

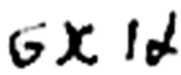
Peut-être à Vincennes. . .

Autres écrits, pp. 313-315

1974	November	01	La Troisième
1974	November	30	Conference in Nice-“Le phenomena Lacanien”
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	Translated by Mario Beira. Edited by Anthony Chadwick & Richard G. Klein
PROPOSITION DE JACQUES LACAN	Proposition of Jacques Lacan
(3)Peut-être à Vincennes s’agrègeront les enseignements dont Freud a formulé que l’analyste devait prendre appui, d’y conforter ce qu’il tient de sa propre analyse, c’est-à-dire à savoir pas tant ce à quoi elle a servi, que de quoi elle s’est servie.	(3)Maybe at Vincennes there will be added together the teachings that Freud formulated and that the analyst should lean on to consolidate what he has gained from his own analysis, that is to say, to know not so much in what that analysis has been useful to him -but rather what the analysis has used.
Pas d’argument ici sur ce que j’en enseigne. Même ceux qui y obvient, sont forcés d’en tenir compte.	No argument here on what I teach from it. Indeed, even those who ignore it are forced to take it into account.
Maintenant ce dont il s’agit n’est pas seulement d’aider l’analyste de sciences propagées sous ce mode universitaire, mais que ces sciences trouvent à son expérience l’occasion de se renouveler.	Now what is at stake here is not only to help the analyst with the sciences being propagated according the university model, but that those sciences find in his experience the opportunity to be renewed:
<i>Linguistique</i> – qu’on sait être ici la majeure. Qu’un Jakobson justifie telles de mes positions, ne me suffit pas comme analyste.	<i>Linguistics</i> - which we know to be the major one here. That a Jakobson should come to justify my positions is not enough for me as an analyst.
Que la linguistique se donne pour champ ce que je	That linguistics should give itself as a field what I

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<p>dénomme de lalangue pour en supporter l'inconscient, elle y procède d'un purisme qui prend des formes variées, justement d'être formel. Soit d'exclure non seulement du langage, « d'origine » disent ses fondateurs, mais ce que j'appellerai ici sa nature.</p>	<p>designate as 'lalangue' [so as] to support the unconscious, it proceeds from a purism that takes on various forms, and precisely by being formal. That is to say, by excluding from language not only "the origin", so say its founders, but what I will here call its nature.</p>
<p>Il est exclu qu'en vienne à bout une psychologie quelconque, c'est démontré.</p>	<p>It is out of the question for any psychology to conquer it, this has been demonstrated.</p>
<p>(4) Mais le langage se branche-t-il sur quelque chose d'admissible au titre d'une vie quelconque, voilà la question qu'il ne serait pas mal d'éveiller chez les linguistes.</p>	<p>(4) But that language plugs in with something that is admissible by reason of some life or other, there's a question that would not be wrong to arouse among linguists.</p>
<p>Ce dans les termes qui se soutiennent de mon « imaginaire » et de mon « réel » : par quoi se distinguent deux lieux de la vie, que la science à cette date sépare strictement.</p>	<p>This, in the terms that are sustained by my "imaginary" and my "real": by which are distinguished two places of life that science up to now strictly separates.</p>
<p>J'ai posé de long en large que le langage fait nœud de ces lieux, ce qui ne tranche rien de sa vie à lui, éventuelle, si ce n'est qu'il porte plutôt la mort.</p>	<p>I have posed back and forth that language knots these places, which does not cut anything of its eventual life, except that it carries death.</p>
<p>De quoi son parasitisme peut-il être dit homologue ? Le métalangage [313] de ce dire suffit à le rejeter. Seule une méthode qui se fonde d'une limite préfigurée, à a chance de répondre tout autrement.</p>	<p>What can its parasitism be said to be homologous to? The metalanguage [313] of this saying is enough to reject it. Only a method that is founded on a prefigured limit has a chance of responding in a completely different manner.</p>
<p>J'indique ici la convergence : 1) de la grammaire en tant qu'elle fait scie du sens, ce qu'on me permettra de traduire (σχιά? σκιά?)^{rgk} de ce qu'elle fasse ombre de la proie du sens ; 2) de l'équivoque, dont justement je viens de jouer, quand j'y reconnais l'abord élu de l'inconscient pour en réduire le symptôme (cf. ma topologie): de contredire le sens. ^{rgk}: The word (σχιά) or (σκιά) is deleted from this paragraph in <i>Autres écrits</i>, but in <i>Ornicar No. 1</i>, Janvier 1975, p. 4., σχιά or σκιά is not very clearly handwritten in parentheses.  The correct word is σκιά meaning shadow, a faint outline of an object, rather than the object itself. See the note below.</p>	<p>I indicate here the convergence: 1) of grammar in so far as it hews/saws meaning [<i>fait scie du sens</i>], which I will be allowed to translate (σκιά)-in that it makes a shadows of the prey of meaning; 2) of equivocation [<i>l'équivoque</i>], which I have just played with, when I recognize in it the chosen approach of the unconscious to reduce-its symptom (cf. my topology): that of contradicting meaning. ^{TN}: "Lacan is here inverting or poetically playing with the title of one of Jean de la Fontaine's fables, first published in 1668: <i>Le Chien qui lâche sa proie pour l'ombre</i> (The dog that lets go of its prey for its shadow), roughly meaning "beware you lose the substance by grasping at its shadow".</p>

