FOUNDATIONS OF A SOCIOCRITICISM
Methodological Proposals and an Application
to the Case of the Buscón

(Part II) *

Edmond Cros
Université Paul Valéry, Montpellier
Centre d’Études et de Recherches Sociocritiques

GENERAL METHODOLOGICAL PRINCIPLES EMPLOYED

A. 1. The sociocritical analysis of literary production proposes as its goals:

   a) on one hand, to analyze the deep structure of texts in relation to the societal structures (socio-economic, socio-political, socio-cultural and mental structures) which determine it,

   b) on the other hand, to bring about a simultaneous grasp of history and semantics, of history through semantics and of semantics through history, stating as our principal hypothesis that the transformations of one only reproduce the upheavals of the other.

   The semantic phenomena studied will be considered throughout as specific to the text and, being such, as integral parts of its deep structure.

2. Actually, the structures of society and, consequently, their evolution (or their upheavals) are creators of meaning, inasmuch as they have repercussions on the paradigmatic axes (whose hierarchies they are liable to upset), on the lexicalisations, and on the structures of the texts, among other elements.

B. ‘n the search for the deep structure of these texts we will allow that:

1. Similar signs can serve as vehicles for different messages; one and the same message can be transmitted with the help of different signs.

2. Consequently, the utterance is meaningful, but is not the meaning.

3. The sign is, in turn, meaningful not only through what it says but also:
   — through what it is and what it transcribes,
   — through the way it is combined with other signs, beyond any utterance,
   — through the way in which it functions in relation to this utterance and in relation to the code.

* La primera parte de este trabajo fue publicada en el número anterior de esta revista. El texto objeto de análisis es el comienzo del capítulo «En que se cuenta quién es y de dónde», reproducido en el número 3. (N. del E.)
I. THE SIGN APART FROM THE UTTERANCE

1. THE LEXICAL MAP

A. Principles employed

1. The lexical map looks towards establishing the network of convergences of signs, not at the level of what they express, but at the level of what they are; it is not interested in the participation of the sign in the utterance, but rather in what it means in connection with other signs, independently of what the text says.

We will avoid, therefore, looking for relationships with the text before the complete establishment of the system. Only after establishing the lexical map will we raise questions about the way in which this map functions in relation to the utterance.

2. The lexical map has its own goal and the domain to which it applies is specific; it does not try to give a first approximation of the text which later phases of the analysis would have to deepen; nor need it confirm earlier conclusions. It can be placed at any stage of the application and one's reading of it will be taken into consideration at the moment of drawing up the complete account of our study of the text.

3. The lexical map resolves provisionally the semantic polyvalence of the sign involved. The semantic reduction is not brought about by the content of the message, as in the case of the utterance, but by the concordance which the different signs establish among themselves. Each comparison of one sign with another reactivates certain meanings of both signs, but neutralizes the greater part of their meanings; the multiplication of these comparisons gives to the whole system a coherence of meaning which should not be confused with the coherence of meaning of the utterance.

4. We will keep in mind, in the examination of these comparisons, the eventual evolution of the semantic fields concerned and only the historically pertinent meanings will be used. This concern forces us to define beforehand the historic connotations—or anchorage points—of the text. These latter are of various kinds: historical, socio-economic, socio-political, and socio-cultural, references, levels of discourse, etc. They can be more or less immediately perceived depending on what the reader does or does not know, but they always require the establishment of tables of concordance. In the proposed passage, the expression _crisitana vieja_ constitutes one of these anchorage points, which gives direction to the semantic reduction of signs like _caballo_ or _trabajos_, for example. These two cases allow us to perceive in a particularly clear fashion, moreover, how the changes in the social structures have repercussions in the semantic fields and, by means of these, in the paradigmatic axes. For Covarrubias, the _caballo_ is essentially the instrument of the nobility, in relation to the exercise of war, as opposed to the _rocín_ or _cavallo viejo_ and _casado_ quarters seen ser los delos molineros y los demás de servicio que no son para cavallería de gente noble ni para la guerra. The definition which he gives of _trabajo_ is even more interesting: for him the term evidently cannot designate a product, nor an operation, nor human effort applied to the production of wealth, as opposed to capital (which is the first meaning certified by the dictionary of the Real Academia), but rather it is defined as _«el cuidado y diligencia que ponemos en obrar alguna cosa»_. Here we find admirably reflected a concept of human effort directed toward the production of the object, based on use value.

The necessity of pointing out these connotations beforehand may not appear evident in a signed text of the Golden Age, when things are seemingly clear; we are not dealing with a problem of signature or of authentication of an author, but of knowing whether the lexical map should be established synchronically or diachronically. This necessity becomes more particularly unavoidable when we approach contemporary literary production, and among other literatures, that of Hispano-América, where the problems are doubly complicated, inasmuch as notions which bring out cultural syncretisms are added to those of epochs and of time. Let us take several examples: in a poem by Octavio Paz such as _«Himno entre ríos»_ (La estación violenta), we witness the revelation of several systems of connotations which refer first to the Golden Age on account of the slant given by explicit references to Góngora, secondly to the pre-Hispanic cultural context, and thirdly to the contemporary epoch. This requires that the lexical map be established by orienting the semantic reductions in several directions; in the framework of these diverse socio-cultural contexts I must decode a lexical item such as _agua de vida_ (precious water, sacrificial blood, in Aztec thought) which establishes, consequently, diverse concordances on the level of pre-Hispanic ritual and beliefs just as much as on the level of Christian ritual and beliefs (the anniversary of water and wine, for example).

