

# 1 Brazilian Language Sciences: Discourse Theories

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## 5 Abstract

6 In this paper, we discuss the positive heuristic potential of two Brazilian discourse theories:  
7 the first one is Semiotics of the song, by the Brazilian researcher Luiz Tatit; the second one is  
8 the Theory of basic stereotypes and opposed stereotypes, by the Brazilian researcher Sírio  
9 Possenti. The first theory, on one hand, is based on the preparation of a complete concept for  
10 a systematic study of Brazilian songs considering the meeting of melody and lyrics. The  
11 Semiotics of the Song Theory presents an isotopic analysis of elements of content and  
12 expression, in which melody and lyrics are taken as equivalent structural elements. The  
13 researcher Tatit, in his studies, relates aspects of expression to aspects of content in various  
14 Brazilian popular songs. He comprehends that Brazilian songs may be assigned to three major  
15 types: thematized, passionalized and figuretivized.

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17 **Index terms**— brazilian discourse theories; epistemology; history of brazilian linguistics.

18 I. First Words: a Little about Brazilian Language Theories... his paper is methodologically organized  
19 around two working hypotheses that are closely related: first, there are in Brazil not only proper language  
20 theories, and second, it is necessary to expand Brazilian discursive theories, making them creak, which means  
21 it is necessary to continuously test them, attending theoretically and analytically to distinct data from which  
22 the authors of such theories rely on. To take such hypotheses into account, we first consider a provocative  
23 scientific disclosure paper entitled "Uma teoria brasileira do idioma" ("A Brazilian language theory"), published  
24 in Edition 78 of Revista Língua Portuguesa, 1 on April 2012, and then we briefly comment on the a conference  
25 address of Prof. Dr. Rodolfo Ilari from State University of Campinas (Universidade Estadual de Campinas  
26 -UNICAMP), at GEL 2 In the papers just cited, Professors Marcelo Módulo and Henrique Braga from USP  
27 talk about some of the linguistic theories developed by Brazilian researchers in our country in recent years.  
28 They highlight, for example, "already structured propositions in Brazilian lands", the Gramática construtural  
29 da língua portuguesa from Back and Mattos (1972), -USP, on July 2013. These two texts have in common  
30 the fact that they refer to pertinent studies from Brazilian researchers about the existence of a Brazilian  
31 Linguistics. 3 Parametric Sociolinguistics from Kato and Tarallo (1989), 4 1 This paper is available free, online,  
32 at: <http://Revistalingua.uol.com.br/textos/78/artigo255300-1.asp> 2 Grupo de Estudos Linguísticos do Estado  
33 de São Paulowww.gel.org.br. 3 A rich discussion on Constructural Grammatics, proposed by Back and Mattos can  
34 be seen in an paper by Ronaldo de Oliveira Batista to be "accepting or denying the propositions of Constructural  
35 Gramatis: a historiographical and sociological interpretation of a period in Brazilian grammatics", accessible  
36 at: <[http://www.abralin.org/abralin11\\_cdrom/artigos/Ronaldo\\_Batista.PDF](http://www.abralin.org/abralin11_cdrom/artigos/Ronaldo_Batista.PDF)>. 4 A detailed presentation of  
37 the postulates prepared by Tarallo & Kato about parametric sociolinguistics can be seen in papers by Tarallo,  
38 F. "For a Parametric Romanic Sociolinguistics: Phonology and Syntax", Ensaios de Lingüística 13: 51-84. E  
39 Tarallo, F. & Kato, Mary A. (1989); "Trans-systemic harmony: inter and intralinguistics variation", in Preedição  
40 5: 315-353, Campinas, Unicamp. the Semantics of contexts and scenes from Ferrarezi Jr. T (2010) 5 and the  
41 Multisystemic approach from Ataliba Teixeira de Castilho 6 We now turn to a lecture by Prof. Rodolfo Ilari in  
42 GEL-USP given in the city of São Paulo in July 2013. At the conference, "A fábrica de ideias linguísticas do  
43 Professor Salum, o pinheiro e o lago" ("The linguistic ideas factory, the pine tree and the lake"), Ilari, based on  
44 a set of texts handwritten by Prof. Salum himself, written in the middle of the 1970s, presented, among other  
45 work, a "linguistic-rhetoric approach to texts" or, more popularly, "The Forks Theory" by Prof. Isaac Nicolau  
46 Salum. This is a pertinent theory of text analysis, whose main objective is to handle the meaning relationships  
47 established between different levels of a text. It is a singular approach that seeks to understand the operation of

