

**Jacques Lacan, *Écrits: The First Complete Edition in English***  
published by W. W. Norton & Co. in 2006

*Errata & Additional Endnotes*

(some already corrected starting with the fourth printing;  
page numbers here refer to the 2006 English edition)

- Title page: *Écrits* obviously means *Writings* (as an adjective, it would mean “written”); it was decided to keep the French title because it is the title by which Lacan’s work has been known to the English-reading public for decades.
- copyright page, line 1: change “1996” to “1966” and change “Editions du Deuil” to “Editions du Seuil” (these were publisher’s errors; the translators never saw proofs of this page)
- p. xiii, line 2: add the name “Slawomir Maslon” before “and Thomas Svolos”
- p. 35, 7 lines from bottom: the line should begin as follows: “++-, and --+” instead of “++-, and ---”
- p. 99, third paragraph: change “great winged hornet” to “great winged drone”
- p. 439, line 18: change “Mr. Perelman” to “Chaim Perelman”
- p. 667, 7 lines from bottom: change “Raped and sewn shut” to “Syphilized and sewn shut”
- p. 742, end of fourth para.: there should be a footnote number at the end of the paragraph, right after “Bible.” It should thus read “Bible.<sup>3</sup>”
- p. 745, add missing footnote 3: 3. I put on hold the Seminar that I had announced for 1963-1964 on the Name-of-the-Father, after having closed its opening lesson (in November of 1963) with my resignation from the public forum of Saint Anne Hospital at which my seminars had been held for ten years.
- p. 770, endnote (36,5): delete the following text: “Virgil’s line reads: *facilis descensus Averno*. [“The descent to Hades is easy”; see Virgil’s *Aeneid*, book 6, line 126.]”
- p. 776, change endnote (122,1): endnote should read as follows (delete existing text): “Great winged drone” is a reference to Plato’s *Republic*, 572e-573a.
- p. 780, endnote (162,5): remove the extra space before 5
- p. 784, add new endnote: (221,2) A likely reference to the Greek and Roman charioteer’s practice of getting as close as possible to the boundary post around which he had to turn during races; see, for example, Ovid’s *L’art d’aimer* (Paris: Gallimard, 1974), pages 74, 107, and 110.
- p. 786, add at end of endnote (248,4): *Prud’homme* is originally, according to its etymology, a man who is *preux*: brave, valiant in combat. Its use by the clergy led it to evoke moral rectitude by the end of the twelfth century. Lacan may intend it in the earliest sense (with tongue in cheek?).

- p. 824, add to endnote (687,2): In Longus' pastoral, it is actually a young woman by the name of Lycenion who initiates Daphnis into the "how to" of sexual intercourse. See *Daphnis et Chloé*, trans. Page Grimal (Paris: Gallimard, 1973), p. 73. An old man, Philetas, first tells both Daphnis and Chloé about the god of love.
- p. 826, endnote (715,fn1): change accent on the a in De Gilgamesh à Saint-Just (should be grave, not acute)
- p. 827: Change existing note (729,6) to read as follows: Melanie Klein's notion of the "combined parent figure" is introduced by Klein in *The Psycho-Analysis of Children*, London: Hogarth Press, 1959 [1949], chapters 8 and 11.
- p. 835, endnote (790,7): change "Lacan's text simply reads V ...ée, which I have interpreted as *Violée* (Raped), following Sade's text and James Swenson's suggestion." to "Lacan's text simply reads V ...ée, which I have interpreted as *Vérolée* (Syphilized), following Sade's text and Slawomir Maslon's suggestion."
- p. 868, second to last line: change "Charles" to "Chaim"
- p. 868: move the last four lines of the page to before "Guiding remarks for a convention on female sexuality" on page 867).