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P S Y C H O A N A L Y S I S



Dylan Evans

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# *An Introductory Dictionary of Lacanian Psychoanalysis*

Jacques Lacan is arguably the most original and influential psychoanalytic thinker since Freud. His ideas have revolutionised the clinical practice of psychoanalysis and continue to have a major impact in fields as diverse as film studies, literary criticism, feminist theory and philosophy. Lacan's writings are notorious for their complexity and idiosyncratic style and *An Introductory Dictionary of Lacanian Psychoanalysis* will be invaluable for reading in every discipline where his influence is felt.

Detailed definitions are provided for over two hundred Lacanian terms. Attention is given both to Lacan's use of common psychoanalytic terms and how his own terminology developed through the various stages of his teaching. Taking full account of the clinical basis of Lacan's work, the dictionary details the historical and institutional background to Lacanian ideas. Each major concept is traced back to its origins in the work of Freud, Saussure, Hegel and others.

*An Introductory Dictionary of Lacanian Psychoanalysis* provides a unique source of reference for psychoanalysts in training and in practice. Placing Lacan's ideas in their clinical context, the dictionary is also an ideal companion for readers in other disciplines.

**Dylan Evans** trained as a Lacanian psychoanalyst in Buenos Aires, London and Paris. He is currently working on a PhD at the State University of New York at Buffalo.

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# *An Introductory Dictionary of Lacanian Psychoanalysis*

*Dylan Evans*



London and New York

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## *Contents*

List of figures	vi
Preface	ix
The format of the dictionary	xv
Acknowledgements	xvii
Chronology	xix
An introductory dictionary of Lacanian psychoanalysis	xxiii
Appendix: Page references to Lacan's <i>Écrits</i>	225
Bibliography	227
Index of terms	236



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## *List of figures*

Figure 1	The Borromean knot	20
Figure 2	The structure of the four discourses	45
Figure 3	The four discourses	46
Figure 4	Table of partial drives	48
Figure 5	The graph of desire—elementary cell	76
Figure 6	The graph of desire—complete graph	77
Figure 7	Table of three types of lack of object	98
Figure 8	First formula of metaphor	115
Figure 9	Second formula of metaphor	115
Figure 10	Formula of metonymy	117
Figure 11	The moebius strip	120
Figure 12	The optical model	134
Figure 13	The paternal metaphor	141
Figure 14	Schema L	173
Figure 15	Schema L (simplified form)	173
Figure 16	The diagram of sexual difference	183
Figure 17	The Saussurean sign	186

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Figure 18	The Saussurean algorithm	186
Figure 19	The torus	211





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## *Preface*

My discourse proceeds in the following way: each term is sustained only in its topological relation with the others.

Jacques Lacan (S11, 89)

Psychoanalytic theories are languages in which to discuss psychoanalytic treatment. Today there are many such languages, each with its own particular lexis and syntax. The fact that these languages use many of the same terms, inherited from Freud, can create the impression that they are in fact all dialects of the same language. Such an impression is, however, misleading. Each psychoanalytic theory articulates these terms in a unique way, as well as introducing new terms of its own, and is thus a unique language, ultimately untranslatable. One of the most important psychoanalytic languages in use today is that developed by the French psychoanalyst, Jacques Lacan (1901–81). This dictionary is an attempt to explore and elucidate this language, which has often been accused of being infuriatingly obscure and sometimes of constituting a totally incomprehensible ‘psychotic’ system. This obscurity has even been seen as a deliberate attempt to ensure that Lacanian discourse remains the exclusive property of a small intellectual elite, and to protect it from external criticism. If this is the case, then this dictionary is a move in the other direction, an attempt to open Lacanian discourse up to wider scrutiny and critical engagement.

The dictionary is an ideal way of exploring a language since it has the same structure as a language; it is a synchronic system in which the terms have no positive existence, since they are each defined by their mutual differences; it is a closed, self-referential structure in which meaning is nowhere fully present but always delayed in continual metonymy; it defines each term by reference to other terms and thus denies the novice reader any point of entry (and, to refer to a Lacanian formula, if there is no point of entry, there can be no sexual relationship).