## 1 II. BRAZILIAN DISCOURSE THEORIES:

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48 a "text's linguistic intelligence", above all, the literary, describing its semantic value, as well as the stylistic, the  
49 rhetorical and even the "ideological", aspects which were completely at odds with the linguistic analysis practised  
50 at the time. Regarding the pertinence of the approach by Salum for text analysis, let us hear from Blikstein  
51 (1993) (2010). The discussion by Módulo and Braga centres more on a rapid presentation of the theory proposed  
52 by Castilho. For Ataliba de Castilho, an author epistemologically grounded in a sociocognitivistic basis for  
53 whom understanding language is a complex and dynamic phenomenon, "believes it is possible to analyze lexical,  
54 semantic, discursive and grammatical traces of a word or construction, even if it is in a 'dictionary state'".  
55 Thus, there should be, for Castilho, a central device, with a sociocognitive basis, that can activate, deactivate  
56 or reactivate the linguistic traces of a word or construction in each of these systems, according to needs. In  
57 consonance with this point of view, our minds operate in a simultaneous way, processing a set of processes and  
58 products recovered from these subsystems.

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

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

82 Beyond the originality of the approach, it is worth highlighting that the theory of Prof. Salum was produced  
83 even before publication of the classic Cohesion in English by M. K. Halliday and R. Hasan Given the pertinence  
84 and positive heuristics of both the paper by Módulo and Braga and the conference organized by Prof. Rodolfo  
85 Ilari to debate over history and prospects of doing linguistics in Brazil, we would like to broaden this discussion  
86 by proposing in this chapter the thesis that there are, in Brazil, not only language theories that make Brazilian  
87 Portuguese the central object of their study, emphasizing phonological, morphological, syntactic, semantic and  
88 textual levels, but also, on the one hand, theories about spoken languages in Brazil 8 and, on the other hand,  
89 Brazilian discourse theories, and so, as a consequence, postgraduate studies in linguistics should devote even  
90 more time to the discussion of historiography, scientific disclosure, application, expansion and preparation of  
91 Research Programs in Brazilian Language Sciences. 8 According to Gilvan Müller de Oliveira (2000), "in today's  
92 Brazil around 200 languages are spoken. Indigenous peoples across the country speak around 170 languages  
93 (called autochthonous), and the communities formed by immigrant descendants another 30 languages (called  
94 allochthonous)". 9 A character in Brazilian Literature who presented himself in a speech, especially the first  
95 time, when suggesting to the Republican Assembly at the time that they adopt Tupi as the official Brazilian  
96 language, with an ethos, a self-image, quite nationalistic, on the verge of xenophobic feeling, above all it was  
97 about linguistic manifestations (demanded) from Portugal. 10 A manifest by Miguel Nicolelis that proposes  
98 the creation of a new scientific paradigm entitlde Manifesto da Ciência Tropical: um novo paradigma para o  
99 uso democrático da ciência como agente efetivo de transformação social e econômica no Brasil (Manifest of  
100 Tropical Science: a new paradigm for the democratic use of science as an effective agent of social and economic  
101 transformation in Brazil). Nicolelis' proposal is grounded in the philosophy of the educators on his reflections, a  
102 Tropical Linguistics, or more specifically Abaporu Discourse Analysis (ADA), but rather pointing out some paths  
103 on which our Postgraduate in Linguistics Programmes could tread in the years to come, investing vigorously in  
104 Brazilian discourse science, thus producing true innovation.

## 105 1 II. Brazilian Discourse Theories:

106 A Little More...

107 The theories and their respective authors that we rank below are among the most varied domains of the  
108 discourse study field, 11 For that matter, we have some discourse theories forged in a little green and yellow,  
109 the Semiotics of Song, proposed by Luiz Tatit; the Semantics of the Event, proposed by Eduardo Guimarães;

110 in other words, they are outlined not only to show the derivation of the domain of Discourse Analysis with a  
111 French orientation, for example. They go from a semiotics of song to a theory of stereotypes. It should be said  
112 that despite all these theories having discourse as the object of observation, each of them constructs its own  
113 theoretical object very differently.

