas</i> ," <i>mé</i> , but in its subjunctivity, that is, that modal of which demand remakes the consideration. By means of which the <i>den</i> was indeed the stowaway whose clamour now makes our destiny.	[51]Democritus in fact makes us a gift of the ατομοζ, of the radical real, by eliding from it the "not", μη, but in its subjunctiveness, namely that modal whose demand re-makes consideration. In exchange for which the δέν was indeed the stowaway whose secret now makes our destiny. ¹¹⁵ TN115 Lacan plays with <i>clandestin</i> , breaking it into <i>clam</i> (etymologically the French root of the medieval Latin word) "in secret", and <i>destin</i> .	Democritus in effect made us a present of <i>atomos</i> , of the radical real, by eliding the 'not', <i>me</i> , but in its subjunctivity, or this modal in which the demand remakes the consideration. As a result of which the <i>den</i> was indeed the clandestine passenger from which the clam now constitutes our destiny.
Pas plus matérialiste en cela que n'importe qui de sensé, que moi ou que Marx par exemple. Pour Freud je n'en jurerais pas : qui sait la graine de mots ravis qui a pu lever dans son âme d'un pays où la Kabbale cheminait.	Not more materialist in that than whomever of the sensible, me or Marx for example. For Freud, I will not swear it: who knows what seed of ravished words might have risen in his soul from a land where the Kabbala made its way.	Not more materialist in that than anyone with sense, than me or Marx for example. For Freud I would not swear to it: who knows what seed of ravished words may have risen in his soul from a country where the Kabbala was making its	No more materialist in this than other sensible person, than me or than Marx, for example. For Freud I would not swear it: who knows the grain of stolen words which might have risen in his soul from a country where the Kabbalah existed.

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
		way.	
À toute matière, il faut beaucoup d'esprit, et de son cru, car sans cela d'où lui viendrait-il ? C'est ce que Freud a senti, mais non sans le regret dont je parlais plus haut.	To any matter, it requires a great deal of wit, and of its own accord, for otherwise, where would it come from? This is what Freud felt, but not without the regret I mentioned earlier.	For all material you need a lot of wit, and of its own invention, for without that, from where would it occur to him? That's what Freud felt, but not without the regret I was talking about earlier.	For any matter, one needs a lot of spirit, and one that suits it, for without that where would it come from? This is what Freud sensed but not without the regret of which I spoke earlier.
Je ne déteste donc pas du tout certains symptômes, liés à l'intolérable de la vérité freudienne.	I do not therefore at all hate certain symptoms, tied to the intolerable of the Freudian truth.	I therefore do not detest at all certain symptoms, tied to the intolerable of Freudian truth.	I do not at all detest then certain symptoms, linked to what is intolerable in the Freudian truth.
Ils la confirment, et même à croire prendre force de moi. Pour reprendre une ironie de Poincaré sur Cantor, mon discours n'est pas stérile, il engendre l'antinomie, et même mieux : il se démontre pouvoir se soutenir même de la psychose.	They confirm it, and even in believing to take strength from the ego. To take up again an irony of Poincaré on Cantor, my discourse is not sterile, it engenders antonymy, and even better: it demonstrates itself able to sustain itself even by psychosis	They confirm it, and even by believing to take strength from me. To re-work an ironic comment by Poincaré about Cantor, my discourse is not sterile, it engenders antinomy, and even better, it demonstrates that it can sustain itself even with psychosis.	They confirm it, and even by believing to take their energy from me. To take up again an irony of Poincaré on Cantor, my discourse is not sterile, it engenders antinomy and better still: it shows that it is able to be sustained even from psychosis.
Plus heureux que Freud qui, pour en aborder la structure, a dû recourir à l'épave des mémoires d'un défunt, c'est d'une reprise de ma parole que naît mon Schreber (et même ici biprésident, aigle à deux têtes).	. More fortunate than Freud who, in approaching structure, had to take recourse to the flotsam of the memoirs of a dead man, it is from a reprise of my speech that is born my Schreber (and even here a bipresident, an eagle with two heads).	More fortunate than Freud who, in order to approach the structure [of psychosis] had to have recourse to the shipwreck of a dead man's memoirs, it is from a re-working of my living word that my Schreber is born (and even here bi-president, a two-headed eagle).	Luckier than Freud who, in order to tackle its structure had to have recourse to the wreckage of the <i>Memoirs</i> of a dead man, it is from a taking up again of my word that there is born my Schreber (and here even bi-president, the two headed eagle).
Mauvaise lecture de mon discours sans doute, c'en est une bonne : c'est le cas de toutes : à l'usage. Qu'un analysant en arrive tout animé à sa séance, suffit pour qu'il enchaîne tout droit sur sa matière	A bad reading of my discourse no doubt, this is a good one: it is the case for all: in the usage. If an analysand arrives all animated at his session, it suffices that he enter (<i>enchaine</i>) directly on his Oedipal	A bad reading of my discourse no doubt, this is a good one: it's the case of all [readings], with use. If an analyst comes to his session quite animated by that, it's enough for him to continue straight away on	A bad reading of my discourse no doubt, is a good one: it is always the case: in common use. That an analysand should come in a high state of animation to his session is enough for him to link right into his

