

FORGIVENESS IS THE CURE: THE USE OF MULTIMODAL METAPHORS IN A RITUAL OF “SPIRITUAL DISOBSESSION” IN THE BRAZILIAN RELIGIOUS DOCTRINE VALE DO AMANHECER

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ABSTRACT

Inspired by shedding light on the human historical desire to use their imagination to illustrate a supposed supernatural universe, this work will seek to reflect, within the theoretical scope of one of the branches of the science of linguistic meaning, Cognitive Semantics with your Theory of Conceptual Metaphor in its *sociocultural*, *sociocognitive*, *discursive* and *multimodal* phase (LAKOFF & JOHNSON, 1980; SALOMÃO, 1999; KÖVECSES, 2005; VEREZA, 2007; SEMINO, 2008; FERRARI, 2011; LOPES, 2015; SOARES DA SILVA & LEITE, 2015; AVELAR, 2016) and work tools of Textual Linguistics (BENTES, 2001; MONDADA & DUBOIS, 2003; KOCH, 2004; MARCUSCHI, 2007) to investigate whether metaphors contribute in some way both to the formation of meaning and to the interweaving of sentences to enable cohesion and discursive coherence in a text used in the *Evangelical Table* ritual in which members of the brazilian doctrine of *Vale do Amanhecer* believe that they can guide spirits tormented by pain, hatred and suffering towards the light.

Keywords: Cognitive Linguistics; Textual Linguistics; Metaphors; *Valley of Dawn*.

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Introduction

Much is said nowadays about the importance of religious practices as cultural practices that respond to the human desire to take a leap higher than its own reality as matter (BELOTTI, 2004), however very little is said about how biological, sociocognitive, psycho-affective, sensorimotor, corporal, sociocultural and neurological, for example, are guiding the organization of meanings of the speeches that permeate the rituals of such actions. Some Brazilian works, such as Leme (2003), Lopes (2015), Abbade (2016) and Santo & Pereira (2018) evoked relevant reflections on this theme, boosting other researchers to continue investigating how the textual universe is characterized present in religious ritualistic cultural actions.

With regard to studies of linguistic science in spiritualism, there are few studies that analysis on how man's contacts with spirituality impact his conceptual, psychic-cognitive, and consequently linguistic and sociocultural system, which makes these analysis, when realizing that spiritualist doctrinal currents have grown and spread in several societies around the globe, including Brazil (WULFHORST, 2004), necessary for the understanding of how the interactions of human subjects are processed and given socio-cognitively and psychoneurolinguistically with spiritual entities.

Thus, noting the importance of this type of investigation, this work seeks, through the alliance of theoretical-methodological constructs of Cognitive Linguistics. More specifically through the Theory of Conceptual Metaphor and its developments (LAKOFF; JOHNSON, 1980, 1999; LAKOFF, 1987; JOHNSON, 1987; KÖVECSES, 2005, 2015; VEREZA,

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2007, 2010, 2013; STEEN, 2007; SOARES DA SILVA & LEITE, 2015; among others) — with those of Textual Linguistics (KOCH, 2002, 2004; BENTES, 2001, 2017; AVELAR, 2016; VEREZA, 2017; among others), reflect, through the survey of socio-cognitive constructs and textual principles that configure the structuring of the verbal and non-verbal discourses (that is, multimodal) present in a ritual of liberation of suffering spirits carried out in the Brazilian spiritualist doctrine *Valley of Dawn* (GALINKIN, 2008; OLIVEIRA, 2014), on the procedural character of the textual construction. Which also touches, in the current phase of Textual Linguistics research, in addition to the co-text, the processes anchored by the *ocean of motivations* (SALOMÃO, 2010) in which social beings are immersed — biological, cultural, cognitive, social, intersubjective, bodily factors, psychoaffective, among others (KOCH, 2004; VEREZA, 2017) —, as well as pondering about the role of figurativeness, architected by the aforementioned aspects, in building meaning in the discourse to be observed.

In addition, the discussion proposed by this work also contemplates the idea that socio-cognitive, linguistic, cultural and contextual phenomena (global and local) are activated *online, in real use of language* (SEMINO, 2008; VEREZA, 2010) not only so that the discursive intentionality of the religious event aforementioned (freeing the suffering spirits) is desired, but also for the textual fabric to be “sewn” in order to conceive its criteria and principles of textualization, such as: *cohesion* and *coherence, intertextuality, and shared knowledge* (KOCH, 2004).

1. The Valley of the Dawn: the spiritualist doctrine born in the Brazil that conquered thousands of members and even strata of other countries in the world

Spiritualism, according to Wulffhost (2004), currently encompasses many meanings, considering within this religious framework the multiple conceptions related to spirits or a supernatural and divine power that vitalizes the human body, all of nature and the cosmos, that is, they would be religious doctrines that believe in the joint or plurality of beliefs in handling symbolic of the practices of faith. In the case of the spiritist religious current that will be studied in this work, it was inspired by the Christian tradition — Catholicism, as well as new additions to it, such as the Spiritism of Allan Kardec, as, well as the embrace of religious traits of the Egyptian and indigenous culture that *Valley of Dawn* appeared in 1959 (OLIVEIRA, 2008).

