

## EDITORIAL

# AN INVITATION TO THE HISTORY OF SCIENCES OF LANGUAGE\*

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### First Considerations

The researches presented in this issue of *Linha D'Água* result from an effort we have made to disseminate the work carried out in the sphere of the History of Linguistic Ideas (HIL), in line with the theoretical proposal coming from France, elaborated by Sylvain Auroux.<sup>1</sup> As here and elsewhere the research results from a *broth* made with what the best offered by the theories to solve the problems encountered by researchers during their scientific making, this theory appears in connection with others so that the researches related to the historical study of the themes concerning the sciences achieve their goals.

S. Auroux is both a philosopher-linguist and a linguist-philosopher, first, because his philosophical reflections are always made on the basis of the relation of tongue to language and of that with the world, having man as its center, and the representations he makes of reality; secondly, because of his gaze on the language,

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<sup>1</sup> To know S. Auroux, read (CHEVALIER, 2014) and (FISHER, 2014).

to explain its essence and practice results from philosophical knowledge, which organized his knowledge and led him to the study and investigation of linguistic subjects. This story gives indications for understanding why Auroux chose to call his scientific doing “history of ideas,” not the history of linguistic theories. It is worth remembering that the research center created in 1984 by Jean-Claude Chevalier (CHEVALIER, 2014) and renovated in 1992 by Auroux, supported by the National Center for Scientific Research (CNRS), was and still is called *Laboratoire d'Histoire et des Théories Linguistiques*, although the related scientific journal, created in 1979, does not have the title “theory” but “epistemology”, *Histoire Épistémologie Langage* (HEL). This title already broadens the horizon of the research practiced by the group of French researchers, because it raises liberation of the research regarding the circle of linguistic theories.

This story, however, does not stop here, as some time after such denominations were consolidated, the researchers linked to Auroux and himself understood that the best denomination for the scientific work they practiced was earlier, deeper, and broader than what the terms “theory” and “epistemology” meant, this term is “an idea.” (Cf. COLOMBAT, FOURNIER, PUECH, 2017). So, perhaps, the collection that resulted from very significant research for the group was entitled *Histoire des idées linguistiques* (1989, 1992, 2000). This expression, henceforth, has come to designate the theory, discipline and research resulting from the group of researchers who have the texts of Sylvain Auroux as a guide for their work.

Some of the texts in this issue are representative of such orientation; others are related to the *Historiography of Linguistics*, a theory that has supported much of Brazilian historical research, as explained by Leite (2019). Readers interested in a detailed account of how such theories approach and distance themselves may consult the original work.

## 1 Illustration of an analysis based on HIL principles

Ideas run through time and are not tied to chronologies, terminology or theories. But they inhabit and mark theories, either because they arise through new terminologies created at any given time, to envelop ideas that are only “renewed” or

slightly modified, or because they allow the emergence of new ideas that, in turn, structure new theories, and these, inescapably, will shelter linguistic knowledge in their bundle built in a long duration of time. This is apprehensible, for example, by the appeal linguistic works have to make or traditional terminology (name, noun, verb, conjunction, etc.), or, in some way, aspects of their concepts. Something similar occurs even when terminology is overlooked and concepts modified, but end up appearing under other labels (such as a noun phrase and nucleus, which replace name or noun), a situation that does not prevent the use of some (or the) fundamentals of what structured grammatical science, which insist on remaining.

When we ask, however, whether knowledge about languages and language in this case remains “the same,” the answer is a resounding “no,” for knowledge is always “other” in the course of time. Linguistic, grammatical knowledge always progress, concepts enter into new scientific systems, although their basis is solid and is present in the structuring of new knowledge, as a sort of “background” on which new knowledge is accommodated, or, to use another metaphor, is knowledge that constitute a kind of “backbone”, to support the innovations. This theme is approached by Sylvain Auroux, when, in dealing with the constitution of what can be conceived as a grammar and explaining how the linguistic instrument named grammar is configured, it also discusses how to understand the relation between terminology and concepts that constitute the grammar:

Si l'on se place à la Renaissance et au début des grammaires françaises, la réponse est assez facile. Dans une grammaire, on trouve des termes théoriques comme « verbe », « adjective », « participe passé », « imparfait », etc. Ces termes sont en général introduits par des définitions, lesquelles sont parfois simplement reprises à la tradition. Il n'est pas sûr qu'une définition abstraite soit suffisante pour identifier les *items* linguistiques. À ma connaissance, il n'existe pas de grammaire qui ne comporte aussi des listes (closes ou non) d'éléments classés sous ces termes théoriques (axe paradigmatique). Elles fournissent donc des définitions ostensives (« un substantive, c'est un mot comme 'montagne' »). On peut considérer que ces termes théoriques sont les concepts essentiels de la linguistique. Il convient toutefois d'admettre qu'un concept – tel qu'accessible à l'historien – n'est pas une représentation univoque attachée à un élément terminologique. C'est au minimum un triplet, composé : i) d'une nomenclature (le/les « nom(s) » du concept; ii) d'une (ou

plusieurs) définition(s); iii) d'une (ou plusieurs) liste(s) d'éléments linguistiques. De fait, il convient de transformer le triplet en un quadruplet en lui rajoutant les textes de référence et leurs dates. Dans ces conditions, il est quasiment inconcevable de rencontrer quelque chose comme une identité *transhistorique* totale d'un concept; un concept évolue toujours au cours de l'histoire (sans compter les variantes que l'on rencontre au même point de la chronologie). (AUROUX: 2012, p. 31).

