The Place of Semantics and Pragmatics in a Linguistic Approach to Texts*

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Abstract

This paper follows the approach assumed by a text linguistics inherited from Coseriu (2007) and framed, from the theoretical and epistemological points of view, within the scope of the Socio-Discursive Interactionism (Bronckart 1997). Considering this, texts are understood as constrained (at the supra level) by the social activities in which they are produced; on the other hand, they are shaped by the linguistic resources they put in place. The main goal here is to discuss the applicability of linguistic descriptions based on a strict differentiation of some fields of study – in particular, semantics and pragmatics. By using an example of analysis that stands for a descending methodological approach we highlight the need of entailing a collaborative manipulation of different contributions established from the description of the linguistic system – bearing in mind that this manipulation accounts for the activity of language as a creative activity, which is itself of a complex nature.

Keywords: descending methodological approach; pragmatics; semantics; socio-discursive interactionism; text linguistics

Resum. *El lloc de la semàntica i la pragmàtica en un enfocament lingüístic dels textos*

Aquest article segueix l'enfocament assumit per la lingüística del text heretada de Coseriu (2007) i emmarcada, des dels punts de vista teòric i epistemològic, dins de l'àmbit de l'interaccionisme sociodiscursiu (Bronckart 1997). Tenint en compte això, els textos es consideren restringits (a nivell supratextual) per les activitats socials en què es produeixen; d'altra banda, estan configurats pels recursos lingüístics que activen. L'objectiu principal d'aquest treball és analitzar la utilitat de les descripcions lingüístiques basades en una diferenciació estricta d'alguns camps d'estudi, concretament la semàntica i la pragmàtica. Mitjançant un exemple d'anàlisi que se situa en un enfocament metodològic descendent, destaquem la necessitat de dur a terme una manipulació col·laborativa de diverses contribucions establertes a partir de la descripció del sistema lingüístic, tenint en compte que aquesta manipulació explica l'activitat del llenguatge com a activitat creativa, que per si mateixa és de naturalesa complexa.

Paraules clau: enfocament metodològic descendent; pragmàtica; semàntica; interaccionisme sociodiscursiu; lingüística del text

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1. Introduction

The different (sub)fields of work in linguistics are framed by a variety of theoretical and epistemological choices. The relationship (that seems sometimes very clear) between semantics and pragmatics comes from the threefold conception inherited from Morris (1938). On the other hand, because pragmatics is devoted to study the language in context, it is able to get away from subjects related to the grammar elements and get closer to text linguistics – which is not itself a field of study free from issues and ambiguities. Even though these matters cannot be thoroughly discussed on this paper, they explain the fact that I have kept the first two sections to clarify the most usual concepts for text linguistics and to provide the framework that will be taken on this paper in theoretical and epistemological terms. It is thus within the perspective of a text linguistics advocated by Coseriu (2007), properly included in the Socio-Discursive Interactionism (from now on SDI) approach from a theoretical and epistemological point of view that the purpose of this paper has been set: to discuss the applicability of a dichotomous analysis of semantic and pragmatic elements as linguistic resources involved in the production of texts. This discussion will be done in two stages: a conceptual one in which we will sum up the points of view that go against that applicability; following this, we will proceed to the analysis of a text using a descending methodological approach (according to the one assumed by SDI). The final considerations will raise the questions triggered by the analysis itself and which are worth to think over.

2. On Text Linguistics

Nowadays, and from a linguistic perspective, a critical reflection on texts entails the need of considering different approaches which coexist (sometimes not very clearly) under related terms (or, let us say, terms shortly differentiated) such as *text linguistics*, *text theory*, *science of texts* or *textual discourse analysis*, just to mention a few. Without aiming at presenting a thorough review of these terms or of the subjects that might be arising from them,[1] let us focus by now on some key milestones related to *text linguistics* – considering, specifically, the purposes of this paper.

