

Préface à l'édition japonaise des Écrits, (Avis au lecteur japonais)

Autres écrits, pp.497-499

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The French text is from Pas-tout Lacan and From Autres écrits	Translation by Jack W. Stone	Translated by Bernice Cornyetz
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(2)Qu'on me traduise en japonais, me laisse perplexe. Parce que c'est une langue dont je me suis approché : à la mesure de mes moyens.	(2) That one translates me into Japanese, leaves me perplexed. Because it a language I have approached: in the measure of my means.	That I am translated into Japanese leaves me perplexed. Because it is a language which I have approached at the measure of my ways.
J'en ai pris une haute idée. J'y reconnais la perfection qu'elle prend de supporter un lien social très raffiné dans son discours.	I have taken a high idea of it. I recognize there the perfection it takes on in supporting a very refined social link in its discourse.	I had an exalted idea of it. I recognized in it the perfection that it takes to support a very refined social link in its discourse.

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Ce lien, c'est celui même que mon ami Kojève, l'homme le plus libre que j'aie connu, désignait du : snobisme.	This link is the same that my friend Kojève, the freest man I have known, designated: snobbery.	This link is the very one my friend Kojève, the freest man I have known, designates as "snobbism".
C'était là chez lui fait d'humour, et fort loin de l'humeur qu'on se croit en devoir de montrer quant à ce mode d'être, au nom de l'humain.	It was for him a fact of humour, and very far from the humour that one believes oneself duty bound to show about this mode of being, named the human.	It is there in him made of humour and very far away from humor That one thinks one is required to show as to the mode of being called "human".
Plutôt nous avertissait-il (j'entends : nous, les Occidentaux) que ce fût à partir du snobisme qu'une chance nous restât d'accéder à la chose japonaise sans en être trop indigne, – qu'il y avait au Japon matière plus sûre que chez nous à justifier le dit*mode. *Autres écrits has 'ledit'	Rather we might have informed him (I mean: we, the occidentals) that it was beginning with snobbery that a chance might remain to us of acceding to the Japanese thing without being too unworthy of it--that there was in Japan a more sure matter than for us to justify said mode.	Rather did he warn us (I understand: us, the westerners) that was from the vantage point of snobbism that an opportunity to access the "Japanese thing" without being too unworthy, there was in Japan more certain material than in our culture to justify the mentioned modality.
Note marginale : ce que j'avance ainsi, certains en France le rapprocheraient sans doute de cet « <i>Empire des signes</i> » dont Barthes nous a ravis, pour peu qu'ils en aient vent. Que ceux qui au Japon se sont agacés de cette blquette étonnante, me fassent confiance : je n'en ferai part qu'à ceux qui ne peuvent pas confondre.	A marginal note: what I thus advance, certain people in France would compare no doubt with that "Empire of Signs" with which Barthes delighted us, insofar as they have wind of it. That those in Japan are irritated by this astonishing cornflower, gives me confidence: I will only be part of those who cannot confuse.	Marginal note: what I'm promising here certain people in France would link without a doubt to the <i>Empire of Signs</i> that Barthes ravished us with no matter how little wind they have. Let those in Japan who were outraged by this dazzling fakery, show confidence in me: which I shall not share except with those who cannot be confused.
Ceci dit, du Japon je n'attends rien. Et le goût que j'ai pris de ses usages, voire de ses beautés, ne me fait pas en attendre plus.	That said, I expect nothing of Japan. And the taste I have had for its usages, indeed its beauties, does not make me expect any more.	This said, from Japan, I expect nothing. And the taste, I took from their uses, in truth from their beauties do not make me await even more.

