

MATERIALIEN ZUR
GESCHICHTE DER SPRACHWISSENSCHAFT
UND DER SEMIOTIK

Herausgegeben von
Klaus D. Dutz, Ludger Kaczmarek

Band 8

Daniele Gambarara, Stefano Gensini,
Antonino Pennisi (Eds.)

Language Philosophies
and the Language Sciences

A Historical Perspective
in Honour of Lia Formigari

Daniele Gambarara, Stefano Gensini, Antonino Pennisi (Eds.)

Language Philosophies and the Language Sciences
A Historical Perspective in Honour of Lia Formigari

CONTENTS: D. Gambarara, S. Gensini, A. Pennisi: Introduction / Tullio De Mauro: Qualche contraddizione della filosofia del linguaggio / Sylvain Auroux: Science et temporalité / Raffaella Petrilli: Verbo, rivelazione, conoscenza. Modelli di linguaggio nella teologia cristiana / Brigitte Schlieben-Lange: *Abitut*. Zur Verwendung eines modistischen Terminus in den *Leys d'Amors* / Irène Rosier-Catach: Quelques controverses médiévales sur le conventionnalisme, la signification et la force du langage / Raffaele Simone: Unicità del linguaggio e varietà delle lingue in Port-Royal / Caterina Marrone: Il *Prodromus Coptus*. La doppia via egittologica di Athanasius Kircher / Daniel Droixhe: Adam ou Babel? Théorie du signe et linguistique biblique de Descartes à Leibniz / Gennaro Auletta: Alcuni appunti sulla semiotica leibniziana / Jean-Claude Chevalier: Quelques lectures sur «Les synonymes et la grammaire dans la tradition française» / Donata Chiricò: Maine de Biran: la parole au moi / Maurizio Maione: Azione motoria e linguaggio in Thomas Reid / Hans Aarsleff: Herder's Cartesian *Ursprung* vs. Condillac's Expressivist *Essai* / Donatella Di Cesare: Hat Kant über die Sprache geschwiegen? / Ilaria Tani: «Non è morta materia quello che i sensi ci offrono». La critica di Herder allo schematismo trascendentale / Pietro Perconti: Grammatica universale pura e Intenzionalità del linguaggio. Introduzione a Georg Michael Roth / Massimo Prampolini: L'attualità di Rask e i paradigmi di Hjelmslev / Sebastiano Vecchio: Postille linguistiche manzoniane / Claudio Marazzini: Le osservazioni linguistiche nel primo censimento del Regno d'Italia / Mari D'Agostino: Forza, consenso, suggestione. Forme del potere e modelli di cambiamento linguistico tra Ottocento e Novecento / Rosalia Cavalieri: Mente, linguaggio e patologia in Henri Bergson / Rosaria Egidì: Wittgensteins Philosophie des Geistes / Francesco Ferretti: Neuro-Molyneux / Franco Aqueci: Un'apertura dialogica della linguistica enunciativa di A. Culioli / Demetrio Neri: Ingegneria genetica, eugenetica e generazioni future / Annibale Elia: Elogio dell'imperfezione. Spunti di discussione su macchine intelligenti e lingue perfette / Formigari's Writings / Index nominum



ISBN 3-89323-308-3

Nodus Publikationen
Münster

Materialien
zur Geschichte der Sprachwissenschaft
und der Semiotik

Hrsg. v.
Klaus D. Dutz
Ludger Kaczmarek

Band 8

Daniele Gambarara, Stefano Gensini, Antonino Pennisi
(Eds.)

Language Philosophies
and the Language Sciences

A Historical Perspective
in Honour of Lia Formigari

Daniele Gambarara, Stefano Gensini, Antonino Pennisi (Eds.)

