Volume 19 Issue 39
Originally issued as G7

Global Journal of human-social science: G
Linguistics & Education
Volume 19 Issue 7 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Brazilian Language Sciences: Discourse Theories

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Keywords: *brazilian discourse theories; epistemology; history of brazilian linguistics.*

GJHSS-G Classification: *FOR Code: 200399*



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Brazilian Language Sciences: Discourse Theories

Roberto Leiser Baronas [α], Samuel Ponsoni [σ] & Tamires Bonani [ρ]

Abstract- In this paper, we discuss the positive heuristic potential of two Brazilian discourse theories: the first one is Semiotics of the song, by the Brazilian researcher Luiz Tatit; the second one is the Theory of basic stereotypes and opposed stereotypes, by the Brazilian researcher Sírio Possenti. The first theory, on one hand, is based on the preparation of a complete concept for a systematic study of Brazilian songs considering the meeting of melody and lyrics. The Semiotics of the Song Theory presents an isotopic analysis of elements of content and expression, in which melody and lyrics are taken as equivalent structural elements. The researcher Tatit, in his studies, relates aspects of expression to aspects of content in various Brazilian popular songs. He comprehends that Brazilian songs may be assigned to three major types: thematized, passionalized and figuretivized. On the other hand, on the second theory, the researcher Sírio Possenti mobilizes corpus jokes that circulate in the Brazilian context and thematize many stereotypes covering different human groups. In accordance with Possenti, the jokes about the several different types of human groups work as a relationship of stereotypes, based on an ideas that are taken by individuals or social groups (the basic stereotype) and put into circulation with the lowest possible opposition (the opposed stereotype or simulacrum). To make this epistemological understanding of these discursive theories, we use the method of description and interpretation, quite usual in the scope of the discursive theories, especially of the French line, in which, in a same gesture, the inquiry of describing and interpreting, as a discursive approach of theoretical objects in events, becomes crucial to the work of research in discourse analysis, enabling a critical analysis of linguistic and discursive materiality. These two theories have in common the fact that they refer to pertinent studies from Brazilian researchers about the existence of a Brazilian Linguistics and try to demonstrate this contribution and theorization of one own discursive linguistics and own authorship in Brazilian research works is what we hope it will be our greatest contribution in this paper.

Keywords: brazilian discourse theories; epistemology; history of brazilian linguistics.

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I. First Words: a Little about Brazilian Language Theories...

This paper is methodologically organized around two working hypotheses that are closely related: first, there are in Brazil not only proper language theories, and second, it is necessary to expand Brazilian discursive theories, making them creak, which means it is necessary to continuously test them, attending theoretically and analytically to distinct data from which the authors of such theories rely on. To take such hypotheses into account, we first consider a provocative scientific disclosure paper entitled "Uma teoria brasileira do idioma" ("A Brazilian language theory"), published in Edition 78 of Revista *Língua Portuguesa*,[1] on April 2012, and then we briefly comment on the a conference address of Prof. Dr. Rodolfo Ilari from State University of Campinas (Universidade Estadual de Campinas – UNICAMP), at GEL[2]-USP, on July 2013. These two texts have in common the fact that they refer to pertinent studies from Brazilian researchers about the existence of a Brazilian Linguistics.

In the papers just cited, Professors Marcelo Módulo and Henrique Braga from USP talk about some of the linguistic theories developed by Brazilian researchers in our country in recent years. They highlight, for example, "already structured propositions in Brazilian lands", the *Gramática construtural da língua portuguesa* from Back and Mattos (1972),[3] Parametric Sociolinguistics from Kato and Tarallo (1989),[4] the *Semantics of contexts and scenes* from Ferrarezi Jr.