114 Paulo Freire and Alberto Santos-Dumont and proposes fifteen goals that aim to unleash the massification and  
115 democratization of means and mechanisms of generation, dissemination, consumption and commercialization for  
116 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-agendamundial-do-seculo-xxi.html>>. 11 In a book published in early 2014 by Armand Colin, "Discours et analyse du discours", Dominique Maingueneau asserts: "ce  
119 champ de l'analyse du discours, aujourd'hui mondialisé et en expansion continue, résulte de la convergence de  
120 courants de recherche issus de disciplines très diverses (linguistique, sociologie, philosophie, psychologie, théorie  
121 littéraire, anthropologie, histoire?) et, en retour, il exerce son influence sur elles. On a beaucoup parlé d'un «  
122 tournant linguistique » pour la philosophie, pour l'histoire ou pour les sciences sociales de la seconde moitié du  
123 xxe siècle ; on pourrait aussi parler d'un « tournant discursif ». En effet, il n'est pas un secteur des sciences  
124 humaines et sociales ou des humanités qui ne puisse faire appel à ses problématiques, ses concepts ou ses méthodes  
125 [...] même si les problématiques d'analyse du discours développées en France ont indéniablement joué un rôle  
126 fondateur et continuent à présenter un certain nombre de traits caractéristiques, elles se trouvent aujourd'hui  
127 prises dans un espace de recherche qui est mondialisé, où les hybridations conceptuelles se multiplient ; ? le  
128 champ des études de discours doit être distingué de celui, plus restreint, de l'analyse du discours, qui définit  
129 un point de vue spécifique sur le discours; ? l'univers du discours, le matériau à partir duquel travaillent les  
130 analystes du discours, est foncièrement hétérogène : on ne peut pas l'unifier autour du modèle dominant de la  
131 communication orale en face à face" (writer's notes). 12 A detailed presentation of the reflections proposed by  
132 Guimarães can be seen in the book *Semântica do Acontecimento*, published by Pontes Editores in 2005. It is not  
133 about acting like Policarpo Quaresma, 9 intransigent defender of Brazilian science and even a zealous follower of  
134 Miguel Nicolelis, 10 proposing, based theories, even though they have interacted, some more than others but not  
135 that much anthropofolemically, with theories developed mostly in France by the end of the 1960s and '70s, have  
136 epistemological traces that are quite Brazilian. In our understanding, it is not simply about expansions to handle  
137 specific data, or mere puzzle-solving to use khunnian terminology, these are research programmes in the sense  
138 given to such methodology by Lakatos. ??4 14 In Imre Lakatos' (1979) understanding, a research programme is  
139 constituted by a strong core -a set of hypotheses or theories considered undeniable by scientists -and an heuristics  
140 that mobilizes scientists to modify the protecting belt -a set of auxiliary hypotheses and observation methods  
141 that suit the programme when confronted with new data. To support the point of view expressed previously, we  
142 will first rank here at least two of these discourse theories; second, given the space available, we will give a brief  
143 description of such theories; third moment, we will illustrate how these theories endeavour to take into account  
144 their study objects, and lastly, we will try to rank distinct objects on which the authors base their proposals in  
145 order to begin a debate over the need for the systematic testing of the positive heuristics of their theories. A  
146 discussion about theories of spoken languages in Brazil remains for reflection in the future.