From visions that the Brazilian truck driver Neiva Chaves Zelaya (or more affectionately “Tia Neiva” by the members of her religious corporation) had been having, since 1925, with the spirit of Saint Francis of Assisi (or Pai Seta-Branca, spiritist representation of

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Assisi in the Valley), the *Valley of Dawn* was idealized. According to the clairvoyant, this spiritual entity, also famous in Catholicism, asked her to implement the doctrine of Dawn, in the city of Planaltina, in the Federal District – Brazil, so that her work of spiritual disobsession could be developed with the aim of helping people who sought them out, regarding the most varied subjects of everyday life. Aware that her spiritual karma was planning this mission, Neiva, after the support of several spirits of light, such as “Caboclo Pena Branca”, “Mother Yara”, among others, implemented the first Temple of Dawn, which, being the headquarter temple since then, and obtaining the adherence of the people who lived around it, as well as other individuals who knew the spiritual manifestations that took place there, created a spiritual city where there are, currently, more than 50 thousand mediums living in the surroundings from the temple. Promoting disobsessive healing and the relief of different pains through works such as red thrones, the junction, the smoke and the magnetic pass, this religious group became known in the country, developing and spreading in such a spectacular way, that today there are, in addition to the “Mother Temple”, about 600 temples of dawn throughout the entire Brazilian territory and even temples present outside the country, such as Portugal, England and the United States (OLIVEIRA, 2014).

With a significant symbology, its visitors are usually impressed by the wealth of details present inside the temples of Valley of Dawn, where there are from memories of Christian mythology, such as the cross and the statue of Jesus Christ, to objects that refer to nature, such as such as the image of the sun and the moon and instrumentals that refer to the sound of the movement of water in rivers and the singing of birds. It is necessary to inform that each temple is coordinated by a spiritual entity and its assistant, who would be, in this case, the president of the house. In this way, the dawn houses are titled and identified by the name of the entity of light responsible for their operation (GALINKIN, 2008).

Figure 1 - Entrance of Valley of Dawn in the Planaltina – Federal District (Brazil)



Source: Metr p les (2023)

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It is worth noting that, as it is Brazilian and greatly values the relationship between man and nature, and the cures and benefits that this interaction can bring, *Valley of Dawn* also maintains a significant relationship with the indigenous community, and there is also a lot of invocation in its works of spiritual disobsession, of the spiritual entities in which they believe, such as the caboclos and knights of the woods (GALINKIN, 2008).

In Figure 1, it is possible to see, among the columns that surround the entrance to the center, that there is an image on the pole that symbolizes the indigenous culture, such as the shamans. In addition, there is still a connection to Egyptian religions, with mention and invocation of the forces and energies of the deities of Ancient Egyptian mythology. Its internal structure is mainly due to the existence of two work poles. There are the Indoctrinator mediums and the Aparás mediums; Indoctrinators are individuals who, having a sharper rationality, are destined to indoctrinate the suffering spirits, as well as assist the spirits of light in their work of communication with those who visit the temples. They are identified by having a Christian cross on the back of their work vests. Both enlightened entities and those in need of spiritual assistance arrive via the Aparás, who tend to be people with an enormous potential for sensitivity. These, who are marked with a red triangle symbol on their work vests, are the mediums of incorporation. It is through them that there is the possibility of spirituality being present in the houses, which are indispensable for the functioning of the temples (OLIVEIRA, 2014).

Figure 2 - The symbol of the *Apará* and the *Doctrinator*



Source: Metrópolis (2022)

In this way, the combination of the two functions — *Doctrinator* and *Apará* — is essential for the energies that arrive in the more than 600 houses of the dawn in Brazil to be manipulated effectively.

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1.1 The evangelical table

One of the most important works within *Valley of Dawn* is the *evangelical table*, since, as it is an activity strictly aimed at helping people who died and did not accept their passing, it seeks, through the exercise of indoctrination, to persuade the spirit that this terrestrial plane is no longer your home, but new spiritual planes. This spiritualist branch understands, as well as spiritism, that spirits who do not accept their departure after the moment of disengagement with the body end up becoming beings without light, individuals who drown in hatred, due to the opposition to the moment that has passed. Observing the pain that these souls feel, it is necessary, when placing oneself as brothers of these spiritual entities, to help them, thus justifying the creation of work, instituted in the temples of dawn by “Tia Neiva” (GALINKIN, 2008).

The *evangelical table* is designed as follows: 17 mediums are needed in total, 7 of which are the Aparás (of incorporation, who will receive the spirits), 7 of indoctrination (those who will talk to the brothers without light), plus 3 Doctrinators who will settle in places known as lighthouses (a place believed to be a point of light where suffering spirits can reach), and another Doctrinaire brother to lead the work. The table, in its structural character, has a triangle shape, with the image of Jesus Christ standing in the middle behind a white veil. There are also candles to light the place (MESA EVANGÉLICA, 2010).

The processing of the ritual takes place as follows: the commander of the work, the Indoctrinator medium, signals through the ringing of a bell that the activity is about to begin, hence the members who want to participate settle down next to the table until all the enough individuals to accomplish the feat arrive. When everyone is there, the commander places the seven incorporation mediums seated at the table, calling the other Doctrinators right after the latter are seated so that they stay behind the brothers of doctrine who will receive the souls in need of spiritual assistance. Once this has happened, the coordinator makes an opening key asking that enlightened entities protect and give strength to those who place themselves there as helpers, as well as asking Jesus Christ to help the Indoctrinators in the process of persuasion and relief of the suffering spirits of their pain.

