Mexican Speech Play: History and the Psychological Discourses of Power

Abstract
If one spends time among Mexican descent working-class men of the lower socioeconomic level either in Mexico or the United States, it is quite likely that, subject to the cultural constraints of time and social context, one may eventually witness the display of expressive performances of speech play. These displays may generally be characterized as metaphorical, often sexually and scatologically charged, exchanges of ritualized insult. They carry various names, for example, albur, chingaderas, or puntadas. For all its marked recurrence among Mexican working-class men, such expressive discourse has received almost no closely analytical ethnographic attention, and no one, as far as I know, has critically discussed these speech forms in relation to the class position of these men in the larger political economy. In another paper I offer an ethnographic discussion in these terms based on my fieldwork in southern Texas (Limón 1985).
Understanding of discourse as speech immersed in life (Arutunova) is bound up with the notion of communicative situation. It’s considered, that in the most general aspect verbal communicative situation may be determined as a real-life by speech-reflective behaviour of communicants. The notion of text as a product of the discourse activity allows to analyse text as a static phenomenon, the zone of power cancellation. Such an understanding of the text is not common for native linguistics, though Turaeva notices, it is a closed system, for which the state of rest is typical (Turaeva). “language of power” or “discourse of power” for the study of political discourse. People with different power positions have different opportunities to master. more may...