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Notamment pas d'y être entendu.	Notably not of being understood.	Notably, not to be thereby understood.
Ce n'est certes pas que les Japonais ne tendent l'oreille à tout ce qui peut s'élucubrer de discours dans le monde. Ils traduisent, traduisent, traduisent tout ce qui en paraît de lisible : et ils en ont bien besoin. Autrement ils n'y croiraient pas : comme ça, ils se rendent compte.	It is certainly not that the Japanese do not give ear to all that can be elucubrated of discourse in the world. They translate, translate, translate everything that appears in it of the readable: and they have need of it. On the other hand they do not believe in it: like that, they account for themselves.	It is not certain that the Japanese don't stretch their ears to all that can be elaborated in the discourse of the world. They translate, translate and retranslate everything that appears readable. They have a need to do that. Otherwise they wouldn't believe in what they are doing. Doing so they are aware of what they are doing.
Seulement voilà : dans mon cas, la situation est pour eux différente. Justement parce que c'est la même que la leur : si je ne peux pas y croire, c'est dans la mesure où ça me concerne. Mais ceci ne constitue, entre les Japonais et moi, pas un facteur commun.	Only, there it is: in my case, the situation is different for them. Precisely because it is the same as theirs: if I cannot believe in it, it is in the measure that it concerns me. But this does not constitute, between the Japanese and me, a common factor.	Only there you go: in my case the situation for them is different. Exactly because it is the same as theirs. I can't believe in it, it is to that extent that it concerns me. But this doesn't constitute a common factor between the Japanese persons and me.
J'essaie de démontrer à des « maîtres », à des universitaires, voire à des hystériques, qu'un autre discours que le leur vient d'apparaître. Comme il n'y a que moi pour le tenir, ils pensent en être bientôt débarrassés à me l'attribuer, moyennant quoi j'ai foule à m'écouter.	I try to demonstrate to some "masters," to some academics, and even to some hysterics, that another discourse than theirs has appeared. Since there is only me to hold to it, they think they will soon be disembarassed of it in attributing it to me, by means of which I have a crowd to listen to me.	In attempting to demonstrate to professors and university types, in truth to hysterics that another discourse other than theirs has just appeared. But since there is only me to hold the position of the discourse, they think They are well rid of it by attributing it to me on condition that I have a crowd to listen to me.
Foule qui se leurre, car c'est le discours du psychanalyste, lequel ne m'a pas attendu pour être dans la place.	A crowd that deceives itself (se leurre), for it is the discourse of the psychoanalyst, which did not await me to be in place.	A crowd that is self-deluded, because it is the discourse of the analyst which didn't wait for me to be in its proper place.

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Mais ça ne veut pas dire que les psychanalystes le savent. On n'entend pas le discours dont on est soi-même l'effet.	But that does not mean that the psychoanalysts know it. One does not hear the discourse of which one is oneself the effect.	But , that doesn't mean that the psychoanalysts know this. One doesn't understand the discourse of which one is one's self the effect.
(3)Note marginale : ça se peut quand même. Mais alors on se fait expulser par ce qui fait corps de ce discours. Ça m'est donc arrivé.	3)A marginal note: this can happen nonetheless. But then one gets oneself expelled by what makes the body of this discourse. This, therefore, happened to me.	Marginal Note; It's possible nevertheless. But then one gets expelled by what is the body of this discourse. That has thus happened to me.
Je reprends de cette note : les Japonais ne s'interrogent pas sur leur discours ; ils le retraduisent, et dans ceux mêmes que je viens de dire. Ils le font avec fruit, entre autres du côté du Nobel.	I take up this note again: the Japanese do not interrogate themselves on their discourse; they translate it, and into those even that I come to say. They do it fruitfully, among others on the side of the Nobel.	I pick up again this note: The Japanese don't interrogate each other about their discourse: they retranslate it into those very ones, I have just spoken about. They do it with fruit among others in the direction of Nobel.
Toujours le snobelisme.	Always the snobelry.	Always the snobelism.
Que peut dès lors leur faire le fait de mes difficultés avec un discours des psychanalystes auquel personne d'entre eux que j'aie rencontré ne s'est jamais intéressé ? Sinon au titre de l'ethnologie de la peuplade américaine, où ça n'apparaît que comme détail.	What can they henceforth make of the fact of my difficulties with a discourse of psychoanalysts in which no one among those I have met is ever interested? If not on the basis of the ethnology of the American tribe, where this only appears as a detail.	From thereon what can make them deal with the fact of my difficulties with a discourse of psychoanalysts to which not one person among them has ever been interested? Unless it is under the rubric of ethnology of the American people, where it only appears as a detail.
L'inconscient, (– pour savoir ce que c'est, lire le discours que ces <i>Écrits</i> consignent pour être celui de Rome –), l'inconscient, dis-je, est structuré comme un langage.	The unconscious (--to know what this is, read the the discourse that these <i>Écrits</i> consign to being that of Rome--), the unconscious, I say, is structured like a language.	The unconscious (-to know what it is, is to read the discourse that these <i>Écrits</i> consign to be the discourse of Rome-) , the unconscious, I say is structured like a language.