This procedure is just as indispensable when we try to define the levels of discourse, the appraisal of which can have, in certain cases, a direct influence on the establishment of lexico-semantic fields. I am thinking here of a text of Vasconcelos, _Un llamado cordial_, marked by a short series of Mexicanisms in which the author speaks to his readers or listeners whom he addresses individually as _tú_, with the form _vosotros_, while we know that the plural of _tú_ is expressed in Mexico by _ustedes_. So in Mexican Spanish, the transition from _ustedes_ to _vosotros_ indicates a highly exalted level of language. This connotation (level of discourse), derived from the discovery of a first connotation (Mexican Spanish), will help us to orient the semantic reductions in a certain direction, if such a case arises.

One could object to the validity of the lexical map, such as we have just defined it (reconstitution of a totality of signs stripped of all sign/meaning relationships to the utterance) that it is not meaningful in time and that it is an exercise of pure formalism. This map, however, recovers a diachronic perspective if one agrees, as I propose:

a) to preface the lexico-semantic groupings with a search for the kind of connotations which authorize us to clothe the sign with a meaning linked to circumstances.

b) to complete it by applying certain instruments of analysis which are apt to arise from what might constitute a transformational semantics (cf. infra). The latter should of course by distinguished from generative semantics in this case.

We believe that we can assert, on the other hand, that once these conditions are established the system of signs, which is autonomous with regard to the content of the text and which this phase of the analysis permits us to reconstitute, is meaningful not only in its system-to-system relationships with the utterance but even in its relationships as a system with history.
R. The lexico-semantic fields

1. In the following table, all the signs of the text are taken into account except possessive pronouns and adjectives, personal pronouns, prepositions and prepositional phrases, coordinating particles, and demonstratives. Their total number comes to 225, but certain ones (sixteen of them) are grouped twice, others (tercera and otros) three times. (The double and triple groupings are indicated by a ′.) This yields, as a basis for calculating the respective frequencies of the different fields, a figure of 245 occurrences.

The fields are presented in the order of decreasing importance and, as many times as possible, in the form of dialectical contracts; in this last case, the first term is the one that groups the greatest number of signs.

Certain terms do not seem to be relevant to the group which we have proposed for them. They can be connected to the group, however, through what we call derived polarizations, starting from a sign which itself belongs in the field concerned. Such is the case of poner and meter which are implied by sacar. Within the various fields, these terms are presented between parentheses. We have underlined those terms in the text which are affected by a negative sign (for example, no ... cristiana).

2. 1. Structuration/Destructuration: (53)

1.1. Construction/destruction: (8)

→ reedificaba ′, resucitaba ′, hacían, hacía, hiciera

← albergaba ′, zurcidora ′

desconcertadas

1.2. orthodoxy/heterodoxy: (15)

→ Dios 2, cielo, leantia, lavatorio, cardenales, San Pedro, San Juan, San Cristóbal, resucitaba ′, angelico, creer.

← cabrón, hechizar, cristiana.

1.3. social order/transgression: (30)

→ cepa ′, casado, casada, honra ′, doncellas aíntos, fama ′, dibujo ′, eros ′, señor, cardenales, señoria, damas, caballo, oficio, barbero, tunador, sastre, albergaba ′, zurcidora ′.

← alcahueta, tercera ′, (navaja), sospechabase ′, probósele ′, preso, cárcelet, azotes ′, salvo.

2. Essence/Designation: (50)

2.1. Lexicographic function of the verb ser: (14)

soy, fuí, fuecan, era, era, es, era, era, (fue), ser, soy, era, era, era.

2.2. Vocabulary of designation: (17)

nombres, sobrenombres, nombre- se llamó, le llamaron, llamaban 1, dicen 2, diciendo, decir, dicho, díz 2, decaía, se dejó, digo.

2.3. Designated objects: (6)

Aldonza, Diego, Andrés, Clemente, Pablo, cosa, cosas.

2.4. Collective or personal points of view: (11)

sospechabase ′, probósele ′, saben, celebrada, alabándomela, sé, co-pleros, público, honra ′, vanagloria, fama ′.

2.5. Appearance: (2)

parecer, pareció.

3. Quantification/qualification: (37)

→ mucho, tanta, todos 7, cuantos, unos 3, otros 3, siete, doscientos, dos, mil, primera ′, tercera ′, ninguno.

← tan 2, grandes, buena, buen, malas, bien 2, cuan, niñerías, (agrado).

4. Give/take: (17)

→ daban, daba, dieron, dijeron, dar, gracias, tenga, tuvo, faldiqueras, oros ′, dineros ′.

← Sacaba, robaba, volar, levantándoles (metía, puso).