If we place ourselves in the Renaissance Period and the beginning of the production of French grammars, the answer is quite easy. In grammar we find theoretical terms such as 'verb', 'adjectives', 'past participle', 'imperfect', and so on. These terms are usually introduced by definitions that are sometimes simply taken over from tradition. It is not assured that an abstract definition is enough to identify linguistic items. As far as I know, there is no grammar that also contains lists (closed or not) of elements classified under those theoretical terms (paradigmatic axis). They provide ostensive definitions (a noun is a word like 'mountain'). We may consider these theoretical terms to be essential terms of linguistics. It should be admitted, however, that a concept – as accessible to the historian – is not a univocal representation linked to a terminological element. It is at least a triad composed of: i) a nomenclature (the 'name (s)' of the concept); ii) one (or many) definition (s); (iii) one or more language list (s). Essentially, it is convenient to transform the triad into a block, by adding the reference texts and their dates. Under these conditions, it is almost inconceivable to find anything as a total trans-historical identity of a concept: a concept evolves always in the course of History (not to mention the variants that are at the same point in a chronology). (Auroux: 2012, page 31). Translation and gryphon by the authors.

The complexity of this question reveals that it is neither a simple nor an easy task to deal with linguistic ideas, since the function and purpose of the researcher is essentially to produce new knowledge, or to investigate how and why, at some points in history, knowledge changes. That is, or if an innovation is produced or revealed, but it is not "discovered".

Auroux (2012, p. 39), driven by his philosophical expertise, explains that "in the domain of the History of Science, we distinguish innovation, which consists of the appearance of something new, of invention that is simply the status acquired by an innovation recognized. In the field of grammatical theory inventions are extremely rare, since they consist of the formulation of a theory about an undescribed

phenomenon. Auroux (2012, p. 41) illustrates this idea using Beauzée's theory of time (French Enlightenment philosopher, 1717-1789), since this and he glimpsed temporal landmarks or axes, of anteriority, simultaneity and posteriority by which he defined verbal tense French and also created the method used to explain the time referred to by the verbal form that reveals the event of an event, by projection on one or some of these axes. Beauzée said:

It is necessary to consider in time: 1) a relation of existence within a term of comparison, 2) the same term of comparison. It is by virtue of the general relation of existence that a time is present, past or future, according to what expresses the simultaneity, the anteriority or the posteriority of existence; this way of considering time, from a general and indefinite point of view, or from a special and definite point of view, that time is indefinite, or definite, and it is by the determined position that a definite time is current, later, depending on whether time has one of these relations at the moment of the speech act. (BEAUZEE: 1765, p. 99, apud Aureox: 1986, p. 291). Translation by the authors.

Il faut considérer dans les tems: 1) une relation d'existence á un terme de comparaison, 2) le terme même de comparaison. C'est en vertu de la relation générale d'existence qu'un tems est présent, prétérit ou futur, selon qu'il exprime la simultanéité, l'antériorité ou la postériorité d'existence; c'est par cette maniere d'envisager le terme, ou sous un point de vue general et indéfini, ou sous un point de vue spécial et déterminé, que ce tems est indéfini, ou défini, et c'est par la position déterminée qu'un *tems* défini est actuel, antérieur ou postérieur, selon que le terme a lui-même l'un de ces rapports au moment de l'acte de parole (BEAUZEE : 1765, p. 99, apud AUROUX : 1986, p. 291).

This theory and methodology of time treatment generated the theory of the French verbal system and consisted of an innovation, both because the author said something that no one had said before, although the phenomenon was latent in verbal forms and expressions, but also because it was a recognized theory and accepted by the contemporary philosophers, specialists in language and language analysis, language scientists of his day, or, in words, by his group of expertise. Everyone took advantage of this theory, which came to be referred to as “Beauzée's theory of the verbal system.”

It is important to remember that this theory, applied in many philosophical grammars,<sup>2</sup> appears in another era and in a different scientific context, also applied to the study of the French language, by Benveniste (1988 [1966]), in a text entitled “Time relations in French verb”, published in 1959, in the *Bulletin de la Société de linguistique* (BSL, booklet 1). In this text, however, the French linguist makes no reference to Beauzée. part of the same scientific system, because, among many other factors they were not relevant at that moment, in one hand, Beauzée aimed to describe the verb from the grammatical point of view and, on the other, Benveniste sought to explain the discourse, the enunciation. The theoretical platform of both is very different, but it is noticeable that the contemporary French linguist, operates with the idea of the theory of time that, undoubtedly, is that of the Enlightenment. In the study of both scholars of language, as regards reflection on time, there seems to be the reflections of St. Augustine, which can be read in Book XI, entitled “Time Questions”, in Confessions, in which the philosopher affirms that the only time existent time is the present, because the past “has already been” and the future is not yet “. Benveniste does not refer to St. Augustine, but this philosopher is referred to by Beauzée in several entries in the *Encyclopedie*.

