



THE NOTION OF METAPHOR AND METONYMY IN THE THOUGHT OF MICHEL PÊCHEUX

A NOÇÃO DE METÁFORA E METONÍMIA NO PENSAMENTO DE MICHEL PÊCHEUX

LA NOCIÓN DE METÁFORA Y METONIMIA EN EL PENSAMIENTO DE MICHEL PÊCHEUX



10.56238/edimacto2025.055-002

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ABSTRACT

The article approaches the concept of interdiscourse to metaphor, considering the dynamics of displacement of the pre-constructed from one discursive locus to another, and treats metonymy as the imposition of the partial effect of the discursive object that organizes, through the transverse discourse, another web of meaning and, in effect, a new axis of memory. To this end, it reflects on the cases of "mole" and "fire", according to Michel Pêcheux, also analyzing, in this environment, aspects that involve "God". It is considered that the tangle of ideas that permeate the concepts of interdiscourse and memory, which often make them almost equivalent, encompass distinct discursive functions that can be perceived and problematized from the concepts of metaphor, metonymy and transverse discourse, especially from the perspective of Michel Pêcheux.

Keywords: Interdiscourse. Metaphor. Metonymy. Memory.

RESUMO

O artigo aproxima o conceito de interdiscurso à metáfora, considerando a dinâmica de deslocamento do pré-construído de um locus discursivo para outro, e trata a metonímia como a imposição do efeito parcial do objeto discursivo que organiza, por intermédio do discurso transverso, outra teia de sentido e um novo eixo de memória. Reflete-se sobre os casos de "touceira" e "incêndio", segundo Michel Pêcheux, analisando, nesse ambiente, aspectos que envolvem "Deus". Considera-se que o emaranhado de ideias que perpassam os conceitos de interdiscurso e memória, que, amiúde, os tornam quase equivalentes, encampam funcionamentos discursivos distintos que podem ser percebidos e problematizados a partir dos conceitos de metáfora, metonímia e discurso transverso, sobretudo na ótica de Michel Pêcheux.

Palavras-chave: Interdiscurso. Metáfora. Metonímia. Memória.

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RESUMEN

Este artículo aborda el concepto de interdiscurso con metáfora, considerando la dinámica del desplazamiento de lo preconstruido de un locus discursivo a otro. Trata la metonimia como la imposición del efecto parcial del objeto discursivo que organiza, mediante el discurso transversal, otra red de significados y un nuevo eje de memoria. Reflexiona sobre los casos de «topo» y «fuego», según Michel Pêcheux, analizando, en este contexto, aspectos relacionados con «Dios». Considera que la maraña de ideas que permea los conceptos de interdiscurso y memoria, que a menudo los hace casi equivalentes, abarca distintos funcionamientos discursivos que pueden percibirse y problematizarse a través de los conceptos de metáfora, metonimia y discurso transversal, particularmente desde la perspectiva de Michel Pêcheux.

Palabras clave: Interdiscurso. Metáfora. Metonimia. Memoria.

1 INTRODUCTION

In order to better discern the notions of interdiscourse and memory, the article brings the first concept closer to metaphor without losing sight of the displacement of the pre-constructed from one discursive environment to another, as well as treats metonymy as the imposition of the partial effect of the discursive object that organizes, from the transverse discourse, another network of meaning and, with that, generates a new axis of memory.

But, through the lens of Michel Pêcheux, it seems possible to glimpse an incipient hypothesis about the threads that surround the aforementioned concepts. Michel Pêcheux, for example, helps in the understanding and deepening of the concept of metaphor, as a kind of symbolic short-circuit that encompasses the importation of a pre-constructed from one *discursive locus* by another, through interdiscourse. However, in view of the fragmentation that affects the discursive object – as a kind of second symbolic short circuit – metonymy would be in the imposition of justification and explanation for both importation and cleavage, which generates other discursive sequences, contradicting, in a certain sense, the one that is constituted and that is guided by the transverse discourse, always in the direction of the production of another axis of memory.

2 THEORETICAL FRAMEWORK

Pêcheux (2011) proposes an approximation between the concepts of interdiscourse and metaphor in the dynamics of mutual dependence, based on the "emphasis given to discursive processes", to postulate that his project intends to "take seriously the notion of discursive materiality as a level of socio-historical existence [...] which refers to the verbal conditions of existence of objects [...] in a given conjuncture" (PÊCHEUX, 2011, p. 151-152). In this sense, for Pêcheux (2011, p. 152), meaning happens "through discourse and not through determinations that go beyond the boundaries of historicity".