Many others have perceived the value of the dictionary as a tool for exploring psychoanalytic theory. The most famous example is the classic dictionary of psychoanalysis by Laplanche and Pontalis (1967). There is also the short dictionary by Rycroft (1968) which is extremely readable. In addition to these two dictionaries which concentrate mainly on Freud, there are also dictionaries of Kleinian psychoanalysis (Hinshelwood, 1989), of Jungian psychoanalysis (Samuels *et al.*, 1986), and of psychoanalysis and feminism (Wright, 1992).

A dictionary of Lacanian psychoanalysis is conspicuous by its absence from the above list. It is not that no such dictionary has yet been written; there are, in fact, a number of dictionaries in French that deal extensively with Lacanian terms (Chemama, 1993; Kaufman, 1994), and even a humorous Lacanian dictionary (Saint-Drôme, 1994). However, none of these has yet been translated, and thus the anglophone student of Lacan has been left without a useful tool of reference. The dictionaries by Laplanche and

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Pontalis (1967) and by Wright (1992) include articles on some Lacanian terms, but not many. A few English-language publications have included glossaries which provide a key to a number of Lacanian terms (e.g. Sheridan, 1977; Roustang, 1986), but these too include only a few terms, with extremely brief remarks attached to each. The present work will therefore go some way towards filling an obvious gap in reference material in psychoanalysis.

While many have seen the value of the dictionary as a tool for exploring psychoanalytic languages, not so many have been fully aware of the dangers involved. One important danger is that, by emphasising the synchronic structure of language, the dictionary can obscure the diachronic dimension. All languages, including those which are otherwise known as psychoanalytic theories, are in a continual state of flux, since they change with use. By overlooking this dimension, the dictionary can create the erroneous impression that languages are fixed unchanging entities.

This dictionary attempts to avoid this danger by incorporating etymological information wherever appropriate and by giving some indication of how Lacan's discourse evolved over the course of his teaching. Lacan's engagement with psychoanalytic theory spans fifty years, and it is hardly surprising that his discourse underwent important changes during this time. However, these changes are not always well understood. Broadly speaking, there are two main ways of misrepresenting them. On the one hand, some commentators present the development of Lacan's thought in terms of dramatic and sudden 'epistemological breaks'; 1953, for example, is sometimes presented as the moment of a radically new 'linguistic turn' in Lacan's work. On the other hand, some writers go to the other extreme and present Lacan's work as a single unfolding narrative with no changes of direction, as if all the concepts existed from the beginning.

In discussing how the various terms in Lacan's discourse undergo semantic shifts during the course of his work, I have tried to avoid both of these errors. By showing how the changes are often gradual and hesitant, I hope to problematise the simplistic narratives of epistemological breaks. One important point that such narratives ignore is that whenever Lacan's terms acquire new meanings, they never lose their older ones; his theoretical vocabulary advances by means of accretion rather than mutation. On the other hand, by pointing out the changes and semantic shifts, I hope to counter the illusion that all of Lacan's concepts are always already there (an illusion which Lacan himself condemns; Lacan, 1966c:67). In this way it should be possible to appreciate both the elements that remain constant in Lacan's teaching and those that shift and evolve.

The dictionary contains entries for over two hundred terms used by Lacan in the course of his work. Many more terms could have been included, and the main criterion for selecting these terms rather than others is one of frequency. The reader will therefore find entries for such terms as 'symbolic', 'neurosis', and other such terms which figure prominently in Lacan's work, but not to other terms such as 'holophrase', which Lacan only discusses on three or four occasions.

In addition to terms frequently employed by Lacan, a few other terms have been included which Lacan employs infrequently or not at all. In this group are terms which serve to provide a historical and theoretical context for Lacan's own terms (e.g. 'Kleinian psychoanalysis'), and terms which bring together an important set of related themes in his

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work which would otherwise be distributed among disparate entries (e.g. 'sexual difference').