[1] This paper is available free, online, at: http://Revistalingua.uol.com.br/textos/78/artigo255300-1.asp
[2] Grupo de Estudos Linguísticos do Estado de São Paulo – www.gel.org.br.
[3] A rich discussion on Constructural Grammatics, proposed by Back and Mattos can be seen in an paper by Ronaldo de Oliveira Batista to be "accepting or denying the propositions of Constructural Gramatis: a historiographical and sociological interpretation of a period in Brazilian grammatics", accessible at: <http://www.abralin.org/abralin11_cdrom/artigos/Ronaldo_Batista.PDF>.
[4] A detailed presentation of the postulates prepared by Tarallo & Kato about parametric sociolinguistics can be seen in papers by Tarallo, F. "For a Parametric Romanic Sociolinguistics: Phonology and Syntax", *Ensaios de Lingüística* 13: 51–84. E Tarallo, F. & Kato, Mary A. (1989); "Trans-systemic harmony: inter and intralinguistics variation", in *Preedição* 5: 315–353, Campinas, Unicamp.

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(2010) [5] and the Multisystemic approach from Ataliba Teixeira de Castilho[6] (2010).

The discussion by Módulo and Braga centres more on a rapid presentation of the theory proposed by Castilho. For Ataliba de Castilho, an author epistemologically grounded in a sociocognitivistic basis for whom understanding language is a complex and dynamic phenomenon, "believes it is possible to analyze lexical, semantic, discursive and grammatical traces of a word or construction, even if it is in a 'dictionary state'". Thus, there should be, for Castilho, a central device, with a sociocognitive basis, that can activate, deactivate or reactivate the linguistic traces of a word or construction in each of these systems, according to needs. In consonance with this point of view, our minds operate in a simultaneous way, processing a set of processes and products recovered from these subsystems.

To show some of the issues that Castilho's theory intends to solve, the authors mobilize a lexical item "...'conta'. What semantic traces can this term withhold? How are such were grouped (lexicalized) in this word? What is the behaviour of such a term in the syntactic structure of a phrase? How do speakers use this word in interactions with other individuals? [Through a] multi-systemic analysis of issues relating to the same linguistic phenomenon."

We now turn to a lecture by Prof. Rodolfo Ilari in GEL-USP given in the city of São Paulo in July 2013. At the conference, "A fábrica de ideias linguísticas do Professor Salum, o pinheiro e o lago" ("The linguistic ideas factory, the pine tree and the lake"), Ilari, based on a set of texts handwritten by Prof. Salum himself, written in the middle of the 1970s, presented, among other work, a "linguistic-rhetoric approach to texts" or, more popularly, "The Forks Theory" by Prof. Isaac Nicolau Salum. This is a pertinent theory of text analysis, whose main objective is to handle the meaning relationships established between different levels of a text. It is a singular approach that seeks to understand the operation of a "text's linguistic intelligence", above all, the literary, describing its semantic value, as well as the stylistic, the rhetorical and even the "ideological", aspects which were completely at odds with the linguistic analysis practised at the time. Regarding the pertinence of the approach by Salum for text analysis, let us hear from Blikstein (1993) [7] what is said about Professors Antonio Candido and Segismundo Spina, two great Brazilian intellectuals, from, respectively, the areas of Literary Theory and Philology and Portuguese Language:

> "...in one field he [Isaac Salum] unravelled: linguistic-literary analysis. Perhaps because the forks and schematics that he invented have a slightly puzzling feature that, in introducing a certain playful atmosphere, seems to soften the commitment to rigour and allow greater freedom. Anyway, there he works with relief and pleasure, disseminating widely the results of a thorough dismantling, patient and full of enlightenment, which allows one to safely showcase the anatomy and message of texts – without fear or favour, precise and fruitful, which also has the advantage of projecting itself onto a figure that meets the eye, seeing text as architecture with real meaning".
>
> "...and then around 1965, text analysis charts from Prof. Salum began to circulate among colleagues at the Philosophy College, at that moment this technique grew mature in its methods, slowly conquering colleagues' adhesion to old ways, though at the beginning they only saw in his charts a decorative schematics, like an arabesque... The distribution of the schematics increased, gradually attracting the curiosity and interest of clients who started to believe in the system's novelty, for it overcame the old and timid method of logical analysis, opening up new horizons of text linguistics intelligence, of which semantic, stylistic, rhetorical values and, I dare say, the very ways in which authors viewed the world were completely unknown in the traditional syntactic approach. Salum was filled with joy when he realized that his schematics were examined, studied and at times even contested by his colleagues. The charts were frequently redistributed in second or even third editions, for the author himself often times realised that there were imperfections still present in his schematics, or conceded to divergent opinions that seemed valid to him".