The project undertaken by Pêcheux (2011, p. 152) avoided the assumption "of the evident existence of objects of knowledge, 'passing through' the discursive processes, in which they are constructed, without paying particular attention to the latter". In this case, theorization would assume an impeding function of "a 'sociology of knowledge' (based on evidence), a 'poetological' position that would locate [...] in the poetic space the processes [...] or a theory of genres" (2011, p. 152). Therefore, through these discursive processes, an object gains meaning, while an effect – due to temporal precedence and accentuated repetition – consolidates what it is without necessarily being so.

According to Pêcheux (2011, p. 153), it is necessary to "go back to the issue of the discursive production of the meaning of an utterance (expression, sentence or textual



sequence)", which, generally, conditions the meaning by the discourse as well as the discourse by the meaning, inferring that one is not realized without the other and that, simultaneously, one submits to the other. In fact, meaning is in a relationship of interdependence with what is said about. In other words, contrary to transparent literalness, the thickness of discursive objects emerges from that which submits them to a certain effect, which is always cleaved by a discursive process.

In this logic, a term would not have a meaning, because it is "conjuncturally determined as an ideological object" (2011, p. 158). For example, the terms free balloon, railroad and mole refer to spatial displacement and, according to Pêcheux (2011, p. 157), are "metaphors in which it is represented", that is, mole would not have a naturalness or zoological peculiarity, since the discursive production of objects would be circulating "between different discursive regions, none of which can be considered originary" (2011, p. 158), because they represent what it says about them. However, even if the term is maintained, the meaning changes according to the discursive region, that is, there would not be "a semic structure of the object, and then varied applications of this structure in this or that situation, but the discursive reference of the object is already constructed in discursive formations (technical, moral, political)" (PÊCHEUX, 2011, p. 158).

For Pêcheux (2011, p. 157), mole is a metaphor insofar as it does not allude to a natural meaning, but because, even if the linguistic form remains, the meaning is cleaved by discursive environments, acquiring effects in each one. That is, "neither historical universals, nor pure ideological effects of classes, these objects would have the possibility of being at the same time identical to themselves and different from themselves, [...] to exist as a divided unit, susceptible to being inscribed in one or another conjunctural effect" (Pêcheux, 2011: 157). According to Pêcheux (2011, p. 158), "the elements of the textual sequence, functioning in a given discursive formation, can be imported (metaphorized) from a sequence belonging to another discursive formation that the references can be constructed and displace historically". It is here that metaphor emerges as a cleavage, importation, construction and displacement of the discursive reference through the relationship between the discursive regions that enunciate the same things, but do not say the same things about them.

Pêcheux (1995a, p. 65) also refers to the metaphor based on *empirical ideology*, by which "a local resistance is exercised (an ideology tries to pass itself off as a science, produce its effects and reap its benefits)", since it "puts into play a semantic function [that postulates] the coincidence of the signifier with the signified" (PÊCHEUX, 1995a, p. 71). For the author, this can suppress the displacement of meaning through metaphorical importation, thus presupposing a relationship of adequacy and co-naturality and biunivocal between these two



instances. However, the clash of co-naturality that involves the signifier and the signified annuls, for example, the metaphorical displacement, thus creating a resistance that makes the "symbolic specificity of the human animal, [with the] pseudo-genesis of the order of the symbolic" disappear (PÊCHEUX, 1995a, p. 72-73). In the words of this thinker:

There is no *genesis of the signifier* (which annuls the idea of the production-distribution of signifiers proper to the empiricist ideology): the signifier-signified relationship results from a property of a chain of signifiers that allows us to correctly pose the problem of external reality and the *proof* of this reality (PÊCHEUX, 1995a, p. 73).

In this sense, it would not be reality that allows, "from an original and not metaphorical

Connection with the 'real object', to construct *metaphors a posteriori*" (PÊCHEUX, 1995a, p. 73). Gadet and Pêcheux (2004: 27) argue that "metaphor also deserves to be fought for".

Thus, in order to delineate the metaphor and metonymy, Pêcheux (2011, p. 158) recalls the case of the classical interpretation that involves anarchist and Marxist representations of the destruction of the State through the figure of fire. In his words, the "notion of interdiscourse and imported pre-constructed sequence" (2011, p. 158), aims to unveil how – in the case of anarchists – interpretation is always metaphorical, to the past that – in the case of Marxists – is always metonymic, contrary to what was defended at the time.

For Pêcheux (2011, p. 159), given a sequence: "stores X/bank Y/administrative building Z [...] were destroyed by the fire [...] of the everyday discourse of the nineteenth century". The approximation with a second sequence: "it is necessary to destroy the bourgeois State through the Revolution, of the classical revolutionary political discourse" (2011, p. 159). Now, because these sequences have destruction as a common element, fire and revolution can be used in the following sequences: "the fire of revolution will destroy the bourgeois state [...] or live the fire of the bourgeois state" (2011, p. 159). In this case, importation puts fire and revolution in a relationship, a symbolic short circuit, "without any justifying discourse understanding it: explanations and justifications will come later" (2011, p. 159). What we have, in these terms, is the importation via interdiscourse, of the pre-constructed, that is, the destruction by fire that engenders a metaphorical displacement and a symbolic cut.