Besides the criteria of frequency and contextual information, the selection of terms has also, inevitably, been governed by my own particular way of reading Lacan. Another writer, with a different reading of Lacan, would undoubtedly have made a different selection of terms. I do not pretend that the reading implicit in my selection of terms is the only or the best reading of Lacan. It is one reading of Lacan among many, as partial and selective as any other.

The partiality and limitations of this dictionary concern not only the matter of the selection of terms, but also the matter of sources. Thus the dictionary is not based on the complete works of Lacan, which have not yet been published in their entirety, but only on a selection of his works (mainly the published works, plus a few unpublished ones). This almost exclusive reliance on published material means that there are inevitably gaps in the dictionary. However, as Lacan himself points out, 'the condition of any reading is, of course, that it impose limits on itself' (S20, 62).

The aim has not been, therefore, to present a work of the same breadth and detail as the classic dictionary by Laplanche and Pontalis, but merely to present a broad outline of the most salient terms in Lacanian discourse; hence the adjective 'introductory' in the title. At a future date it may be possible to produce a more comprehensive and detailed edition of this dictionary based on Lacan's complete works, but the current absence of any English-language dictionary of Lacanian thought is perhaps sufficient justification for publishing the work in its present incomplete and rudimentary state. This dictionary may thus be thought of as a resistance, in the way Lacan defined resistance, as 'the present state of an interpretation' (S2, 228).

Another self-imposed limitation has been the decision to restrict references to secondary sources to a minimum. Thus the reader will find few allusions to Lacan's commentators and intellectual heirs. To exclude references to the work of present-day Lacanian analysts is not such a grave omission as it might seem, since this work has consisted almost entirely of *commentaries* on Lacan rather than of radically original developments (the work of Jacques-Alain Miller is a notable exception). Such a scenario is completely different to that of Klein's thought, which has been developed in very original ways by such followers as Paula Heimann, Wilfred Bion, Donald Meltzer and others.

However, to exclude references to the work of Lacan's more radical critics, such as Jacques Derrida, Hélène Cixous and Luce Irigaray, or to those who have applied his work in the fields of literary criticism and film theory, may seem a more glaring omission. There are two main reasons for this omission. Firstly, it is often forgotten in the English-speaking world that Lacan's work is first and foremost aimed at providing analysts with help in conducting analytic treatment. By excluding references to the applications of Lacan's work in literary criticism, film studies and feminist theory I hope to emphasise this point and thus to counter the neglect of Lacan's clinical basis by his English-speaking readers. Secondly, I also want to encourage the reader to engage directly with Lacan himself, on Lacan's own terms, without prejudicing the debate for or against him by reference to his admirers or to his critics. However, there are some exceptions to this rule of omission, when the debate around a particular term has seemed to be so important that it would be misleading to omit all reference to it (e.g. 'phallus', 'gaze').

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My decision to stress the clinical basis of Lacan's work is not aimed at excluding non-analysts from engaging with Lacan. On the contrary; the dictionary is aimed not only at psychoanalysts, but also at readers approaching Lacan's work from other disciplines. Lacan himself actively encouraged debate between psychoanalysts and philosophers, linguists, mathematicians, anthropologists and others, and today there is growing interest in Lacanian psychoanalysis in many other areas, especially in film studies, feminist theory and literary criticism. For those with backgrounds in these disciplines the difficulties involved in reading Lacan can be especially great precisely due to their unfamiliarity with the dynamics of psychoanalytic treatment. By stressing the clinical basis of Lacan's work, I hope to situate the terms in their proper context and thus make them clearer to readers who are not psychoanalysts. It is my belief that this is important even for those readers who wish to use Lacan's work in other areas such as cultural theory.

Another problem for readers approaching Lacan's work from non-psychoanalytic backgrounds may be their unfamiliarity with the Freudian tradition in which Lacan worked. This dictionary addresses this issue by presenting, in many cases, a short summary of the way Freud used the term, before outlining the specifically Lacanian usage. Because of their brevity, these summaries run the risk of oversimplifying complex concepts, and will undoubtedly strike those more familiar with Freud's work as somewhat rudimentary. Nevertheless, it is hoped that they will be helpful to those readers unversed in Freud.