After the invocation of these energies, the leader of the work asks that the brothers who need support be present, and thus spirits without light begin to arrive in the seven Aparás seated at the table.

This spiritual work takes place over a period of 15 to 30 minutes. At the end of this time, the leader of the work asks the Apará mediums to leave the incorporation attunement, open their eyes, and no longer give way to more suffering spirits. After verifying that all

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Aparás are disembodied, the doctrinators apply the so-called magnetic pass to them, which relieves them of the energy tension provided by the connection with spirits with a negative energy charge. Once this is over, the commander of the work says the Pai Nosso prayer again and thanks everyone for their participation saying that “Jesus pays them for the charity rendered” (O DOCTRINADOR, 2010).



Figure 3 - *Evangelical Table* in a Temple of Dawn of Planaltina (DF)

Source: Metrópolis (2022)

During 15 observations of *evangelical table* sessions held at the in the “Mother Temple” in 2022, it was possible to see how the fabric verbal and non-verbal (i.e., multimodal) text, “stitched” together at that moment with the aim of persuading the *other* present in the medium’s body, is organized in terms of its construction of meaning based on language structuring constructs just like figurativeness, as well as it was feasible to visualize that the construction of this speech via figures of speech contributes to the discursive *intentionality*, its *cohesion*, *coherence*, *focus*, *intertextuality* and position in terms of *intersubjective knowledge* and that it *helps* and validates the character of the text in its edification (KOCH, 2004).

Thus, this work seeks to contribute, through the analysis of what concerns the movement of cognitive-discursive construction of one of the ritualistic discourses of *Valley of Dawn* to a better understanding of its situated cognition. In addition, this research also aims to reflect, through the results found from the investigation of the chosen textual object, on the importance of textual construction anchors, which embrace socio-cognitive, perceptual, contextual (global and local), psycho-affective, cultural factors, intersubjectives *etc.* (VEREZA,

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2017) for understanding the construction, processing and production of verbal and non-verbal texts.

2. Theoretical constructs chosen for the corpus analysis

As a natural movement of scientific work, researchers from the so-called “cognitivist turn of language” reacted against the aforementioned formalist assumptions and gave Linguistics and the world a new look at the question of how the meanings of a language are constituted (VEREZA, 2010).

In its historicity, Cognitive Semantics was officially born through the publication of its pillar work written by George Lakoff & Mark Johnson: *Metaphors We Live By* (Metáforas da Vida Cotidiana, in the Brazilian translation of 2002 for the Brazilian metaphor researcher Mara Sophia Zanotto). When published, it drew the attention of linguists to the complex network that governs the relationship between language, cognition and thought (FERRARI, 2011), postulating the so-called Theory of Conceptual Metaphor as its basic theoretical approach. For these theorists, human beings understand the world through metaphors (LOPES, 2015), and our cognition is mediated by our sensory-motor and bodily experiences in the world. Cognitive Linguistics, by positioning itself as another important branch for the understanding of language, constitutes and is characterized, in this way, by studying it as an integral part of cognition and manifestation of the organization conceptual, categorization principles, mental processing mechanisms and individual, social and cultural experience (SOARES DA SILVA & LEITE, 2015).

This process of conceptualization and (re)conceptualization of the world takes place from what theorists Lakoff & Johnson (1980) call cognitive projection between source domain and target domain. The source domain would be the primordial basis for the categorization of experiences, being our emotional, cultural and daily experiences in places, events and other spaces in society, activities that project the configuration of our concepts onto more abstract domains of cognition. The target domain would be the abstract loads that we want to conceptualize, such as, for example, the notion of time in relation to money. In Western society, speakers conceptualize the concept of time in the terms of notion of value, which can be referred to the experiential knowledge of finance (SOUSA, 2016). The most typical example of this is a common Brazilian phrase — “spare me” or “spare my time, please” —, which refers to the present metaphor represented in Cognitive Linguistics as TIME IS MONEY.

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Postulating the *thesis of the embodied mind*, Johnson (1987) states that the image schema is the central form of the conceptual structure within the conception of Cognitive Semantics. The basic idea is that, due to the physical experience of individuals being and acting in the world, that is, entering and leaving places, having contact with forces, moving their respective bodies on trips, they organize highly complex concepts through these basic experiences. In the *container scheme*, for example, human beings project their own experience of being physically located in certain places, such as homes and cars, to speak of their conceptualizations.

In addition to bringing all these new angles of research to linguistics, Cognitive Linguistics also contributed to figurativity — which before it was seen as a phenomenon purely of ornamentation and literary stylistics (SARDINHA, 2007) — was observed as a basic element of linguistics of human thought. From that moment on, figures of speech such as metaphor, metonymy, irony and proverbs are seen as essential elements for the architecture of human experience.