Beyond the originality of the approach, it is worth highlighting that the theory of Prof. Salum was produced even before publication of the classic *Cohesion in English* by M. K. Halliday and R. Hasan in 1976 (see the following image), work that would come to inaugurate studies about text grammar or what we know today as Text Linguistics.

[5] A presentation of the proposition formulated by Ferrarezi Jr. can be seen in the book "Introduction to semantics of contexts and scenes", published by Editora Mercado de Letras in 2010.

[6] The multi-systemic approach proposed by Ataliba de Castilho can be seen in "New Grammatics of Brazilian Portuguese", published by Editora Contex to in 2011.

[7] Paper published online at: http://www.usp.br/revistausp/ n20/ izidoro.html

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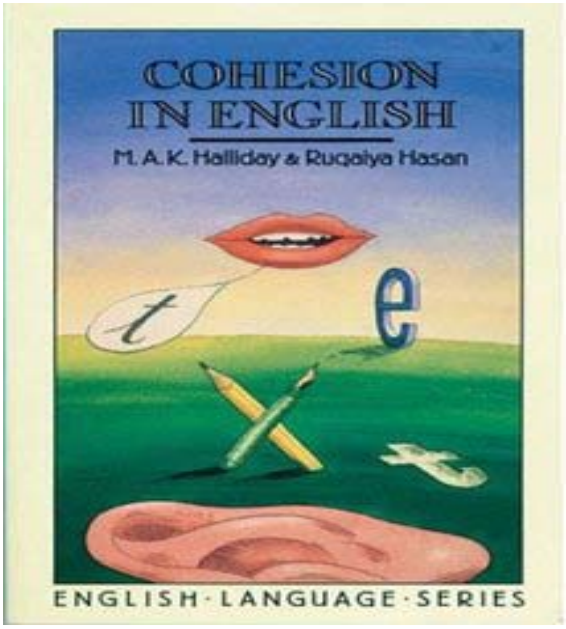

Figure 1: The book cover Cohesion in English, by Michel A.K Halliday

Given the pertinence and positive heuristics of both the paper by Módulo and Braga and the conference organized by Prof. Rodolfo Ilari to debate over history and prospects of doing linguistics in Brazil, we would like to broaden this discussion by proposing in this chapter the thesis that there are, in Brazil, not only language theories that make Brazilian Portuguese the central object of their study, emphasizing phonological, morphological, syntactic, semantic and textual levels, but also, on the one hand, theories about spoken languages in Brazil[8] and, on the other hand, Brazilian discourse theories, and so, as a consequence, postgraduate studies in linguistics should devote even more time to the discussion of historiography, scientific disclosure, application, expansion and preparation of Research Programs in Brazilian Language Sciences.

It is not about acting like Policarpo Quaresma,[9] intransigent defender of Brazilian science and even a zealous follower of Miguel Nicolelis,[10] proposing, based on his reflections, a *Tropical Linguistics*, or more specifically *Abaporu Discourse Analysis (ADA)*, but rather pointing out some paths on which our Postgraduate in Linguistics Programmes could tread in the years to come, investing vigorously in Brazilian discourse science, thus producing true innovation.

II. Brazilian Discourse Theories: A Little More...

The theories and their respective authors that we rank below are among the most varied domains of the discourse study field,[11] in other words, they are outlined not only to show the derivation of the domain of Discourse Analysis with a French orientation, for example. They go from a semiotics of song to a theory of stereotypes. It should be said that despite all these theories having discourse as the object of observation, each of them constructs its own theoretical object very differently.

For that matter, we have some discourse theories forged in a little green and yellow, the Semiotics of Song, proposed by Luiz Tatit; the Semantics of the Event, proposed by Eduardo Guimarães;[12] Theory of Basic Stereotypes and Opposed Stereotypes, proposed by Sirio Possenti; and Analysis of Materialistic Discourse, proposed by Eni Orlandi.[13] All of these

[8] According to Gilvan Müller de Oliveira (2000), "in today's Brazil around 200 languages are spoken. Indigenous peoples across the country speak around 170 languages (called autochthonous), and the communities formed by immigrant descendants another 30 languages (called allochthonous)".