It is possible to replicate the reflection in cases related to spatial displacement. The mole, for example, is an animal that moves underground, digs tunnels, lives in caves and is blind. The mole makes it possible to elaborate references to tunnel workers in the following way: subway workers are like moles, that is, a zoological metaphor. In addition, the term can be attributed to perspicacity about a circumstance, for example, my friend is a mole – a



political metaphor. Short circuits occur by moving the term between distinct discursive zones, producing distinct effects, that is, it is the interdiscourse as division, cleavage and/or dispersion.

In summary, in the thought of Pêcheux (2011, p. 159) linguistic materiality does not have a natural meaning and, thus, in the opposition of empirical ideology and the imaginary of univocal literality, metaphor, through importation, displacement and interdiscursive relations, performs the cleavage of signifiers and inserts them in polysemic axes and equivocity, producing numerous effects, as exemplified by the fire and the mole.

3 METHODOLOGY

The methodological path adopted in the research is a methodological blend that encompasses bibliographic research, of a qualitative nature, and exploratory. With this path, we sought to deepen the knowledge about the notions of metaphor and metonymy in Pêcheux (2011), based on the analysis of materials already published: books, articles and others. The corollary objective was basically to understand the current state of this discussion, identifying gaps and finding a theoretical basis to boost the discussion held here. With the bibliographic material collected, we sought to critically analyze the concepts outlined in order to then define and clarify the concepts investigated, locate relevant variables and formulate hypotheses to be examined and tested in future studies.

4 RESULTS

The objective of this section is to locate a conception of interdiscourse in the thought of Pêcheux (2011, p. 158), without losing sight of the concept of metaphor and the case of fire dealt with in the previous section. Interdiscourse emerges in an intrinsic connection to metaphor, because, in the face of the importation and displacement it causes, it has in it the "principle of functioning" (2011, p. 158). Due to the cleavage of meaning, other discourses emerge and, in the opposite direction of integration, refer to dispersion and differentiation, because, for Pêcheux (2011, p. 157), "the effects of interdiscourse are not resolved at a point of integration, but develop in contradictions".

According to Pêcheux (2011, p. 157), the elements inherent to spatial displacement, such as the mole, for example, are metaphorical elements, because they do not come from an original zone that is expanded by connotation. It is, therefore, a matter of cleaved objects, that is, at the same time identical and different from themselves, thus constituting the diversity that is anchored in the apparent unity gestated by the use of a signifier. However, through the possibility of being inscribed "in one or another conjunctural effect" (2011, p. 157), the



meaning depends on the zone that moves them. In other words, interdiscourse occurs through importation, displacement and contradiction, while metaphor happens, because the result of what is invested is the reverberation of another meaning.

In contrast to the supposed gluing of a signifier to a signified – with meaning emerging from outside discursive processes – signifiers gravitate in discursive regions and receive an effect from them, due to the displacement generated by interdiscourse and its functioning of, by inserting discourses in relation, enabling others to be made. In this way, there would not be a meaning, but an effect gestated in a given conjuncture. Therefore, everything is established in the encounter of the conjuncture that monopolizes the signifier and defines its contours.

In the words of Pêcheux (2011, p. 158), "the discursive reference of the object is constructed in discursive formations [...] that combine their effects into interdiscourse effects", which indicates that there is no literal or univocal meaning. In this way, the importation of an object, through the interdiscourse and the force of the disjunctive relations that metaphor creates, makes the effect exactly what it establishes. Consequently, "the discursive production [of] objects would 'circulate' between discursive regions, none of which can be considered originary" (2011, p. 158). This means that there would not be, beforehand, the mole, as an animal, and then there would be the mole inherent to displacement under the earth, and, finally, there would be the mole related to political alienation. However, the term mole, in this dynamic, belongs to the three instances, and presents dispersion and cleavage effects. Through a relationship of discursive contradiction, such effects make the term belong to conjunctures that construct it as a discursive object in their own way.

Interdiscourse has to do with the relationship between discourses with delimitable borders, that is: technical, political, religious, moral, medical discursive formations, among others, whose import of pre-constructed materials allows a metaphor to insert the discursive object under other spotlights, providing the creation of another web of meanings. That is, if the fire of everyday life is a justification for the existence of the fire department, about the fire of the revolution, for example, it should be clarified that it is not necessary for combat to take place by fire, although it does.