Given the wide range of readers at whom this dictionary is aimed, one problem has been to decide the level of complexity at which to pitch the entries. The solution attempted here has been to pitch different entries at different levels. There is thus a basic core of entries pitched at a low level of complexity, some of which present the most fundamental terms in Lacan's discourse (e.g. 'psychoanalysis', 'mirror stage', 'language'), while others sketch the historical context in which these terms evolved (e.g. Freud (return to), 'International Psycho-Analytical Association', 'school', 'seminar', 'ego-psychology'). These entries then refer the reader to more complex terms, which are pitched at a higher level and which the beginner should not hope to grasp immediately. This will I hope allow the reader to find some kind of direction in navigating through the dictionary. However, the dictionary is not an 'introduction to Lacan'; there are already plenty of introductory works on Lacan available in English (e.g. Benvenuto and Kennedy, 1986; Bowie, 1991; Grosz, 1990; Lemaire, 1970; Sarup, 1992), including some excellent ones (e.g. Žižek, 1991; Leader, 1995). The dictionary is, rather, an *introductory reference book*, a guide which the reader may refer back to in order to answer a specific question or to follow up a particular line of enquiry. It is not meant to be a substitute for reading Lacan, but a companion to such reading. For this reason copious page references have been provided throughout the dictionary, the intention being to allow the reader to go back to the text and place the references in context.

Another problem concerns the issue of translation. Different translators have used different words to render Lacan's terminology into English. For example Alan Sheridan and John Forrester render Lacan's opposition between *sens* and *signification* as 'meaning' and 'signification', whereas Stuart Schneiderman prefers 'sense' and 'meaning' respectively. Anthony Wilden renders *parole* as 'word', whereas Sheridan prefers 'speech'. In all cases, I have followed Sheridan's usage, on the grounds that it is

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his translations of Lacan's *Écrits* and *The Seminar, Book XI, The Four Fundamental Concepts of Psychoanalysis* that are still the main texts for readers of Lacan in English. In order to avoid possible confusion, the French terms used by Lacan are also given along with the English translations. I have also followed Sheridan's practice of leaving certain terms untranslated (e.g. *jouissance*), again on the grounds that this has become established practice in anglophone Lacanian discourse (although I personally agree with Forrester's criticisms of such a practice; see Forrester, 1990:99–101).

The one issue on which I differ from Sheridan is my decision to leave his algebraic symbols in their original form. For example I have left the symbols *A* and *a* as they are, rather than translating them as *O* and *o* as Sheridan does. Not only is this common practice in translating Lacan into other languages (such as Spanish and Portuguese), but Lacan himself preferred his 'little letters' to remain untranslated. Furthermore, as has become clear at the various international conferences of Lacanian psychoanalysis, it is very useful for analysts with different mother-tongues to have some basic symbols in common which can facilitate their discussions of Lacan.

With respect to the English words used to translate Freud's German terms, I have generally adopted those used by James Strachey in the *Standard Edition*, with the exception (now common practice) of rendering *Trieb* as 'drive' rather than 'instinct'.

Another, more fundamental problem is the paradox involved in the very act of writing a dictionary of Lacanian terms. Dictionaries usually attempt to pin down the meaning(s) of each term and eradicate ambiguity. The whole thrust of Lacan's discourse, however, subverts any such attempt to halt the continual slippage of the signified under the signifier. His style, notorious for its difficulty and complexity, was, argues Derrida, deliberately constructed 'so as to check almost permanently any access to an isolatable content, to an unequivocal, determinable meaning beyond writing' (Derrida, 1975:420). To attempt to provide 'adequate definitions' for Lacan's terms would therefore be completely at odds with Lacan's work, as Alan Sheridan remarks in his translator's note to *Écrits* (Sheridan, 1977:vii). In Sheridan's short glossary of Lacanian terms, which appears in the same translator's note, he points out that Lacan himself preferred that certain terms be left without any comment at all, 'on the grounds that any comment would prejudice its effective operation' (Sheridan, 1977:vii). In these cases, Lacan prefers to leave 'the reader to develop an appreciation of the concepts in the course of their use' (Sheridan, 1977:xi).

