

# NEW MEXICO QUARTERLY



## HISPANIC-AMERICAN ISSUE

**Jorge Luis Borges**    **Death and the  
Compass (story)**

**Paul Horgan**    **Collective Memory:  
XVIth-Century Spain**

**Anthony Kerrigan**    **Unamuno**

**ART FEATURE : RUFINO TAMAYO**

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THE  
EDITOR'S CORNER

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JORGE LUIS BORGES was born in Buenos Aires in 1900. During the period of the First World War he studied in Geneva, Switzerland. Following his studies he lived in Spain, where he became a part of the *Ultraista* movement—the avant-garde movement in Spain roughly equivalent to the Surrealist in France. He returned to Buenos Aires in 1921. At home, he has acted the part of a catalyst in Argentine letters, stimulating new talents and modes of expression, founding the journal *Proa*, and translating Virginia Woolf, Kafka, Faulkner, and Gide. His own writings have been published widely on several continents.

## DEATH AND THE COMPASS

**O**F THE MANY problems which exercised the daring perspicacity of Lönnrot none was so strange—so harshly strange, we may say—as the staggered series of bloody acts which culminated at the countryhouse of Triste-le-Roy, amid the boundless odor of the eucalypti. It is true that Erik Lönnrot did not succeed in preventing the last crime, but it is indisputable that he foresaw it. Nor did he, of course, guess the identity of Yarmolinsky's unfortunate assassin, but he did divine the secret morphology of the vicious series as well as the participation of Red Scharlach, whose alias is Scharlach the Dandy. This criminal (as so many others) had sworn on his honor to kill Lönnrot, but the latter had never allowed himself to be intimidated. Lönnrot thought of himself as a pure thinker, an Auguste Dupin, but there was something of the adventurer in him, and even of the gamester.

The first crime occurred at the Hôtel du Nord—that high prism that dominates the estuary whose waters are the colors of the desert. To this tower (which most manifestly unites the hateful whiteness of a sanatorium, the numbered divisibility of a prison, and the general appearance of a bawdy house) on the third day of December came the delegate from Podolsk to the Third Talmudic Congress, Doctor Marcel Yarmolinsky, a man of grey beard and grey eyes. We shall never know whether the Hôtel du Nord pleased him: he accepted it with the ancient resignation which had allowed him to endure three years of war in the Carpathians and three thousand years of oppression and pogroms. He was given a sleeping room on floor R, in front of the *suite* which the Tetrarch of Galilee occupied not without some splendor. Yarmolinsky supped, postponed until the following day an investigation of the unknown city, arranged upon a cupboard

his many books and his few possessions, and before midnight turned off the light. (Thus declared the Tetrarch's chauffeur, who slept in an adjoining room.) On the fourth, at 11:03 a.m., there was a telephone call for him from the editor of the *Yidische Zeitung*; Doctor Yarmolinsky did not reply; he was found in his room, his face already a little dark, and his body, almost nude, beneath a large anachronistic cape. He was lying not far from the door which gave onto the corridor; a deep stab wound had split open his breast. In the same room, a couple of hours later, in the midst of journalists, photographers, and police, Commissioner Treviranus and Lönnrot were discussing the problem with equanimity.

"There's no need to look for a Chimera, or a cat with three legs," Treviranus was saying as he brandished an imperious cigar. "We all know that the Tetrarch of Galilee is the possessor of the finest sapphires in the world. Someone, intending to steal them, came in here by mistake. Yarmolinsky got up; the robber had to kill him. What do you think?"

"It's possible, but not interesting," Lönnrot answered. "You will reply that reality hasn't the slightest need to be of interest. And I'll answer you that reality may avoid the obligation to be interesting, but that hypotheses may not. In the hypothesis you have postulated, chance intervenes largely. Here lies a dead rabbi; I should prefer a purely rabbinical explanation; not the imaginary mischances of an imaginary robber."

Treviranus answered ill-humoredly:

"I am not interested in rabbinical explications; I am interested in the capture of the man who stabbed this unknown person."

"Not so unknown," corrected Lönnrot. "Here are his complete works." He indicated a line of tall volumes: *A Vindication of the Cabala*; *An Examination of the Philosophy of Robert Fludd*; a literal translation of the *Sepher Yezirah*; a *Biography of the Baal Shem*; a *History of the Sect of the Hasidim*; a monograph (in German) on the Tetragrammaton; another, on the divine no-

menclature of the Pentateuch. The Commissioner gazed at them with suspicion, almost with revulsion. Then he fell to laughing.