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
oedipienne, – comme de partout m'en revient le rapport.	matter,--as from everywhere, the rapport comes back to me.	his Oedipal matter – as from everywhere the report comes back to me.	Oedipal material - as I am told by everyone.
Évidemment mon discours n'a pas toujours des rejets aussi heureux. Pour le prendre sous l'angle de l' « influence » chère aux thèses universitaires, cela semble pouvoir aller assez loin, au regard notamment d'un tourbillon de sémantophilie dont on le tiendrait pour précédent, alors d'une forte priorité c'est ce que je centrerais du mot-valise... On movalise depuis un moment à perte de vue et ce n'est hélas ! pas sans m'en devoir un bout.	Obviously my discourse does not always have such happy offspring (<i>rejets</i>). To take it under the angle of "influence" dear to university theses, it seems able to go quite far, as regards notably a whirlpool of semantophilia for which one would take it for a precedent, then with a strong priority it is what I would center with a portmanteau word (<i>mot-valise</i>) . . . One movalizes since a moment lost to sight and it is not alas! without owing it to me a bit.	Obviously my discourse does not always have such happy off-shoots. To look at it under the angle of "influence" dear to university theses, that seems to be able to go quite far, notably with regard to the whirlwind of semantophilia for which it is supposed to be taken as the precedent, whereas with a strong priority it's what I would centre on the portmanteau word... People have been portmanteau-ing for a while as far as the eye can see and it is, alas! not without owing me a bit.	Obviously my discourse does not always have such lucky cast-offs. To take it from the angle of the 'influence' so beloved of university theses, this seems to be able to go pretty far, notably with regard to the whirlwind of semantophila of which it is held to be its precedent, while I would strongly prioritise is that I would centre it on the portmanteau-word ... We portmantise for some time to extremes and it is not alas, without me getting to the end of it.
Je ne m'en console ni ne m'en désole. C'est moins déshonorant [494] pour le discours analytique que ce qui se produit de la formation des sociétés de ce nom. Là, c'est de tradition le philistinisme qui donne le ton, et les récentes sorties contre les sursauts de la jeunesse ne font rien de plus que s'y conformer.	I neither console myself with it nor am desolated by it. It is less dishonoring [494] to analytic discourse than what is produced by the formation of societies of this name. There, it is the tradition of Philistinism which gives the tone, and the recent sorties against the boundings of youth do nothing more than conform to it.	I am neither consoled nor desolated by it. It is less dishonouring [494] for analytical discourse than what is produced from the training coming from the societies of that name. There it is by tradition Philistinism which sets the tone, and the recent outbursts against the flare-ups of youth do nothing more than conform to it.	This brings me neither consolation nor desolation. It is less dishonourable [494] for psychoanalytic discourse than what is produced by the formation of societies of this name. There, it is the philistine tradition that gives the tone, and the recent attacks against the rebellion of the young do nothing more than confirm it.
(52)Ce que je dénonce, c'est que tout est bon aux analystes de cette filière pour se défiler d'un défi dont je tiens qu'ils prennent existence, –	What I denounce, is that all is good for analysts of this ilk to file away from a challenge (de <i>cette filière pour se défiler d'un défi</i>) from which	[52]What I denounce is that everything is good for analysts of that stream to take shelter from a challenge from which I maintain	What I am denouncing, is that anything is allowed for analysts of this tradition, since they emerge from a challenge from which I claim