Beauzée’s reflection, however, does not repeat Saint Augustine’s, nor does it have the same purpose of it, for this philosopher meant what time is and he wanted to understand how time is said. This passage of the Confessions of St. Augustine, leaves no doubt about its purpose:

XIV. 17. There was therefore no time when you had not done anything, because you had made your own time. And no times are co-eternal, for you to remain the same; Now, if times were the same, they would not be times. What, then, is time? Who can explain it easily and quickly? Who can apprehend it, even with the thought, to utter a word about it? What reality is more familiar and known than time evoked in our conversation? And when we speak about time, we undoubtedly understand, and also understand, when we hear someone speaking about it. What, then, is time? If no one asks me, I know what it is; but if I want to explain

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<sup>2</sup> For example, in the universe of studies of the Portuguese language, in Brazil, Francisco Sotero dos Reis, in his *Portuguese Grammar, held to the general principles of the word*, followed by an immediate practical application of 1866 in Brazil, Maranhão State, applied to this theory to describe the Portuguese verbal tense.

it to whoever asks me, I do not know: however, I say with confidence that I know if nothing happened, there would be no past tense, and if there was nothing, there would be no future tense, and if nothing there was not the present time. How then are these two times, the past and the future, since, in one hand, the past no longer exists, and, on the other, the future does not yet exist? As for the present, if it were ever present, and not past, it would no longer be time, but eternity. So if the present, is to be time, it only comes into existence because it becomes past, how do we say that there is also this, whose cause of existence is that because it will not exist, that is, we cannot say that time truly exists but because it tend not to exist? (St. Augustine, Confessions XI, XIV, 17). Our griphon.

Beauzée's interest is grammatical and his purpose is to describe verbal linguistic expressions referring to time in order to explain how they “represent” time. Beauzée's definition for time has direct support by a derived definition, as he himself declares, in the physical astronomy of Galmaches (1672-1756)<sup>3</sup> from whom it comes the idea of time as “existence”, since the definition of the astronomer is that “*le tems est la succession même attachée à l'existence de la créature*” [time is the succession linked to the existence of the creature]. It is this notion of existence through succession that structures the idea of time of the Enlightenment and that makes him reflect on how verbal expressions (not just simple verbal forms) represent the “succession of existence.” If the starting point was succession, he acknowledged that “*le tems devient à son tour de la mesure de l'existence successive*” [time becomes, in turn, the measure of successive existence]. In this sense, however, it is necessary to recognize in this thought the reflection of St. Augustine, who also speaks of “existence” and of the time preceding and succeeding the present, which can be seen, for example, in the following passage: Thus, whatever the nature of this mysterious foreboding of the future, one can only see what exists. Now what is already there is not future, but present. (Confessions: XI, XVIII-24)

Getting back to Benveniste. Benveniste (1988, p. 260-276) analyzes, from another point of view and with the intention of distinguishing the verbal system, regarding time, from two ideas of enunciation “the time of history and the time of

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3 Beauzée (16: 97) cites Art. I. *Notion générale des tems*, from the book *Astronomie physique* (1740) by the astronomer Etienne de Galmaches.

discourse” aspects of the French verbal system. The “time of history” is what does not carry with itself the data of the speech situation and the “time of discourse” is the most complex because it brings with it all the complexity of enunciation, the situation of the subject who speaks in a certain time, place and space. It is based on this that Benveniste dismantles the idea that the use of a present in place of a past is not an “irregularity” and that the simple past “is disappearing” because it does not exist in spoken French. He explains that this is because there are two verbal systems, that of history, unprovided with enunciative marks of the speaking subject, whose typical form is the aorist, but also counts on the most-perfect, and the discourse whose fundamental times are the present, the future, and the perfect, being the imperfect common to both systems, history and discourse. This theory leads the linguist to an affirmation that makes use of concepts present in the theorization of Beauzée, as we can perceive by the marks left in his text.

As this work does not allow a vertical exploration of the relation between the ideas of the concerned authors we present, for comparison and proof of our hypothesis, only two excerpts, one by Beauzée (1756) and the other by Benveniste (1988). show how the ideas of both connect, although Benveniste does not repeat Beauzée, as Saint Augustine did not repeat. Benveniste, on the contrary, even avoided mentioning it.