"I'm only a poor Christian," he replied. "Carry off all these moth-eaten classics if you like; I haven't got time to lose in Jewish superstitions."

"Maybe this crime belongs to the history of Jewish superstitions," murmured Lönnrot.

"Like Christianity," the editor of the *Yidische Zeitung* dared to put in. He was a myope, an atheist, and very timid.

No one answered him. One of the agents had found inserted in the small typewriter a piece of paper on which was written the following inconclusive sentence.

*The first letter of the Name has been spoken*

Lönnrot abstained from smiling. Suddenly become a bibliophile—or Hebraist—he directed that the dead man's books be made into a parcel, and he carried them to his office. Indifferent to the police investigation, he dedicated himself to studying them. A large octavo volume revealed to him the teachings of Israel Baal Shem Tobh, founder of the sect of the Pious; another volume, the virtues and terrors of the Tetragrammaton, which is the ineffable name of God; another, the thesis that God has a secret name, in which is epitomized (as in the crystal sphere which the Persians attribute to Alexander of Macedonia) his ninth attribute, eternity—that is to say, the immediate knowledge of everything that will exist, exists, and has existed in the universe. Tradition numbers ninety-nine names of God; the Hebraists attribute this imperfect number to the magical fear of even numbers; the Hassidim reason that this hiatus indicates a hundredth name—the Absolute Name.

From this erudition he was distracted, within a few days, by the appearance of the editor of the *Yidische Zeitung*. This man wished to talk of the assassination; Lönnrot preferred to speak of the diverse names of God. The journalist declared, in three col-

umns, that the investigator Erik Lönnrot had dedicated himself to studying the names of God in order to "come up with" the name of the assassin. Lönnrot, habituated to the simplifications of journalism, did not become indignant. One of those shopkeepers who have found that there are buyers for every book came out with a popular edition of the *History of the Sect of the Hasidim*.

The second crime occurred on the night of the third of January, in the most deserted and empty corner of the capital's western suburbs. Towards dawn, one of the gendarmes who patrol these lonely places on horseback detected a man in a cape, lying prone in the shadow of an ancient paint shop. The hard visage seemed bathed in blood; a deep stab wound had split open his breast. On the wall, upon the yellow and red rhombs, there were some words written in chalk. The gendarme spelled them out . . .

That afternoon Treviranus and Lönnrot made their way toward the remote scene of the crime. To the left and right of the automobile, the city disintegrated; the firmament grew larger and the houses meant less and less and a brick kiln or a poplar grove more and more. They reached their miserable destination: a final alley of rose-colored mud walls which in some way seemed to reflect the disordered setting of the sun. The dead man had already been identified. He was Daniel Simon Azevedo, a man of some fame in the ancient northern suburbs, who had risen from wagoner to political tough, only to degenerate later into a thief and even an informer. (The singular style of his death struck them as appropriate: Azevedo was the last representative of a generation of bandits who knew how to handle a dagger, but not a revolver.) The words in chalk were the following:

*The second letter of the Name has been spoken*

The third crime occurred on the night of the third of February. A little before one o'clock, the telephone rang in the office of Commissioner Treviranus. In avid secretiveness a man with a guttural voice spoke: he said his name was Ginzberg (or Gins-



burg) and that he was disposed to communicate, for a reasonable remuneration, an explanation of the two sacrifices of Azevedo and Yarmolinsky. The discordant sound of whistles and horns drowned out the voice of the informer. Then the connection was cut off. Without rejecting the possibility of a hoax (it was carnival time), Treviranus checked and found he had been called from *Liverpool House*, a tavern on the Rue de Toulon—that dirty street where cheek by jowl are the peepshow and the milk store, the bordello and the women selling bibles. Treviranus spoke to the owner. This personage (by name Black Finnegan, an old Irish criminal who was crushed, annihilated almost, by respectability) told him that the last person to use the establishment's phone had been a lodger, a certain Gryphius, who had just gone out with some friends. Treviranus immediately went to *Liverpool House*, where Finnegan related the following facts. Eight days previously, Gryphius had taken a room above the saloon. He was a man of sharp features, a nebulous grey beard, shabbily clothed in black; Finnegan (who put the room to a use which Treviranus guessed) demanded a rent which was undoubtedly excessive; Gryphius immediately paid the stipulated sum. He scarcely ever went out; he dined and lunched in his room; his face was scarcely known in the bar. On this particular night, he came down to telephone from Finnegan's office. A closed coupe stopped in front of the tavern. The driver did not move from his seat; several of the patrons recalled that he was wearing a bear's mask. Two harlequins descended from the coupe; they were short in stature, and no one could fail to observe that they were very drunk. With a tooting of horns they burst into Finnegan's office; they embraced Gryphius, who seemed to recognize them but who replied to them coldly; they exchanged a few words in Yiddish—he, in a low guttural voice; they, in shrill, falsetto tones—and then the party climbed to the upstairs room. Within a quarter hour the three descended, very joyous; Gryphius, staggering, seemed as drunk as the others. He walked—tall, whirling—in the middle, be-

