

ARDIS L. NELSON: *Cabrera Infante in the Menippean Tradition*. Newark, Delaware: Juan de la Cuesta Hispanic Monographs, 1983.

Ha habido por lo menos un recopilado intento de leer la novelística hispano-americana como sátira. Su recepción no ha sido positiva; su repercusión, desconocida. Como proyecto, tal intención no es inconsecuente, a no ser que se agobie al lector con argumentos empleados como ayuda-memoria para la tesis presentada. Ardis L. Nelson mejora esta situación con mucha inteligencia, claridad y concisión. Su lectura interrumpe los «yoces» de Cabrera Infante no para imponer su propio lenguaje de acuerdo a un acomodo crítico, sino para entrar críticamente en configuraciones lingüísticas existentes y para re-abrir las estructuras cerradas que la crítica de la crítica del lenguaje ha fijado, a pesar de sí, para las novelas del autor.

En términos amplios, Nelson asimila bien la reacción contemporánea contra la osificación resultante del tratamiento de signos materiales como entidades que dependen de la referencia a una realidad externa e inmaterial para proveer sentido, incluso en los casos en que a esa realidad se le ha dado el nombre de una forma material. En términos específicos, *Cabrera Infante in the Menippean Tradition* arguye convincentemente (sin privilegiarla como englobadora) que en los textos del autor que se leen tradicionalmente como novelas, es decir, *Tres Tristes Tigres* y *La Habana para un Infante Difunto*, hay una estructura subyacente.

Nelson recuerda bien que toda novela la tiene, pero en este caso es la sátira menipea, la cual ella expone con perspicacia en su «Introduction». Tal concisión no impide que en los cuatro capítulos restantes la autora vaya depurando el andamiaje de la sátira menipea que emplea. Los primeros dos capítulos tratan *TTT* comparativamente, mientras el tercero trata el lenguaje como traición totalizante para esta misma novela. El cuarto y último capítulo examina ampliamente la relación sexo/cine en *La Habana para un Infante Difunto*.

La «Introduction» compara algunas maneras de crear personajes literarios, para así mostrar las características de la sátira menipea, que permiten una intertextualidad (sentido amplio) entre el *Satyricon*, *Tristan Shandy* y *TTT*. Para Nelson, el personaje es generalmente una persona, «pero también puede ser un lenguaje, una ciudad o cualquier entidad ficticia que sirva de nervio narrativo» (p. xxv: toda traducción es mía). La autora se apoya en teorías que son pertinentes al tema. Entre éstas, las teorías de Frye respecto a la sátira (de las cuales depende en buena medida), y trata brevemente la obra de Bajtin, predominante uso de la cual hubiera dado resultados aún más fructíferos. La premisa que sirve como punto de partida para el resto del libro es que las dos novelas (la polémica respecto al término exige mayor documentación; pero, para sus propósitos, Nelson lo discute suficientemente) son una mezcla afortunada de sátira menipea y novela.

No obstante, debe notarse que Cabrera Infante estructura sus novelas (sobre todo *TTT*) bastante tradicionalmente, algo ya probado en el artículo de Julio Matas, que Nelson cita. Así, la gran novedad de Cabrera Infante es única y necesariamente metalingüística, ya que cae en tautologías (véase, por ejemplo, su tradicional y macarrónica caracterización de actos sexuales en *La Habana para un Infante Difunto*) en desuso de la narrativa hispanoamericana. A pesar del Cabrera-Infante-por-él-mismo, al confrontar lo menipeo en las novedades del autor, Nelson obtiene mayor fluidez entre su lectura y su aplicabilidad.

En el primer capítulo, los lazos entre el *Satyricon* y *TTT* se establecen por los personajes «llamativos» (p. 8 *et passim*), la sociedad como personaje (pp. 10-13) y

Cabrera Infante In The Menippean Tradition

Tobias Bleicker



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