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C'est ce qui permet à la langue japonaise d'en colmater les formations si parfaitement que j'ai pu assister à la <i>découverte</i> par une japonaise de ce que c'est qu'un mot d'esprit : une japonaise adulte.	This is what permits the Japanese language to consolidate (<i>colmater</i>) its formations so perfectly that I could witness the discovery by a Japanese woman of what a witicism is: a Japanese adult.	This is what permits in the Japanese language the staunching of its formations so perfectly, I was present at the discovery by a Japanese woman of what a pun is: a Japanese adult.
D'où se prouve que le mot d'esprit est au Japon la dimension même du discours le plus commun, et c'est pourquoi personne qui habite cette langue, n'a besoin d'être psychanalysé, [1] sinon pour régulariser ses relations avec les machines-à-sous, – voire avec des clients plus simplement mécaniques.	Whence is proven that the witicism is in Japan the dimension even of the most common discourse, and this is why no one who inhabits this language has any need to be psychoanalyzed, except to regularize his relations with slot machines (machines-à-sous),--indeed with more simply mechanical clients.	From whence it can be proved that the pun is in Japan the very dimension of the most common discourse and that is why no one who inhabits this language need to be psychoanalyzed or else to regularize his relations with money machines in truth with simply mechanical clients.
Pour les êtres vraiment parlants, l' <i>on-yomi</i> suffit à commenter le <i>kun-yomi</i> . La pince qu'ils font l'un avec l'autre, c'est le bien-être de ceux qu'ils forment à ce qu'ils en sortent aussi frais que gaufre chaude.	For the truly speaking beings, the <i>on-yomi</i> suffices to comment on the <i>kun-yomi</i> . The pincer they make the one with the other is the well-being of those they form in that they come out as fresh as a hot waffle.	For truly speaking –beings, <i>l'on-yomi</i> suffices to comment on <i>le kun-yomi</i> . The pincers that they form with one another it is the well-being of those that come out of it as fresh as warm waffle.
Tout le monde n'a pas le bonheur de parler chinois dans sa langue, pour qu'elle en soit un dialecte, ni surtout, – point plus fort –, d'en avoir pris une écriture à sa langue si étrangère que ça y rende tangible à chaque instant la distance de la pensée, soit de l'inconscient, à la parole. Soit l'écart si scabreux à dégager dans les langues internationales, qui se sont trouvées pertinentes pour la psychanalyse.	Not everyone has the good fortune of speaking Chinese in his language, so that it be a dialect of it, nor above all--a stronger point--of having taken a writing in his language so foreign that this renders tangible at each instant the distance of thought, that is, of the unconscious, from speech. That is, the gap so risky to open up (dégager) in international languages, which are found pertinent for psychoanalysis.	Everyone doesn't have the good fortune to speak Chinese as his language for it to be a dialect nor above all, even stronger point to have adopted a writing system so strange that it renders tangible at every moment the distance from thought, be it the unconscious, to the spoken word. Agreed the indelicate distance to be disengaged in the international languages, that were found to be pertinent to psychoanalysis.