Coseriu is commonly considered a pioneer in text linguistics, along with Harald Weinrich. Despite Weinrich being better known for the French translation of *Tempus* (Weinrich 1973), Adam (2010: 13-14) stressed the fact that he was the one to use, in 1969, the term *Textlinguistik* (*text linguistics*) on a paper about

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1. For further discussion on these issues, see Adam (2014) and Coutinho (2003, 2019).

the syntax of German articles; also, as a former teacher of the Collège de France, Weinrich is said to have likely taught one of the first courses on text linguistics in France, in 1990. However, Adam (2010: 13) points out Coseriu for being the first to use the term on a paper published in Spanish in the mid-50s. Following this, Coseriu's *Text Linguistics* (Coseriu 2007) would be published in Spanish almost 30 years after it had been written, as explained by the publisher, who stresses the fact that some topics show on previous (or subsequent) papers of the author, in different languages (Lamas 2007: 22-23). It is Coseriu himself (2007: 85) that claims to have been him to present a description of the subject in 1957, on the paper "Determinación y entorno. Dos problemas de una lingüística del hablar" / 'Determination and context. On a Linguistics of Speech' – where he distinguishes the linguistics of languages, focused on the historical level of speaking, from text linguistics, concerned with the individual level of speaking (Coseriu 1987: 214).

Considering the theoretical framework (or the field of study) associated with the term (*text linguistics*), it is worth noting the following quote of Lamas and how he perceives the importance of Coseriu's contribution on text linguistics:

> El libro es la monografía que Coseriu dedica íntegramente al texto. Se trata, en síntesis, de una investigación sobre el texto concebida como tal en los años setenta en Alemania en un momento de transición entre el período de constitución y el de consolidación de una *ciencia del texto*: la lingüística del texto ya podía volver atrás para ver sus adelantos, pero también divisaba dificultades y un horizonte cada vez más amplio se dirigía la mirada al frente". (Lamas 2007: 22)

> 'The book is a monography thoroughly focused on texts. Basically, it is a research work on texts (and understood as so) carried out in the 70s in Germany which happened in a moment of transition between the arising and the consolidation of a *science of texts*: the text linguistics could now see how far it had come but it was also encountering some obstacles as well as wider boundaries whenever looking forward.' (our translation)

Even though the scene had tended to get steadier, it is worth noting that some misunderstandings concerning the linguistic approach of texts could have been avoided if Coseriu's lessons had been properly taken. I am specifically referring to the difference set up by the author between *text grammar* (so to say trans-phrase grammar, trans-phrase analysis or trans-sentence analysis) and what he truly considers *text linguistics*: on the first case texts are understood at the structural level of languages; on the second case, they stand at an independent level, disregarding the languages in which they exist (Coseriu 2007: 112, 115-117). Let us now go further on this topic.

The framework presented by text grammar (or trans-phrase analysis) is clearly defined by Coseriu as an extension of grammar description: "La lingüística del texto como «gramática transoracional» es una orientación enteramente legítima, pero no se trata, en rigor, de una lingüística del texto «verdadera» y «propia», sino de una ampliación, más allá de la sintaxis de la oración, de la gramática de una lengua" (Coseriu 2007: 305) ["Text linguistics, taken as «trans-phrase grammar» is a quite valid stream, but it isn't, in fairness, a «true» and «proper» text linguistics;

actually, it is pretty much an extension of language grammar which goes beyond the syntax of phrases", our translation]. On the contrary, text linguistics itself is – according to Coseriu – a linguistics of meaning in the sense that it deals with topics that do not depend on (or do not depend only on?) a compositional linguistic structure but, instead, on the textual level itself:

> Ya sólo el hecho de que exista una clase de contenido que es propiamente contenido *de* textos, o contenido dado *a través de* los textos, justifica la autonomía del nivel textual. Por eso, la lingüística del texto, o, más exactamente, lo que se ha denominado aquí "verdadera" y "propia" lingüística del texto, es una *lingüística del sentido*." (Coseriu, 2007: 156)

> 'Just the fact that there is the category of meaning that stands for text meaning, or better saying, meaning conveyed through texts, explains the autonomy of the textual level. Because of this, the text linguistics or, in other words, the one that has been here described as "true" and "proper" text linguistics is a *linguistics of meaning*.' (our translation)

Following this, according to the author, the "true" text linguistics deals with literary and non-literary texts, *i.e.*, it comprehends a stylistic of texts as well as a theory of genres (see Coseriu 2007: 299-302). Also, ultimately, this text linguistics overcomes its own boundaries: "En la medida en que el sentido se expresa en los textos no sólo lingüísticamente, sino también extralingüísticamente —y ello en una medida considerable—, la «verdadera» y «propia» lingüística del texto debe ir más allá de lo lingüístico" (Coseriu 2007: 304). ["In the sense that meaning is conveyed through texts both at the linguistic and extra-linguistic stages – the last one at a considerable level – the «true» and «proper» linguistics of texts must go beyond the linguistic itself.", our translation].