[9] A character in Brazilian Literature who presented himself in a speech, especially the first time, when suggesting to the Republican Assembly at the time that they adopt Tupi as the official Brazilian language, with an ethos, a self-image, quite nationalistic, on the verge of xenophobic feeling, above all it was about linguistic manifestations (demanded) from Portugal.

[10] A manifest by Miguel Nicolelis that proposes the creation of a new scientific paradigm entitlde *Manifesto da Ciência Tropical: um novo paradigma para o uso democrático da ciência como agente efetivo de transformação social e econômica no Brasil (Manifest of Tropical Science: a new paradigm for the democratic use of science as an effective agent of social and economic transformation in Brazil).* Nicolelis' proposal is grounded in the philosophy of the educators Paulo Freire and Alberto Santos-Dumont and proposes fifteen goals that aim to unleash the massification and democratization of means and mechanisms of generation, dissemination, consumption and commercialization for high-end knowledge all over Brazil. The manifest is available at: <http://www.viomundo.com.br/entrevistas/nicolelis-lanca-manifesto-da-ciencia-tropical-vai-ditar-a-agenda-mundial-do-seculo-xxi.html>.

[11] In a book published in early 2014 by Armand Colin, "Discours et analyse du discours", Dominique Maingueneau asserts: "ce champ de l'analyse du discours, aujourd'hui mondialisé et en expansion continuelle, résulte de la convergence de courants de recherche issus de disciplines très diverses (linguistique, sociologie, philosophie, psychologie, théorie littéraire, anthropologie, histoire…) et, en retour, il exerce son influence sur elles. On a beaucoup parlé d'un « tournant linguistique » pour la philosophie, pour l'histoire ou pour les sciences sociales de la seconde moitié du xxe siècle ; on pourrait aussi parler d'un « tournant discur- sif ». En effet, il n'est pas un secteur des sciences humaines et sociales ou des humanités qui ne puisse faire appel à ses problématiques, ses concepts ou ses méthodes [...] même si les problématiques d'analyse du discours développées en France ont indéniablement joué un rôle fondateur et continuent à présenter un certain nombre de traits caractéristiques, elles se trouvent aujourd'hui prises dans un espace de recherche qui est mondialisé, où les hybridations conceptuelles se multiplient ; – *le champ des études de discours doit être distingué de celui, plus restreint, de l'analyse du discours, qui définit un point de vue spécifique sur le discours*; – l'univers du discours, le matériau à partir duquel travaillent les analystes du discours, est foncièrement hétérogène : on ne peut pas l'unifier autour du modèle dominant de la communication orale en face à face" (writer's notes).

[12] A detailed presentation of the reflections proposed by Guimarães can be seen in the book *Semântica do Acontecimento*, published by Pontes Editores in 2005.

[13] A detailed presentation of the propositions formulated by Eni Orlandi can be seen in the book *Discurso e texto: circulação e formulação de sentidos*, published by Pontes Editores in 2004.

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theories, even though they have interacted, some more than others but not that much *anthropofolemically*, with theories developed mostly in France by the end of the 1960s and '70s, have epistemological traces that are quite Brazilian. In our understanding, it is not simply about expansions to handle specific data, or mere puzzle-solving to use khunnian terminology, these are research programmes in the sense given to such methodology by Lakatos.[14]



Figure 2: Respectively, the book covers Semiótica da canção, by Luiz Tatit and Humor, língua e discurso, by Sírio Possenti, both Brazilian researchers.

[14]In Imre Lakatos' (1979) understanding, a research programme is constituted by a strong core – a set of hypotheses or theories considered undeniable by scientists – and an heuristics that mobilizes scientists to modify the protecting belt – a set of auxiliary hypotheses and observation methods that suit the programme when confronted with new data.