147 The Principle of the Semiotics of the Song ??5 15 A detailed explicitation of the theory proposed by Tatit can  
148 be found in his book *Semiótica da canção: melodia e letra*, 3 ed. São Paulo, SP: Escuta, 2007. was proposed  
149 by USP researcher Luiz Tatit, at the end of the 1990s. This theory is constituted based on the preparation  
150 of a whole concept outline for a systematic study of Brazilian songs considering the meeting of melody and  
151 lyrics. The Semiotics of the Song Theory proposes an isotopic analysis of elements of content and expression,  
152 thus melody and lyrics are taken as equivalent structural elements. Luiz Tatit, in his studies, relates aspects  
153 of expression to aspects of content. He recognises that Brazilian songs may be assigned to three major types:  
154 thematized, passionalized and figuretivized. In thematized songs, the researcher observed that the content of  
155 lyrics is related, in most cases, to conjunction states between "subject" and "object". Usually the meaning of  
156 lyrics is related to moments of euphoria and satisfaction with life. *Deixa a vida me levar* by Zeca Pagodinho is  
157 a good example of a thematized song. In passionalized songs, vertical melodies are consistent with disjunction  
158 states between "subject" and "object". In this type of song an effect of inverted meaning is observed more than in  
159 thematized songs, it indicates disphoria, enclosure and dissatisfaction. The author of song theory shows us that  
160 passionalization is waiting or reminding time. This is time that allows the subject to think about his/her feelings  
161 of missing someone or something and (re)living the tension of circumstances that put him/her in immediate  
162 disjunction with his/her conjunction object at a distance so as to value the object. *Retalhos de cetim* by Benito  
163 de Paula is a good illustrative example of such passionalization. In figuretivized songs, what is observed is an  
164 attempt by the subject to draw attention to the content of the words. For that matter, it is possible to observe  
165 that prosody elements overcome melodic elements. A good example of this type of figuretivized song is *Alegria,*  
166 *alegria* by Caetano Veloso. It is important to highlight that such a classification corresponds to typical situations,  
167 but usually such types blend with each other and they might all be present in the same song. What is found,  
168 actually, is the dominance of one aspect on the construction of a song. 16 Year 2019

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170 Given the heuristic character of scientific theory, one might wonder if we could mobilize the Tatit proposition,  
171 with the aim to expand it and deal with other sorts of data that contain lyrics and melody in the form of a

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

181 We continue this text by dealing with the Theory of Basic Stereotypes and Opposed Stereotypes, proposed by  
182 a researcher from UNICAMP, Sirio Possenti, ??7 17 A detailed presentation of Possenti's theory can be found in  
183 the book "Humor, língua e discurso", São Paulo, Contexto, 2010. in 2010. To handle his theoretical endeavour,  
184 Possenti mobilizes corpus of jokes that thematize many stereotypes covering different human groups. According  
185 to Possenti, the jokes about the many different types of human groups work as a relationship of stereotypes, based  
186 on an ideas that are taken by individuals or social groups (the basic stereotype) and put into circulation with the  
187 lowest possible opposition (the opposed stereotype or simulacrum). The author takes as a corpus gaucho jokes.  
188 In this type of joke, what is questioned is the basic stereotype, which means the characteristics of a gaucho: a set  
189 of values that constitute positively the gaucho ideal (hospitality, freedom, the fact that they are jaunty, brave,  
190 not too refined, eat barbecue food, drink "chimarrão" and, overall, are manly and boast of their manliness).  
191 Although such features serve as material for humorous discourse, it is mostly the manly trace of the gaucho that  
192 serves as a motto for jokes -the basic stereotype. In other words, based on this trace, or its lowest opposite, the  
193 jokes represent gauchos: "he will not be wimpy or fearful, or have any other traits in opposition to manliness,  
194 but will be a bottom homosexual". Thus, as far as gaucho jokes are concerned, the basic stereotype involved is  
195 the macho ("male") gaucho, and the opposite stereotype is the bottom homosexual "gaucho". 18 Here is one of  
196 the examples presented by the author:

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

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

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

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

## 208 3 18

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

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

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

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

223 We believe it is important to state (again) that Brazilian language theories do not just comprise important  
224 works by Back and Mattos (1972), Kato and Tarallo (1989) and Ferrarezi (2010) and Castilho (2010), for we  
225 could also rank the work by Heitor Megale 19 and Rosana Virgínia Matos 20 about diacronic Portuguese, that by  
226 Aryon Rodrigues 21 on indigenous Brazilian languages, work by Maria Helena Moura Neves 22 on grammar uses  
227 in Portuguese, by Francisco da Silva Borba 23 on dictionary uses of Portuguese; theories about discourse are not  
228 restricted to the authors anteriorly mentioned. For that matter, also worth highlighting is the work by Beth Brait  
229 24 on verb-visuality, by José Luiz Fiorin 25 on literary discourse, Diana Barros 26 19 In the book co-organized  
230 with Sílvio Almeida de Toledo Neto, *Por minha letra e sinal: documentos do ouro do século XVII*, published by  
231 Ateliê Editorial in 2005, can be found a metonymical representation of the theoretical propositions developed by  
232 Megale. 20 In *Ensaios para uma sócio-história do português brasileiro*, published by Parábola Editorial in 2004,  
233 can be found a nice representation of the theory proposed by Rosa Virgínia Matos. 21 Representative works

234 by this important Brazilian linguist are freely available at: <http://biblio.etnolinguistica.org/colecao:aryon> 22 A  
235 detailed presentation of the theory proposed by Moura Neves can be found in the book Gramática de usos do  
236 português, São Paulo: Editora da UNESP, 2000. ??3 The theoretical propositions made by Borba can be found  
237 in the book Dicionário de usos do português do Brasil, São Paulo: Ática, 2002. ??4 A good example of the  
238 theory proposed by Brait can be seen in the book Ironia em perspectiva polifônica, Campinas, SP: Editora da  
239 UNICAMP, 1996. ??5 The discussion conducted by Fiorin about literary discourse can be found in the book As  
240 astúcias da enunciação: as categorias de pessoa, espaço e tempo, first published by Editora Ática in 1999. ??6  
241 The reflections by Diana Barros on the discourse of intolerance can be found in "O discurso intolerante: primeiras  
242 reflexões", São Paulo (typed text), 2005. on the relations between discourse and power.

243 To draw to a conclusion, we can say that the epigraph by Mario de Andrade is not just to garnish my text,  
244 rather it intends to suggest to the reader the image of a scholarly researcher. We believe that during research in  
245 Brazilian language sciences we should first do as Andrade did, in his textualization of a tiny grammar of Brazilian  
246 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. 1 2 3 4 5 6

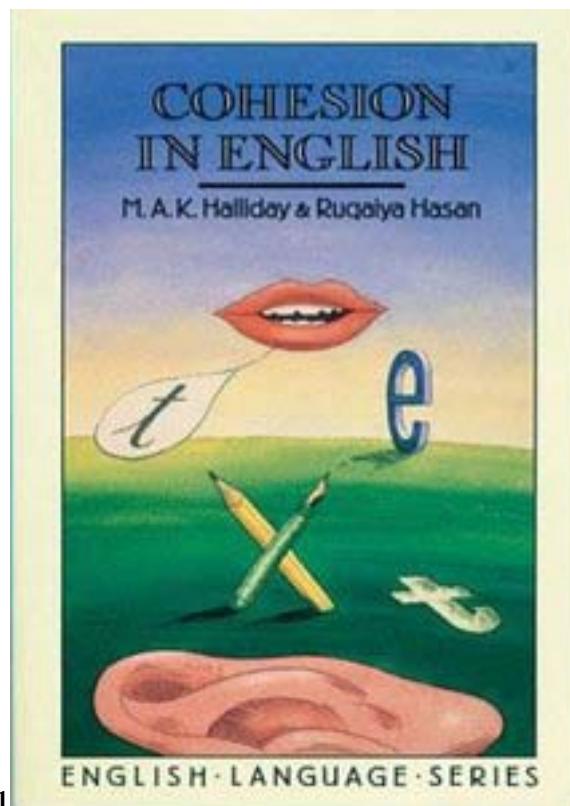


Figure 1: Figure 1 :

247

<sup>1</sup>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 Contexto in 2011.7 Paper published online at: <http://www.usp.br/revistausp/n20/izidoro.html>