An example of what seems to be a misunderstanding between these two streams (both considered obviously valid) can be found in *Gramática da Língua Portuguesa 'Grammar of the Portuguese Language'* (Raposo et al. 2013), which handles the textual matters in Chapter 3D, *Sintaxe e Semântica – frase simples e frase complexa* '*Syntax and Semantics – simple sentence structures and complex sentence structures*'.[2] This shows with no doubt a trans-sentence approach (the same is to say a textual grammar approach) even though that chapter contains aspects that go beyond it – such as the matters concerning text genres. The validity of having different approaches has been already stressed on this paper; however, there should be an unambiguous positioning and the fact that it didn't happen might be due to two reasons: either the lack of awareness or an attempt of setting as dominant a specific choice that is not clear enough. None of those is currently acceptable in a grammar that is supposed to be a reference.

Jean Michel Adam – a well-known author in text linguistics – illustrates his affiliation to Coseriu's text linguistics as follows: by clarifying that the trans-sen-

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2. This chapter includes section 34, on textual organization (Mendes 2013: 1691-1746) and section 34A, on textual typologies (Nascimento 2013: 1747-1755).

tence grammar is an extension of what is considered "traditional linguistics", the author describes text linguistics as "a theory of co(n)textual meaning production" arising from the analysis of particular texts (Adam 2011b: 13). Nonetheless, the author predominantly describes his field of study as "textual analysis of discourses". It is not my purpose to develop on this paper the issues related to textual analysis of discourses, already discussed (see Coutinho 2014: 270-271).[3] I will focus instead on introducing the theoretical and epistemological framework in which my own research is based so as to build a critical thinking on some of the key issues raised so far. Summing up: by which means can text linguistics go beyond its own boundaries? To what extent can a trans-sentence analysis (or a trans-phrase analysis) be related to text linguistics (and particularly with a text linguistics able to overcome its own essence)?

3. On Socio-Discursive Interactionism

Firstly drafted by Jean-Paul Bronckart (1997), the Socio-Discursive Interactionism stands for an epistemological point of view that evolves from the social interactionism movement, affiliated to philosophical and political contributions (from Spinoza, Hegel, Marx and Engels, to mention a few) that has been set up in the first quarter of the twentieth century through the works of Vygotsky ([1934]1986) and Voloshinov ([1929]1986).[4] Therefore, this is the framework assumed by SDI: by linking philosophical and sociological contributions (related to such names as Habermas and Ricœur) and bringing to life the novelty of Saussure's true work, the SDI can be described as a logocentric approach, focused on the core role of language in the development of the human being. Along with this overall framework, there is the need to highlight the importance of the concept of *text* in the context of the SDI. If it can be assumed that language is essential for the human development, we need also consider that it is also a "natural habitat" for the human species, considering its social nature. This means that there is no other way to putting language in practice other than through the texts, oral or written, produced in the particular circumstances that take place within the social or collective activities (these are, on last instance, a "natural" condition for the human species). Thus, from a SDI perspective, texts are

3. As it will be explained further on this paper, such constraints have to do with the ambiguity between an ascending compositional orientation (whose description is assigned to text linguistics) and the descending discursive effects (at context level) that, according to the author, allow text linguistics to be described as an adjuvant of discourse analysis (Coutinho 2014: 270-271).