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Figure 3: Respectively, the book covers Semântica do acontecimento, by Eduardo Guimarães, and As formas do silêncio, by Eni Orlandi, both Brazilian researchers.

To support the point of view expressed previously, we will first rank here at least two of these discourse theories; second, given the space available, we will give a brief description of such theories; third moment, we will illustrate how these theories endeavour to take into account their study objects, and lastly, we will try to rank distinct objects on which the authors base their proposals in order to begin a debate over the need for the systematic testing of the positive heuristics of their theories. A discussion about theories of spoken languages in Brazil remains for reflection in the future.

The Principle of the Semiotics of the Song[15] was proposed by USP researcher Luiz Tatit, at the end of the 1990s. This theory is constituted based on the preparation of a whole concept outline for a systematic study of Brazilian songs considering the meeting of melody and lyrics. The Semiotics of the Song Theory proposes an isotopic analysis of elements of content and expression, thus melody and lyrics are taken as equivalent structural elements. Luiz Tatit, in his studies, relates aspects of expression to aspects of content. He recognises that Brazilian songs may be assigned to three major types: *thematized, passionalized* and *figuretivized*. In *thematized* songs, the researcher observed that the content of lyrics is related, in most cases, to conjunction states between "subject" and "object". Usually the meaning of lyrics is related to moments of euphoria and satisfaction with life. *Deixa a vida me levar* by Zeca Pagodinho is a good example of a *thematized* song. In *passionalized* songs, vertical melodies are consistent with disjunction states between "subject" and "object". In this type of song an effect of inverted meaning is observed more than in *thematized* songs, it indicates disphoria, enclosure and dissatisfaction. The author of song theory shows us that *passionalization* is waiting or reminding time. This is time that allows the subject to think about his/her feelings of missing someone or something and (re)living the tension of circumstances that put him/her in immediate disjunction with his/her conjunction object at a distance so as to value the object. *Retalhos de cetim* by Benito de Paula is a good illustrative example of such *passionalization*. In *figuretivized* songs, what is observed is an attempt by the subject to draw attention to the content of the words. For that matter, it is possible to observe that prosody elements overcome melodic elements. A good example of this type of *figuretivized* song is *Alegria, alegria* by Caetano Veloso. It is important to highlight that such a classification corresponds to typical situations, but usually such types blend with each other and they might all be present in the same song. What is found, actually, is the dominance of one aspect on the construction of a song.[16]

[15]A detailed explicitation of the theory proposed by Tatit can be found in his book *Semiótica da canção: melodia e letra*, 3 ed. São Paulo, SP: Escuta, 2007.

[16] A good example of the operationality of this theory and to deal with musical discourse – understood as the junction between lyrics and melody – can be observed in the text by A. Werney *Articulação em*

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Given the heuristic character of scientific theory, one might wonder if we could mobilize the Tatit proposition, with the aim to expand it and deal with other sorts of data that contain lyrics and melody in the form of a dialogue. Here we take the son *Pelados em Santos* by "Mamonas Assassinas":

Mina, seus cabelo é da hora
Seu corpão violão
Meu docinho de coco
Tá me deixando louco

Minha Brasília amarela
Tá de portas abertas
Pra mode a gente se amar
Pelados em Santos

Pois você, minha pitchula
Me deixou legalzão
Não me sintcho sozinho
Você é meu chuchuzinho

Music, is very good
(Oxente ai, ai, ai!)
Mas comigo ela não quer se casar
(Oxente ai, ai, ai!)
Na Brasília amarela com roda gaúcha
Ela não quer entrar
(Oxente ai, ai, ai!)

É feijão com jabá
Desgraçada num quer compartilhar
Mas ela é lindia
Mutcho mar do que lindia
Very, very beautiful

Você me deixa doidião
Oh, yes! Oh, nos!
Meu docinho de coco

Music, is very porreta
(Oxente Paraguai!)
Pos Paraguai ela não quis viajar
(Oxente Paraguai!)
Comprei um Reebok e uma calça Fiorucci
Ela não quer usar
(Oxente Paraguai!)

