

O RISO DE DEUS E O RISO DO HOMEM NA FICÇÃO DE G. T. DIDIAL

Ana Salgueiro Rodrigues

University of Madeira, Portugal, asalgueirorodrigues@sapo.pt [ORCID: 0000-0003-3636-2444](https://orcid.org/0000-0003-3636-2444)

Abstract:

*When Umberto Eco, in his novel *The Name of the Rose*, sets out the discussion on laughter through the dialogue between Jorge and Guillermo, he represents an endless, ontological debate which has been developed since old times, both by Church Scholars and other thinkers: theologians, anthropologists, philosophers and also literary scholars.*

The main questions are: would be laughter a human (and only human) property or would it be also extensive to God? Could ambiguity of laughter be compatible to the Divine perfection or is the deforming effect of laughter more suitable to Devil's attributes? Would be laughter a foolish and frivolous perversion or would it be an example of wise and superior rationality? Could it be a constructive language between Man and God(s) or would it be the irruption of laughter (in Man or in God) a traumatic incident which will condemn this complex relationship to crisis? Could we consider laughter as an exilic language?

*These are but some of the issues developed by the Cape Verdean author G.T. Didial. His ontological fiction is characterized by a subversive nature. Laughter (by God, Man and Devil) is also there. Sometimes exhibiting a clamorous laughter, others presenting a more selfcontained and silent laughter, Didial's fiction (*Contos de Macaronésia* and *O Estado Impenitente da Fragilidade*) never looks for a humoristic effect. Quite on the contrary, it looks for the anxiety of grotesque.*

Keywords: *Laughter; Cape Verdian Literature; God and Man; Exilic language; G.T. Didial.*