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Si je ne craignais le malentendu, je dirais que pour qui parle japonais, c'est performance usuelle que de dire la vérité <i>par</i> le mensonge, c'est-à-dire <i>sans être</i> un menteur.	If I did not fear being misunderstood, I would say that for whoever speaks Japanese, this is the usual performance of saying the truth by the lie, which is to say, without being a liar.	If I didn't fear a misunderstanding, I would say that for who so ever speaks Japanese it is the usual performance to speak truth through lying. That is to say without being a liar.
On m'a demandé une préface pour mon édition japonaise. J'y dis ce que je pense pour ce dont, quant au Japon, je n'ai aucune idée, à savoir : ce qu'est le public.	They asked me for a preface to my Japanese edition. I say in it what I think for that of which, as to Japan, I have no idea, to wit: what the public is.	I was asked for a preface for my Japanese edition, I say there what I think about which as far as Japan is concerned, I haven't the slightest idea: what the public is like.
De sorte que j'ai envie de l'inviter à fermer mon livre, sitôt cette préface lue !	To the extent that I want to invite it to close my book, as soon as this preface is read!	Therefore I have the desire to invite the reader to close my book as soon as the preface is read!
J'aurais l'espoir de lui laisser un souvenir indulgent.	I would hope to leave it with an indulgent memory.	I would have the hope of leaving him an indulgent souvenir.
Je tremble qu'il poursuive, dans le sentiment où je suis de n'avoir jamais eu, dans son pays, de « communication » qu'à ce qu'elle s'opère du discours scientifique, ici je veux dire : par le moyen du tableau noir.	I tremble at its pursuit, in the sentiment where I am of only never having had, in its country, "communication," except inasmuch as it operates from scientific discourse, here I mean: by means of the blackboard.	I tremble that he continues to pursue, in the feeling where I am of never having had a "communication" except what operates as scientific discourse. Here I wish to say: by means of the blackboard.
C'est une « communication », qui n'implique pas que plus d'un y comprenne ce qui s'y agite, voire même qu'il y en ait un.	This is a "communication," which does not imply that more than one in it understands what it is about, even indeed that there is one.	It is a "communication" which doesn't imply that more than one will understand what is activated here, in truth that there even is one.
Le discours de l'analyste n'est pas le scientifique. La communication y répercute	The discourse of the analyst is not the scientific. Communication there echoes	The discourse of the analyst is not the scientific one. The communication

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un sens. Mais le sens d'un discours ne se procure jamais que d'un autre.	(répercute) a sense. But the sense of one discourse is never procured except from another.	reverberates a meaning. But the meaning is not procured except from another meaning.
Maintenant imaginons qu'au Japon comme ailleurs, le discours analytique devienne nécessaire pour que subsistent les autres, je veux dire : pour que l'inconscient renvoie leur sens. Telle qu'y est faite la langue, on n'aurait à ma place besoin que d'un stylo. Moi, pour la tenir, cette place, il me faut un style.	Now let us imagine that in Japan as elsewhere, analytic discourse becomes necessary for the others to subsist, I mean: for the unconscious to return their sense. As language is made there, one would only have need in my place of a pen (stylo). Me, to hold it, this place, I must have a style.	Let us now imagine that in Japan as elsewhere, the analytic becomes so that other can subsist so that the unconscious send back its meanings. Language is so constituted, that one would not need anything but a pen. And for me in that place. I need my own style.
Ce qui ne se traduit pas, hors l'histoire d'où je parle.	Which does not translate, outside of the history whence I speak.	That which is not translated, out of history: That's where I speak.
Jacques Lacan, ce 27.1.72	Jacques Lacan, this 1/27/72.	This 27 of January 1972