Eu não sei o que faço
Pra essa mulé eu conquistchar
Por que ela é lindia
Mutcho mais do que lindia
Very, very beautiful

Você me deixa doidão
Oh, yes! Oh, nos!
Meu chuchuzinho

Oh, yes! No, no, no, no!
Eu te I love youuuuu!

Pera aí que tem mais
Um poquinho de "u"
Uuuuuuuuuu...

We have seen that Tatit, from his data, proposes an isotopic analysis of the elements of content and expression, thus melody and lyrics are taken as equivalent structure elements. The author, in his studies, relates aspects of expression to aspects of content. Therefore, he recognizes that Brazilian songs can be categorised as three major types: *thematized; passionalized* and *figuretivized*. However, as for the song "Pelados em Santos", which category does it belong to? Thematized? Passionalized? Figuretivized? What is the role of variant and linguistic varieties, such as those mobilized in Mamonas Assassinas' song, in the theory proposed by Tatit? We may wonder if the discursive subject constructed by "Mamonas Assassinas" in their songs intends not to be in either conjunction or disjunction with the object, but to see this object as one of derision. To deal with this and other questions is something quite innovative for Brazilian Discourse Theory.

We continue this text by dealing with the Theory of Basic Stereotypes and Opposed Stereotypes, proposed by a researcher from UNICAMP, Sirio Possenti,[17] in 2010. To handle his theoretical endeavour, Possenti mobilizes corpus of jokes that thematize many stereotypes covering different human groups. According to Possenti, the jokes about the many different types of human groups work as a relationship of stereotypes, based on an ideas that are taken by individuals or social groups (the basic stereotype) and put into circulation with the lowest possible opposition (the opposed stereotype or simulacrum). The author takes as a corpus gaucho jokes. In this type of joke, what is questioned is the basic stereotype, which means the characteristics of a gaucho: a set of values that constitute positively the gaucho ideal (hospitality, freedom, the fact that they are jaunty, brave, not too refined, eat barbecue food, drink "chimarrão" and, overall, are manly and boast of their manliness). Although such features serve as material for humorous discourse, it is mostly the manly trace of the gaucho that serves as a motto for jokes – the basic stereotype. In other words, based on this trace, or its lowest opposite, the jokes represent gauchos: "he will not be wimpy or fearful, or have any other traits in opposition to manliness, but will be a bottom

entre melodia e prosódia na canção popular brasileira: uma análise de retrato em preto e branco. Text published in Revista dEsEnrEdoS; Year I, Number 2; Teresina, Piauí. September/October 2009.

[17]A detailed presentation of Possenti's theory can be found in the book "Humor, língua e discurso", São Paulo, Contexto, 2010.

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homosexual". Thus, as far as gaucho jokes are concerned, the basic stereotype involved is the macho ("male") gaucho, and the opposite stereotype is the bottom homosexual "gaucho". [18] Here is one of the examples presented by the author:

A gaucho congressman might have said, some decades ago, during a session:

- In Rio Grande do Sul there are only machos!
- Whereupon a congressman from Minas Gerais replied:
- Well, In Minas Gerais, half are men, half are women and we have been getting along just fine.

In the previously joke, the basic stereotype is set in motion by the gaucho himself: "In Rio Grande do Sul there are only machos!". Thus manliness is presented as being an identity trait of gaucho people. The opposite stereotype, on the other hand, is evoked by the Other, in this case the "Mineiro" congressman, who does so via a positive representation of his people; the "mineiros", unlike gauchos, like women, and not machos. The example given by Possenti shows us that gaucho jokes question gaucho features.

Given the heuristic character of scientific theory, one might wonder if it is possible to mobilize Possenti's proposition in order to expand it and deal with other sorts of humour data. We take here humorous discourse materialized as a cartoon. It is a cartoon published at www.cornetafc.blogosfera.uol.com.br on 6 September 2012.



Figure 4: Humor memes about the rivalry of two Brazilian soccer teams, Grêmio and Internacional.

In this cartoon one can observe, based on the textualized dialogue between two "Grêmio" fans during a match at "Estádio Olímpico" – "Grêmio are in second place!" ; "What about Inter?" ; "They are way belhind!" – that the performance by "Internacional" in the 2012 Brazilian Championship is an object of derision.