Language Philosophies and the Language Sciences
A Historical Perspective in Honour of Lia Formigari

 Nodus Publikationen
Münster

Die Deutsche Bibliothek - CIP-Einheitsaufnahme

Language philosophies and the language sciences : a historical perspective in honour of Lia Formigari / Daniele Gambarara ... (ed.). - Münster : Nodus-Publ., 1996

(Materialien zur Geschichte der Sprachwissenschaft und der Semiotik ; Bd. 8)

ISBN 3-89323-308-3

NE: Gambarara, Daniele [Hrsg.]; Formigari, Lia: Festschrift; GT

This book has been published thanks to a financial support of
Dipartimento di Filosofia (Università della Calabria),
Istituto di Filosofia (Facoltà di Magistero dell'Università di Messina),
Dipartimento di Scienze della comunicazione (Università di Salerno)

Umschlaggestaltung: Nodus Design

© Copyright 1996 by Nodus Publikationen

∞ Gedruckt auf säurefreiem und alterungsbeständigem Papier
nach ISO (DIN-ISO) 9706

Alle Rechte vorbehalten — Printed in Germany

Nachdruck oder Vervielfältigung, auch auszugsweise, verboten.

Nodus Publikationen
Klaus D. Dutz — Wissenschaftlicher Verlag
Postfach 5725
D-48031 Münster

ISBN 3-89323-308-3

ISSN 0721-6920

CONTENTS

- 9 *Daniele Gambarara, Stefano Gensini, Antonino Pennisi*
Introduction

I. On the Identity of Philosophy of Language

- 17 *Tullio De Mauro*
Qualche contraddizione della filosofia del linguaggio
- 27 *Sylvain Auroux*
Science et temporalité

II. Middle Ages: Towards the Modern Frame

- 33 *Raffaella Petrilli*
Verbo, rivelazione, conoscenza
Modelli di linguaggio nella teologia cristiana
- 49 *Brigitte Schlieben-Lange*
Abitur. Zur Verwendung eines modistischen Terminus
in den *Leys d'Amors*
- 69 *Irène Rosier-Catach*
Quelques controverses médiévales sur le conventionnalisme,
la signification et la force du langage

III. From Port-Royal to Leibniz

- 85 *Raffaele Simone*
Unicità del linguaggio e varietà delle lingue in Port-Royal
- 105 *Caterina Marrone*
Il *Prodromus Coptus*
La doppia via egittologica di Athanasius Kircher
- 115 *Daniel Droixhe*
Adam ou Babel? Théorie du signe et linguistique biblique de Descartes à Leibniz
- 129 *Gennaro Auletta*
Alcuni appunti sulla semiotica leibniziana
- 133 *Jean-Claude Chevalier*
Quelques lectures sur «Les synonymes et la grammaire dans la tradition française»

IV. Empiricism and Naturalism in the European XVIIIth Century

- 143 *Donata Chiricò*
Maine de Biran: la parole au *moi*
- 155 *Maurizio Maione*
Azione motoria e linguaggio in Thomas Reid
- 165 *Hans Aarsleff*
Herder's Cartesian *Ursprung* vs. Condillac's Expressivist *Essai*

V. Kant's Criticism of Language

- 181 *Donatella Di Cesare*
Hat Kant über die Sprache geschwiegen?
- 201 *Ilaria Tani*
«Non è morta materia quello che i sensi ci offrono»
La critica di Herder allo schematismo trascendentale
- 211 *Pietro Perconti*
Grammatica universale pura e Intenzionalità del linguaggio
Introduzione a Georg Michael Roth

VI. Theories and Politics of Language in the XIXth Century

- 225 *Massimo Prampolini*
L'attualità di Rask e i paradigmi di Hjelmslev
- 245 *Sebastiano Vecchio*
Postille linguistiche manzoniane
- 257 *Claudio Marazzini*
Le osservazioni linguistiche nel primo censimento del Regno d'Italia
- 269 *Mari D'Agostino*
Forza, consenso, suggestione. Forme del potere e modelli di cambiamento linguistico tra Ottocento e Novecento