5. The human body and its functions: (15)

mejillas, barbas, lenguas, barba, cara 2, tétanos, cabellos, canas, pic, ver 2, oía, bebiía (agua).

6. Family origin and geographic origin: (14)

padre 3, madre, hija, nieta, pasados, casado ′, casada ′, hermano, natural, cepa ′, crió, descendiente.

7. Time: (14)

vivió, tiempo, recién, después 2, mientras, siempre, día, años, murió, vieja ′, aún, hubo.

8. Conformity/non-conformity: (12)

→ mismo, tal 3, según 2, así, mientras.

← casi, cerca, ajeno, encubría.

9. Feelings: (7)

su corrió, pensamientos, sintió, voluntades 2, gustos, quiso ′.

10. Vocabulary of card games: (6):

bastos, oros ′, tercera ′, primera ′, flux, as

11. Suffering/joy: (6)

→ padecer, trabajos, azotes ′, murió ′

← risa, calamidades.

12. Space: (5)

Segovia, pueblo 2, ventanas, España.

13. Movements/absence of movement: (4)

salió, salían, acompañaron (→ trataban).

14. Will: (4)

quiso ′, esforzar, voluntades 2.

Remarks on the formulation of these lexico-semantic fields and their presentation:

1.1. Albergista (in the sense of «bone-setter») and zurcidora show a breaking up of wholeness and a desire for restructuration.

1.2. Cristiana, which in the text is affected by a negativ sign (no ... cristiana) is presented in the sub-field of heterodoxy and in italics.
1. We will single out the values (ascent, marriage, consideration, virginity, nobility, money) on which is based this social structuring of references that pertain to a society of estates: nobility, clergy, the object. To the direct references (señor, cardenales...), we have added signs in which these elements are equally present (damos, caballo → nobility).

Suspechar is included here inasmuch as, by convergence with probósele, it belongs to the vocabulary of juridical inquiry.

2.1. We are putting in parentheses the only use of ser as an auxiliary glory.

2.2. Saco is an empty form of designation which may be clothed at any moment with a variable content according to the context. It thus belongs to this group.

2.5. In this network of signs, parece expresses the failure of the attempt at designation.

3. Agrado could be grouped equally well with the social values. We consider it here as an indication of qualitative evaluation.

4. Oros, along with tercera, is the only sign that is grouped under three different series. Meter does not apply to this field except insofar as it is another correlative sign to sacar; one can speak here of derived polarization, as in the case (cf. below, 6) of agua (< beber).

8. The formulation of this field may be surprising; we are really taking into account concepts of identity (mismo, tal), of temporal superposition (mientras), of special (non-) superposition (cercar), of conformity (según, así), that is, of the expression of the presence or absence of deviation in relation to entities or norms. In this group, encubrir describes an action productive of deviation. We could have added the occurrences of alguien, in opposition to alguien; it seems, as we shall see later, that these various occurrences reflect at another level the problems (problématiques) of structuration and of designation.

9. Calamidades is in italics for the same reasons as cristiana (1.2).

C. A proposed reading.

a) If one is only interested in the lexico-semantic fields which we are presenting under the form of dialectical contrasting, a first observation becomes unavoidable: at the level of the utterance, it is the world of social marginality and religious heterodoxy which we find represented and denounced; on the other hand, the lexical map shows a clear imbalance to the detriment of the vocabulary of transgression (5/1: 12/3). This remark applies to other domains; the vocabulary of suffering outweighs that of joy (4/2) in a text with a burlesque bent; the criteria of value give way to quantification (11/23) under the pen of an author such as Quevedo.

The lexical map thus shows an interesting distortion between the sign and the utterance, as well as a sort of system (systématique) which might consist in transmitting meaning, at all levels and in all domains, by means of the negative.

b) Certain fields must be grouped together: we will include in Social Order (field 1) both field 4 (Give/take) and field 6 (Family origin and geographic origin), noting the affinity between this first group and the third which puts into question (problématise) criteria of value. Field 3 may be related either to field 1 or to field 2 (cf. below).

All in all, fields 1, 2, and 3 include 148 occurrences, that is close to 60% of the totality of signs (34.25%: 20.4%: 4.8%). If we add field 5, we obtain 75%.

c) We will complete the table with a recounting of the relative frequency of the repeated signs:

- Used twice: casado(a), Dios, parecer, saber, cárcel, ver, pueblo, despac, vieja, tener, salir, bueno, tan, bien, según, voluntades.
- Used three times: padre, hacer, tal, unos, otros nombre.
- Used four times: llamar.
- Used five times: dar.
- Used seven times: todos.
- Used ten times: decir.
- Used fourteen times: ser.

If we consider these frequencies to be significant, beginning with a small group, we will be surprised to find that, in the majority of cases, they are grouped around the axis essence/designation which outnumberers here the axis structuration/destucturation (31/11).