tween the masked harlequins. (One of the women in the bar remembered the yellow, red and green rhombs, the diamond designs.) Twice he stumbled; twice he was held up by the harlequins. Alongside the adjoining dock basin, whose water was rectangular, the trio got into the coupe and disappeared. From the running board, the last of the harlequins had scrawled an obscene figure and a sentence on one of the slates of the outdoor shed.

Treviranus gazed upon the sentence. It was nearly foreknowable. It read:

*The last of the letters of the Name has been spoken*

He examined, then, the small room of Gryphius-Ginzberg. On the floor was a violent star of blood; in the corners, the remains of some Hungarian-brand cigarettes; in a cabinet, a book in Latin—the *Philologus Hebraeo-Graecus* (1739) of Leusden—along with various manuscript notes. Treviranus studied the book with indignation and had Lönnrot summoned. The latter, without taking off his hat, began to read while the Commissioner questioned the contradictory witnesses to the possible kidnapping. At four in the morning they came out. In the tortuous Rue de Toulon, as they stepped on the dead serpentines of the dawn, Treviranus said:

"And supposing the history of this night were a phantom?"

Erik Lönnrot smiled and read him with due gravity a passage (underlined) of the thirty-third dissertation of the *Philologus*:

*Dies Judaeorum incipit a solis occasu  
usque ad solis occasum diei sequentis.*

"This means," he added, "that *the Hebrew day begins at sundown and lasts until the following sundown.*"

Treviranus attempted an irony.

"Is this fact the most worthwhile you've picked up tonight?"

"No. Of even greater value is a word Ginzberg used."

The afternoon dailies did not neglect this series of disappear-

ances. *The Cross and the Sword* contrasted them with the admirable discipline and order of the last Eremitical Congress; Ernst Palast, writing in *The Martyr*, spoke out against "the intolerable delays in this clandestine and frugal pogrom, which has taken three months to liquidate three Jews"; the *Yidische Zeitung* rejected the terrible hypothesis of an anti-semitic plot, "even though many discerning intellects do not admit of any other solution to the triple mystery"; the most illustrious gunman in the South, "Dandy Red" Scharlach, swore that in his district such crimes as these would never occur, and he accused Commissioner Franz Treviranus of criminal negligence.

On the night of March first, the Commissioner received an imposing-looking, sealed envelope. He opened it: the envelope contained a letter signed *Baruj Spinoza*, and a detailed plan of the city, obviously torn from a Baedeker. The letter prophesied that on the third of March there would *not* be a fourth crime, inasmuch as the paint shop in the West, the tavern on the Rue de Toulon and the Hôtel du Nord were the "perfect vertices of an equilateral and mystic triangle"; the regularity of this triangle was made clear on the map with red ink. This argument, *more geometrico*, Treviranus read with resignation, and sent the letter and map on to Lönnrot—who deserved such a piece of insanity.

Erik Lönnrot studied the documents. The three sites were in fact equidistant. Symmetry in time (the third of December, the third of January, the third of February); symmetry in space as well . . . Of a sudden he sensed he was about to decipher the mystery. A set of calipers and a compass completed his sudden intuition. He smiled, pronounced the word *Tetragrammaton* (of recent acquisition), and called the Commissioner on the telephone. He told him:

"Thank you for the equilateral triangle you sent me last night. It has enabled me to solve the problem. Tomorrow, Friday, the criminals will be in jail, we can rest assured."

"In that case, they're not planning a fourth crime?"

"Precisely because they *are* planning a fourth crime can we rest assured."

Lönnrot hung up. An hour later he was traveling in one of the trains of the Southern Railways, en route to the abandoned countryhouse of Triste-le-Roy. South of the city of our story there flows a blind little river filled with muddy water made disgraceful by floating scraps and garbage. On the further side is a manufacturing suburb where, under the protection of a chief from Barcelona, gunmen flourish. Lönnrot smiled to himself to think that the most famous of them—Red Scharlach—would have given anything to know of this clandestine visit. Azevedo had been a comrade of Scharlach's; Lönnrot considered the remote possibility that the fourth victim might be Scharlach himself. Then, he put aside the thought . . . He had virtually deciphered the problem; the mere circumstances, or the reality (names, prison records, faces, judicial and penal proceedings), scarcely interested him now. He wanted most to take a stroll, to relax from three months of sedentary investigation. He reflected on how the explanation of the crimes lay in an anonymous triangle and a dust-laden Greek word. The mystery seemed to him almost crystalline now; he was mortified to have dedicated a hundred days to it.

