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I have described below the reasoning that dictated some of my choice of terms in translating these articles. In most cases I have discussed my decisions with Jacques Lacan and Jacques-Alain Miller.

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First, I have chosen to translate the French *sens* and *signification* as, respectively, "sense" and "meaning." The reasons for this choice may seem obvious, but Alain Sheridan has chosen in his translations of Lacan to use "meaning" and "signification," respectively. Certainly in some contexts *sens* is a bit closer to what we call meaning, but the word translates perfectly well as "sense," and the two share approximately the same equivocation. This of course liberates the word "meaning" to translate the French *signification*. In my judgment the English word "signification" is too archaic to be useful and does not have the familiarity that *signification* would have to a French reader.

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Second, the concept of *sujet supposé savoir* has been wrongly translated by Sheridan as the "subject who is supposed to know." This is erroneous because Lacan means by his concept that the subject is supposed and not the knowing. Thus I have opted for the expression "supposed subject of knowing."

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Third, the French *agressivité* has been rendered by Sheridan as "aggressivity." Unfortunately, this word does not appear in any dictionary that I have been able to find, and thus I have chosen the word "aggressiveness," which is commonly used in the English language. The reader will have no difficulty in distinguishing "aggressiveness" from "aggression," since the former refers only to intended aggression or an aggressive attitude.

Fourth, Lacan's concept of *manque-à-être* has been translated as "want-to-be," and to me, at least, this expression is unsatisfactory. One of the scenes of the word "want" is "lack," but this is not rendered in the idea of "want-to-be." Thus I have adopted, with Lacan's approval, the expression "want-of-being" where the genitive can be either subjective or objective.

Fifth, I have not succeeded in finding an English equivalent for *jouissance*, which refers to the experience of sexual satisfaction. I have, at Lacan's suggestion, left it and the concept of *plus-de-jouir* in French. This latter refers to a surplus, something that is left over after the experience of *jouissance*. Generally I conceive of it as something left to be desired.