Based on these reflections, it would not be useless to consider that metaphor and interdiscourse maintain an interchangeable relationship. Interdiscourse is the means by which a pre-constructed of a discursive region produces another effect, but based on metaphor. Thus, if the interdiscourse represents the mechanism of displacement and the metaphor consists of the imposition of another effect, it refers to the relationship between discourses that can produce confrontations or agreements, generally, with the refusal of the



debt. From the perspective of one discourse as indebted to another, there is the circulation of discursive objects in distinct non-preferential regions and, often, polemical clashes.

This seems to be the claim of Pêcheux (1995b, p. 162), that is, that "the characteristic of all discursive formation is to dissimulate, in the transparency of the meaning that is formed in it, the contradictory material objectivity of interdiscourse", because it does not emerge from itself, in one origin in relation to the other from which it distances itself, even if it is under the effect of agreement or alliance. In this sense, a discourse lacks another that precedes it and that provides the *humus* for the process of metaphorization of pre-constructed meanings that will generate other effects on the signifiers. However, the dependence disguised by the appearance of evidence is only an effect of the imaginary.

As a definition, Pêcheux (1995b, p. 162) explains, "the contradictory material objectivity of interdiscourse refers [to] the fact that 'something speaks' [...] always before, elsewhere and independently". In this way, each term used can determine a reading path. In relation to the mole, it is necessary that the term, as a datum of interdiscourse, belongs to another region – political posture or zoology, for example – independent and that it is protected without the existence of its other. The same can occur with the fire, which denounces an interdiscursive relationship, since, from the discourse of everyday life, precedent, from another region and independent, it has moved to the revolutionary discourse through a process of metaphorization, thus producing another effect.

Interdiscourse inserts discourses in relation and allows metaphors to be elaborated and become a basis for webs of meaning that deal with the same discursive objects, in a way that does not say the same about them. This process is the constitution of other effects and other axes of memories, through other syntactic chains that, in a way, metonymically resume another part of the whole.

5 DISCUSSION

Metonymy has to do with the resumption of one time by another, so that it represents it as part of the whole. In this case, the substitution is not based on similarity, as occurs in metaphor, but on the use of a part of the whole that takes it up, in the face of the contiguity that permeates them. For Pêcheux (2011, p. 160), metonymy occurs in the case of the sail that takes over the vessel, that is, the boat, through which "it is articulated through the technical description of the constituent parts of the boat (and the sail is precisely one of its constituent parts: the main, essential or constitutive)". In the same way, fire represents a classic metonymy, since it is a restriction that generates a cleavage between the current definition and the one that the term will have in its formulations. Metonymy sometimes



resembles the canon, but at other times the part results from a metaphorical displacement generated by the syntactic chains that limit them, and not from the resumption of a part that constitutes the whole.

It is worth remembering the repression of the order of the symbolic presupposition in empirical ideology, which rejects the fact that the signifier of a signified does not emerge from the relationship with the real object, but from the discursive chain that engenders the anchoring. However, it is worth returning to another repression generated by the erasure of the "connection of signifiers among themselves" generated by speculative ideology, explains Pêcheux (1995a, p. 71), which is a simulacrum of science, because it inserts objects into discourse based on the idea of communication and control of the human being over himself through language.

Finally, if the first repression indicates that the signifier adheres to the signified from the relation of co-naturality, the second postulates the stable through the following conception: the human being as a "social animal" (1995a, p. 72), and his relations with others would be natural, since, for Pêcheux (1995a, p. 72), "nature would be precisely the linguistic nature of the human animal as a social animal capable of exchanging codified meanings". It is denied, therefore, that the signifier has social adherence to the signified and gestated by the syntactic chains that establish and fix its contours. In this logic, language emerges as communication through messages, and this justifies the designation of this ideology as speculative-phraseological, because, once anchored in the speculation of meaning, it produces an effect of evidence, even if it is anchored in identification and recognition.

In relation to the fire, Pêcheux (2011, p. 159) considers the occurrence of a metaphorical first short circuit, due to the similarity between everyday life and anarchism, which treats it as a potential or determining substitute for the revolution. It is a brake on the homogeneous meaning reinforced by the empirical ideology that challenges, if the repression of the symbolic order is maintained, to pass through the immersion of the syntactic-metonymic chains, as happens in the fire, exactly in the second short circuit, that is, through the crossing of a "transversal textual sequence" (2011, p. 159).

