

THE JEROME
BRUNER
LIBRARY

From
New York

to Nijmegen

Max Planck Institute for Psycholinguistics

Jerome Seymour Bruner (1915-2016) received his 1941 Harvard PhD for his *A Psychological Analysis of International Radio Broadcasts of Belligerent Nations*, after which he swiftly became a prominent figure in modern cognitive psychology. A Harvard professor since 1945, Bruner introduced the “New Look”, demonstrating effects of attitudes and values in perception. His 1956 book, *A Theory of Thinking*, became one of the landmark publications that introduced the so-called “cognitive revolution”. In 1960, together with George Miller, Bruner established the Center for Cognitive Studies, a brain-trust for innovative approaches to the study of mind, a place where the big reputations and the “young Turks” met over the next decade. Bruner set up a baby laboratory, the beginning of two decades of research in mental development and education, and his books. *The Process of Education* (1961) and *Towards a Theory of Instruction* (1976) became highly influential classics. In 1972 Bruner became Watts Professor at Oxford University, where language acquisition became his team’s major research enterprise, with video recordings in natural home settings as empirical data base. *Child’s Talk: Learning to Use Language* (1983) reviews the collaborative, interactionist theory of acquisition, developed by this team. In 1980 Bruner moved to the New School of Social Research in New York, turning his attention to human narrative construction of reality. His *Actual Minds, Possible Worlds* (1985) and his *Acts of Meaning* (1990) redefined narrative psychology. Bruner’s final post was, from 1991, in the Department of Law of New York University. There he applied, together with lawyer Anthony Amsterdam, his narrative theory to the process of law, showing how storytelling tactics and deeply rooted mythic structures shape the Court’s decisions (*Minding the Law*, 2000). Professor Bruner became, in 1977, the first chair of our Max Planck Research Council, over the next 13 years importantly and generously contributing to the emergence of the Max Planck Institute for Psycholinguistics. In 2016, the Bruner family kindly donated Jerome Bruner’s personal library to the Institute.

BL 820 24: 'Words and Things', Roger W. Brown, 1968

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ROGER BROWN

Words and Things

THE FREE PRESS, *New York*

COLLIER-MACMILLAN LIMITED, *London*

For Jerry Bumer,

Your contribution - the title -

is still the best part. With
admiration,

Roger Brown

P315 \$2.95

The Visual World of the Child

91. VUR 2: The Visual World of the Child, Éliane Vurpillot, 1976

Foreword by
Jerome Bruner

Introduction

Caroline Powell

Managing Director, Max Planck Institute for Psycholinguistics

For people who know Jerome Bruner's work, it may seem odd that a research institute dedicated to experimental language science should host a historical library archive, especially since Bruner himself could sometimes be quite scathing about experimental work: "by then, I had decided that you could only study language acquisition at home, in vivo, not in the lab, in vitro", he famously wrote in his book *Child's Talk* in 1983. However, we honour Bruner not just for his contribution to our Institute, for which he was an enthusiastic and influential advocate, but because his research influences, indeed permeates, everything we do here at the Max Planck Institute for Psycholinguistics. In particular, our work here is embedded in one of Bruner's key insights; that interaction is key to language – we learn, and use, language in interactive contexts – and that the mundane interactional routines we engage in every day are actually windows into others' minds. And this is why we are offering to the world an insight into Bruner's own mind, by hosting and supporting his library, and why we have teamed up with the Gerrit Rietveld Academy to produce this catalogue. We hope you enjoy it.