Keeping in mind the affinities that hold between nombre, llamar, decir, such a pattern shows the importance in the text of the problem ser/nombre (14→17).

d) The data gathered in such a way are not negligible, since two large polarizations, seemingly void of all connection, share the majority of the signs and become predominant, each in its turn, according to the criteria of analysis employed.
Let us return to the way in which these two polarizations are arranged around field 3. We can observe on this head that the instability of the sign or rather its problematization in terms of inadequateness applies essentially to marginalized individuals (barbero → sostre de barbas; alcachofa → zurcadora de gustos) from whom and around whom the diffusion of the signified (cepa, celebrada, angelico, robaba, cardenales, hechizada...) is established in such a way that there seems to be written into the text a correspondence between the non-conformity of a sociological type and the inadequateness of the sign.

Can we deduce from this that there is a relationship (whose nature would still have to be specified) between phenomena of social destructuring and the re-questioning of the cumulative function of discourse, produced precisely by structures in process of transformation? If in an absolute sense this relationship seems evident, since every transformation of social structures is productive of meanings, as already stated, yet one would still have to specify its modalities, its functioning and its meaning within the whole of Quevedo's works.

2. Lexiae and fixed syntagms

The formation of these lexico-semantic fields, however, does not completely solve the problem posed by the convergences of meaning of the sign which are independent of the utterance. In the text, let us take the example of the multiple uses of dar in different meanings. It is certainly not insignificant that, on the various paradigmatic axes which are evoked, it is repeatedly the solution dar + ... which has been employed (Daban en decir, daba con el agua, dienen plumas...). Thus a sort of collection of signs organizes itself, one which beyond the utterance may bring forth a complementarity at the moment of establishing the text, whether this complementarity be on the order of an antonymy or not. (The positive and negative convergences of signs involving dar are found in field 4 (dar → gracias but dar → robar, levantar, etc.). Whence the need, to justify our present procedure, of taking apart the combinations daban en decir, daba con el agua, dienen plumas. Finally, this operation removes certain semantic contents (= ameñárese, proyectar, enmendar), which we will have to recover at another level. This is why I propose to complete the establishment of the lexical map with a grouping of lexiae, which are characterized by the fact that the different terms which compose them do not add their respective meanings, but construct a new one. We will point out here:

a) soy de...
(+ natural de: simple reinforcement of the meaning)

daban en...
daba con
diesen plumas
(In these cases, the preposition clothes the verb with a new meaning.)

b) cristiana vieja (——> purity of blood)
malas lenguas (——> slander)
dar plumas (——> repression of witchcraft)

This first list hardly modifies at all the preceding conclusions, with a slight difference, however: daba con... and especially malas lenguas and dar plumas reveal an idea of repressive violence which can be grouped on one hand with field 11 (suffering/joy) and on the other hand with field 1 (repression of transgressions).

2. We are likewise interested in the «ready-made» expressions or fixed syntagms. The way in which these expressions are lexicalized seems really to transmit in a much more readily perceptible way the systems of social values and the alterations which they undergo, the ways of life and of socio-economic access in the environments which produce them, as well as the evolutions of mental structures. Let us take a few particularly striking examples: the progressive frequency of the use of the expressions vieux garçon, vieille fille (which tend to be used only in describing character traits and no longer in designating marital status), just like fille-mère. These tendencies reflect the evolution of France's concept of marriage or of virginity as social values; likewise, the French university protest movement of 1968, which questioned the principles of authority and hierarchy, has produced spontaneously certain lexicalizations grouped around a differentiation of functions (enseignants/enseignées), while rejecting those signs which until now described social relationships (professeurs, maîtres, étudiants, élèves). The latter had to appear ideologically meaningful. This lexical schema has extended to other domains (soignants/soignées; pénétrant/pénétrée...) but one can notice interestingly enough that the sectors involved have been those in which the problem of subjection remained most acute. Like all social movements, May 1968 has therefore produced meaning and it would not be without interest to study, on this point, how the fluctuations of these lexicalizations convey the dominant ideology of values which were challenged at one time. We may also speculate on the connection which may have existed between the crisis of colonialism and the expression «...à part entière» which, originating in a famous political speech, was spontaneously applied to other domains then that from which it sprang... Let us consider other epochs and other structures; the expression «piso principal» which is not registered by Covarrubias but which is found in the Diccionario de autoridades, seems to correspond to an early stage of urban expansion in Spain where, restricted within the old city limits, the «bourgeoisie» opt for segregation of a vertical type before exploring the possibilities of horizontal social segregation. Piso principal (the noble floor, etymologically) bears witness even in our own day, in the same right as the type of architecture it continues to describe, to a determinate phase in the history of modern urbanism and, beyond this history, through a series of linked causes and effects to certain upheavals of the socio-economic structures of the period.
In addition, we are interested in the following fact: that the way these expressions are often delexicalized only to be relexicalized under new forms within a text and that in doing so they are clearly affected by the deep structures of the text, all this sheds light on the criteria of selection which the message performs on the paradigmatic axes when it becomes established.