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Autrement dit de faire le sens, autre au langage. Ce dont d'autres signes témoignent partout. C'est un commencement (soit ce que St Jean dit du langage).	Said differently, to make meaning [<i>sens</i>] other to language; it is what other signs give testimony to everywhere. It's a beginning (which is what St. John says about language).
J'insiste à désigner de vraie une linguistique qui prendrait la langue plus « sérieusement », en préférant l'exemple dans l'étude de J.C. Milner sur les noms de qualité (cf. <i>Arguments linguistiques</i> chez Mame).	I insist on designating as true [<i>de vrai</i>] a linguistics that would take language more "seriously", and proffer as an example the study by J.C. Milner on quality names (cf. <i>Arguments linguistiques</i> published by Mame). TN. Published in 1973.
<i>Logique</i> – Pas moins intéressante.	Logic - No less interesting.
À condition qu'on l'accentue d'être science du réel pour en permettre l'accès du mode de l'impossible.	On the condition that it is accentuated as a science of the real to allow access to it [the real] from the mode of the impossible.
Ce qui se rencontre dans la logique mathématique.	It is what we encounter in mathematical logic.
Puis-je indiquer ici que l'antithèse du rationnel à l'irrationnel a toujours été empruntée d'ailleurs que du langage ? Ce qui laisse en suspens l'identification de la raison au logos, pourtant classique.	May I indicate here that the antithesis of the rational to the irrational has always been taken from elsewhere than from language? This leaves open the identification of reason with the <i>logos</i> , however classic.
À se souvenir de ce qu'Hegel l'identifiait au réel, il y a peut-être raison de dire que c'est de ce que la logique y aille.	If we recall that Hegel identified it with the real, there may perhaps be reason for us to say that is what logic goes for.
(5) Topologie – J'entends mathématique, et sans que rien encore, l'analyse puisse à mon sens l'infléchir.	(5) Topology – which I understand as mathematical, and without anything yet, analysis can, in my view, change [<i>infléchir</i>] it.
Le nœud, la tresse, la fibre, les connexions, la compacité : toutes les formes dont l'espace fait faille ou accumulation sont là faites pour fournir l'analyste de ce dont il manque : soit d'un appui autre que métaphorique, aux fins d'en sustenter la métonymie.	The knot, the braid, the fiber, the connections, the compactness: all the forms where space creates flaws or accumulation are there to provide the analyst with what he is lacking either as a support other than metaphorical, in order to support it in metonymy.
L'analyste « moyen », soit qui ne s'autorise que de son égarement, y trouvera son bien à sa mesure, - soit le redoublera : au petit bonheur la chance.	The "average" analyst, the one who only authorizes himself by going astray, will find there what he needs according to his measure, - or will redouble it: a small amount of happiness by chance.

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Antiphilosophie – Dont volontiers j’intitulerais l’investigation de ce que le discours universitaire doit à sa supposition « éducative ». Ce n’est pas l’histoire des idées, combien triste, qui en viendra à bout. [314]	Antiphilosophy – With which I would gladly entitle the investigation of what university discourse owes to its "educational" supposition. It’s not the history of ideas, as sad as it is, that will carry it out. [314]
Un recueil patient de l’imbécillité qui le caractérise permettra, je l’espère, de la mettre en valeur dans sa racine indestructible, dans son rêve éternel.	A patient collection of the imbecility which characterizes it will I hope allow us to highlight it in its indestructible root, in its eternal dream.
Dont il n’y a d’éveil que particulier.	Of which there is only a particular awakening.
Jacques Lacan [315]	Jacques Lacan [315]

From the previous year, November 30 1974, Conference in Nice-“Le phenomena Lacanien”

LACAN: “And the equivocal is language. Language, certainly, is submitted to something that has its law. It suffices to do a little grammar to grasp this. Language supposes a shadow of meaning. If I allowed myself to give myself the example, I would say that it saws (scie) meaning — playing on the equivocal between the saw (la scie) and the shadow, the (. . .).²

N2 of Lacan. See «Peut-être à Vincennes» ("Maybe at Vincennes") (written in the autumn of 1974, published in Ornicar No. 1, in January 1975).

LACAN (continues) "I indicate here convergence: 1) of grammar as it saws up meaning, which will allow me to translate (σκιῖ), that it is a shadow of the prey of meaning, 2) of equivocation, which I just played, when I recognize there the chosen approach of the unconscious to reduce its symptom (see my topology): to contradict the meaning".

Note from an anonymous teacher of ancient Greek: The Greek word for "shadow" is **σκιά, ἄς ἦ**. I have never seen a form **σκιῖ** and can't fathom how those diacritical marks could exist in Greek orthography. At first, I thought it might be modern Greek, but an online dictionary tells me the word hasn't changed from ancient Greek. Moving on to Lacan's (or his editor's?) French, as Lacan noted in *«Peut-être à Vincennes»*, there is a pun (equivoque) on scie, "saw" and **σκιή**, the ionic form of **σκιά** "shadow", Greek **η** being generally transliterated ē. The pun would make no sense in English translation. Ancient Greek authors believed puns had actual meaning, e.g. Heraclitus with **βίος** "life" and **βίός** "bow," identical except for the accent.

Note from Antony Chadwick: Carrying the pun a little further, since we can, according to Plato, know only the shadow of things, science (σκιῖ?) can deal only with phenomena, not the Real. There is a "cut" ("scie" in French) which separates shadow from Real.