According to Pêcheux (2011, p. 159), on the first sequence – fire/destroy/buildings/banks/stores – and on the second sequence, outlined above – revolution/destroy/bourgeois state –, in which the metaphor through the interdiscourse generates a displacement, there is a third sequence, which has the potential to connect: "stores/banks/administration [...] and the bourgeois state [generating] the bourgeois state protects the shops, the banks, the administrations [or] it is organically linked to these institutions" (2011, p. 160). Therefore, the second short circuit would not represent:

A disturbance that can take the form of the lapse, the flawed act, the poetic effect, the Witz or the enigma [or negation, as happens in the metaphor], but an attempt to 'treat' this disturbance, to reconstruct its conditions of appearance, a bit like a biologist reconstructs [...] the process of a disease in order to intervene on it (PÊCHEUX, 2011, p. 160).

In the face of the disturbance caused by fire and the interpellation about the approximation with revolution, the metaphorical short circuit emerges as a metonymic short circuit intertwined in a web of signifiers articulated by a transverse discourse that establishes the relationship between "a" and "b" by contiguity.

In fact, it would not be a mistake to say that a metaphor occurs through an interdiscursive relationship and generates a fracture in meaning. In other words, if the displacement did not lead to cleavage, there would be no such need. However, metaphor, which represents a fragmentation of reference, needs explanations and justifications for dispersion, and metonymy partializes the discursive object with explanations about what it is henceforth in a discourse. In relation to the fire, the justification revolves around the first short circuit, which, through the second, metonymically, translates and locates the fissure generated by the discursive sequences. The same happens in relation to the mole from the estrangement of importation, so that a justification is imposed and is constructed by the syntactic chains that weave the threads of the part with the whole.

Metonymy is responsible for unveiling the repression of the order of the symbolic generated by empirical ideology, thus circumventing the meaning of a signifier with syntactic chains sustained by a phraseological-speculative ideology. Therefore, if metaphor, through interdiscourse, disturbs meaning, consequently, metonymy, through the means of transverse discourse and discursive sequences, generates embarrassment in reading, at the threshold, at the risk of "evolving towards a construction-preservation of the existing [thus fixing it] in an administrative entity [through] the concern of healing the wound in question, or to annul its effects" (PÊCHEUX, 2011, p. 161), but this is done with difficulty in supporting the category of contradiction. In these lines, it is considered as a hypothesis that this is how memory is reached.

5.1 METONYMY AND MEMORY

Although Pêcheux does not propose this relationship, the link between memory and the concepts of metaphor can be better clarified with the fire. From an independent pre-constructed and from another region, through the interdiscourse, a metaphorical short circuit is processed. In case of relevance, a justification can be useful to the cleavage that sections



meaning, as a kind of necessary reflection on the effect of meaning that, in addition to being other, is based on a part of the whole.

In everyday discourse, fire has to do with combustion and the production of flames that turn into ashes, but in revolutionary discourse, it refers to the corrosion of the institutions that establish a model of the State. In both cases, there is destruction, but not sustained by the same means. The first case denotes the idea of an unwanted fatality that does not list its victims, however, the second case is different, because it presents a focus of application by virtue of a political-ideological and economic position. In this sense, a firefighter would address fire prevention in an indistinct speech for owners or workers of the means of production, but a Marxist would do it in a different way, that is, giving warnings to the disadvantaged in defense of collective management. The two speeches address the fire, however, if it is fought there, the spread is preached here – keeping the effect – however, if one aims to safeguard, the second is sustained by the disappearance.

Through the second short circuit – as the justified discourse of the metaphor – a hermeneutic key of the pre-constructed is generated, as well as it is here that memory takes shape and determines the reading fabric of the nascent discourse. In the imposition of specifying the effect of the cleavage, it takes shape and can become a theorization just like Marxist discourse. The cleavage generated by metaphor, via interdiscourse, by the force of the transverse discourse that permeates the metonymic process, constitutes a set of materialities capable of crystallizing an understanding and, at the threshold, can produce an effect of stability. Metonymy, in this section that it produces through the chain articulated by the transversal discourse that constitutes it, in the eagerness to justify the metaphor, gestates memory, which is always discursive and paraphrastic and has the potential, for a certain time, to become immune to contradiction.

Metonymy, through the transverse discourse, attempts to heal the disturbance generated by the metaphor, translating the effect of meaning and bringing to light the repression of the order of the symbolic in order to deny the wound. And, through discursive sequences, it seeks to make recognition and identification explicit based on axiological dictates. In this case, the metaphorical displacement, when it produces a dispersion, becomes comprehensible and passes through the discourse that unveils it and, in doing so, constitutes a web that fixes contours and possibility for resumption, expansion and speculation, through paraphrases that unfold into implications, inferences and slippages.