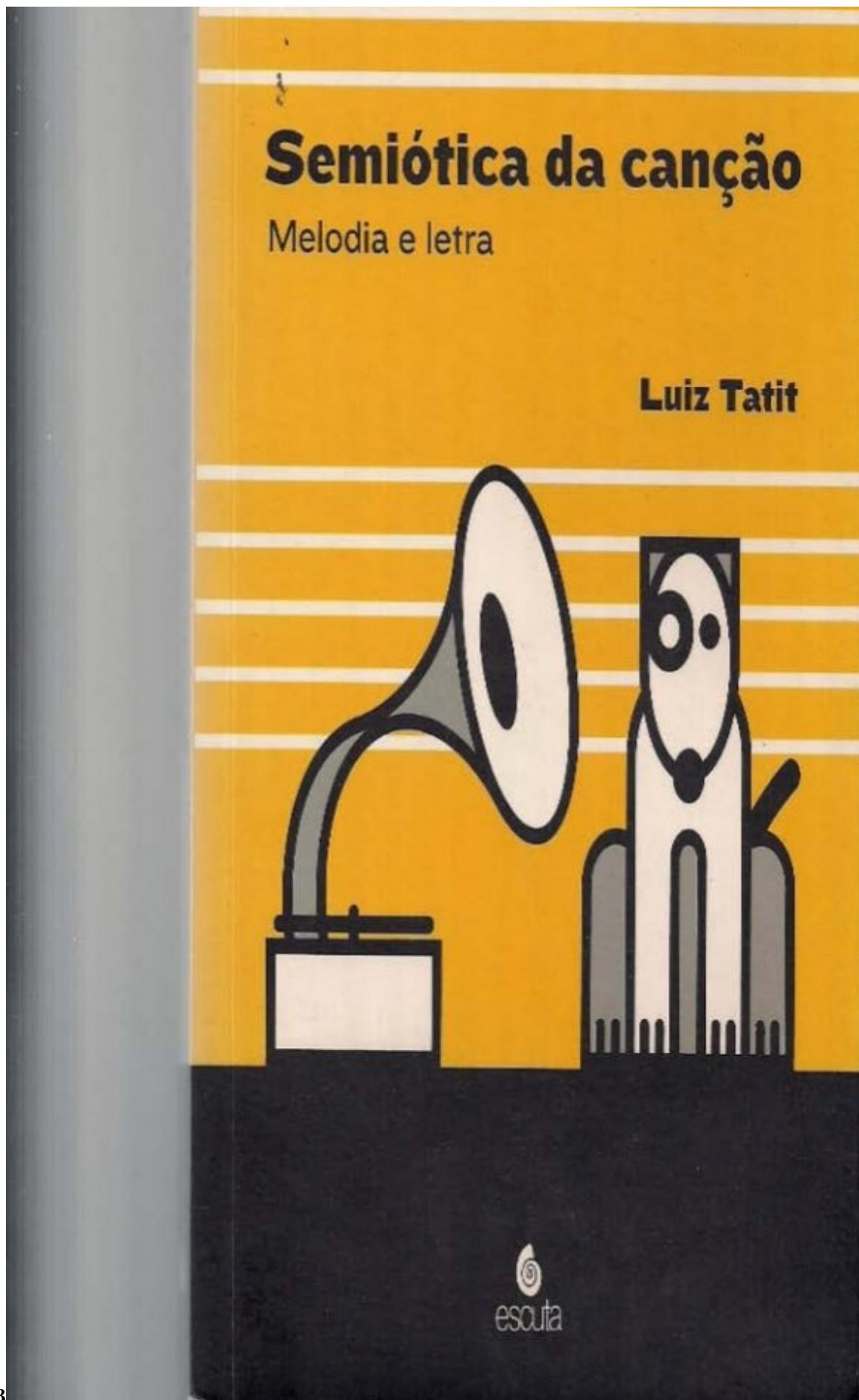
<sup>2</sup>© 2019 Global Journals

<sup>3</sup>Theory of Basic Stereotypes and Opposed Stereotypes, proposed by Sirio Possenti; and Analysis of Materialistic Discourse, proposed by Eni Orlandi.<sup>13</sup>