Like science, naturally, it also questions its objects and evolves through its developments. Much progress has been made in terms of figurative studies, since, as mentioned before, all the examples studied by cognitivists were invented. In addition, these scholars treated language as a “knowledge archive”, as they only saw the underlying conceptual metaphors in their investigations, without verifying their importance for the construction and enhancement of discourse (VEREZA, 2007). Thus, when questioning such problems, cognitive scientists, such as Gibbs (1997) and Kövecses (2005, 2015), turned to the study of *sociocognition* and *situated cognition* to the detriment of individual cognition, which, when influenced by classical cognitivism (KOCH & CUNHA-LIMA, 2011), reduced the analysis of the metaphor to individual aspects, not perceiving the character of the human being as a social entity, emerged by socio-political, historical, ideological, cultural and contextual factors intertwined in it. Therefore, from this new focus, the metaphor starts to be seen in a new way, that is, in the *social turn* of Cognitive Linguistics, it reconfigures the notion of metaphor saying that: (i) the conceptual metaphor is not only a phenomenon of the of thought and language, but also a tool of communication, with verbal, non-verbal and multimodal discourses being its most natural place (for this reason, this work also reports the reflections of Avelar (2016) when speaking of gestures of pointing and the interaction-relationship between speech and gestures), which is now intrinsically present in the construction of both thought and discourse; (ii) metaphor no longer implies, as already stated in this work, a psychoindividual and universal approach to human experience, but fundamentally neuropsychological, which must now give way to a culturally specific conceptual metaphor, that is, structured in localized contexts of human activity, which leads his research to also look at the structure underlying

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this social location of speakers; (iii) metaphor now, as well as all other constructs of figurativity such as metonyms, proverbs and ironies, have to be tested empirically based on methods advanced quantitative and multifactorial methods, in order to reach completeness regarding the understanding of figurative language processing (SOARES DA SILVA & LEITE, 2015).

Knowing that it is through the textualization of the world that the human being frames, conceptualizes and categorizes it (BENTES, 2017), the alliance of the study of cognition needs, in addition to being related to the arguments coming from the Social Sciences, to be connected with textual studies, so that there is completeness in the analysis of the structuring, processing and production of textual fabrics. In this sense, this work also evokes the studies of Textual Linguistics, especially the inquiries of Koch (2002, 2004), as well as those of Marcuschi (2007, 2008), who understands this current of language as a means of research responsible for the study of operations linguistic, discursive and cognitive regulating and controlling the production, construction and processing of written or oral texts in real contexts of use.

Textual Linguistics, as informed by Bentes (2001), went through two phases that preceded its current research phase: the phase of *transphrastic analysis* and the phase of *text grammars*. In the first, the text was understood as a finished product, finished in the co-text. The textual expression would be superior to the sentence, the highest linguistic unit (KOCH, 2004). Its importance lay in its cohesiveness and consistency, leaving the reader to decode the information displayed there, without putting his intentions, his representations of context, that is, his world. Already in the phase of text grammars, driven by the studies of Noam Chomsky and his generativism, text researchers believed that there was a textual competence similar to Chomskian linguistic competence, since every speaker of a language has the ability to distinguish a coherent text of an incoherent cluster of sentences. In other words, any speaker is able to paraphrase and perceive whether the textual content is incomplete or complete, for example Koch (2004). In this phase, the text remains the highest linguistic unit, which, when segmented into smaller units, demonstrates the textual competence of individuals. This period, in which TL is still linked to a formal language paradigm that does not understand text-producing subjects as entities subject to socio-cognitive, cultural and contextual factors, was not sustained for a long time since researchers began to perceive the role of social aspects as contributors to the architecture of language within, giving voice, therefore, to what would become the advance, or turn, of Text Linguistics towards a more complete paradigm with regard to the sea of motivations in which individuals are submerged when there is interaction, and, consequently, textualization (BENTES, 2001).

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In this sense, from the socio-cognitive-interactionist turn of textual studies, that is, the third and current phase of textual studies (BENTES, 2001), the conception of a mind detached from the body is no longer accepted, and the interaction of the same with culture, with the macro context (the history of society, for example) and micro (the situated speech context), with beliefs, with psycho- affectivity and with world experiences stored in the mind activated when individuals are moving, (re)categorizing and communicating with others in social spaces, in addition to evoking textualization factors, such as: cohesion (how the linguistic elements are interconnected in the textual surface), coherence (the link between the subject matter and the context representations emerged at the time of use), the focusing (the concentration of individuals, focusing on part of their prior knowledge, to interpret a fact), shared/intersubjective knowledge (the social knowledge common to all subjects, who even within disparate “ideological families” manage to identify others as members of the same society as them) (KOCH, 2004) etc., cannot be disregarded in the textual investigation, as these anchors that permeate from the co-text itself to deeper areas that touch the emotions, the subjectivity of the speakers, for example (VEREZA, 2017), as intrinsic and necessary categories for the diagnostic universe of *Valley of Dawn* textual dynamics.

Thus, in the next section, the analysis of the multimodal text present in the ritual titled as the *evangelical table* of the Brazilian spiritualist doctrine, , will be carried out, with the purpose of shedding light on the categories that underlie textual processing: linguistic, sociocognitive categories, cultural, psycho-affective, structuring of cognition, language and discourse such as figurativeness, evidencing through the proposed investigation, the procedural, *situated* (KOCH, 2002, 2004) and *cognitive-discursive* (VEREZA 2007, 2010, 2013) character of textualization.