VII. Contemporary Philosophies of Language

- 289 *Rosalia Cavalieri*
Mente, linguaggio e patologia in Henri Bergson
- 303 *Rosaria Egidi*
Wittgensteins Philosophie des Geistes
- 317 *Francesco Ferretti*
Neuro-Molyneux
- 329 *Franco Aqueci*
Un'apertura dialogica della linguistica enunciativa di A. Culioli
- 337 *Demetrio Neri*
Ingegneria genetica, eugenetica e generazioni future
- 351 *Annibale Elia*
Elogio dell'imperfezione
Spunti di discussione su macchine intelligenti e lingue perfette
- 367 Formigari's Writings
- 375 Tabula gratulatoria
- 379 Index nominum



Lia Tomiyah

Daniele Gambarara, Stefano Gensini, Antonino Pennisi

Introduction

1. In discussing the relationships between the philosophy of language and the strategies of linguistic research in Humboldt, Lia Formigari raises a more general question concerning both the methods and aims of historiography of linguistics. According to Formigari, Humboldt's «is only one of several cases in which a theory-oriented linguistic historiography could weave anew the web of what was once a unitary discipline, showing how some threads have broken or grown thin or changed colours, and tying others back together again». If this is true, «the work of philosophically trained or philosophically-oriented historians will have to interact more thoroughly than it has done so far with the work of linguists» (1995: 8).

Formigari's article might also be read as the conclusion of a polemic between historians of philosophy and linguistics that began almost thirty years ago with the publication of Paolo Rossi's well received article in *Lingua e stile* (1968: 1-21). Here, Rossi warns linguistic historians not to isolate the debates on language from their historical-philosophical background, and sharply criticizes positions elaborated at the cost of so much work of decontextualization.

The polemic was repeated at the end of the 1970s with Rossi's excellent work on the origin of language between the end of the Seicento and the middle of the eighteenth century. Here, he invited linguistics to adopt greater "philological" moderation and reminded them that, in the period he is reconstructing, «disputes did not develop between 'linguists' or professors of the history of language, but at the core of positions having far broader theoretic (and practical) importance» (1979: 231).

The many years that have passed since the time of these polemics, which involved pioneering works such as Chomsky's *Cartesian Linguistics* (1966), De Mauro's *Introduzione alla semantica* (1965), and Luigi Rosiello's *Linguistica illuministica* (1967), allow for a serene rethinking both of the case studies

around which the polemics were born (in the first place, Descartes and Humboldt) and, above all, the relationship between theoretic linguistics and historical perspective that came under discussion.

Today, the re-reading of a book such as Chomsky's *Cartesian Linguistics* clearly shows the limitations created by subordinating linguistic historiography to the theoretical interests of the present. In addition, one of the debate's protagonists, Tullio De Mauro (1984), explains that certain interpretative excesses (which, today, must be tempered and corrected) depended on the need to put — a little unilaterally — the role played by language in the history of philosophy and of ideas in general in its proper light. It is a role long sacrificed, even ignored, by professional historians.

On the other hand, it is undeniable that, even within the limits of a historiographic search for the "precursor" of the themes of contemporary linguistics (as, for example, the creativity of language, the concept of arbitrariness, and the sociality of the sign), many works produced during those years traced an important path in the direction urged by Formigari. They showed that in history we can find the reason for those theoretic conflicts that justify the existence of a reflection on the ideas of language. And, unlike "hard science", linguistic sciences cannot rigidly separate history and theory, or liquidate the past and tradition as pure and simple chronological presupposition.

The intense debate on these themes developed in the linguistic historiography of the 1970s (think of the discussion on the applicability of Kuhn's concept of 'paradigm') and, more important, the experience accrued by research in the field (studies on Vico are a recent example) seem to have clarified many points. And collaboration between linguists, historians of philosophic and scientific ideas, general philosophers and philosophers of language, logicians and historians without compromise is less unusual today than it was thirty years ago. Books such as Marcelo Dascal's *La semiologie de Leibniz* (1978), Jürgen Trabant's *Neue Wissenschaft Von Alten Zeichen. Vicos Sematologie* (1994), and Franco Lo Piparo's intense Aristotelian inquiries (to limit ourselves to three important examples) are inconceivable outside of this marked integration between disciplinary fields and competencies, which is now much richer than it was in the past.