4. I take here as a reference Voloshinov and not Bakhtine, even though the last one is referred to as such. As shown by Bota & Bronckart (2007), we can find in the writings of both authors epistemological frameworks that are completely different: thus, the texts published by Bakhtine show a phenomenological epistemology, in contrast to the writings which are undoubtedly assigned to Voloshinov; these are settled on the socio-interactive approach. Besides *Marxism and the Philosophy of Language* (Voloshinov [1929]1986), Voloshinov's genuine piece of work comprises three papers published in Todorov (1981), nine papers published in Russian and the book *Le freudisme*, published in 1980 in Lausanne. We have also to bear in mind the ethical issues raised for the plagiarism found in Bakhtine's writings – in which Voloshinov hasn't been fairly quoted, as illustrated by Bronckart & Bota (2019).

the empirical counterparts of the collective activities in which they occur (familiar, political, religious, school activities, etc.) whereas they constitute themselves also as language activities – *i.e.*, as a specific activity within the scope of the broader activities in which they happen, these ones being carried out either individually or in group (Bronckart 1995, 1997; Bronckart et al. 2004).

Following this perspective, it is now easier to understand that communication itself goes not only beyond the psycho-physiological constraints that define every individual but it is much more of a social nature, as clearly stated by Voloshinov ([1929]1986: 82): "In point of fact, the speech act or, more accurately, its product – the utterance, cannot under any circumstances be considered an individual phenomenon in the precise meaning of the word and cannot be explained in terms of the individual psychological or psychophysiological conditions of the speaker. The utterance is a social phenomenon". At this point it is worth noting the similarities of Saussure's assumptions with the stand just mentioned. In fact, on the *Course on General Linguistics*, *langue* ('language') is described as being social and independent from the individual, opposed to *parole* ('speaking'), understood as "the individual dimension of language" (Saussure 1959: 18). However, today we can identify in the saussurian proposals a clear conception of language (or of language itself as activity) as a social object: "The achievement in recent years is to have finally located everything that is *langage* and *langue* in their rightful place, that is in the speaking subject as human being and as social being." (Saussure 2006: 85[5]). By complying with these assumptions, the SDI consider texts not only as mere empirical and communicational objects but also as social objects: it is through them that individuals perform either personally or professionally (in one word, socially); it is through them the social praxis takes place and also is through texts that the knowledge (which is itself social) is (re)produced. In this regard, texts are far away from being plain linguistic entities. But once they occur in a specific language (at least), an analysis of texts has to cover, also, their linguistic dimension. A question should now be raised: following to what has just been said, which sort of linguistics do we need to account for the comprehensive nature of texts?

The convergence of the SDI with Coseriu's approach is evident (Bronckart stresses the importance of that approach on his own perspective, at the linguistic level). At the same time, the social dimension plays a major role in SDI entailing a descending methodological approach, clearly previewed by Voloshinov:

> […] it follows that the methodologically based order of study of language ought to be: (1) the forms and types of verbal interaction in connection with their concrete conditions; (2) forms of particular utterances, of particular speech performances, as elements of a closely linked interaction – i.e., the genres of speech performance in human behavior and ideological creativity as determined by verbal interaction; (3) a re-examination, on this new basis, of language forms in their usual linguistic presentation. (Voloshinov 1986: 95-96).

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5. The terms *langage* and *langue* ('speaking' and 'language') appear in French in the quoted edition.

Following a descending approach means also turn the discussion the other way round: by what means can a linguistic description contribute to understand and analyse texts as global communicative units? An attempt to answer this question will be done in the lines below.

4. Semantic and pragmatic contributes for text analysis

4.1. Preliminary discussion

A linguistics focused on meaning cannot disregard the contribution of semantics; that's for sure. It is crucial, however, to decide which kind of semantics one is talking about[6] and to know how it can be linked (or not) to pragmatics – commonly understood as the study of language in use (or in context). In effect, a discussion on the differences between these two major subjects has been brought up by several authors. In summary, let us mention a few: Lyons (1977: 114-119; 591; 603) doubted the legitimacy of the distinction and stresses the need to use pragmatic concepts for an analysis of meaning, specially in the presence of deictics; Anscombre & Ducrot (1976, 1983) and Ducrot (1984) advocate the perspective of an integrated pragmatics which assumes that the pragmatic value of an utterance is linguistically determined; and Rastier (1997) who presents a textual semantics (or interpretative semantics). The major difference of textual semantics towards a (micro)linguistic semantics and pragmatics is clear: "In short, meaning is not immanent to the text as a message, but as a situation of communication including, moreover, a transmitter and a receiver (…) as well as a set of conditions (norms, including the textual genre and determined social practice). These conditions can be called pragmatic, but in the sense of an encompassing pragmatics." (Rastier 1997: 5).[7]