The train stopped at a silent loading platform. Lönnrot descended. It was one of those deserted afternoons which seem like dawn. The air over the muddy plain was damp and cold. Lönnrot set off across the fields. He saw dogs, he saw a wagon on a dead road, he saw the horizon, he saw a silvery horse drinking the crapulous water of a puddle. Dusk was falling when he saw the rectangular belvedere of the countryhouse of Triste-le-Roy, almost as tall as the black eucalypti which surrounded it. He thought of the fact that only one more dawn and one more nightfall (an ancient splendor in the east, and another in the west) separated him from the hour so much desired by the seekers of the Name.

A rust-colored wrought-iron fence defined the irregular perimeter of the countryhouse. The main gate was closed. Without

much expectation of entering, Lönnrot made a complete circuit. In front of the insurmountable gate once again, he put his hand between the bars almost mechanically and chanced upon the bolt. The creaking of the iron surprised him. With laborious passivity the entire gate gave way.

Lönnrot advanced among the eucalypti, stepping amidst confused generations of rigid, broken leaves. Close up, the house on the estate of Triste-le-Roy was seen to abound in superfluous symmetries and in maniacal repetitions: a glacial Diana in one lugubrious niche was complemented by another Diana in another niche; one balcony was repeated by another balcony; double steps of stairs opened into a double balustrade. A two-faced Hermes cast a monstrous shadow. Lönnrot circled the house as he had the estate. He examined everything; beneath the level of the terrace he noticed a narrow Venetian blind.

He pushed against it: some marble steps descended to a vault. Versed now in the architect's preferences, Lönnrot divined that there would be a set of stairs on the opposite wall. He found them, ascended, raised his hands, and pushed up a trap door.

The diffusion of light guided him to a window. He opened it: a round, yellow moon outlined two blinded fountains in the melancholy garden. Lönnrot explored the house. He traveled through antechambers and galleries to emerge upon duplicate *patios*; several times he emerged upon the same *patio*. He ascended dust-covered stairways and came out into circular antechambers; he was infinitely reflected in opposing mirrors; he grew weary of opening or half-opening windows which revealed the same desolate garden outside, from various heights and various angles; inside, the furniture was wrapped in yellow covers and the chandeliers bound up with cretonne. A bedroom detained him; in the bedroom, a single rose in a porcelain vase—at the first touch the ancient petals fell apart. On the second floor, on the top storey, the house seemed to be infinite and growing. *The house is not this large*, he thought. *It is only made larger by the*

*penumbra, the symmetry, the mirrors, the years, my ignorance, the solitude.*

Going up a spiral staircase he arrived at the observatory. The evening moon shone through the rhomboid diamonds of the windows, which were yellow, red and green. He was brought to a halt by a stunning and dizzying recollection.

Two men of short stature, ferocious and stocky, hurled themselves upon him and took his weapon. Another man, very tall, saluted him gravely, and said:

"You are very thoughtful. You've saved us a night and a day."

It was Red Scharlach. His men manacled Lönnrot's hands. Lönnrot at length found his voice.

"Are you looking for the Secret Name, Scharlach?"

Scharlach remained standing, indifferent. He had not participated in the short struggle; he scarcely stretched out his hand to receive Lönnrot's revolver. He spoke; in his voice Lönnrot detected a fatigued triumph, a hatred the size of the universe, a sadness no smaller than that hatred.

"No," answered Scharlach. "I am looking for something more ephemeral and slippery, I am looking for Erik Lönnrot. Three years ago, in a gambling house on the Rue de Toulon, you arrested my brother and had him sent to prison. In the exchange of shots that resulted my men got me away in a coupe, with a police bullet in my chest. Nine days and nine nights I lay dying in this desolate, symmetrical countryhouse; I was racked with fever, and the odious double-faced Janus who gazes toward the twilights of dusk and dawn terrorized my dreams and my waking. I learned to abominate my body, I came to feel that two eyes, two hands, two lungs are as monstrous as two faces. An Irishman attempted to convert me to the faith of Jesus; he repeated to me that famous axiom of the *goyim*: All roads lead to Rome. At night, my delirium nurtured itself on this metaphor: I sensed that the world was a labyrinth, from which it was impossible to flee, for all paths, whether they seemed to lead north or south, actually led to Rome,

which was also the quadrilateral jail where my brother was dying and the countryhouse of Triste-le-Roy. During those nights I swore by the god who sees from two faces, and by all the gods of fever and of mirrors, to weave a labyrinth around the man who had imprisoned my brother. I have woven it, and it holds: the materials are a dead writer on heresies, a compass, an XVIIIth-century sect, a Greek word, a dagger, the rhombs of a paint shop.