<sup>4</sup>Brazilian Language Sciences: Discourse Theories

<sup>5</sup>A good example of the operability 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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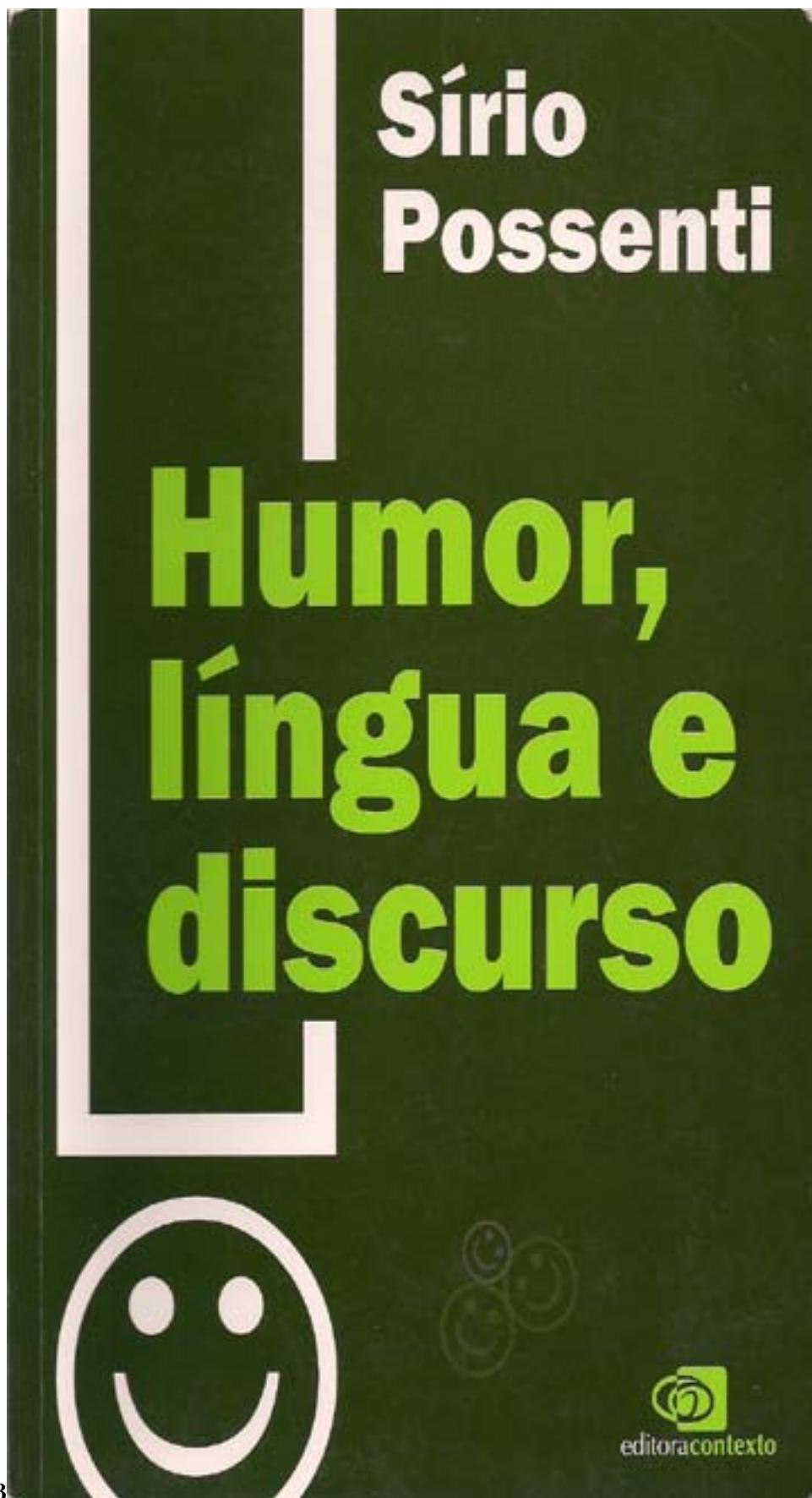




Figure 4: Figure 4 :