On the basis of these comments it would seem that, contrary to my initial statements about a dictionary being an ideal way to explore Lacan's work, nothing could be further from the spirit of that work than to enclose it in a dictionary. Perhaps this is true. It is certainly true that no one ever learned a language by reading a dictionary. However, I have not tried to provide 'adequate definitions' for each term, but simply to evoke some of their complexity, to show something of the way they shift during the course of Lacan's work, and to provide some indication of the overall architecture of Lacan's discourse. As

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the entries are arranged in alphabetical order, instead of being ordered according to a particular construction, readers can start wherever they wish, and then refer back to Lacan's texts and/or follow the cross-references to other terms in the dictionary. In this way, each reader will find their own way through the dictionary, as each one, as Lacan himself would have said, is led by their desire to know.

Dylan Evans  
London, June 1995

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## *The format of the dictionary*

Except when a word is always used in the same language (e.g. *objet petit a*, *aphanisis*), the heading for each entry is in English. Where appropriate, the English term is followed immediately by the French original in brackets.

The use of the masculine personal pronoun should not be taken to imply an exclusive reference to the male sex.

Cross-references to other entries in the dictionary are indicated by small capitals.

Page references are to the English translations where these exist, and to the French originals in the case of works for which no English translation has yet been published. In the case of the most commonly cited works, the following abbreviations have been used:

- E Jacques Lacan, *Écrits. A Selection*, trans. Alan Sheridan, London: Tavistock Publications, 1977 (see Appendix).
- Ec Jacques Lacan, *Écrits*, Paris: Seuil, 1966 (see Appendix).
- S1 Jacques Lacan, *The Seminar. Book I. Freud's Papers on Technique, 1953–54*, trans, with notes by John Forrester, New York: Norton; Cambridge: Cambridge University Press, 1988.
- S2 Jacques Lacan, *The Seminar. Book II. The Ego in Freud's Theory and in the Technique of Psychoanalysis, 1954–55*, trans. Sylvana Tomaselli, notes by John Forrester, New York: Norton; Cambridge: Cambridge University Press, 1988.
- S3 Jacques Lacan, *The Seminar. Book III. The Psychoses, 1955–56*, trans. Russell Grigg, notes by Russell Grigg, London: Routledge, 1993.
- S4 Jacques Lacan, *Le Séminaire. Livre IV. La relation d'objet, 1956–57*, ed. Jacques-Alain Miller, Paris: Seuil, 1994.
- S7 Jacques Lacan, *The Seminar. Book VII. The Ethics of Psychoanalysis, 1959–60*, trans. Dennis Porter, notes by Dennis Porter, London: Routledge, 1992.
- S8 Jacques Lacan, *Le Séminaire. Livre VIII. Le transfert, 1960–61*, ed. Jacques-Alain Miller, Paris: Seuil, 1991.
- S11 Jacques Lacan, *The Seminar. Book XI. The Four Fundamental Concepts of Psychoanalysis, 1964*, trans. Alan Sheridan, London: Hogarth Press and Institute of Psycho-Analysis, 1977.
- S17 Jacques Lacan, *Le Séminaire. Livre XVII. L'envers de la psychanalyse, 1969–70*, ed. Jacques-Alain Miller, Paris: Seuil, 1991.
- S20 Jacques Lacan, *Le Séminaire. Livre XX. Encore, 1972–73*, ed. Jacques-Alain Miller, Paris: Seuil, 1975.
- SE Sigmund Freud, *Standard Edition of the Complete Psychological Works of Sigmund Freud* (24 volumes) translated and edited by James Strachey in collaboration with Anna Freud



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assisted by Alix Strachey and Alan Tyson, London: Hogarth Press and the Institute of  
Psycho-Analysis; New York: Norton, 1953–74.