3. An analysis of the cognitive-discursive construction of a multimodal ritualistic text responsible for the liberation of spirits

Currently, after 40 years of launching *Metaphors We Live By* (1980), researchers interested in sociocognitive and discursive language studies, such as linguist Solange Vereza (2007), have complained to those dedicated to the area about the importance of studying the role of figurativity authentic, textually realized corpora in use, i.e. *online*. Thus, according to her, it will be possible to perceive the real role of established figures of speech in the construction of discourse. Therefore, by taking this scientist's signal as important, in addition to verifying the function of figuration in the construction of meaning of a ritualistic discourse of the Spiritualist Doctrine, we also reflect on the idea that its evocation for structuring this linguistic expression is driven so that the discourse architecture via textualization criteria

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such as cohesion and coherence (KOCH, 2004) is carried out in order to create a strongly cognitively articulated textual fabric, having the categories of text constitution: intentionalities, subjectivities, beliefs, emotions, culture, imagery schemes and socio-cognitive frameworks (VEREZA, 2017), for example, have been firmly sewn into this fabric so that its role, its understanding, its meaning and its objective are successfully concatenated.

For this purpose, in order to survey the figurativity present in the chosen textual fabric and weave the intended reflections, this work will use the modern method of metaphor identification, the MIP – *Metaphor Identification Procedure*, postulated by the Pragglejaz Group (2007), which says that, when facing textuality, the researcher needs to:

1. Read the entire text to establish a general understanding of the meaning.
2. Determine the lexical units in the text.
- 3.a. For each lexical unit in the text, establish its meaning in context, ie how it applies to an entity, relation or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
- B. For each lexical unit determine whether it has a more basic contemporary meaning than the meaning in a given context. For our purposes, basic meaning tends to be:
 - more concrete; what it evokes tends to be easier to imagine, be, hear, and feel.
 - related to bodily action.
 - more precise (less vague).
 - historically older
4. Go to reflect of the metaphor phenomena and what she makes in the discourse in use. (STEEN, 2007)

Regarding the non-verbal discourse that we will also observe in this work plan, we bring to the agenda the questions of Avelar (2016), who perceives the relevance of the role of pointing gestures (both directly with the finger and symbolically with an open hand towards an entity in space) in terms of discursive intentionality. According to her, the interrelationship between speech and gesture expresses the mental configuration of the structuring of meaning, thus also reflecting this cognitive organization in gestures.

As previously mentioned in the section on *Valley of Dawn*, the ritual of the *evangelical table* is structured by 17 mediums with the purpose of helping the disembodied brothers who did not accept their departure from this world to the spiritual plane. In view of this, the work is built through the care of these spiritual entities who are suffering through indoctrination/conversation and their respective cleaning/relief of the pains that the spirit feels. Soon after that, the so-called elevation is performed, an act in which the being is sent to the care of superior beings who are waiting to help him follow his path in other worlds (O DOUTRINADOR, 2010). The observation of this ritual in the middle of the event was carried out, with the due authorization (orally) of its president at the “Mother Temple”, in the city of Planaltina - Brazil, where this research could have access to the corpus to be verified *below*.

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Going first to verbal discourse and then to non-verbal, let us begin the analysis of the textual fabrics that make up this ritual:

Save God! Praise be to our Lord Jesus Christ! Hail God my brother, welcome to this universal emergency room. Take this happy opportunity to understand that you are no longer part of this physical plane, and that only through love and forgiveness will you find balance in your mind and harmony in your heart. Let's ask Jesus, divine and beloved Master, to light up your path right now and welcome you with open arms into new spiritual planes. My dear brother, we ask in this prayer that you follow, follow, follow with God. Save God! Oh Obatalá! Oh Obatalá! I deliver this instant, plus this sheep to your place! (COLLECTION OF LITERARY TEXTS FOR VALLEY OF DAWN, 2023 - translated from Brazilian Portuguese to English)¹

Regarding the non-verbal discourse that we will also observe in this work plan, we bring to the agenda the questions of Avelar (2016), who perceives the relevance of the role of pointing gestures (both directly with the finger and symbolically with an open hand towards an entity in space) in terms of discursive intentionality. According to her, the interrelationship between speech and gesture expresses the mental configuration of the structuring of meaning, thus also reflecting this cognitive organization in gestures.

The text in question begins with a greeting "Save God, my friend! Praised be our Lord Jesus Christ", which is taken as the first movement of reception of the spiritual entity that found itself there. Since this expression "Praised be our Lord Jesus Christ" is present to a certain discursive intertextuality (KOCH, 2004) as intersubjectivity, because, in addition to there being a cultural and social interconnection between the argument of tradition and its ramifications, there is also a belief that goes back to the psycho-affective character of this "handshake": the Valley of Dawn believes in the power of Christ and, therefore, consequently, puts his name in the introductory sentence of the indoctrination text so that it will help them in the intentionality and in the objective pursued there: to convince the suffering brother that he needs to follow a path of peace.

