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The Parodized Proverbs Protocol: The Interpretation and Enunciative Manipulation of Parodized Proverbs by Aphasic Subjects

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This study is aimed at identifying and analyzing processes of signification in the context of aphasias, highlighting linguistic-pragmatic aspects of interpretation and enunciative manipulation of meaning used in the proverbs and in the proverbial parodies by aphasic subjects. What was important in this work was the presence of some characteristic phenomena of the parody present in the interpretation of parodized proverbs, such as: different target processes (linguistical, pragmatical, enunciative, discoursive), intertextuality, inferentiation and linguistic-discoursive crystallization.

The *corpus* of this studyis composed of data from aphasic subjects who attend the Centro de Convivência de Afásicos (CCA - IEL / UNICAMP) that were collected from a Protocol of Parodized Proverbs specifically prepared for our purpose. In the selection of the proverbs of the Protocol, we tried to select some proverbs that were appropriate to socio-cultural configuration and sociolinguistic reality of the subjects attending CCA, and proverbs that were more recurrent and crystallized in our culture.

For data collection, we conducted individual interviews with the aphasic subjects who were recorded via a digital recorder and digital video camera, afterwards we transcribed them according to the note system established by the Cogites Research Group coordinated by Professor Dr. Edwiges Morato (2007). The Protocol was presented in both oral and written formats to the aphasic subjects.

In the data analysis, we consider the processes of signification involved in the interpretation of proverbs, highlighting: i) the recognition of the proverbs-origin and the parodized proverbs presented; ii) the recognition of the proverbs-origin in the form of parodized enunciatives and iii) the explanation of the meaning of proverbs-origin and the parodized proverbs.

With this Protocol, we tried to focus on linguistic and socio-cognitive work, as well as the enunciative journey undertaken by the subjects in the interpretation of the meaning of the parodized proverbs, when they demonstrate different levels of reflection on language and exhibit a linguistic-cognitive work involving in the target process in the process of signification in the construction of meaning. The manner in which the subjects act on the proverbial enunciations is indicative of what is involved with different co-occurring processes of signification.

In the interpretation of parodized enunciations, we could find many processes of verbal signification (linguistical, discoursive, inferential, referential *etc.*) and non-verbal (gestural, mnemonic, facial *etc.*) that show different levels of reflection by the subject about language and its functioning. It was observed in the data that the aphasic subjects, although inhibited by complex linguistic/metalinguistic aspects, relate the inferential processes (semantic-

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pragmatic), discursive (dialogic, interactive, intersubjective, cultural) and cognitive (perceptual, mnemonic, analogical) in the interpretation of proverbs. We could observe that the linguistic-cognitive instability caused by the brain pathology causes the subject to have metalinguistical difficulties. However, these difficulties do not hinder them from using reflexive actions with language and about language. This fact obliges us to reaffirm the presence of a pragmatic-discursive competence that is constituted in the interactive practices as well as in the dependence of many inter-active processes of signification.