In the face of the constitution through the syntactic chains that generate the metonymic ties articulated by the transverse discourse, memory should not be "understood [...] in the directly psychological sense of 'individual memory'", explains Pêcheux (1999, p. 50),

imposing that "we dismiss psychological interpretations in terms of 'really-already-heard'" (ACHARD, 1999, p. 50). When the cleavage of the signifier occurs by a discursive region that displaces it, the new meaning ends up being oriented with another phraseology, which means that the memory is discursive, since "the structuring of the discursive will constitute the materiality of a certain social memory" (ACHARD, 1999, p. 11). The fabric of memory occurs precisely because of the need to justify the dispersion of the pre-constructed which, identical to itself and migrating, gravitates in other discursive materialities with another effect.

Thus, when the transverse discourse – based on the part of the discursive object that it highlights – clarifies the occurrence of discursive sequences, a productive force of paraphrases emerges, which, according to Achard (ACHARD, 1999, p. 56), are "like derivations of possible in relation to the data, [whose] regularization structures the occurrence and its segments, situating them within series". In this case, the dispersion of the pre-constructed as well as the migration to another discursive region lead it to be a discursive reference articulated in materialities that stabilize the meaning and that can retain a preferential effect, which establishes what can and needs to be said, thus constituting the memory and the implicit elements that constrain it.

The implicit refers to the element that needs to be rescued from the discursive formation that establishes it, through the relationship with the memory established by the transverse discourse that acts on the discursive sequence. This seems to be the meaning of Pêcheux's argument (1999, p. 52), when he argues that "discursive memory would be that which, in the face of a text that is given to reading, reestablishes the 'implicit' (that is, more technically, the pre-constructed, quoted and reported elements, transverse discourses, etc.) that a reading needs", which, although they do not only take up the same, they treat it as a reference thread. By cleaving the pre-constructed, memory institutes a set of justifications and/or explanations that, as memory, imposes its rescue, even if it is by reference to the discourse from which it has separated. In the same way that a discursive region has its own axis of reference, it takes up the implicits elaborated in it so that materialities are submitted to the standard of intelligibility.

Sometimes, interdiscourse and memory emerge as entanglements or even under the attempt to belong to one another. However, in the face of these considerations, distinct phenomena are shown, which, even intertwined, one refers to a genetic rite that has to do with metaphorical displacement, and the other, in turn, has to do with the establishment of a discursive region around a pre-constructed of another independent region. In the same way, it is not interesting to transform one into the other's environment, because they are constitutively dependent and, to the same extent, are not quasi-synonymous, given the



discrepancy and the heuristic power that each one presents. In this sense, memory cannot be conceived as a capsule that encloses meaning by the force of its constitution, but Pêcheux (1999, p. 53) claims that "there is always a game of force in memory, under the shock of the event [which can generate] a 'deregulation' that disturbs the network of 'implicits'", with the production of another effect through metaphorical displacement and metonymic treatment.

The discursive regions, once affected by the interdiscourse that leads to the metaphorical displacements of the pre-constructs that constitute them, articulated by the transverse discourse that permeates them and with the need to justify the effects of meaning that derive from the part of a whole, always coming from another independent region, produce ideological nuclei that determine the parameter for the generation of the discursive sequences that have them as a source of ideological connection. Unlike a horizontal axis, as well as the interdiscourse that disperses meaning, memory acts in verticality that, under the imposition of a non-subjective productivity, warns the future, until it is faced with the haunting of interdiscourse with another metaphor.

5.2 THE CASE OF "GOD"

This section seeks to systematize the results of the application of a discursive sequence and to give concreteness to the theoretical reflections worked so far, based on the understanding of the concepts mobilized so far. The analysis undertaken here seems plausible, because it is different from the cases used by Pêcheux and assumes a mode of metaphorization not mentioned by this thinker, namely: the negation in which metaphor happens by displacements not based on similarity or identity, but by contradiction.

Eça de Queirós (2000, p. 290), in the novel *The Crime of Father Amaro*, presents the abbey of Leiria in which Canon Dias, Dona Joaneira's lover, plots for Amaro to replace the deceased vicar of the Cathedral. Joaneira's daughter, Amélia, makes up the quartet of forbidden relationships with the arrival of Amaro, in a conjugal life with the new parish priest. But, in the end, she dies: pregnant, unattended and with her child. Attracted by Amaro and surrendered to him, Amelia suffered dramas of conscience and hallucinated as if she were being pinned by Our Lady, crossing her days between the surrender of pleasure and the subsequent recrimination, which caused her life to take place in torture. However, Ferrão, another abbot, became her confessor, leading her to know another religious worldview, which brought a certain calm to her existential problems.