After that, the doctrinator continues to speak: "My brother, welcome to this universal emergency room". At that moment, we can verify the existence of the conceptual metaphor RELIGIOUS RITUAL ROOM IS A HOSPITAL EMERGENCY ROOM when we

¹ "Salve Deus! Louvado seja nosso Senhor Jesus Cristo! Salve Deus meu irmão, seja bem-vindo a este pronto socorro universal. Casa de Pai Seta Branca e Mãe Yara. Aproveite essa feliz oportunidade para compreender que já não faz mais parte deste mundo físico. É que só através do amor e do perdão encontrarás alívio para tua mente e alegria para o teu coração. Vamos pedir, a Jesus Divino e Amado Mestre, que te encaminhe para um lugar de luz e de paz. Confie nesta corrente indiana deste Amanhecer e siga, siga, siga meu irmão. Em Cristo Jesus. Salve Deus. Oh Obatalá! Oh Obatalá! Oh Obatalá! Entrego nesse instante, mais essa ovelha para o teu tédio!"

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understand that the members of this doctrine understand that the spiritual house to which they are a part is a place of healing and pain relief, which refers to the general understanding, or shared knowledge, according to which diseases are treated in hospitals, justifying the conceptual projection of the source notion of hospital emergency to the target notion that touches the concept of the doctrine's title: Valley of Dawn. In this metaphor, it is also possible to perceive the emergence of cohesion, coherence and intentionality (KOCH, 2004), since this ritualistic textual expression aims at the disobsessive cure or cure of pain/suffering of the spiritual being present there, which makes its producers (that is, those who are willing to help) construct discourse objects (MONDADA & DUBOIS, 2003) that refer to this semantic field in order to reach the proposed objective (the energy recovery of the spirit).

After that, the medium responsible for the doctrine for the suffering entity says: "Take advantage of this happy opportunity to understand that you are no longer part of this physical plane, and that only through love and forgiveness, you will find balance in your mind and harmony in your heart.". At that moment, we also noticed, again, the presence of figurativity articulating the construction of textual meaning. When the suffering brother is in a universal emergency room (Valley of Dawn), which the members of this religious culture conceptualize as a propitious place for the treatment of these spirits who are immersed in hatred, pain and suffering, the medium who proposes to healer, when trying to make him aware, informs him that he is no longer part of the physical plane, that is, now this spiritual entity is in another world. Therefore, he needs to understand his new condition, which makes us believe that the metaphor DEATH IS A PASSAGE and LIFE IS A JOURNEY promoted the cognitive-discursive construction of this expression.

With regard to the inducements that can make spiritual transformation possible, the Indoctrinators refer to love and forgiveness: "that only through love and forgiveness will you find balance in your mind and harmony in your heart". In this sense, we also find the metaphors LOVE IS A REMEDY and FORGIVENESS IS A REMEDY potentially woven into the text so that the discursive effect is achieved. It was also possible to find, regarding the body as a place, that, in addition to being able to receive another being (in the case of the incorporated medium), as well as being characterized by the existence of the vital organs heart, and brain/mind, the conceptual metaphor BODY IS A CONTAINER provides, when woven through the linguistic expression taken from the text, cohesion, coherence, and focus in the text, it is verifiable with the presence of the metaphor SPIRITS ARE SUBSTANCES, when we understand that being a body a container, and it, in addition to having the ability to obtain vital organs within it, in this religious context, it is also characterized by the possibility of receiving spirits from other human beings, which reveals the role of the SPIRITS ARE SUBSTANCES metaphor, contributing to the construction of meaning in this religious textual expression.

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Continuing with his persuasion dynamics, the Indoctrinator medium executes his utterance verbalizing: “Let’s ask Jesus, divine and beloved Master, to illuminate your path at this moment and receive you with open arms in new spiritual planes”.

In this communicative expression, the speaker says that the present spiritual entity needs to follow a path of light so that it reaches other spiritual worlds where it will find superior entities that welcome it.

Verifying such articulation, it was possible to raise the metaphorical figuration also framing new textual ties, regarding the shared knowledge (KOCH, 2004) that electric light brings help in the attention and focus of a certain north, namely, the road to which reach a higher spiritual plane. Given this, we find the figurative potential woven by the aforementioned metaphors LIFE IS A JOURNEY and DEATH IS A PASSAGE, as well as the metaphors KNOWLEDGE IS THE LIGHT, and consequently, THE LIGHT IS A PATH to reach the good spiritual spheres. It is worth mentioning that the metaphor DEATH IS A PASSAGE continues to help in the construction of this text, because, in the next linguistic extract to be said by the Indoctrinator, he asks the brother to follow the path of light so that he can reach positive spiritual spheres: “My dear brother, we ask in this prayer that you go, go, go with God.” In addition, the metaphor LIFE IS A JOURNEY contributes cognitively-discursively to the construction, processing and intentionality of this text. In time, we identified that the idea of the assisting and helping God — what helps in the crossing, in the spiritual transformation, in the relief of pain, in the cure of hatred and suffering — is conceptualized in the phrase “follow with God”, thus figuring, the metaphor GOD IS THE FATHER, also acting in the construction of the ritualistic textual fabric.