Following those considerations, it would be an asset to raise an epistemological discussion that would cross-check the (cognitivist) frameworks that support the pragmatic theories (such as speech act theory and relevance theory)[8] against the praxiological dimension of language as *activity* – as advocated also by Coseriu (1987) and clearly assumed, within the SDI, by Bronckart (2008). Even though we cannot go further on this topic, it is worth noting the question asked by Bronckart (2008: 863): "And once the linguistic creativity takes place in the activity itself, to what extent is it valid to distinguish pragmatic and semantic approaches?"

Worth stressing as well the approach of the enunciative formal theory (Culioli 1990, 1999a, 1999b), which assumes that the object of linguistics is the activity carried out by language, described in terms of representation, referential processes and regulation (Culioli 1990: 14), or as "form production and recognition" (Culioli 1990: 177). Besides that, this activity is grasped through the different human languages (1990: 14) and only accessible through texts: "Language, which is meaningful representational activity, is only accessible through text sequences,

6.   For a comprehensive and accurate presentation on this topic, see Lyons (1977).
7.   Despite assuming an "encompassing pragmatics", the author stresses his own position a few lines ahead by stating that meaning should be dealt by semantics (Rastier 1997: 5).
8.   See Searle (1969, 1979) and Sperber & Wilson (1986), respectively.

that is, through patterns of markers which are themselves traces of underlying operations" (Culioli 1990: 179)[9]. Even though this concept of text doesn't fully match with the one that is assumed within SDI, there are still other contact points – these ones allowing a collaboration between the enunciative formal theory and the description of texts (as empirical objects).[10] It would also be worth to present several other aspects of Culioli's theory, in particular those that clearly distinguish it from other theories – such as a trans-category based approach (see Correia 2002).

The short discussion that we have just presented has on this paper a main purpose: allow a (micro)linguistic analysis, of a semantic-pragmatic nature, which has no intention of distinguishing semantic and pragmatic phenomena; it focus, though, on a descending approach (from the social interactions to the text genres and from there to the linguistic resources that they put in place). The following pages aim at accounting for that analysis.

4.2. A descending approach

Let us start by having a look at the text as it is shown in Figure 1.

Figure 1. A text to be analysed

9. Note that the phrase "text sequences" should by no means be misunderstood with the technical meaning that is usually assigned to it within the text linguistics developed by Jean-Michel Adam ([1992]2011a).

10. For an analysis that follows this collaborative approach, see Correia & Coutinho (2006).

Even the ones who don't speak Portuguese will easily notice that this is an outdoor billboard. And they don't need much to go further: a brand logo and a phone number appearing respectively on the left and right bottom corners show that it is an outdoor for advertising purposes. The elements that have been just mentioned are called *genre markers*, i.e., specific linguistic devices that make possible to identify the text genre in hand[11] (see Miranda 2010; Coutinho & Miranda 2009).

To make the analysis easier, let us focus by now on the elements written in the middle of the board as shown in (1):

(1)   Não é só você que me vê
        Alugue-me
        'You are not the only one to see me'
        'Rent me'

The basic display shown in (1) has the mere purpose of supporting the analysis – which would be incomplete without the corresponding contextual elements, as illustrated above. For that reason, we will be referring to the text as per the initial order – Figure 1.

Considering not only the text markers that have been identified, but also the spatial location of the outdoor (it has been placed on a hilltop, close to a busy road at the entrance to Lisbon), we can better understand that this is an outdoor that advertises at no cost: the final goal is to get paid advertisement (through the use of the outdoor itself). In order to be able to achieve this goal (related to the advertising/commercial activity) and taking advantage of the particular features of this text genre,[12] what will be suitable to do or to say? The visibility of the outdoor is a crucial element, in particular for those who drive in that road and might be potentially interested in renting the advertising billboard (the outdoor). Thus, the first part of the text ("Não é só você que me vê" / 'You are not the only one to see me') is directly determined by the spatial location of the outdoor, by means of a few (semantic and pragmatic) linguistic strategies. Thus, on the one hand, the verb *see* conveys two meanings in the simple present: while it accounts for an activity, *see* can also account for a continuous meaning; for this reason, the simple present of the verb has a deictic time value, which is able to be rephrased as "Não é só você que me [está a ver]" / 'You are not the only one who [is seeing me] me'. Simultaneously, the simple present of the verb might show an epistemic modal meaning, expressing possibility or capacity, able to be rephrased as "Não é só você que [pode ver-me / é capaz de me ver]" / 'You are not the only one who [is likely to see me / is able to see] me'. On the other hand, the modal value of the negative statement shows (as in a cascade) the set of (implicit) contents that are worth having the drivers paying attention to. These can be summarised as follows[13] (Figure 2).