Let us first observe the text of the French Enlightenment:

Il en est sans doute des *irrégularités* de la formation, comme de celles des tours & de la construction; ou elles n'en ont que l'apparence, ou elles menent mieux au but de la parole que la régularité même. Nous disons, par exemple, *si je le vois, je lui dirai*; les Italiens disent, *se lo vedrà, glie lo dirò*, de même que les Latins, *quem si videbo, id illi dicam*. Selon les idées ordinaires, la langue italienne & la langue latine, sont en règles; au lieu que la langue françoise autorise une *irrégularité*, en admettant un présent au lieu d'un futur. Mais si l'on consulte la saine Philosophie, il n'y a dans notre tour ni figure, ni abus; il est naturel & vrai. Ce que l'on appelle ici un futur, est un présent postérieur, c'est-à-dire, un tems qui marque la simultanéité d'existence avec une époque postérieure au moment même de la parole, & ce tems dont se servent les Italiens & les Latins, convient très bien au point de vûe particulier que l'on veut rendre. Ce que l'on nomme un *présent*, l'est en effet; mais c'est un présent indéfini, qui independant par nature de toute

époque, peut s'adapter à toutes les époques, & conséquemment à une époque postérieure, sans que cet usage puisse être taxé d'*irrégularité*.

There are undoubtedly irregularities of formation, such as those of towers and construction; or they have only appearance, or they hang more on the purpose of speech than regularity itself. We say, for example, if je le vois (if I see him), je lui dirai (I will tell him); the Italians say, lo vedrà, glie lo dirò, as well as the Latins, *quem* si videbo, id illi dicam. According to current ideas, the Italian language and the Latin have rules for this; while the French language authorizes an irregularity, admitting the present rather than the future. But if we examine the good Philosophy, there is, in turn, neither figure nor abuse; it is natural and true [use]. What is called here the future, is a later present, that is, a time that marks the simultaneity of existence with a time after the moment of speech, and this time served by Italians and Latinos, suits very well to the point of view that one wishes to explain. What we call present, is indeed; but it is an indefinite present, which by its nature is independent of any time, can adapt itself to all ages and, consequently, to a later time, without its use being characterized as irregular. (BEAUZÉE: 1765, p. 8: 908) Author's translation and gryphon

What can be seen in this passage? The interpretation about the verbal system is completely different, for the time, than it was then. First, it is observed that it admits as legitimate the use of a temporal form of the present to indicate a reference to the future, interpreted from the analysis of the moment of speech represented in the text (therefore a consideration later denominated enunciative) the recognition of the “form” of the present as unmarked, “indefinite”, since it can serve as a reference at any time.

Turning to briefly consider Benveniste's interpretation of the time relations represented by the French verb, we shall see that the ideas constructed by Beauzée are latent in them, although they are not repeated, taken up or referred to. Benveniste's text brings the idea of the “moment of discourse”, that is, the temporal concomitance of speech with what it refers to, which comes from the present time, and the “moment of the event”, that is, the lack of concomitance at the time of the speech with the time of what it refers, a form that is the mark of the aorist, typical time of the history. He says:

Like the present, the perfect belongs to the linguistic system of discourse, for the temporal mark of the perfect is the moment of discourse, while the temporal mark of the aorist is the moment of the event. (Benveniste 1988, p. 270)

Later, in the same text, Benveniste uses a term of Beauzée, although in a tone of criticism, when he proposes:

2<sup>nd</sup> The compound tenses have another function, different from the previous one: they indicate the anteriority. This term lends itself easily to the discussion, but we find no better one. In our opinion, priority is determined always and only in relation to the simple correlative time. (Benveniste 1988, 273). Gryphon by the author.

To exemplify how anteriority works in the relational, syntactic tense system it advocates, Benveniste deals with its formal marks, which are double: (i) they cannot be constructed as free forms; (ii) they should be used together with simple verbal forms of the same temporal level (Id., 273). And then, it exemplifies:

Past of present *quand il a écrit une lettre (il l'envoie)*

Past of imperfect : *quand il avait écrit...e (il l'envoyait)*

Past of aorist: *quand il a eut écrit... (il l'envoya)*

Past of future: *quand il aura écrit... (il l'enverra)*

This comparison does not aim at disqualifying Benveniste's construction, rather than showing that his analysis was not "out of the blue", but based on previously defended ideas which constituted an invention (Beauzée's theory of time) and then innovation. Benveniste's theory is not particularly a theory of verbal tense like the one of Beauzée, even though it does not have the same scope, and also because it fits into another system of knowledge, since it is not centered in the specific field of grammatical theory, but in discourse theory. In this territory, Benveniste's theory, without being an invention, is an innovation. Auroux (1985, p. 292) pointed out the relation between Benveniste's ideas and those of Beauzée and affirmed:

La noción de tiempo indefinido corresponde, en nuestra interpretación, al caso en que T1 no está presente en la marca de la enunciación. Hay aquí un punto

de vista profundo de Beauzée, que conecta con los análisis modernos del valor aorístico (*op. cit.*, 99; ver Benveniste, 1959; estos análisis han sido profundizados en los seminarios de A. Culioli (CULIOLI, 1980 y DESCLÉS, 1980: 46).