In the previously cartoon, which stereotypes are set in motion by the "Grêmio" fans? The basic one set in motion by them is that Grêmio is a better team than "Internacional". The opposing stereotype that sets up a controversy with the first one is that Inter, even though they present themselves as superior, are in fact an inferior to "Grêmio". Are such opposing stereotypes brought up interdiscursively? What is the weight of interdiscourse in this type of humour data? To test the heuristics of the stereotypes theory proposed by Possenti, based on other data, is one possible way to innovate in Brazilian Discourse studies.

III. A Little More to Produce an Ending Effect...

We believe it is important to state (again) that Brazilian language theories do not just comprise important works by Back and Mattos (1972), Kato and Tarallo (1989) and Ferrarezi (2010) and Castilho (2010), for we could also rank the work by Heitor Megale [19] and Rosana Virgínia Matos [20] about diacronic Portuguese, that by Aryon Rodrigues [21] on indigenous Brazilian languages, work by Maria Helena Moura Neves [22] on grammar uses in Portuguese, by Francisco da Silva Borba [23] on dictionary uses of Portuguese; theories about discourse are not restricted to the authors anteriorly mentioned. For that matter, also worth highlighting is the work by Beth Brait[24] on verb-visuality, by josé Luiz Fiorin[25] on literary discourse, Diana Barros[26]

[18] A nice example of the operationality of such theory to handle humour discourse, mostly jokes, is the "application" used by both Fernanda Góes de Oliveira Ávila, in her master's dissertation "Os estereótipos nas piadas de Joãozinho", defended at IEL in UNICAMP last July, and the one performed by Gisele Franchi about blonde jokes.

[19] In the book co-organized with Sílvio Almeida de Toledo Neto, *Por minha letra e sinal: documentos do ouro do século XVII*, published by Ateliê Editorial in 2005, can be found a metonymical representation of the theoretical propositions developed by Megale.

[20] In *Ensaios para uma sócio-história do português brasileiro*, published by Parábola Editorial in 2004, can be found a nice representation of the theory proposed by Rosa Virgínia Matos.

[21] Representative works by this important Brazilian linguist are freely available at: http://biblio.etnolinguistica.org/colecao:aryon

[22] A detailed presentation of the theory proposed by Moura Neves can be found in the book *Gramática de usos do português*, São Paulo: Editora da UNESP, 2000.

[23] The theoretical propositions made by Borba can be found in the book *Dicionário de usos do português do Brasil*, São Paulo: Ática, 2002.

[24] A good example of the theory proposed by Brait can be seen in the book *Ironia em perspectiva polifônica*, Campinas, SP: Editora da UNICAMP, 1996.

[25] The discussion conducted by Fiorin about literary discourse can be found in the book *As astúcias da enunciação: as categorias de pessoa, espaço e tempo*, first published by Editora Ática in 1999.

[26] The reflections by Diana Barros on the discourse of intolerance can be found in "O discurso intolerante: primeiras reflexões", São Paulo (typed text), 2005.

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on intolerance discourse; Ida Lúcia Machado [27] on emotions and work by Izabel Magalhães [28] on the relations between discourse and power.

To draw to a conclusion, we can say that the epigraph by Mario de Andrade is not just to garnish my text, rather it intends to suggest to the reader the image of a scholarly researcher. We believe that during research in Brazilian language sciences we should first do as Andrade did, in his textualization of a tiny grammar of Brazilian Speech, which means: "to be Brazilian and not a nationalist. To write [produce] natural Brazilian [Brazilian language sciences] without claim or complaint", by (re)constructing our own discursive theories.

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[27] One of the works by Ida Lúcia Machado can be seen in the book *As emoções no discurso*, published in 2010 by Editora Mercado de Letras.

[28] A metonymical representation of the works developed by Izabel Magalhães can be found in "Teoria crítica do discurso e texto. *Linguagem em (Dis)curso*, 4, 2004. Available at: http://www.unisul.br/paginas/ensino/pos/linguagem/0403/05.htm

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