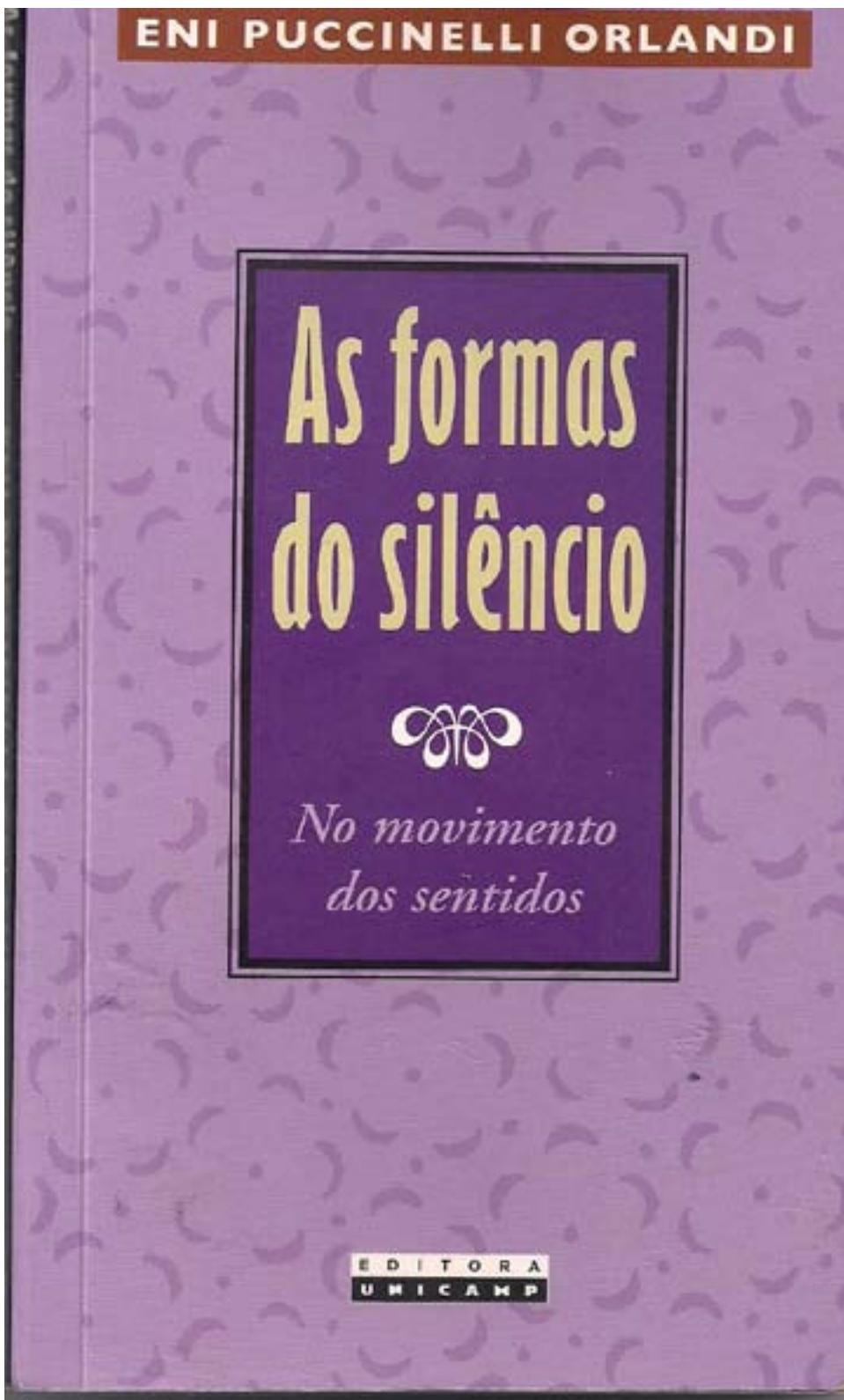


Figure 5:

Figure 6:

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 doidão  
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  
chuchuz-  
inho  
Oh, yes!  
No, no, no,  
no!  
Eu te I love  
youuuu!

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

- 248 [\_\_\_\_\_ and Mathematics ()] , \_\_\_\_\_, Mathematics . *Science and Epistemology: Philosophical Papers* 1978.  
249 Cambridge University Press. 2.
- 250 [Pinto and Gramatiquinha De Mário De Andrade ()] , E P Pinto , Gramatiquinha De Mário De Andrade . 1990.  
251 São Paulo. Duas cidades/ Secretaria de Estado de Cultura
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