Within this framework, the role played by the "Italian School" of philosophy of language and the history of linguistic ideas (mainly dependent on the teachings of a master such as Antonino Pagliaro) should not be underestimated. In fact, a recent collection of essays edited by Lia Formigari and Tullio De Mauro reveals that in the last twenty-five years the Italian School has yielded an impressive harvest of studies and analyses concerning many important subjects in the history of linguistic thought from Antiquity to the present day.¹

¹) De Mauro/Formigari (1994; 21996) provides a detailed portrait of the much work done. Also important is the collection of essays Formigari/Lo Piparo (1988). More particularly, on the studies devoted to the 18th century by Italian scholars, Di Cesare (1995) is to be seen. Further

2. *Linguistica ed empirismo nel Seicento inglese* was written in 1970, but, even today, it seems to be a book that was mature at birth. This is not so much because it “anticipated” themes or ideas that are still at the center of attention, but because, during the discipline’s initial phase, it could maturely define its distinguishing features, it prevailed over those aforementioned juvenile excesses, and rendered the discipline a professional and tested instrument of theoretic verification.

The book in particular, and all of Lia Formigari’s work, offers us a fundamental lesson, which now appears to have been assimilated and admitted without reserve. It proposes that not only must historiography have a theoretic foundation, but, still more, that the very nature of language requires that scholars take a philosophical and theoretic approach. In short, to quote from a recent essay by Simone, it demonstrates that «in spite of empirical science’s affirmed nature [...] the specific of linguistics is to be, broadly speaking, a philosophical discipline» (1995: 124).

There are at least two ways to understand the intrinsic philosophical nature of linguistics. The first is, let us say, more institutionally consistent with Italian and Central-European theoretic tradition. As an extreme form and living testimony of historicity, reflection on language is a reflection on its empirical manifestations. It is, therefore, a reflection that considers diverse sides of language (semiotic codes, historical languages; but also, linguistic politics and ideologies, and symbolic, ethical, esthetic, and rhetorical traditions) as forms of an evolution that is, by nature, rooted in geographical and social time and space. Formigari’s inquires into the complex interlacement between linguistic theories and practices of the modern age begin here. Thus, on one side, we have studies on the continuity between eighteenth-century anthropology and German ideology, between Locke’s semiotics — suspended between the theory of the arbitrariness of the sign and the social functions of languages, seen as a collection of linguistic uses partly “civic”, partly “philosophical” — and the romantic logic of “living thought”, which aimed to surpass late Enlightenment abstract intellectualism for a new ideal of language-nation. On the other side, we have the patient and original reconstruction of linguistic ideologies of the European bourgeoisie in Italy (from Vico to Muratori, from Napoleonic Jacobinism of the late Settecento to the civic pedagogy of the ideologists, to the relationship between linguistic politics in the French Revolution and Manzoni’s philosophical grammar) and in Europe (with diverse cases represented by Bonald, De Maistre, Cousin, Maine de Biran, or by the philosophical-political-linguistic parabola of European culture from Revolution to Restoration, from empiricism to idealism to classical German philosophy).

considerations in Simone (1992) and Gensini (1996). Pagliaro’s masterly *Sommario di linguistica arioeuropea* (first edition 1930) has been recently re-published by the Sicilian publishing house Novecento (Palermo).