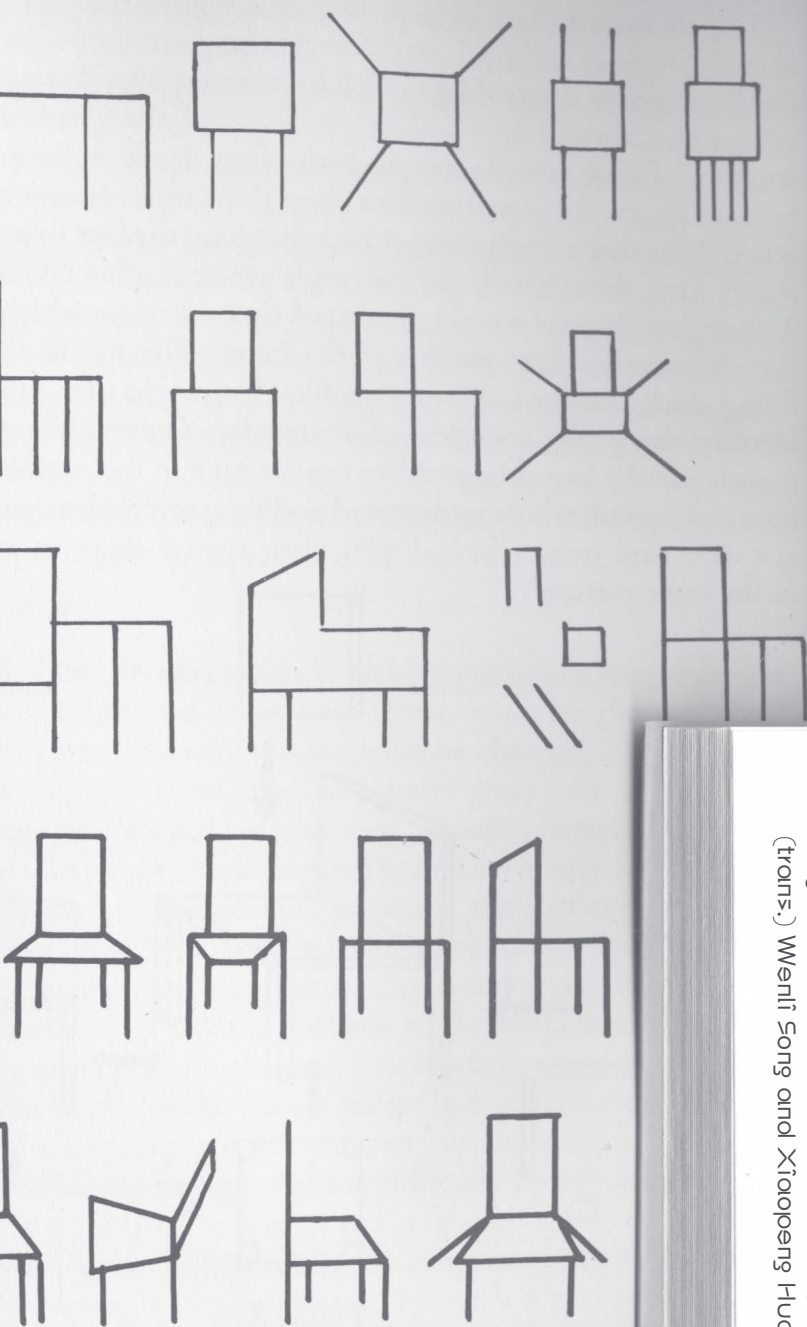


Figure 85

Drawings schematically present types of solutions given by children who had been asked to reproduce from memory the structure of a chair drawn in correct perspective."



8L 8PU 15: 'Bruner's Educational Culture', Jerome Bruner, (Trans.) Wenli Song and Xiaopeng Huang, 2011

54 | 布鲁纳教育文化观

儿童到十三四岁的时
进行完投影和直观这
正规教学了。先教给
识的基本顺序，这样
一、二年级或许可以
辑运算。有证据表明
习难度。确实，学习
可以学习具体的知识
习。训练本身非常重
遭受到诱发性脑损伤
少且恢复更快。但是



JEROME S. BRUNER
ON KNOWING
Essays for the Left Hand

College Edition \$2.65


SL 89U 24: 'On Knowing: Essays for the Left Hand', Jerome S. Bruner, 1976

教育过程

时候再开始教授几何学可能会更好，那样的话，在
这些初始步骤后，就可以直接进入该科目的全面
给儿童归纳法让他们在理解形式结构前就能发现知
样做值得吗？英海尔德教授在他的备忘录中建议：
以优先教授作为数学和自然科学结构基础的基本逻辑
用这种严格的早期相关训练能有效地降低以后的学
习定势 (learning set) 的实验也恰好表明：人不仅
识，而且通过对具体知识的学习，可以学会如何学
重要，在解决问题方面接受过广泛训练的猴子，在
习之后，比先前没有经过该种训练的猴子遗忘得更
是这种早期训练的危险或许在于：训练的结果使儿

就如给学生详细讲授循环系统的
道了血液循环。
学习的第二个方面可以叫作
使之适应新任务的过程。我们
知识经过外插法 (extrapolation
(conversion)，转换成另一种形
以便能超越所学知识。
学习的第三个方面是评估
法是否足以解决面临的问题。我
是否合理？我们的运算是否正确
要，但是多数情况下我们只能作

reads. And if I so much as look at a German printed word, there occurs a peculiar process, that of hearing the sound inwardly.