The notion of indefinite time, according to our interpretation, to the case where T1 [time of event] is not present in the mark of enunciation. There is an in-depth view of Beauzée here, which connects with modern analyzes of the value of the aorist (Beauzée 1756, article Temps de L'Encyclopédie), Benveniste, 1959. These analyzes were further elaborated in the seminars of A. Culioli (Culioli, 1980 and Desclées, 1980: 46) (Auroux 1985, p. 292)

If one asks whether there is “documentary” proof of the relationship between the two thinkers, perhaps the answer is not easy. Nevertheless, it is not impossible, since one can argue that, first, the closeness of concepts and the terminological and conceptual coincidence (on anteriority, in this section) it is a strong proof that the French linguist, even making the manifestation of restriction of the use of the term anteriority, is close to the Enlightenment theory. Although the term is used and its semantic load is very close in both theories, it is not possible to approach them very much, since the system of knowledge on which the linguist works is different from that one of the eighteenth century.

For the Portuguese language, the Brazilian variety, for example, a constructive and productive application of this Benvenistian theory was carried out with mastery by Fiorin (1996), in the work *The wits of Enunciation*, which validates the importance of the discursive theory of the relations of time in the verb in the context of enunciative linguistics. In this work, Fiorin advances in relation to the theorization of Benveniste, with the advantage to the description in Portuguese, by the analysis of the realization of any verbal system in literary texts. The “whole” means that the author exhaustively explores the verbal combinations of the Portuguese language, and not only the simple and compound forms that conform the constant verbal paradigm in textbooks.

What interests the most in this work by the Brazilian linguist, at this moment, is the fact that, unlike Benveniste, he has explored, as much as possible, the concepts of simultaneity, anteriority and posteriority, always relating them to the moment of reference and moment of the event of the enunciative act, in order to extract the effects of meaning that the verbal form creates in the contexts analysed.

Fiorin's objective (1996) is to study the enunciative mechanism of the *connection* and *disconnection* that implies the categories of the enunciation (person, time and space). In this context its object was the inverted (or changed) use of grammatical entities: from one person to another (for example, from the majestic plural in which the 1st person plural is used by the 1st singular), one verb tense for another (for example, the present for the future in a sentence like "I go there tomorrow", instead of "I'll go there tomorrow"), one statement for another (for example, this one for this, in a sentence such as "This is the book I give you," instead of "This book is what I give you"). In this context, the author deals deeply with the possibilities of transformation and overflowing of the grammatical categories involved in the process of disconnection.

In order to deal with time, his philosophical foundation comes from Aristotle (Physics, IV, 10, 218<sup>a</sup>, 220<sup>b</sup>) and from St. Augustine (Confessions XI) and the linguistic-discursive one is of Benveniste, by the chapter above cited, *The temporal relations in the French verb* is not seen in the work of the Brazilian linguist, as we have not seen in the French, but no reference to Beauzée. The point of departure by Fiorin (1996, p. 145) for the analysis of the verbal system is clear: the moment of enunciation and the adaptation that the verb suffers as a requirement of the narrative process. Thus, the linguist draws a binary verbal system, based on the category of concomitance (ie, identity of the act with the moment of speech) and its counterpart not concomitance (ie, detachment of speech with the moment of speech) only from them, deal with anteriority and posteriority. Let us return to Beauzée's ternary system (see the above quote in this text) structured on the "speech act" from which he created his verbal system based on simultaneity, from which precedence and posteriority arise. Just to prove what we have been saying let us observe what Fiorin explains:

(...) to the moment of enunciation, since it is the fundamental axis of temporal ordering of the language. Therefore, at the moment of enunciation we apply the typological concomitance category vs. no concomitance (anteriority vs. posteriority) and we obtain three moments of reference: concomitant, anterior and posterior, at the moment of enunciation. If the moment of reference is concomitant

to the moment of enunciation, we use the enunciative system, since everything will be referred to the moment of enunciation. (FIORIN, 1996, p. 146)

As a conclusion of this essay, to show a little of how the research based on the assumptions of the *History of linguistic ideas*<sup>4</sup> can be realized, we observe that: according to the *principle of the continuity of the knowledge*, we assume that the change (therefore the natural *discontinuity* to the progress of science) of knowledge assumes a path travelled in the course of time. The object presented to us, therefore, *has a history*, and we must go back as far as possible to understand the transformations by which that object selected for investigation has that configuration and not another.

Here we have done a brief study on the description of verbal tense. In order to begin the work, we recalled that, on the study of *time*, as an *intellectual category*, the formulations rising in philosophy and physics are known; as for the studies of time as a *grammatical category*, we know the works of classical grammar, Greco-Latin, and their unfolding, which, necessarily, return to the formulated knowledge in the two areas mentioned above. Knowing that in the seventeenth and eighteenth centuries grammatical theorization underwent to a renewal, and that one of its representatives, Nicholas Beauzée became known, also, for his study on the verbal system, a different proposition from what was done in the scope of grammar, due to previous knowledge, especially the one formulated in the field of physics, we examine a more contemporary proposal of the twentieth century, 1959, by Émile Benveniste.