For clarity's sake, I will consider quickly here an example drawn from Guzmán de Alfarache: when in a given text (which I have analyzed elsewhere) I discover that the fixed syntagm piedras preciosas becomes delexicalized under the form «piedras de precio», I believe it is permissible to say that this change, by blurring the virtualities of metaphorical meanings of the original expression, restores all its semiotic fullness to precio and makes the concept of an exchange value stand out. If we then speculate on the deep causes of such a transformation, we may make converging remarks among several lines, observing that, on the paradigmatic axes called for, the text has repeatedly used a similar solution. But these similar solutions show how a criterion of selection has been operating, a criterion imposed by a certain type of discourse which refers to the mental structure of the mercantile environment (Estar por escrito, ser contados, guardar en fiel depósito...). I would consequently say that, by applying principles of analysis which are prone to arise from what might constitute a transformational semantics, one can grasp the fundamental structures of a text by means of the changes which affect the lexicalizations.

But there is another category of «ready-made expressions», those which gather around a schema which itself includes a variable. The interest of these variables for socio-criticism lies in the fact that, through the slant given by these last, the different social environments adopt a linguistic schema dependent on the modes of social access which belong to them alone and thereby give the status of discourse. I see one example of this in the following passage from the Buscón: «No hay para mi [perdóz] que se lo iguale». It is conceivable that, in order to describe the excellence of an object in comparative terms, certain trans-individual subjects who are out of contact with rural life might choose differing signs which are better related to the various fields of experience which constitute their specific environments. This does not mean in any way that every adaptation of this kind is done exclusively by trans-individual subjects. This is how Quevedo, in the text we are studying, handles the schema meter... para sacar, where the variables he introduces [dos de bostos, as de oros] seem at first sight to be signs imposed by criteria of a personal nature, one can apply perspectives other than socio-critical ones to the examination of these variables. In the text under examination, must we consider cosas and nínferias as variables in «hacían cosas sobre ella» (in the background, glosas, for example) and «por estas y otras nínferias (instead of razones)?

Whether they have been transformed or not, these different expressions, in one and the same text, can not only make up a coherent whole, but they can also have the same origin, belong to the same kind of discourse, and describe the same ideologically situation. These wholes mark the text in a certain way and suggest intersexualities. Such is the case, for example, in the quotations we have taken from the above-mentioned passage of Guzmán de Alfarache, a passage which is held together by the development of a commonplace concerning the praise of the earth and is connected to the mith of the Golden Age. By pointing out how this mediation of mercantile discourse reorganizes from within the traditional structures which express prolongations derived from a mith, we hope to be able to grasp, on a much more general level, one of the apparent mechanisms that permit the socio-economic structures to produce meaning in the same way they intervene in the reproduction of the great myths.

It is also true in the text under consideration, where the following expressions, slightly transformed by the narrative context, can be grouped together as indications of a discourse which can be described as that of administrative and juridical investigation:

«Soy de... Mi padre se llama... natural de... Es (fue) de oficio... Está (estuvo) casado con... hija de... nieta de...»

Does the intertextuality which thus arises concern the procedure of the investigations of common law offenses (as Gümez Muriana would have it?) or of those inquiries which are carried out upon a request for recognition of limpieza de sangre, as one could argue equally well? Is there not also here a game of references to signs which point equally to both these hypotheses? Personally, I would prefer to say that all of the lexicalized expressions which emerge in this way and which are ideologically marked when they constitute a system, by that I would mark the beginning of the Buscón in the same way, since this series reflects the strong presence of structures of social order in the text (cf. above, the lexical map). This occurs by means of a discourse which has been transplanted in a certain sense.

To summarize, I propose to use provisionally the following categories of fixed syntags, besides the lexias which have been defined above:

1. those which are untransformed
2. those which are transformed
3. those containing a variable
4. those (transformed OR untransformed) which are organized into meaningful groups which mark the text.

This phase of the analysis will eventually be applied to the phenomena which originate from rhetoric, from the poetics of genres, and from different levels of discourse.

II. COMBINATIONS OF SIGNS, CODE, UTTERANCE

1. Principles Employed

1. Just as the text chooses signs at the moment of its establishment, it also chooses combinations of signs from the various constructions (syntactic constructions, among others) that the code suggests to it.

2. These combinations are not entirely at the service of the utterance. They are meaningful in themselves and function at an autonomous level, at which they establish their own laws and their own concordances. Therefore we will study them under this double relationship of autonomy and dependence on the utterance.

3. By reproducing the deep structures of the message under other forms, the text makes choices which turn in point more or less directly to certain social structures.

   We will study here two types of combinations:
   — semantic contaminations
   — syntactic phenomena (so as not to make this study excessively long, we will only study them in the text of the Buscón and will select only two cases from this text).
A. Semantic contaminations

The term we have chosen may be misleading insofar as it may lead one to think that we are trying to show the eventual re-arrangement which would be performed between the different lexicosemantic fields previously defined; this is not the case.

Actually, we will be interested in the relationships of identification not recognized by the code (the language) but established by the text between entities, objects, images, and various fields of human activity.

This scrutiny will allow us to list recurrences which can be seen as elements constituting a particular imaginary universe, to which we will eventually be able to apply a psychoanalytic perspective, and/or these recurrences can be seen as defining the world view of a trans-individual subject, which will draw us once again into the area of socio-criticism.