Concluding his speech, and approaching the moment of liberation and elevation of the spirits present at the evangelical table, the Doctrinators say: “Oh Obatalá! Oh Obatalá! I will deliver this sheep to your place right now!”. At that moment, the members of this doctrine hatch an intertextuality (KOCH, 2004), because as is known, the spiritual entity Obatalá is a representation of the African religiosity of an orixá responsible for the passage of spirits from one world to another — Oxalá — that he has the necessary strength, to process this achievement (OKANBI, 2010). For this reason, the Brazilian spiritualist doctrine Valley of Dawn is also characterized as syncretic, for embracing Christian mythology, in its general configuration, but also African — specifically Candomblé — and indigenous religious culture. Once this textualization criterion was identified, contributing to the pillar of its constitution, we visualized, shortly after that, the existence of figurativity, intermediating in the same way this edification through the cognitive conceptual metaphor discursively woven through the situated expression and in use uttered at the moment of the religious ritual studied in this work A HUMAN BEING IS AN ANIMAL: “I will deliver this sheep to your place right now!”.

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With regard to the non-verbal discourse, which we mentioned earlier that takes place together with all this empirically analyzed verbalization, it is necessary to say that the gesture that the members of Valley of Dawn call “cleaning” is performed with open hands towards to the other incorporated in the Apará's body in a circular circuit: the movement begins with the Indoctrinator's hands positioned next to his body downwards, and opens up as he directs himself to the head of the medium who is incorporated with another . In that place, in which the aura of the spirit that is being treated is considered to exist by this spiritualist doctrine, this gestural action is performed interrelated together with the aforementioned and verified speech and, with each circular circuit performed; a snap is made in the back of the doctrinator medium.

Figure 4 - Representation of spiritual moment of *Evangelical Table*



Source: Mário Kleber (2013)

This action of “discharging” the negative energy impregnated in the suffering spirit, captured in the cleaning process, is done by the hands of the individual responsible for the doctrine who, by snapping his fingers on his back, distributes the bad energy to the universe. It is worth mentioning that, during all this time (when receiving the entity and waiting for the other medium to talk to him), the Apará keeps his hands closed on top of the evangelical table, as there is a danger that his anger will lead him to hurt somebody. The elevation of the same occurs, as seen previously, with the investigation of the linguistic expression “Oh, Obatalá, Oh, Obatalá, I deliver this moment more this sheep for your place”. At this moment, the uttered gesture refers to the raising of the Doctrinator's two open hands towards the sky (since the intention is for her to go to illuminated planes), as can be seen in Figure 3, making the medium Apará also raise his hands, as if releasing something that was

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trapped: the sign, for the doctrinators, that the Apará has open and raised hands means for them that the spirit has followed its path. If he does not open his hands and place them closed again in front of the table, it means that the spirit has not yet accepted its condition and preferred to stay there, which, obligatorily, requires the presence of another Indoctrinator, with a different energy charge, to try promote their release (O DOUTRINADOR, 2010).

Observing this fact, we can conclude the importance of what Avelar (2016), when studying metaphoricity acting cognitively-discursively through the interrelation of speech and gesture, translates as a complex cognitive architecture of textual meaning, and consequently, of language itself. In this way, it is possible to state that there is another metaphor, perhaps more indirect, as it emerges through the movement of interconnection between speech and gesture in the construction of this particular and *situated* ritualistic text uttered in the spiritualist doctrine of *Valley of Dawn* when the entities that need help are received at the *evangelical table* spiritual: SUFFERING SPIRITS ARE IMPURE SUBSTANCES. The use of this metaphor for the cognitive-discursive construction of this textual fabric can be evidenced, since, when arriving in the bodies of the Aparás, the spirits, because they are filled with hate, anger and pain (sensations conceived as negative in spiritualism) need to be sanitized and relieved of these energies considered impure through the circular gesture previously detailed, the doctrinators being responsible for this cleaning that provides these subjects with the necessary condition for their elevation to other spiritual planes. Given what has been reported, we realize that the metaphor that is at the root of the emergence of the grouping of metaphors that make congruence to give meaning and cohesion and textual coherence to the discourse of spiritual liberation of the spirits that are suffering from pain and resentment in the dark is LIBERATION IS A CLEANSING and, in the end, the metaphor that frees the spirit of the pain taking him to the light: LIBERATION IS FORGIVENESS, in other words, FORGIVENESS IS THE CURE.

All of this investigation provides both Textual Linguistics and Cognitive Linguistics with a contribution with regard to the importance of intertwining their studies, showing, as previously evidenced, that the human construction of the world and the consequent (re)categorization and conversation of the same pervade innumerable and complex processing of social, bodily and neuropsycholinguistic factors in order to reach the result: the speech production, as well as multimodal aspects that concern it together for the construction of meaning, such as the gestures.

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Final considerations

By performing this diagnostic *check-up* on the multimodal text (verbal and non-verbal) present in the evangelical table ritual of the Brazilian spiritualist doctrine *Valley of Dawn* it was possible to verify, using the *modern* methodological theoretical contributions of Cognitive Linguistics (LAKOFF & JOHNSON, 1980; SALOMÃO, 1999; KÖVECSES, SOARES DA SILVA & LEITE, 2015; VEREZA, 2007, 2017; among others) and Textual Linguistics (KOCH, 2002, 2004; BENTES, 2001; among others), that the use of psychic and cognitive frames motivated by social, cultural/social rituals, beliefs, context (general and situated context), of perception, psychoaffective/emotional are essential for the construction, processing, production and constitution of meaning, as well as we highlight the importance of textual diagnoses not eliminating such structuring characteristics of human language from their research. In time, by shedding light on how the aforementioned aspects model the textual fabric studied, we also illuminate the notion of how figurativeness, as an intrinsic phenomenon in the architecture of language, promotes the appearance of textualization criteria that, according to Koch (2004) give validity to the textual status, namely: cohesion, coherence, focus, intertextuality and shared knowledge.