The other way to interpret the philosophical nature of linguistics is ancient, but only recently returned to the center of attention. It not only considers the evolution of language; it considers the consciousness that creates and uses language, and, at the same time, the language that has determined this consciousness. Thus, it is a reflection on inner nature in which language is seen as cognition, thought, mind, category, and procedure, but also as sentiment, passion, lived experience, "fonction du réel" (Janet 1903). This type of analysis develops, therefore, both in the suggestive dominion of the phenomenology of conscience (involving themes such as the relationships between perception, judgment, and representation, ontological implications of linguistic meanings, and relationships between language and cognitive states) and in the objective dominion of the scientific epistemology of cognition (Mind-Body Problem, biological bases of language, and the structure of categorizations in its logical and syntactical, imaginative and intuitive aspects).

The more recent works of Formigari's scientific activity and, in particular, the important contributions to the theme of representation in Kantian and post-Kantian tradition matured on these foundations. We are referring to works produced between 1992 and 1993 concerning relationships between language and thought, on the role of Kantian philosophy in regard to the connection between mental operations and semantic theories, on Herder — in particular, the *Meta-kritik* and origins of the Mind-Body Problem — and on Steinthal's psycho-linguistics. It is an organic and complete collection of reflections, which was later developed in *La semiotique empiriste face au kantisme* (Mardaga, 1994), perhaps the most important and, certainly, the most theoretically abundant and problematic of Formigari's works.

3. In *La semiotique empiriste face au kantisme*, in fact, a very important thesis is advanced, not only because it completes the historiographic picture outlined in earlier years, but, above all, because of the theoretic themes it launched into the linguistic, historical, theoretic, and philosophical debate. According to this thesis, which offers a persuasive solution to the mystery surrounding Kant's famous "silence" on the subject of language, Kantian philosophy was the first real and successful attempt to surpass the almost eternal dogma of Port-Royal. In fact, whoever considers linguistic philosophy between the end of the eighteenth and the whole of the nineteenth century, cannot help but be struck by the resistance of the realistic Port-Royal hypothesis, which implies the identification of general Logic and Grammar. This hypothesis resisted the materialism of ideologists, the vitalism of doctor-philosophers, and innumerable discoveries of nineteenth-century "cognitivists": experimental psychology, the question of aphasia, and the psychopathology of language. The hypothesis does not yield even before national linguistic pedagogies, which are pro-dialect and concerned with questions of linguistic differences. But, from a theoretic point of view, they are often constant to the principle of the universality of *grammaire raisonnée*. Finally, this hypothesis does not give in even before the

first signs of comparativism, or before the discovery of the pluralism of cultures and diverse forms of linguistic relativism that derive from this. According to Formigari, before this indestructible myth — the linguistic aspect of “Descartes’ error” (Damasio 1994) — Kantian philosophy allows us to glimpse a new possibility: that of substituting the logical bases of linguistic universalism with the principle of transcendental categories of consciousness.

Yet, what should have passed as a simple “reajustement”, a «reclassifications des formes grammaticales en fonction de la nouvelle table des categories» (Formigari 1994: 9) uncovered a philosophical earthquake without equal. Transcendental apriorism brought about the abandonment of the instrumental conception of language, opening a gnosiological crisis that very soon would be reclaimed by idealistic linguistic philosophy. No longer able to consider language as an analytic instrument, the idea of a possible “autonomous” linguistic force began to gain strength, independent from its biological foundations and from social-semiotic foundations. On the other hand, the current of eighteenth-century iatromechanical thought made it possible for linguistic scholars finally to liberate themselves from the dualistic theory of substance. Having developed in experimental psychology and in “psychic mechanics” (two trends in research which were accepted by Herder with ease, and by Steinthal with difficulty), this current came into its own as a form of linguistic neo-empiricism. The conquest of a consistent materialistic approach (never fully reached by the *Idéologues*) became possible thanks to the Kantian break and to the resultant nineteenth-century neo-Sensist culture.