The excerpt from this work allows us to elaborate an overall view that illustrates the passage of an indirect discourse free of the stream of consciousness promoted by Abbot Ferrão, who had also become confessor of a blessed of the Cathedral, Dona Josefa. See:



So I wanted to bring to that nocturnal brain of a devotee, populated by phantasmagorias, a higher and wider light. I told him that all his concerns came from the imagination tortured by the terror of offending God [...]. That the Lord was not a fierce and furious master, but an indulgent father and friend. That it is out of love that it is necessary to serve him, not out of fear [...]. That all these scruples, Our Lady burying pins, the name of God falling on her stomach, were disturbances of sick reason. Trust in God, a good diet to gain strength was advised. That he would not get tired of exaggerated prayers (QUEIRÓS, 2000, p. 295).

There would be no answer to be given to a category question that intended to place "God" in a single sense, because the effect attributed to him gravitates in two discursive regions that resume, in their own way, a discursive object of dispute. Contrary to the supposed designation that makes the world discreet, naming it and sedimenting the best meaning for each element, "God" is one as a "label", but cleaved as a conception. In this sense, "God" is a metaphor that moves between discourses marked by dispersion and ends up imprinting dispersed and divided meanings on the world.

It would not be useless to say that, in the excerpt, there are two gods: in the figure of an "indulgent and friendly father" and a "fierce and furious master". However, it is not possible to define what would be the best sense, but only to support the most effective interpellation. In this case, metaphor – according to Pêcheux's thought – emerges as a foundational, basic datum, and not literalness, that is, inherent to the displacement between the discursive regions that are defined by distinction and not by identity – interdiscourse as a genetic rite.

The term "God", due to its metaphorical characteristic, is not capable of specifying the effect of meaning, and not the meaning, that it must have, because it needs to be inserted in chains of signifiers that take it up and transform it into a discursive object, circumscribing it in an apprehension that distinguishes it from another discursive region. That is, "God" must be inserted in discursive sequences so that the effect is established, not by integration, but by cleavage and division.

For example, in the sequence, there is "God" and he is not the same: on the one hand, he is "fierce and furious", he needs to be served "out of fear", as a terrible being, a ghostly source, a producer of "nocturnal brains", of "tortured imagination" as well as of "disturbances of sick reason", requiring "too many prayers"; on the other hand, it represents an "indulgent and friendly father," is to be served "out of love," does not require endless prayers, does not punish and torture, produces no disturbances, does not promote terror and hallucinations, and desires trusting people. On that side, in the face of fury and ferocity, "God" is punitive and vengeful; on this side, in the face of indulgences and friendship, "God" is understandable and kind. Therefore, the metaphor "God" is displaced, in an interdiscursive way, between a discourse "X" and a discourse "Y", receiving, in metonymic terms, the effect of meaning that



needs to be reproduced from the imposition of an axis of memory in the discursive sequences.

Thus, to the extent that metaphor and interdiscourse convert to the horizontal axis of cleavage and dispersion – as effects of meaning that gravitate through the discursive regions – metonymy and memory signal to the vertical axis of repetition of an effect sedimented by discursive chains capable of reiterating and stabilizing a management matrix. As already mentioned, in the sequence, there is, on the one hand, a discourse "X" that represents "God" as "a fierce and furious master". With this, in a first sequence such as "men desire eternal life" and in a second sequence such as "the church desires the salvation of humanity", the latter could fulfill people's will for perpetuity, because it would be the representation in the world of a powerful being who, for this reason, has the power to satisfy the desire for eternity. That is, someone capable of punishing human beings, in case of dissatisfaction of their will, as well as conceived by the church of sequence X. By placing itself at the service of human salvation, the church sees itself in the obligation to elaborate a discourse that encompasses the attainment of eternal life, weaving the conceptions about the divine nature, its designs, demands, action and what human beings need to do to meet "God".

By the obligation to insert a meaning to a signifier, as well as to insert "God" in phraseological and/or speculative syntactic chains that translate such insertion, discourses are generated and end up weaving a network of meanings about the term – what the church is and what is expected of people – because, if human beings long for eternity and "God" grants it, It would be up to the Church to define the terms of its attainment by reference to the constitution of a web of meanings that establishes a memory about the whole. As in "X", for "Y", the ideological core emerges as a controlling and punitive master, a set of consequences is linked to this principle, which casts a narrow light of understanding, that is, the terror of offending "God", the endless prayers.

Such logic is based on a model of a church that holds a "truth" that defines the lifestyle and that is tainted by the concern with sinning and/or the hypothesis of the possibility of always sinning. Faced with this vicious circle, the recommended precautions would be adequate. But nothing is known about "God", an entity that, situated in chains of signifiers, through the displacement of other places and the contrition of the isolation of a part of the whole, inherits a memory that defines what it is, and, in the same way, the church, the human being, sin and salvation.