166. I said that when one reads the spoken words come 'in a special way': but in what way? Isn't this a fiction? Let us look at individual letters and attend to the way the sound of the letter comes. Read the letter A.—Now, how did the sound come?—We have no idea what to say about it.—Now write a small Roman a.—How did the movement of the hand come as you wrote? Differently from the way the sound came in the previous experiment?—All I know is, I looked at the printed letter and wrote the cursive letter.—Now look at the mark  and let a sound occur to you as you do so; utter it.

The sound 'U' occurred to me; but I could not say that there was any essential difference in the kind of way that sound *came*. The difference lay in the difference of situation. I had told myself beforehand that I was to let a sound occur to me; there was a certain tension present before the sound came. And I did not say 'U' automatically as I do when I look at the letter U. Further, that mark was not *familiar* to me in the way the letters of the alphabet are. I looked at it rather intently and with a certain interest in its shape; as I looked I thought of a reversed sigma.—Imagine having to use this mark regularly as a letter; so that you got used to uttering a particular sound at the sight of it, say the sound "sh". Can we say anything but that after a while this sound comes automatically when we look at the mark? That is to say: I no longer ask myself on seeing it "What sort of letter is that?"—nor, of course, do I tell myself "This mark makes me want to utter the sound 'sh'", nor yet "This mark somehow reminds me of the sound 'sh'".

(Compare with this the idea that memory images are distinguished from other mental images by some special characteristic.)

167. Now what is there in the proposition that reading is 'a quite particular process'? It presumably means that when we read *one* particular process takes place, which we recognize.—But suppose that I at one time read a sentence in print and at another write it in Morse code—is the mental process really the same?—On the other hand, however, there is certainly some uniformity in the experience of reading a page of print. For the process is a uniform one. And it is quite easy to understand that there is a difference between this process and one of, say, letting words occur to one at the sight of arbitrary marks.—For the mere look of a printed line is itself extremely

as well as words and hence signs as needed. For example, the sign 'drake' could read 'mandrake'. Complete systems are known as signs to express both words and to have been confined to adjacent continents, to the exclusion of the "is" was most developed. We know in early human societies:

- Sumeria, 3100 BC to AD 75
- Mesopotamia, 3000 BC to 2200 BC
- Second century AD
- in the Indus Basin, Indian sub-continent, 2000 BC to twelfth century BC
- in Mesopotamia (near B) and Syria, 1500 BC to 700 BC

to the present day.

The Proto-Elamite, Proto-Indic and other systems were developed, despite many attempts to

develop a system of writing is the cuneiform which appeared at the end of the third millennium BC. It was developed in Mesopotamia, the