Figurativity more specifically, metaphoricity, understood as a textual construct, was found in the textual marks analyzed through the appearance of several underlying conceptual metaphors, namely: RELIGIOUS RITUAL ROOM IS A HOSPITAL EMERGENCY ROOM, KNOWLEDGE IS THE LIGHT, DEATH IS A PASSAGE, LOVE IS A REMEDY, FORGIVENESS IS A REMEDY, BODY IS A CONTAINER, SPIRITS ARE SUBSTANCES, SUFFERING SPIRITS ARE IMPURE SUBSTANCES, LIBERATION IS A CLEANSING, LIBERATION IS FORGIVENESS and FORGIVE IS THE CURE. An empirical survey of these metaphors shows, in addition to their existence, the cognitive-discursive importance for the discourse, enhancing, as stated by Salomão (1999), Kövecses (2005), Vereza (2007), Semino (2008) and Soares da Silva & Leite (2015) the argumentation and the intended intentionality.

The text, as an element that highlights the socio-cognitive insertion of human beings in the world, as well as the creation of the existence of a certain reality and its consequent presentation to others (KOCH, 2004), finally considers that the spiritualist religious practice of doctrine creates a new textual universe, and this work has attempted, *through the results* obtained, to interpret and shed light on this profound edification that permeates socio-cognitive, bodily, emotional and intentional aspects (in terms of especially, man's questions about his own nature), etc. Growing man's will to communicate with spirituality through the search for religious actions, as well as being, as a result of this spiritualism in growth and development in the world, studying the rituals of spiritualist

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temples such as those of *Valley of Dawn*, which has more than 600 temples throughout the Brazilian territory and even outside the country, it is of paramount importance for it to be possible to understand a coutout how religious human socio-cultural activities are designed and processed.

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O PERDÃO É A CURA: O USO DE METÁFORAS MULTIMODAIS EM UM RITUAL DE “DESOBSESSÃO ESPIRITUAL” NA DOUTRINA RELIGIOSA BRASILEIRA VALE DO AMANHECER

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RESUMO

Inspirado em jogar luzes sobre o desejo histórico humano em usar seu imaginário para ilustrar um suposto universo sobrenatural, este trabalho buscará refletir, no escopo teórico de um dos ramos da ciência do significado linguístico, a Semântica Cognitiva com a sua Teoria da Metáfora Conceptual em sua fase *sociocultural, sociocognitiva, discursiva e multimodal* (LAKOFF & JOHNSON, 1980; SALOMÃO, 1999; KÖVECSSES, 2005; VEREZA, 2007; SEMINO, 2008; FERRARI, 2011; LOPES, 2015; SOARES DA SILVA & LEITE, 2015; AVELAR, 2016) e as ferramentas de trabalho da Linguística Textual (BENTES, 2001; MONDADA & DUBOIS, 2003; KOCH, 2004; MARCUSCHI, 2007) para investigar se as metáforas colaboram de alguma maneira tanto para a formação do sentido, quanto para o entrelaçamento sentenças para viabilizar a coesão e coerência discursiva em um texto utilizado no ritual de *Mesa Evangélica* no qual os membros da doutrina brasileira do *Vale do Amanhecer* acreditam que podem encaminhar espíritos acrisolados na dor, no ódio e no sofrimento para a luz.

Palavras-chave: Linguística Cognitiva; Linguística Textual; Metáforas; *Vale do Amanhecer*.

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EL PERDÓN ES LA CURA: EL USO DE METÁFORAS MULTIMODALES EN UN RITUAL DE “DESOBSESIÓN ESPIRITUAL” EN LA DOCTRINA RELIGIOSA BRASILEÑA VALE DO AMANHECER

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RESUMEN

Inspirado en arrojar luz sobre el deseo histórico del ser humano de utilizar su imaginación para ilustrar un supuesto universo sobrenatural, este trabajo buscará reflexionar, dentro del alcance teórico de una de las ramas de la ciencia del significado lingüístico, la Semántica Cognitiva con su Teoría de la Metáfora Conceptual en su fase *sociocultural, sociocognitiva, discursiva y multimodal* (LAKOFF & JOHNSON, 1980; SALOMÃO, 1999; KÖVECSES, 2005; VEREZA, 2007; SEMINO, 2008; FERRARI, 2011; LOPES, 2015; SOARES DA SILVA & LEITE, 2015; AVELAR, 2016) y las herramientas de trabajo de la Lingüística Textual (BENTES, 2001; MONDADA & DUBOIS, 2003; KOCH, 2004; MARCUSCHI, 2007) para investigar si las metáforas contribuyen de alguna manera tanto a la formación de significado como al entrelazamiento de oraciones para permitir la cohesión y coherencia discursiva en un texto utilizado en el ritual de la Mesa Evangélica en el que miembros de la doctrina brasileña del Vale do Amanhecer creen que pueden guiar hacia la luz a los espíritus que sufren de dolor, odio y sufrimiento.

Palabras-clave: Lingüística Cognitiva; Lingüística Textual; Metáforas; *Valle del Amanecer*.

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