Beauzée's innovative verbal system had developments, but as it was based on logical-philosophical foundation and defined as rationalist and metaphysical it was overtaken by positivist linguistics of the nineteenth and twentieth centuries. The more discursive and less linguistic-formalist concerns, however, got the linguist Émile Benveniste back to the path of a more philosophical and less formalist inquiry, and therefore, he reconstructed such knowledge, *innovating* again, making knowledge related to the question of time to progress. The proof of this is not exactly the chapter of the French linguist, but the work of the Brazilian who

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<sup>4</sup> Other examples can be seen in (LEITE; FELFRÊNE: 2018 and 2019.)

makes an exhaustive exploration of time, in the context of another theory, the one of enunciation. Another system, therefore.

## 2 The historiographical works of this issue of *Linha D'Água*

The articles in this thematic issue bring, in a more or less explicit way, a work of analysis of linguistic ideas, relating them or not, to a chronology or a theory. It is therefore research that falls into the field of the two main modern theories for the development of historiographical research in the field of the sciences of language, the History of Linguistic Ideas, about which we dwell a little here, and the Historiography of Linguistics. The two theories have coincident and divergent issues, although they are not irreconcilable, much that many researchers, even the ones aware of those differences, benefit from the advantages of one and the other, to solve some problems that arose during the analysis of their objects. The point of attachment between the two theories, and what joins all those who are dedicated to the historical exegesis of facts inherent in the sciences of language, is the objective of constructing an “argumentative history”, through a more demonstrative and less narrative discourse, or “present”, which is capable of proving the relationship between the data analyzed (the effect) and its causes, through documentary evidence, or by proving the nexus between ideas. Some questions regarding the similarity and difference between these two theories were studied in Leite (2019).

As the work of the historian requires direct contact with ancient texts that constitute the “documentation”, his work material, it is imperative that more and more efficient databases is built, with original and complete works to serve the analysis and interpretation of theories and ideas. For this reason, the *Corpus of Textes Linguistiques Fondamentaux* (CTLF) project was created by the *Laboratoire d'Histoire et des Théories Linguistiques*, coordinated by Professor Bernard Colombat (CNRS | Univ. Paris 7) : [//ctlf.ens-lyon.fr/default.htm](http://ctlf.ens-lyon.fr/default.htm). The CTLF is a portal that includes five types of information on metalinguistic texts: descriptive files (more than 700 so far), bibliography with more than 4000 references, pdf texts (which accompany the descriptive files), and scanned texts that allow research by word (more than 300 works) and numerous scientific articles. The access to the site is

free and free to all interested in metalinguistic texts, of different genres (grammars, orthographies, dictionaries, observations on use and norm etc.), and of several languages such as French, English, Portuguese and others, by means of linguistic instruments produced at various moments in history.

It is worth mentioning that in the CTLF each scanned page in *text mode* is followed by the image of its original, in pdf format, so that the reader can, in case of doubt, consult the original. The descriptive fiches of the grammars can be found on the CTLF website, in the green tab, nominated *Notices* in French, and the complete and searchable texts are in the yellow tab, called *Textes*. In this site, Brazilian and Portuguese grammars are already available, in a searchable edition, ready to be used by researchers dedicated to the history of ideas and linguistic (or linguistic) ideas.

The Portuguese grammars were prepared by Professor Carlos Assunção, from Trás-os-Montes Alto Douro University (UTAD) and his team, made up of researchers from the Center for Studies in Letters (CEL). The Brazilian women, in turn, were prepared by Professor Marli Quadros Leite, from the University of São Paulo, and her team from GT | CNPq Grammar: history, description and discourse.<sup>5</sup> The technical work with the *corpus* was developed under the supervision of Professor Bernard Colombat and his technical team, and also under the guidance of Professor Arnaud Pelfrêne, who works directly with the preparation of the material to be submitted to the researcher for the accomplishment of textual treatment and linguistic-philological on the material. This is a difficult task, but of great importance for the scientific development of the area, and for its social relevance, for democratizing the access of researchers from all over the planet, interested in this data, to rare or difficult materials. It is a great effort on behalf of the scientific community interested in historical research in the field of language sciences. In this text we present the list of Portuguese and Brazilian grammars (appended) available on the CTLF website, mentioned above.

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<sup>5</sup> Part of the work with the Brazilian grammars resulted from a research project developed by Professor Marli Quadros Leite, in Paris, in the academic year 2017-2018, through a CAPES grant.

Still addressing the characteristics of this *Linha D'Água* issue, it is important to emphasize that it fulfills an important requirement in the context of academic practice: internationalization. The call attracted Brazilian and foreign researchers identified with the proposal formulated for this issue. Submission of articles by foreign researchers from Europe (France, Portugal and Spain) and from South America (Argentina). As for Brazilians, it is also important to draw attention to the fact that there are articles by researchers from universities placed in different states of the federation (Rio de Janeiro, Tocantins, Paraná and São Paulo). Let's see some of the collection of articles published here.