"The first objective in the sequence was given me by chance. I had made plans with some colleagues—among them, Daniel Azevedo—to take the Tetrarch's sapphires. Azevedo betrayed us: with the money we advanced him he got himself inebriated and started on the job a day early. In the vastness of the hotel he got lost; at two in the morning he blundered into Yarmolinsky's room. The latter, harassed by insomnia, had set himself to writing. He was editing some notes, apparently, or writing an article on the Name of God; he had just written the words *The first letter of the Name has been spoken*. Azevedo enjoined him to be quiet; Yarmolinsky reached out his hand for the bell which would arouse all the hotel's forces; Azevedo at once stabbed him in the chest. It was almost a reflex action: half a century of violence had taught him that it was easiest and surest to kill . . . Ten days later, I learned through the *Yidische Zeitung* that you were perusing the writings of Yarmolinsky for the key to his death. For my part I read the *History of the Sect of the Hasidim*; I learned that the reverent fear of pronouncing the Name of God had given rise to the doctrine that this Name is all-powerful and mystic. I learned that some Hasidim, in search of this secret Name, had gone as far as to offer human sacrifices . . . I knew you would conjecture that the Hasidim had sacrificed the rabbi; I set myself to justifying this conjecture.

"Marcel Yarmolinsky died on the night of December third; for the second sacrifice I selected the night of January third. Yarmolinsky died in the North; for the second sacrifice a place in the West was preferable. Daniel Azevedo was the inevitable victim.

He deserved death: he was an impulsive person, a traitor; his capture could destroy the entire plan. One of our men stabbed him; in order to link his corpse to the other one I wrote on the paint shop diamonds *The second letter of the Name has been spoken.*

"The third "crime" was produced on the third of February. It was, as Treviranus must have guessed, a mere mockery, a simulacrum. I am Gryphius-Ginzberg-Ginsburg; I endured an interminable week (filled out with a tenuous false beard) in that perverse cubicle on the Rue de Toulon, until my friends spirited me away. From the running board one of them wrote on a stone post *The last of the letters of the Name has been spoken.* This sentence revealed that the series of crimes was *triple*. And the public thus understood it; nevertheless, I interspersed repeated signs that would allow you, Erik Lönnrot, the reasoner, to understand that it is *quadruple*. A portent in the North, others in the East and West, demand a fourth portent in the South; the Tetragrammaton—the name of God, JHVH—is made up of *four* letters; the harlequins and the paint shop sign suggested four points. In the manual of Leusden I underlined a certain passage: it manifested that the deaths occurred on the *fourth* day of each month. To Treviranus I sent the equilateral triangle. I sensed that you would supply the missing point. The point which would form a perfect rhomb, the point which fixes where death, exactly, awaits you. In order to attract you I have premeditated everything, Erik Lönnrot, so as to draw you to the solitude of Triste-le-Roy."

Lönnrot avoided Scharlach's eyes. He was looking at the trees and the sky divided into rhombs of turbid yellow, green and red. He felt a little cold, and felt, too, an impersonal, almost anonymous, sadness. It was already night; from the dusty garden arose the useless cry of a bird. For the last time, Lönnrot considered the problem of symmetrical and periodic death.

"In your labyrinth there are three lines too many," he said at last. "I know of a Greek labyrinth which is a single straight line. Along this line so many philosophers have lost themselves that



a mere detective might well do so too. Scharlach, when in some other incarnation you hunt me, feign to commit (or do commit) a crime at A, then a second crime at B, eight kilometers from A, then a third crime at C, four kilometers from A and B, halfway enroute between the two. Wait for me later at D, two kilometers from A and C, halfway, once again, between both. Kill me at D, as you are now going to kill me at Triste-le-Roy."

"The next time I kill you," said Scharlach, "I promise you the labyrinth made of the single straight line which is invisible and everlasting."

He stepped back a few paces. Then, very carefully, he fired.

*—Translation by Anthony Kerrigan*