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Acknowledgements are due to Norton for permission to quote and reproduce figures from the following publications, all by Jacques Lacan: *Écrits: A Selection* (trans. Alan Sheridan, New York: Norton, 1977); *Écrits* (Paris: Seuil, 1966); *Le Séminaire. Livre IV. La relation d'objet* (ed. Jacques-Alain Miller, Paris: Seuil, 1994); *Le Séminaire. Livre XVII. L'envers de la psychanalyse* (ed. Jacques-Alain Miller, Paris: Seuil, 1991); *Le Séminaire. Livre XX. Encore* (ed. Jacques-Alain Miller, Paris: Seuil, 1975).

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It remains only to thank my partner, Marcela Olmedo, for her patient support during the writing of this dictionary, and for her help with the artwork.



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## Chronology

Below is a brief chronology which lists some of the major events in Lacan's life. This chronology has been compiled on the basis of the information provided by Bowie (1991:204–13), Macey (1988: ch. 7) and, above all, Roudinesco (1986, 1993). Those who are interested in more detailed information are advised to consult these three sources, as well as Forrester (1990: ch. 6), Miller (1981), and Turkle (1978). For more anecdotal accounts see Clément (1981) and Schneiderman (1983).

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|------|---|
| 1901 | Jacques-Marie Émile Lacan born on 13 April in Paris, the first child of Alfred Lacan and Émilie Baudry.   |
| 1903 | Birth of Madeleine, Lacan's sister (25 December).   |
| 1908 | Birth of Marc-François, Lacan's brother (25 December).  |
| 1910 | Freud founds the International Psycho-Analytical Association (IPA).   |
| 1919 | Lacan finishes his secondary education at the Collège Stanislas.  |
| 1921 | Lacan is discharged from military service because of thinness. In the following years he studies medicine in Paris.   |
| 1926 | Lacan's first collaborative publication appears in the <i>Revue Neurologique</i> . The Société Psychanalytique de Paris (SPP) is founded.   |
| 1927 | Lacan begins his clinical training in psychiatry.   |
| 1928 | Lacan studies under Gaëtan Gatian de Clérambault at the special infirmary for the insane attached to the Police Préfecture.   |
| 1929 | Lacan's brother, Marc-François, joins the Benedictines.   |
| 1930 | Lacan publishes his first non-collaborative article in <i>Annales Médico-Psychologiques</i> .   |
| 1931 | Lacan becomes increasingly interested in surrealism and meets Salvador Dalí.  |
| 1932 | Lacan publishes his doctoral dissertation ( <i>On paranoid psychosis in its relations to the personality</i> ) and sends a copy to Freud. Freud acknowledges receipt by postcard.   |
| 1933 | Two articles by Lacan are published in the surrealist journal <i>Minotaure</i> . Alexandre Kojève begins lecturing on Hegel's <i>Phenomenology of Spirit</i> at the École des Hautes Études. Lacan attends these lectures regularly over the following years. |

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- 1934 Lacan, who is already in analysis with Rudolph Loewenstein, joins the SPP as a candidate member. He marries Marie-Louise Blondin in January, who gives birth to their first child, Caroline, the same month.
- 1935 Marc-François Lacan is ordained priest.
- 1936 Lacan presents his paper on the mirror stage to the fourteenth congress of the IPA at Marienbad on 3 August. He sets up private practice as a psychoanalyst.
- 1938 Lacan becomes a full member of the SPP, and his article on the family is published in the *Encyclopédie Française*. After Hitler's annexation of Austria, Freud leaves Vienna to settle in London; on his way to London he passes through Paris, but Lacan decides not to attend the small gathering organised in Freud's honour.
- 1939 Thibaut, the second child of Lacan and Marie-Louise, is born in August. On 23 September Freud dies in London at the age of eighty-three. After Hitler's invasion of France the SPP ceases to function. During the war Lacan works at a military hospital in Paris.
- 1940 Sibylle, third child of Lacan and Marie-Louise, is born in August.
- 1941 Sylvia Bataille, estranged wife of Georges Bataille, gives birth to Judith. Though Judith is Lacan's daughter, she receives the surname Bataille because Lacan is still married to Marie-Louise. Marie-Louise now requests a divorce.
- 1945 After the liberation of France, the SPP recommences meetings. Lacan travels to England where he spends five weeks studying the situation of psychiatry during the war years. His separation from Marie-Louise is formally announced.
- 1947 Lacan publishes a report on his visit to England.
- 1949 Lacan presents another paper on the mirror stage to the sixteenth IPA congress in Zurich on 17 July.
- 1951 Lacan begins giving weekly seminars in Sylvia Bataille's apartment at 3 rue de Lille. At this time, Lacan is vice-president of the SPP. In response to Lacan's practice of using sessions of variable duration, the SPP's commission on instruction demands that he regularise his practice. Lacan promises to do so, but continues to vary the time of the sessions.
- 1953 Lacan marries Sylvia Bataille and becomes president of the SPP. In June Daniel Lagache, Juliette Favez-Boutonier and Françoise Dolto resign from the SPP to found the Société Française de Psychanalyse (SFP). Soon after, Lacan resigns from the SPP and joins the SFP. Lacan