Jacqueline Léon, a professor at the Center de la Recherche Scientifique (CNRS) and Université Paris Diderot (Paris – France), is the author of the article *The British Origins of Ethnography of Communication and Conversation Analysis. Bronislaw Malinowski and John Rupert Firth*, in which he examines the British foundations of the ethnography of communication and conversation analysis, seeking to investigate ideas about variation, repertoire, conversational notions of speech shift, and sequence of actions of B. Malinowski and JR Firth in works from 1930, to show how Firth established the situation context category in the 1950s.

Carlos Assunção and Carla Araújo, the first from the University of Trás-os-Montes and Alto Douro / UTAD, and the second one from the Polytechnic Institute of Bragança / IPP, both from Portugal, wrote the text *Entries on the History of Corpus Linguistics*, in which they propose to discuss the basis of corpus linguistics, empiricism, its relation to rationalism, through a research that goes through a long historical period, “from tradition to modernity”, in order to examine the foundation of each stage in which the corpus is employed by several theories, thus revealing the progress made in the area.

Emiliano Batista, from the University of Buenos Aires – CONICET (Argentina), is the author of *The Fallacy of the Whig Historian. The case of Noam Chomsky and his Cartesian Linguistics (1966)*, in which he works with a double objective, on the one hand analyzing the “mode of historicization” (Auroux, 2006) of *Cartesian Linguistics* (1966) by Noam Chomsky and, on the other, recovering the context in which the work was published in order to identify the emergence and consolidation of the epistemological foundations of the historiography of linguistics.

The author's focus is to show that Chomsky has committed the “whig” historian's fallacy, that is, he practiced an anachronism by bringing Cartesian philosophy to validate a theory of the present.

Ricardo Cavaliere, a professor at the Fluminense Federal University (Niterói - Rio de Janeiro), in the article *The name of the language in Brazil Oitocentista*, makes a walk through singular texts, mainly journalistic, but also supported by dictionaries, grammars and other metalinguistic texts, to comment and to analyze the first references to the denomination of Portuguese spoken in Brazil. The author's conclusion is that in the nineteenth century the reference to language had two bases, one lay and one scientific.

Rogelio Ponce de León Romeu, professor at the University of Porto (Portugal), submitted the text *The impersonal verbs in the Portuguese grammar of eighteenth century*, with the purpose of examining the different approaches made by the grammarians about Portuguese, Latin and Spanish impersonal verbs. The author aims to find the sources that base the theoretical treatment, convergent or divergent, of this type of verb establishing between them possible relation.

José Edicarlos de Aquino, from the Federal University of Tocantins (Porto Nacional - Tocantins) brought to light the article *The polemic between Júlio Ribeiro and Alberto Sales: an analysis of the debate about the ideal model of organization of sciences and the appropriate use of theoretical references in the a linguistic production in Brazil in the nineteenth century*, in which he analyzes an accusation of plagiarism of the ideas of Augusto Comte by the grammarian Júlio Ribeiro, made by Alberto Sales (1857-1904), Paulista, journalist and federal congressman Republican speaker, author of Republican Catechism (1885). The aim of Aquino is, more than to deal with plagiarism, to emphasize “the re-signification of theoretical references by Júlio Ribeiro,” to show that Júlio Ribeiro still constructs original work.

Ronaldo Batista, a professor at the Universidade Presbiteriana Mackenzie (São Paulo - SP), wrote the article *Language teaching, textbooks and history: relations seen in the Historiography of Linguistics*, which analyze the production and circulation of textbooks in Brazil. The author works with a case study, by analysing the book *Reading of the world*, 5<sup>a</sup> series (1998), in order to show how this type of work,

in spite of its contemporaneity, carries in itself the history of knowledge, inserting it in ongoing knowledge, because, as the author says, “The discursive (historical, consequently) configuration of a textbook inserts this active material of the teaching-learning process into a tradition of knowledge.”

Mairus Prete, is a professor at the Federal Institute of Paraná (Jacarezinho, Paraná). He is the author of the article *Influence of the philosophical grammar on the concept of the verb in Brazilian grammars*, in which he analyzes the concept of grammar in works of the 19th and 20th centuries. show that traces of the concept of the verb, derived from reference philosophical grammars, such as that of Jerônimo Soares Barbosa (1822), are still present in works that advance the twentieth century to, in a way, the twenty-first century.

Eustaquio Sánchez Salor, professor of the University of Extremadura, (Cáceres – España), is the author of the article entitled *La Méthode latine de Du Marsais: Contemporary criticisms and apologies*. In this text, the author examines the polemic between the French philosopher and grammarian César Chesneau Du Marsais and interlocutors against his method of teaching Latin, entitled *La Méthode latine*. The proposal of Du Marsais on the teaching of Latin, presented as “a rational method for learning the Latin language” is also an object of analysis. The author also considers in the text the manifestations in favour to the teaching method of Du Marsais, made by his followers, who form editors of his work. The answers given by Du Marsais himself in defense of his ideas are evidently brought to the fore for examination in the confrontation and contrast with the ideas of the opponents.

