

## Morir de vergüenza

Boris Cyrulnik



Aquí empieza...

### UN RECUERDO DE LA INFANCIA.

En aquella época, el Pont des Arts era un lugar poco frecuentado. Pasábamos por allí charlando en voz baja.

—Vivo aquí —me dijo Soufir señalando una casa que quedaba algo apartada respecto a la fachada del Instituto—. Mi padre es muy rico. Quiso que estudiara en París y me compró un taller de pintor en el quai Conti... Me da vergüenza.

Jamás habría pensado que uno pudiera avergonzarse de vivir en un lugar tan increíble. A través de los cristales podían verse los tejados del Instituto, el Louvre y el Sena, y apenas unos centenares de pasos separaban la casa de la facultad de Medicina donde estudiábamos.

Yo, en cambio, vivía en la rue de Rochechouart, entre Pigalle y Barbès, en una pequeña habitación sin agua corriente ni calefacción, que no debía de medir más de diez metros cuadrados. Me sentía casi orgulloso de ella pues la había pintado de rojo y azul, los colores del cuadro de Picasso *Jacqueline aux mains croisées*. No me avergonzaba de la escarcha en las paredes ni del hielo en los cristales, que simbolizaban la prueba del frío y de la pobreza que sabría superar, pero si me avergonzaba del enorme agujero entre las piernas de mi pantalón tan gastado que sin duda habría suscitado el desprecio de los estudiantes si hubieran podido verlo.

Soufir y yo éramos amigos y hablábamos con orgullo de lo que podíamos compartir. Me hablaba de la belleza de Marruecos, me impresionaba al describirme las recepciones de su familia

y me sorprendía cuando me explicaba la mezcla de admiración y de temor que sentía por su padre. Pero yo me daba perfecta cuenta de que todas estas historias le permitían mantener oculta una zona dolorosa de su vida familiar.

Una noche, Soufir me propuso continuar nuestra charla en un pequeño restaurante del barrio. Me empeñé en pagar la mitad de la cuenta, cosa que me impidió comprar los tickets del restaurante universitario de casi toda la semana. Me habría dado vergüenza no estar a la altura. Necesitaba aparecer sentíome tan cómodo como él. Si le hubiera dejado pagar, su obsequio habría sido para mí como una dominación, casi una humillación.

El hecho de no poder acudir al restaurante universitario durante el resto de la semana me recordó que después de la guerra, cuando estaba en una institución para niños, hacíamos lo posible para que nos asignaran la tarea de limpiar la mesa, cosa que nos permitía recoger un puñado de migajas suplementarias. Este recuerdo no me provocaba un sentimiento de humillación. Más bien al contrario, sentía un vago orgullo de haber vivido esta circunstancia, como la escarcha en las paredes y el hielo en los cristales de la rue Rochechouart. Sin embargo, no se lo explicaba a Soufir, porque temía provocar su extrañeza o su piedad (como en el caso del pantalón desgastado entre las piernas). ¡Así que un mismo hecho podía provocar un sentimiento mezcla de vergüenza y de orgullo! En mi fuero interno, un puñado de migajas recogidas al limpiar la mesa no era motivo de vergüenza. Experimentaba una sensación incluso de victoria, de haber hecho un buen negocio con las migajas rapitadas. Pero en el fuero

# Morirse De Verg Enza Morirse De Verg Enza

**Ramón Joaquín Domínguez**

## **Morirse De Verg Enza Morirse De Verg Enza:**

**Infortunios de Alonso Ramírez** Carlos de Sigüenza y Góngora, 2024-07-18 Ningún otro libro de don Carlos de Sigüenza y Góngora ha tenido la fortuna y repercusión que la relación conocida indebidamente como Infortunios de Alonso Ramírez. La amenidad de su lectura los indudables artificios literarios que presenta y la práctica inexistencia de novelas en la América colonial han llevado a la crítica mundial durante cincuenta años a buscar en ella una ficcionalidad inexistente para presentarla como la primera novela de hispanoamericana. La presente edición modernizada del texto no rehuye el rigor de una edición crítica y minuciosamente anotada y subraya en su estudio introductorio la historicidad esencial de todos sus personajes incluido el protagonista y las estrategias discursivas empleadas por Sigüenza y Góngora para confeccionarlo y dar alma con lo aliado de su discurso al laberinto enmarañado de rodeos con que habría construido Alonso Ramírez su declaración oficial hasta convertirla en una relación oficial y edificante de acuerdo con las exigencias del virrey.

*LETRAS*

**HISPANOAMERICANAS COLONIALES** LORENTE MEDINA Antonio, 2019-02-14 Los trabajos reunidos en este libro abarcan los trescientos años de la vida colonial hispanoamericana y muestran el proceso apasionante de la historia de su cultura desde los albores de la Conquista hasta los prolegómenos de su Independencia. Ideas providencialistas directrices religiosas políticas emanadas de la Contrarreforma, discursos satíricos burlescos exaltados de la naturaleza y de la religiosidad americana y, al final, fábulas políticas militares constituyen el sustrato de un capítulo esencial en la historia de las ideas por el que la sociedad hispanoamericana se reconoció a sí misma y elaboró un discurso de poder propio dominante y excluyente que la llevó a la emancipación política de España, un discurso que podemos rastrear desde la Crónica de los Indios de la Nueva España de Fray Toribio Motolinia, 1542, hasta las Fábulas Políticas y Militares de Luis de Mendizábal en 1821.

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