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- opens the inaugural meeting of the SFP on the 8 July, where he delivers a lecture on 'the symbolic, the imaginary and the real'. He is informed by letter that his membership of the IPA has lapsed as a result of his resignation from the SFP. In September Lacan attends the sixteenth Conference of Psychoanalysts of the Romance Languages in Rome; the paper he writes for the occasion ('The function and field of speech and language in psychoanalysis') is too long to be read aloud and is distributed to participants instead. In November Lacan begins his first public seminar in the Hôpital Sainte-Anne. These seminars, which will continue for twenty-seven years, soon become the principal platform for Lacan's teaching.
- 1954 The IPA refuses the SFP's request for affiliation. Heinz Hartmann intimates in a letter to Daniel Lagache that Lacan's presence in the SFP is the main reason for this refusal.
- 1956 The SFP renews its request for IPA affiliation, which is again refused. Lacan again appears to be the main sticking-point.
- 1959 The SFP again renews its request for IPA affiliation. This time the IPA sets up a committee to evaluate the SFP's application.
- 1961 The IPA committee arrives in Paris to interview members of the SFP and produces a report. On consideration of this report, the IPA rejects the SFP's application for affiliation as a member society and grants it instead 'study-group' status pending further investigation.
- 1963 The IPA committee conducts more interviews with SFP members and produces another report in which it recommends that the SFP be granted affiliation as a member society on condition that Lacan and two other analysts be removed from the list of training analysts. The report also stipulates that Lacan's training activity should be banned for ever, and that trainee analysts should be prevented from attending his seminar. Lacan will later refer to this as his 'excommunication'. Lacan then resigns from the SFP.
- 1964 In January Lacan moves his public seminar to the École Normale Supérieure, and in June he founds his own organisation, the École Freudienne de Paris (EFP).
- 1965 The SFP is dissolved.
- 1966 A selection of Lacan's collected papers are published under the title *Écrits*. Lacan delivers a paper to a conference at Johns Hopkins University, Baltimore.
- 1967 Lacan proposes that the EFP adopt a new procedure called 'the pass', in which members can testify to the end of their

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analysis.

- 1968 Lacan voices his sympathy with the student protests in May. A department of psychology is set up by Lacan's followers at the University of Vincennes (Paris VIII) and opens its doors in December amid continuing student demonstrations.
- 1969 Lacan's public seminar transfers to the Faculté de Droit.
- 1973 An edited transcript of Lacan's seminar of 1964 (*The Four Fundamental Concepts of Psychoanalysis*) is brought out by Éditions du Seuil; this is the first of Lacan's seminars to be published.
- 1975 Lacan visits the United States, where he lectures at Yale University and the Massachusetts Institute of Technology and meets Noam Chomsky.
- 1980 After furious internal disputes within the EFP, it is dissolved by Lacan, who creates in its stead the Cause freudienne. He attends an international conference of Lacanian analysts in Caracas.
- 1981 The Cause freudienne is dissolved and the École de la Cause freudienne is created to replace it. Lacan dies in Paris on 9 September at the age of eighty.

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*An Introductory Dictionary of Lacanian Psychoanalysis*



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