We will use as principles the notions that:

a) the totality of semantic contaminations generally comprises a coherent system which is reproduced in one and the same text according to one or more laws that are always identical.

b) this system functions in a certain way in the text.

We will distinguish here several categories:

1. Contaminations through derivation or false contaminations: such is the case of all «plays on words» (era de muy buena cepa, levantándoles la cara para el lavatorio, robaba las voluntades, doscientos cardenales). These do not even rest on a non-perimeticity but on an unresolved polysemy of the sign or, if you wish, on the functioning of an unstabilized sign. They are contaminations of a connotative type. This first group deserves attention because it converges around the desacralization of social values (ascet, hierarchy, feelings) and religious values (liturgy, in lavatorio). It is to be observed that these expressions only appear as contaminations if one leaves them in their context or if one links them to the utterance.

2. I suggest that we allow two sub-groups of contaminations:

a) redificaba doncellas, resucitaba cabellos: both of which evoke the creation or rather the re-creation of beings and objects, while noting the mechanism of inversion that designates the reproduction of the object (cabellos) by a sign set apart for the description of divine action and presents the resurrection of human beings (doncellas) in the form of a human fabrication.

b) the study of the second sub-group offers many possibilities, as seen in the following tables:

<table>
<thead>
<tr>
<th>Table 1</th>
<th>Creates an identity between:</th>
</tr>
</thead>
<tbody>
<tr>
<td>tundidor de mejillas</td>
<td>craftsmanship related to the textile industry</td>
</tr>
<tr>
<td>sastre de barbas</td>
<td>idem</td>
</tr>
<tr>
<td>zurcidora de gustos</td>
<td>idem</td>
</tr>
<tr>
<td>tucánanos de las faldriqueras /algebraista de / voluntades desconcertadas</td>
<td>skeleton / clothing skeleton / feelings</td>
</tr>
</tbody>
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<tr>
<th>Table 2 (totality of contaminations)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The object of an implicit metaphor:</strong></td>
</tr>
<tr>
<td>mejillas</td>
</tr>
<tr>
<td>barbas</td>
</tr>
<tr>
<td>paño (faldrriqueras)</td>
</tr>
<tr>
<td>gustos</td>
</tr>
<tr>
<td>voluntades</td>
</tr>
<tr>
<td>human being (doncellas)</td>
</tr>
<tr>
<td>object (cabellos)</td>
</tr>
</tbody>
</table>

We then discover that all these contaminations operate in accordance with the law of systematic inversion:

human being |

human body (mejillas, barba) |

feels / desires |

paño |

human body (skeleton) |

Remarks: 1. I am not examining here the following expressions: meter el dos de bastos, sacar el as de oros, tercera, primera y flux, which I do not consider to be semantic contaminations and which I will return to later.

2. I am led to formulate a convergence point (paño) for lana, tejidos, vestidos, faldrriqueras so as to make this system (systématique) more apparent.

But the socio-critical perspective is also concerned with what these contaminations convey.

Observe the projection of textile activity into the text. This should be linked to the major situating element of the passage, Segovia. From this point of view, when we speculate on the meaning of this phenomenon in the textual context, we observe that this metaphoric transfer may indicate the attraction that activity exerts on the barber's mind. This puts into question his ambition, as he identifies with a professional group which he places above himself; in this way some outlines of social stratifications appear. On the other hand, however, from an opposite perspective, it is an ironic view which incorporates the busy-body witch into this same group. We see therefore how this sector of activity is taken in two different textual contexts, which are emphasized by the two parallel expressions: «el se llamaba tundidor... sastre» vs. «Unos la llamaban zurcidora...»

Textile activity or handicraft associated with textiles are presented thus as a center of internal attention (the character's view), but also as a point of projection at the level of the objectivity of the narrative (the view of the other characters who oppose their own social hierarchy to that projected by the barber).
The protagonist's effort at identification is echoed by the will to incorporate, which is the narrator's action. Desirous of identifying with this group, the character is also thrown back (rejeté) into this group. Incorporation into the group is here a certain form of rejection.

2. Syntax Phenomena

A. Expression of time/theme of exclusion from the group

1. Contrasting usage of the imperfect and the preterite
   a) Certainly the imperfect reflects here the iterative aspect of the action, but we notice that several times it is not the only possible form, especially in the case of 'según él bebió', and even more so in the case of 'hacía la barba a la navaja', where 'hacer', made dependent on a verb that expresses a verification of a fact, should logically appear in a form with a value of accomplish action; one can only prove (probósele) what has really happened and by choosing a non-terminative aspect with 'hacia', the construction borders on incoherence.
   
   b) The present has likewise a choice between imperfect and preterite: when it describes an unrecorded action that comes into the foreground, as in the following examples:
   
   «... aunque salí, la damas... salían... que siempre preveía...»
   «... Un día, alabándomela una vieja, decía...»

   Here the non-iterative nature of the two episodes makes us expect a preterite with equal reason (salieron, dijo); we discover that the distribution of forms does not depend on the aspect to be expressed but on the nature of those actions. This choice is even clearer in «fue tan celebrado que, en el tiempo que ella vivió, mi madre...»; where the meaning of the sentence ought to impose 'hicieron'. But as in the preceding example, this incoherence is meaningful: the preterite, the tense of the foreground, is reserved for Pablos' father and mother, while the other characters are thrown back (rejecté) into the imperfect, which is the tense of the background in narration.