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11. In regard to the case under analysis, the lack of punctuation marks could be also considered a genre marker.
12. It is not possible to set a unilateral relationship between (the purpose of) the activity and a certain genre.
13. On the value of *strict assertions* (positive or negative) and on *pre-assumed assertions*, see Campos & Xavier (1991); Campos (1997); on *polemic negation* and *presupposition*, see Ducrot (1984).
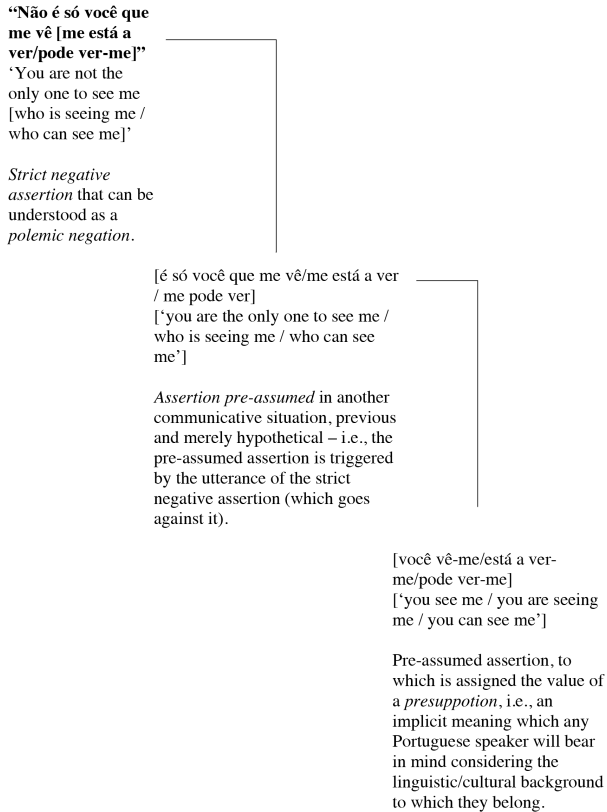
"Não é só você que me vê [me está a ver/pode ver-me]"
'You are not the only one to see me [who is seeing me / who can see me]'

Strict negative assertion that can be understood as a *polemic negation*.

[é só você que me vê/me está a ver / me pode ver]
['you are the only one to see me / who is seeing me / who can see me']

Assertion pre-assumed in another communicative situation, previous and merely hypothetical – i.e., the pre-assumed assertion is triggered by the utterance of the strict negative assertion (which goes against it).

[você vê-me/está a ver-me/pode ver-me]
['you see me / you are seeing me / you can see me']

Pre-assumed assertion, to which is assigned the value of a *presuppotion*, i.e., an implicit meaning which any Portuguese speaker will bear in mind considering the linguistic/cultural background to which they belong.

Figure 2. A set of (implicit) contents

The convergence of these elements in the production / interpretation of the first part of the text dictates the second one, which appears as a subsequent conclusion. That conclusion could be rephrased as: [IF] "You are not the only one to see me [that is seeing me/ that can see me]" [THEN] "Rent me". But this paraphrase leads to a logical-deductive inferential organisation and it doesn't highlight the current practical reasoning, i.e., a reasoning whose conclusion is not theoretical and explanatory but, instead, practical and normative (Apel 2000: 158). Thus, the second part of the text ("Alugue-me" / 'Rent me') doesn't confirm the validity of the statement as a true assertion (according to a truth-conditions approach); what matters is an evaluation of this specific (textual) situation regarding the reasons to act in a certain way (Apel 2000: 159). In other words, the facts stated in the first part of the text are introduced as a reason, according to the hypothetical purposes of who is passing by, so that they will act in a particular way; such action is linguistically commanded by the verb *alugar* / 'rent', by means of the imperative form.