Therefore, due to the metaphorical displacement of a pre-constructed, through the interdiscourse with polytheistic paganism, another effect ends up being imposed on the term "God", because, through the imaginary of faith, a discourse about punishment is produced,



through the transversality related to "God", the church, the human being and salvation, which leads to the unfolding of discursive sequences. For example: "if men desire salvation, they can seek it in the church, which, as an instance of mediation between them and God, can guide them, because it knows Him and therefore knows how to obtain it". In this example, with fasting, restlessness, prayers, terror and fear.

However, there is a discourse "Y" that locates "God" as "an indulgent father and friend", through negation as an element that stars in a polemical relationship, in which the terms of "X" are transformed into their opposites. Even so, according to the hypothesis of sequences one and two mentioned above, the church still represents the institution that can meet the human desire for eternity, but based on another ideological conception, that is, another set of orientations: still serving "God", sobriety in eating and praying, however, from another perspective. By rejecting the ideological core of "X" and the entire network of derived elaborations, "Y" inserts itself as a church that deals with the sinful human being, providing salvation and allowing eternal life to be attained, as well as representing the secular institution that facilitates the achievement of perennality, but is sustained, above all, in a more compassionate and humane tuning fork.

In the same way as in "X", the church would represent the institution indicated to guide people in dealing with the divine by virtue of the desire for eternal life, because it would hold the "truth" about "God" and his designs, anxious for loving servitude, sober food and moderate prayers. In "Y", the brain would no longer be obtuse and permeated by phantasmagorias, that is, there would be no tortured, terrified imaginary, so that discernment would be more plausible and more comprehensive. Thus, to the extent that "Y" also needs to explain, in a speculative way, the effect of collage that he tries to generate between the signifier "God" and his effect, it would be from a third sequence that, transversally, he intertwines the elaborated framework that aims at salvation. If, in "X", salvation is achieved in one way, that is, with the constitution of a discursive affiliation in parallel to a set of deriving meanings, a memory, in "Y", it is obtained in another way, because "Y" anchors itself in another ideological nucleus and another web of parameters, or rather, another memory.

However, "X" or "Y" deal with "God", however, they metaphorize it in a different way, generating effects from the interdiscursive confrontation that involves them. In the face of a dominant ideology, such as the one that can be seen in "X", Ferrão represents the resistance that, through denial and as a spokesperson for another look, intends to establish another religious conduct. Based on another transversality that articulates and guides the relationship between human beings, "God", church and salvation, the established metonymic cut lists a



dissimilar trait to be practiced, thus transforming it into a set of discursive sequences and generating another discursive process and another memory.

Based on this, it can be considered that "God" is not an indivisible being. In the materiality of discourse and in the confrontation for meaning, two gods emerge, namely: a fierce and furious master, as well as an indulgent and friendly father. There are two religious discursive regions with different parameters of action. In other words, if "X" is based on rigor, punishment and censorship, "Y", in turn, emphasizes forgiveness, understanding and complacency. Therefore, "God" becomes what discourse conceives, based on so many discursive formations and in defiance of what it represents or not. In this regard, Pêcheux emphasizes the materialist position of discourse, since it is in the different discursive *loci* that objects acquire meaning.

6 CONCLUSION

It can be inferred that a discursive region, determined by the imposition of attributing meaning to the discursive objects that constitute it, generates a set of discursive sequences on such objects. However, contrary to all kinds of precautions, due to the confrontation that can occur with another region, which shapes the world in a different way, the discursive references that constitute it have the potential to be transformed into others, since they are subject to migrate to other spaces.

The polemic between regions, by the force of interdiscourse, can lead to a pre-constructed in such a way that, in "X", it means "A", meaning "B", in "Y", generating another effect through metaphorical displacement, which indicates that another proximity is constituted, since the discursive object needs another place to exist. In this way, interdiscourse, through polemics, and metaphor, through displacement, generate a fracture in the scope of meaning that needs to be addressed due to the horizontal dispersion caused.

For the displacement to be acceptable, it is necessary to have a common ground between "X" and "Y", that is, the pre-constructed of "X" needs to have some element that makes it possible to import it into "Y", whose part of the meaning will be placed in front of the need to justify dispersion – in the same way as Marxism in the case of the fire – noting the relationship of "Y" with "X" through the transverse discourse to explain the connections and disconnections between them, as well as to generate the sequences that establish the effect of the discursive object.

It can be inferred, therefore, that, through this movement of generation of discursive sequences that constitute the discursive process and that end up constraining the meaning in a perspective that the preventive verticality adjusts to, a series is thus established from



now on, even if it expands to the limit of not imploding the ideological core that sustains it. In this way, memory defines what can be said and what needs to be kept at a distance, given the risk of borders succumbing under the weight of discursive confrontation. The cases of the fire, the mole and "God" served as a basis to support these hypotheses, however, it would not be useless to consider the possibilities of repetition of what is being postulated.

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