   We can see then the construction of an initial tension in the text: whereas the imperfect merges not only in the iterative but also in the group, the preterite picks out not only the past but also the individual.

2. The Present

To the real present, which specifies a situating element (soy de Segovia), we will connect the immediate past of «a mí me han dicho después».

Thus the past of the yo becomes separated from his parents' past, although it is included in the latter (cf. «alabándomela una vieja...»); between the two stretches the border of the indefinite después. The yo is situated in the present or in the immediate past and places his parents in the completed past, thus emphasizing a break which at first sight is essentially temporal. One can see, however, that this past is not exclusively drawn from the narrator's memory but that it is likewise reconstructed by the collective memory («dieron que era de muy buena cepa... según a mí me han dicho después... Las damas dieron que salían... una vieja... decía que... sólo dieron que se divirtieron... Hubo fama...»); and inasmuch as the past of the yo is drawn now from his own memory, now from the collective memory, we are justified in considering that past in question here is or is not assumed, that is, that it is a transcription of a phenomenon of identification or non-identification with oneself. The fluctuations of distancing therefore go beyond the simple problem of transcribing time.

The completed aspect of past time, instilled in the preterite, is protected both by the zone of imprecision of the iterative imperfect which surrounds it and by the mechanism of collective memory which reroutes it; but this same rejection expresses the relationship which the narrator sustains with his past and with himself: just as the preterite permits the extraction of the individual from the group, so resorting to collective memory allows the narrator to extract himself from his past.

The remark is related to the contrast formed in the text between, on one side, indefinite and the collective forms and, on the other side, the personal pronouns (todos, se; third person plural, unos, otros, etc.; vs. él, ella, mi, yo, a mí); just as Pablos' father and mother are contrasted with all the others (pueblo, cojones, malas lenguas, damas, etc.), Pablo in turn stands out from all the rest or simply from an indefinite collectivity («según a mí me han dicho... que bien saben todos») or he separates himself from his parents, according to the following schema:

<table>
<thead>
<tr>
<th>Todos</th>
<th>vs.</th>
<th>mi padre</th>
</tr>
</thead>
<tbody>
<tr>
<td>Todos</td>
<td>vs.</td>
<td>mi madre</td>
</tr>
<tr>
<td>Todos</td>
<td>vs.</td>
<td>yo</td>
</tr>
<tr>
<td>mis padres</td>
<td>vs.</td>
<td>yo</td>
</tr>
</tbody>
</table>

where we find a recasting at different levels of the contrast:

- group vs. individual

So we will accept the principle that the grammatical embodiments of point of view reflect a theme of exclusion of the individual from the group (the individual excludes himself or is excluded) not on criteria of actions but on criteria of character. Depending on the point of origin of the refusal, we will speak of non-recognition (rejection by the group) or non-identification (rejection of the group).

3. A Syntax of Inversion / The Inadecuación of the Discourse

1. Along with the three uses of aunque:

   AUNQUE eran tan altos sus pensamientos que...
   ella... quiso esforzarse que...
   según a mí me han dicho después, saben...
we will add:

SINO QUE → a ningún-o llamaban señoria...

as well as:

SOLO DIZ QUE → se dijo no sé qué...

noting that we are dealing with inversion either of a point of view (the three instances of danguard) or of what is meant by a word (the other two cases). This double inversion reduces to one system which only affects the word (barbero, cristiana vieja, cardenal, hechizaba); in the first case it is the signifier that changes; it is the signified in the second; in other words, what is at stake here is the inadequation of signifier and signified, that is, the border that separates the object from its projection into the discourse. The word hides reality or transforms it (tundidor de mejillas, sastre de barbas, muy buena cepa, nombres y sobrenombres de sus pasados, doscientos cardenales, hechizaba, zurcidora de gustos, algebrista). But this concealment operates at different levels and according to different modes: the father and mother make known their desire to hide a reality behind a word, while at other times, it is the narrator who in a burlesque tone pretends to disguise a reality under a word, before destroying this mask unequivocally. In yet other cases, it is the others who expose the character’s reality by means of the procedures which the latter has used to disguise himself (cf. diciendo que él se llamaba ← vs. ← Unos la llamaban...). The kind of discourse which the character uses, to transform the reality of what he is, is used in turn to expose him, so that this discourse becomes the indicator which designates and exposes the character who hides himself. Hiding oneself means giving oneself away. The problem which then arises is that of knowing who is hiding what?

C. The inadequation of the discourse/breaking of social statute

At the center of this tool of concealment which is discourse, we find precisely three groups of expressions that work like “codes of substitution”, that is, particular codes that are only decipherable if one knows their keys and behind which the exact meaning of the text gets lost:

1. tundidor de mejillas, sastre de barbas, zurcidora de gustos,
2. Aldonza de San Pedro, hija de Diego de San Juan y nieta de Andrés de San Cristóbal,
3. meter el dos de bastos para sacar el de oros, primera, tercera y flux.