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
car c'est là fait de structure à les déterminer.	I hold that they take existence--for it is a fact of structure determining them.	they take their existence – for that is a fact of structure which determines them.	they take on their existence - because this is an element of the structure that determines them
Le défi, je le dénote de l'abjection. On sait que le terme d'absolu a hanté le savoir et le pouvoir, – dérisoirement il faut le dire : là semblait-il, restait espoir, que les saints ailleurs représentent. Il faut en déchanter. L'analyste déclare forfait.	The challenge, I denote it by its abjection. One knows that the term the absolute has haunted knowledge and power--ridiculously it must be said: there it seemed a hope remained, which the saints represent elsewhere. One must become disenchanted with it. The analyst throws in the towel.	The challenge, I note, of abjection. You know that the term “absolute” has haunted knowledge and power – in a derisory fashion, it has to be said: there it seemed there remained hope, represented by the saints elsewhere. We have to lower our expectations. The analyst is throwing in the towel.	This challenge I denote as abjection. We know that the term of absolute has haunted knowledge and power - in a derisory way it must be what is said: there it seemed remained the hope, which moreover the saints represented. One must become disenchanted with it. The analyst has given up.
Quant à l'amour dont le surréalisme voudrait que les mots le fassent, est-ce à dire que ça en reste là ? Il est étrange que ce que l'analyse y démontre de recel, n'y ait pas fait jaillir ressource de semblant.	As for the love the surrealists would like that words make, is this to say that remains there? It is strange that what analysis demonstrates in it of a hiding place, has not made spring forth there a resource of seeming.	As for the love which surrealism wanted words to make, does this mean that this is as far as it goes? It is strange that what analysis demonstrates as a sanctuary ¹¹⁶ has not caused to spring forth a resource of seeming. TN116 Lacan's choice of <i>recel</i> seems odd here, unless he intends a wordplay on the near-homophony with Rousselle...	As regards the love that surrealism would have made by words, does this mean that we have to stay there? It is strange that what analysis demonstrates in it in terms of concealment, did not make emerge from it the resources of the semblance.
Pour terminer selon le conseil de Fenouillard concernant la limite,	To finish in keeping with the counsel of Fenouillard concerning the limit,	To conclude in keeping with Fenouillard's advice concerning limit,	To end in accordance with the advice of Fenouillard concerning the limit,
je salue Henri-Rousselle dont à prendre ici occasion, je n'oublie pas qu'il m'offre lieu à, ce jeu du dit au dire, en faire démonstration clinique. Où mieux ai-je fait sentir	I salute Henri-Rousselle of which in taking occasion here, I do not forget that it offers me a place to, this game of the <i>dit</i> to the <i>dire</i> , make a clinical demonstration. Where	I salute Henri-Rousselle about which by taking the opportunity here I do not forget that it has been offering me a place to give, of this play from said to speaking, give a	I salute Henri-Rousselle but taking this opportunity of not forgetting that it offers me a place of what in the interplay between the what is said and the act of saying, gives a

L'etourdit--bilingual-3 translations

French Text	Jack Stone Translation	Anthony Chadwick Translation	Cormac Gallagher Translation
qu'à l'impossible à dire se mesure le réel – dans la pratique ?	better have I made felt that to the impossible to say is measured the real--in the practice?	clinical demonstration. Where better have I made felt that the real is measured against the impossible – except in practice?	clinical demonstration. Where could I have better made sensed that the real is to be measured by the impossible of act of saying - in practice?
et date la chose de :	and date the thing:	And date the thing:	and date the thing as:
BELOEIL, le 14 juillet 72	BELOEIL, July14 1972	BELOEIL, 14 TH July 1972	Beloeil, 14 July 19723
Beloeil où l'on peut penser que Charles 1er quoique pas de ma ligne, m'a fait défaut, mais non, qu'on le sache, Coco, forcément Beloeil, d'habiter l'auberge voisine, soit l'ara tricolore que sans avoir à explorer son sexe, j'ai dû classer comme hétéro –, de ce qu'on le dise être parlant. [495]	Beloeil, where one might think that Charles I, although not of my line, has let me down, but no, as one may know, Coco, very much a Beloeilian, from inhabiting the neighboring inn, that is, the tricolored macaw that without having to explore his sex, I had to class as hetero—insofar as one say him to be a speaking being. [495]	Beloeil, where one might think that Charles I, though not of my lineage, has let me down, but no, let it be known, Coco, necessarily from Beloeil through inhabiting the neighbouring inn, is the tri-coloured macaw which, without having to explore its sex, I had to classify as hetero – since they say it is a speaking being. [495]	Beloeil where one may think that Charles I even though he is not part of my line, failed me, but not, it should be known, Coco. Beloeil necessarily, living in the neighbouring auberge, in other words the tricoloured macaw which without ha ing explored its sex, I have to classify as hetero - from the fact that it is what is said to be a speaking being. [495]