What seems more relevant in Formigari’s interpretative scheme, is the fact that it not only stimulates new historiographic research (which may either confirm or invalidate it), but, more important, that it ultimately places a theme at the center of theoretic attention, which has become central in the contemporary debate, independently from the studies mentioned here. In fact, the problem is to understand whether the post-Kantian gap between the idealistic-hermeneutic approach, which sees an independent force in language (identified by someone in a line-up that would unite Humboldt with Heidegger), and neo-empiricism, which is based on the idea of linguistic self-awareness rooted in the biological foundations of language, could really be filled by that great fountainhead that today seems to have become cognitivism.

4. The present volume is concerned with the great collection of themes that derive from all this, and that are now pressing on the historiographic and philosophical-theoretical shores. Beginning, in fact, with three contributions on Christian theology (Petrilli), the Modisti (Schlieben-Lange), and the conventionalist theory of meaning during the Middle Ages (Rosier), which traces the most extreme confines within which the questions are posed, this volume attempts to find a balance within the temporal and thematic arc that is always at the center of Formigarian inquiries: from rationalism to the idealism of post-Kantian tradition, to authors and themes of more vivid contemporaneity (Egidi,

Prampolini, Elia, Aqueci, Neri). The reader will discover how much each contributor refers to specific proposals from Lia Formigari's historical-theoretic research, and how each contributor helps to develop an object or problem from it: whether one is considering the relationship between the unity and variety of language according to the grammarians of Port-Royal (Simone) or the tension between erudition and theory in a notable such as Kircher (of whom Marrone speaks); whether one is discussing, through Leibniz, the problem of the arbitrariness of the sign (Droixhe, Auletta), or, through Maine de Biran, the relationship between body, mind, and language (Chiricò). Within these pages there are new analyses of several issues central to the research mentioned earlier, such as cases represented by Kant (on whose "silence" Di Cesare reflects) and Herder (Tani). Other contributors recall work concerning the "national" traditions of linguistic studies, and their interchanges with the evolution of conceptual and grammatical categories (in the case of French, Chevalier), and with concrete problems of linguistic politics (see the contributions of Vecchio, Marazzini, and D'Agostino, all focusing on the Italian tradition).

The chronological arrangement around Formigari's principal area of exploration (philosophies and sciences of language in the modern age), and the major or minor proximity to her methodological and theoretical concerns in this volume unite friends and students, and bring generations of scholars into contact with one another. The same "familiar air" is conferred on the diverse contributions by an effort of methodological renewal. For example, it is significant that in contributions by the younger students, we rediscover the very modern, but heretofore ignored, themes regarding the relationship between perception (auditory and visual) and language (Ferretti, Chiricò, Tani); the motor component at the center of the physiology (Maione) and pathology of languages (Cavalieri), and, finally, the connection between *Darstellung*, *Vorstellung*, and intentionality (Perconti). All this is presented without ever abandoning the philological terrain of the most classical historiography and most discussed authors — Locke, Leibniz, Condillac, Herder, Reid, Maine de Biran, Bergson, Kant, and the post-Kantian philosophers, Brentano. It is as if Formigari's inquiries have encouraged the opening of a very recent chapter within the more traditional philosophy of language. It is a sort of recognition of the history of the cognitive sciences before they became what they are today.

While these contributors treat relationships between linguistics and empirical-practical sciences, such as ethics, politics, rhetoric, and the theory of argumentation or linguistics acts, other studies presented in this volume (Aqueci, Neri, D'Agostino, Egidi) lean toward a rethinking of the socio-cognitive function of language. In this way, classical questions of socio-linguistic and/or political-linguistic debate — such as prestige, hegemony, and consensus — are now revisited. And they are no longer considered from the "external" point of view of the relationship between dominant and dominating languages and their respective instrumental apparatus (a point of view that strongly marked historical-

theoretic debate during the 70s), but from the more philosophical perspective of mechanisms and procedures that accompany any contact between "diverse minds".