The first two codes are attributed to the pair barbero/alcahueta and, given what we have just seen (that camouflage is a clue for finding out), they contain the keys to their decoding in their very coding.

In this matter, we know what is exposed (ridiculous affectation, concealment of origins) but we do not know, at least in the first case, what the exposed element is connected to (What does this affectation hide? Why is it ridiculous?) nor do we know who is exposed (for it is quite evident that the barber and god-between are both substitutes). As an attempted elucidation of the problem, I propose resorting to certain distinctions which the semiotists have introduced and which allow us to establish the following correspondences:

<table>
<thead>
<tr>
<th>Substance of the signifier</th>
<th>Code No. 1</th>
<th>Code No. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lexical field of crafts connected with textiles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inadequation of the discourse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ridiculous affectation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Breaking of social statute</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absence of a patronym</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Concealment of one’s origins</td>
<td></td>
<td></td>
</tr>
<tr>
<td>no cristiana vieja</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on the correspondence which exists in code no. 2 between the substance of the signifier and that of the signified we seem to be justified in considering the former as a mode of reflection of social reality in code no. 1 as well. Consequently, I feel authorized to say that the text exposes attempts at overthrowing a society of estates (breaking of social statute) which are carried out by certain elements that belong among the manufacturing merchants (crafts related to textiles).

We will draw another, no less important conclusion: the crisis of discourse, seen as no longer fulfilling its enunciative function, is once again linked here (with what bond?) to problems of social structuring and de-structuring.

Our reasons for proposing these previously defined principles will most likely be more apparent if one agrees to return to the few preceding remarks. Let us reconsider two of the examples studied and show the possible double combinations:

- había hecho... → logical development of the utterance
  a) Probósele que a todos los que...
  hacia la barba → the text’s choice
  It is to be noticed that the text’s choice mortgages a future not included in probósele... and that it is therefore not presupposed in the beginning of the utterance.

b) Fue tan celebrada que, en el tiempo que ella vivió...
  hicieron cosas sobre ella → vivid written into the utterance
  ...casi todos los copleros
  hacían cosas → the text’s choice

One can see clearly here that the syntax does not adapt to the utterance and that it obeys its own laws which we hope to be able to say are imposed by the deep structures of the text. In these two cases, the deep structures bend the message in a certain direction which duplicates what the utterance expresses.
through what is said in the solution employed in the choice of point of view; this solution reproduces once again the image of a society or orders and estates in which the individual is defined not through what he does but through what he is (the selection of the non-terminative). This society creates problems in group-individual relations, in terms of social exclusion or incorporation (contrast usage of the imperfect and the preterite).

It is noteworthy that whereas the semantic contaminations' way of functioning in relation to the utterance leads us to speak of the juxtaposition of two perspectives, one founded on a desire of identification (the barber), the other on an incorporative vision (the government in the public eye), the grammatical embodiments of point of view, at a less immediate level of the text, take up these problems again but affect them with a negative sign (refusal of incorporation, refusal of identification).

I beg leave to see, in the conclusions which arise from this analysis, the confirmation, at the microlevel of the interpretation I have given of the Bucón in L’aristocrate et le carnaval des gueux. I am pointing out in these first lines of the narration the presence of all the structuring elements which I brought out then by perceptibly different methods of approach, namely: a system of inversion, contrasts centered around concepts of incorporation and identification, and last but not least an insistence on the inadequacy of the discourse, all of which constitute so many components of the popular carnivalesque holiday that in Quevedo’s text put phenomena of social de-structuration into question. I can only refer the reader back, then, to an interpretation which in its broad outlines, still seems valuable to me, even though I hope to be able now to add certain correctives to it.

I would like, nevertheless, to emphasize the following point in this analysis: namely that we have seen the structures of social order merge with discursive structures by means of an intertextuality that becomes established with a discourse of identification which conservative pressures (limpieza de sangre) or repressive pressures (juridical investigations) force the individual to make about himself for the type: “I am... born in... son of... grandson of... married to... profession...”, where the mention of one’s profession only confirms one’s position. To this “Who is who?” the text responds by creating systems of concealment and of diffraction of meaning (“Everything is capable of being everything else”). These systems, through reference and opposition to the first discourse, indicate a re-questioning (dealt with elsewhere than in the text) of the dominant social structures that the first discourse expresses and perpetuates. One can link this crisis of designation, which is excellently reflected in the beginning of the narrative, to the phenomena of social mobility (vertical and geographical) which are attested by the Spanish picaresque novels in general, and in particular by the Bucón.

(Translated by David J. Hildiner.)

NOTES

1 In the establishment of the lexical map we have kept the second meaning which he provides: “en la sosiego dificultad o necesidad y aflicción de cuerpo o alma.”

2 I refer here to the brilliant and thought-provoking paper which he presented at the First International Congress on the Picaresque, Madrid, June 1976, unpublished text.

DE PROXIMA APARICION:

Carlos Blanco Aguiñaga, Julio Rodríguez Puértolas e Iris Zavala, Historia social de la literatura española (en lengua castellana), 2 vols.

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