This is the set of texts that the *Linha D'Água* offers the reader, in the hope that it will provide reflections, stimulate new studies and provoke the emergence of new research. Thus the wheel of science continues its march.

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The process of submitting and selecting the articles relies on the editorial and *ad hoc* reviewers, a procedure that makes this issue of high quality. *Linha d'Água* maintains its open room for publications linked to the Portuguese language, linguistic-discursive studies and its relationship with teaching, keeping a constant dialogue with the studies developed in Brazil and abroad.

With this issue of the magazine and with the one of previous year, the Editorial Board seeks to internationalize the journal with articles by authors from different Brazilian and foreign universities, seeking to respond to the demands of the *Web of Science* and also of São Paulo University.

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## Annex: Works in Portuguese on the CTLF website

Author	Title	Year [1]	CTLF
Oliveira, Fernão de	<i>Grammatica da lingoagem portuguesa</i>	1536 [id.]	3301
Barros, João de	<i>Grammatica da lingua portuguesa</i>	1540 [id.]	3302
Roboredo, Amaro de	<i>Methodo grammatical</i>	1619 [id.]	3303
Argote, Jerónimo	<i>Regras da lingua portugueza, espelho da lingua latina</i>	1721 [id.]	3304
Lobato, António	<i>Arte da grammatica da lingua portugueza</i>	1770 [id.]	3305
Bacelar, Bernardo	<i>Grammatica philosophica, e orthographia racional</i>	1783 [id.]	3306
Casimiro, João	<i>Methodo grammatical resumido</i>	1792 [id.]	3308
Figueiredo, Pedro	<i>Arte da grammatica portugueza</i>	1799 [1837]	3309
Fonseca, Pedro	<i>Rudimentos da grammatica portugueza</i>	1799 [id.]	3310
Sousa, Manuel	<i>Gramatica portugueza</i>	1804 [id.]	3311
Silva, António	<i>Epítome</i>	1806 [id.]	3313
Melo, João	<i>Grammatica filosofica</i>	1818 [id.]	3315
Ferreira, Francisco	<i>Elementos de grammatica portugueza</i>	1819 [id.]	3316
Barbosa, Jerónimo	<i>Grammatica philosophica</i>	1822 [id.]	3317
Oliveira, Bento	<i>Nova grammatica portugueza</i>	1862 [1864]	3319
Aulete, Francisco	<i>Gramática Nacional</i>	1864 [1874]	3320
Azevedo, Domingos	<i>Grammatica nacional</i>	1880 [id.]	3322
Coelho, Francisco	<i>Noções elementares da grammatica portugueza</i>	1891 [id.]	3324
Andrade, Jerónimo	<i>Primeiros elementos de grammatica portugueza</i>	1843 [1865]	3328
Duarte, Antonio	<i>Compendio da grammatica da lingua portuguesa</i>	1829 [1877]	3373
Condurú, Filipe	<i>Grammatica elementar da língua portugueza</i>	1850 [1888]	3375
Villeroy, Frederico	<i>Compendio da grammatica portugueza</i>	1870 [id.]	3376
Reis, Francisco	<i>Grammatica portugueza</i>	1866 [1871]	3377
Rabello, Laurindo	<i>Compêndio de grammatica da língua portugueza</i>	1867 [1872]	3378
Bandeira, Adélia	<i>Grammatica portugueza practica</i>	1897 [1929]	3379
Caneca, Frei	<i>Breve Compendio de Grammatica Portugueza</i>	1876 [id.]	3380
Caetano, Baptista	<i>Rascunhos sobre a grammatica da lingua portugueza</i>	1881 [id.]	3381
Grivet, Charles	<i>Nova Grammatica Analytica da Lingua Portugueza</i>	1881 [id.]	3382
Ribeiro, Júlio	<i>Grammatica portugueza</i>	1881 [1885]	3383
Silva Jr., M. Pacheco	<i>Grammatica da lingua portugueza</i>	1887 [1894]	3384

[to be continued]

[continuation]

Author	Title	Year [1]	CTLF
Silva Jr., M. Pacheco	<i>Noções de grammatica portugueza</i>	1887 [id.]	3386
Pereira, Eduardo	<i>Gramática expositiva</i>	1907 [1945]	3387
Ali, Manuel Said	<i>Grammatica secundaria da lingua portugueza</i>	1923 [1927]	3390
Ali, Manuel Said	<i>Grammatica elementar da lingua portugueza</i>	1924 [1966]	3391
Ali, Manuel Said	<i>Grammatica histórica da lingua portugueza</i>	1923 [1931]	3392
Maciel, Maximino	<i>Grammatica Descriptiva</i>	1887 [1914]	3393
Lima, Carlos	<i>Gramática normativa da língua portuguêsã</i>	1957 [id.]	3394
Carneiro, Ernesto	<i>Serões grammaticaes</i>	1890 [1915]	3395

<sup>1</sup> The square brackets indicate the year of the first edition of the grammar and on the right the work number on the CTF website.