The contributions collected in this volume, and, before them all, Formigari's long scientific journey, effectively repropose the problem of identifying what today could or should signify "philosophy of language". This is the central topic treated by Auroux and De Mauro. Auroux very clearly explains the relationship between historical research and theoretic inquiry. And De Mauro, working under similar considerations, postulates a dynamic and multi-disciplinary conception of our discipline: a conception that raises the sense of the complexity of the world of language to the objective of research. It is not by chance that De Mauro refers to the scientifically unitary vocation which was typical not only of great classics such as Locke, Leibniz, and Humboldt, but also of the leading personalities of modern semiology and linguistics — Peirce and Saussure, as well as of the major theorists of our time from Bühler to Jakobson, from Pagliaro to Luis Prieto.

On this very intricate landscape, which is too often divided by unnecessary academic fences, it seems reasonable today to remap an area for "pioneering research", maintaining careful, conscious balance between diverse historical-cultural traditions and different areas of research, without excluding corollaries of the "hard sciences". Within these limits, linguistic studies can perhaps make a first-rate contribution, and rediscover in depth that philosophical calling that was begun by them, as they have done in every lofty phase of their history.

(Translated by Joan Taber Altieri)

References

Chomsky, Noam

1966 *Cartesian Linguistics. A Chapter in the History of Rationalist Thought.* New York: Harper and Row.

Damasio, Antonio R.

1994 *Descartes' Error: Emotion, Reason and the Human Brain.* New York: Avon Books.

Dascal, Marcelo

1978 *La sémiologie de Leibniz.* Paris: Aubier-Montaigne.

De Mauro, Tullio

1965 *Introduzione alla semantica.* Bari: Laterza.

1984 "Introduzione all'edizione italiana". H. Aarsleff, *Da Locke a Saussure.* Bologna: Il Mulino, 7-10.

De Mauro, Tullio / Formigari, Lia

- 1996 *Italian Studies in Linguistic Historiography*. Ed. by Tullio De Mauro, Lia Formigari. 2nd ed. Münster: Nodus Publikationen. [1st ed. 1994].

Di Cesare, Donatella

- 1995 "Studi italiani di storiografia linguistica del Settecento". *Un decennio di storiografia italiana sul secolo XVIII*. A cura di A. Postigliola. Atti del convegno organizzato dalla Società italiana di studi sul secolo XVIII e dall'Istituto Italiano per gli studi filosofici (Vico Equense, 24-27 ottobre 1990). Napoli: L'officina tipografica, 233-52.

Formigari, Lia

- 1994 *La sémiotique empiriste face au kantisme*. Liège: Mardaga.
1995 "Linguistic Historiography between Linguistics and Philosophy of Language". *Historical Roots of Linguistic Theories*. Ed. by L. Formigari, D. Gambarara. Amsterdam, Philadelphia: Benjamins, 1-10.

Formigari, Lia / Lo Piparo, Franco

- 1988 *Prospettive di storia della linguistica. Lingua, linguaggio, comunicazione sociale*. Introduzione di T. De Mauro. Roma: Editori Riuniti.

Gensini, Stefano

- 1996 "Historiography and Linguistic Theory in Italy: The State of the Art". *A Science in the Making. The Regensburg Symposia on European Linguistic Historiography*. Ed. by Herbert E. Brekle, Edeltraud Dobnig-Jülch, Helmut Weiß. Münster: Nodus Publikationen, 51-67.

Janet, Pierre

- 1903 *Les obsessions et la psychasténie*. Paris: Alcan.

Rosiello, Luigi

- 1967 *Linguistica illuminista*. Bologna: Il Mulino.

Rossi, Paolo

- 1968 "Linguisti d'oggi e filosofi del Seicento". *Lingua e Stile*. 3,1: 1-20.
1979 *I segni del tempo*. Milano: Feltrinelli.

Simone, Raffaele

- 1995 "'Purus Historicus est Asinus': Quattro modi di fare storia della linguistica". *Lingua e Stile*. 30,1: 117-121.

Trabant, Jürgen

- 1994 *Neue Wissenschaft von alten Zeichen: Vicos Sematologie*. Frankfurt am Main: Suhrkamp.