   Within the scope of an analysis thoroughly pragmatic (the same is to say restricted to the speech act theory), we'd say that the text we have just analysed is organised in a sequence of two acts: an assertive act ("Não é só você que me vê" / 'You are not the only one to see me') and a directive act ("Alugue-me" / 'Rent me'). The illocutionary force of each act is determined, respectively, by the modal value of the (negative) assertion and by means of the imperative form (expressed through the personal pronoun "você"/'you' – which stands for a formal way of addressing in European Portuguese and allows a distinction in regards to the informal form of address conveyed by the pronoun "tu" / 'you'). But this description is not enough to account for a thorough analysis of the text: it misses the interactional constraints that define the specifics of the outdoor as a text genre with an advertising (or advertising / commercial) purpose; it misses the multiplicity of values that come attached to a very single form and for this reason allow the message to fit within the spatial limits of the outdoor; and it misses the praxiological dimension that crosses what is said as a whole, by means of what is said.[14]

   And the fact that all this occurs in a fictional dialogue between who is passing by on the road and that outdoor – which stands, from a linguistic approach, as an object of communication designed to be seen – shows of the importance of the action of *seeing* as crucial aspect either for the production and the interpretation of this text. It shows as well that fiction is not exclusive of literature – or in other words, shows that the fictional effect, built from a linguistic perspective, can be a key resource in a variety of texts. In this case, this resource works as a specific choice, or device for the production of the text – different from genre markers as features that set up their own identity (see Miranda 2010; Coutinho & Miranda 2009).

5. Remarks to be followed up

The analysis that has just been presented is to be repeated if we want to better understand how texts can offer a specific content – which can only exist through texts. The only obstacle to this has to do with the ability of generalising: this can be impossible if we consider that each text is absolutely unique; or it can be relatively (im)possible if we consider different possibilities of generalisation at the level of genres – *i.e.* whether, according to Coseriu (2007: 301) we follow a generalization that goes "upwards". Besides this, the analysis shows an interest in revisiting (or in setting up) a text linguistics truly inherited from Coseriu, able to include a theory of genres (not only the literary ones and, thus, a theory that follows the approach of Voloshinov) as well as a stylistics of texts – this is to say, a stylistic of all texts or of any text (see Coseriu 2007: 300). According to the SDI approach assumed on this paper, texts are undeniably attached to the genres used within the different social and collective activities, that language activity always accompanies and comments. Following this, we have to consider that texts are global communicative units and not mere linguistic objects. One of the topics that needs further considerations has to do with the way that each text (or each class of texts, or each

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14. What is said does not exclude, obviously, any possible forms of implicit meaning.

text genre) is able to build its own ability to communicate as a global unit – that is, to communicate specifically as a text. From the perspective of the descending methodological approach that we tried to illustrate here, texts (or better to say, text genres) correspond to an intermediate level, between the supraordinate level, related to the social activities, and an infraordinate level, linked to the linguistic resources used. The analysis presented here shows that any approach to the linguistic level of texts should consider the possible connections among the different fields of study (as it doesn't seem to take advantage from a tight separation of those); thus, a collaborative use of a variety of elements for the description of the linguistic system is needed, bearing in mind that this collaboration reveals the activity of language as a creative activity, itself developed on connections.[15]

Thus, and for those who stand under the SDI framework, it is still worth to provide more analysis that include the discourse types as these are understood within this theoretical and epistemological framework, *i.e.,* as intermediate levels located between the text (as a global entity) and the language forms and structures (Bronckart 1997). Following this, some of the issues that have been now discussed might be (re)viewed and (re)evaluated: the discourse types, because they are related to speech itself, cannot be described merely on syntactic, semantic or pragmatic terms; however, they gather undoubtedly elements that are traditionally thought of as syntactic, semantic or pragmatic. And because they are stable (contrary to text genres), the discourse types make us having a new look at the disciplinary organisation that is still on – but that is not able to fully account for a truly text linguistics, as illustrated on this paper.

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