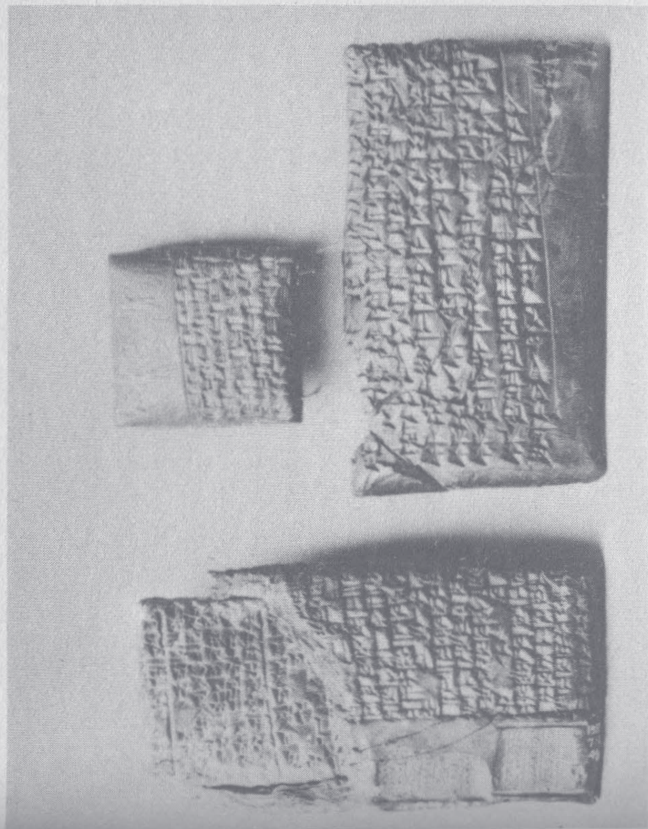


Fig. 7. Cuneiform signs. The way in which cuneiform signs were formed from the triangular end of the reed in moistened clay can be seen in this legal document and its envelope, bearing seals, from Atchana in south-east Turkey, c. 1700 BC

The last chapter of his book describes the successive versions of his design. It is a fascinating story of trial and error, beginning with Kempelen strolling through a nearby village and seeing a group of country people dance to the sound of an instrument that sounded very much like a human voice. It turned out to be a set of bagpipes, which the musician was not willing to sell. After much negotiation Kempelen acquired a spare reed piece which, back home, he connected to his fireplace bellows and on the other side to the funnel piece of an oboe. With this contraption he produced his first acceptable *a*. The final design, dating to 20 years later, is shown in Figure 5.4.

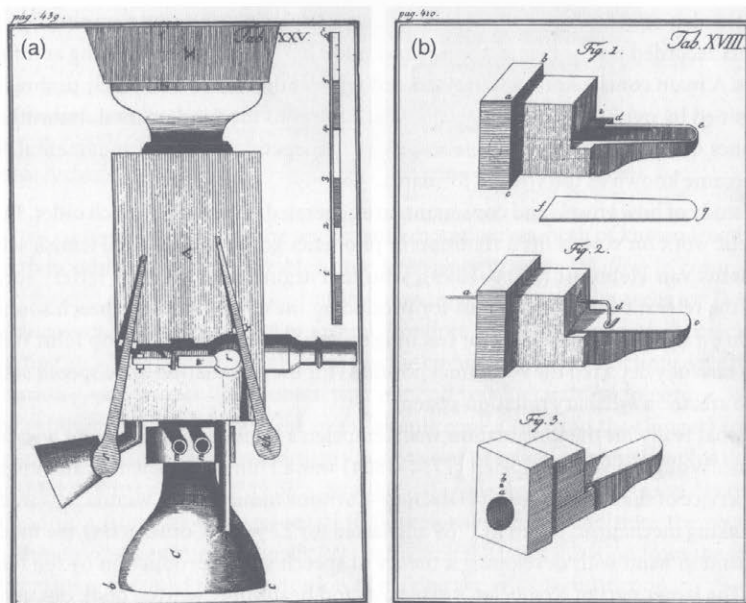


Fig. 5.4 Wolfgang Von Kempelen's speaking machine (1791). (a) When the bellow X (only partly displayed) is pressed, the air flows into the wind box A. From there it passes over the reed stop (see (b)), somewhat like a clarinet reed, but made of very thin ivory, setting it to vibrate. The reed stop resides in the opening connecting the wind box to bell C, the soft rubber resonator. Covering this "mouth" by hand produces a particular timbre. This can be varied by moving the hand closer or farther, make it hollow or flat, etc. Different vowels are produced doing this. Consonants are produced in several ways. An *f* results from closing all openings and pressing the bellow very hard. A *p* is produced by pressing the bellow, then suddenly removing the hand from the mouth piece. Here a by-pass pipe (in view) directly connecting the wind box and the "mouth" ensures that pressing the bellow will not push air through the reed stop; its vibration should not start before the opening of the "mouth." There are levers for producing *sh* and *s* (in view), which let the air flow out of the wind box through swishing channels (in view, sticking out to the left and the right). The nasals *m* and *n* are produced by opening either one of two resonators sticking out (to the front) from the "foot" of the mouth piece. And so on. A well-trained operator could produce whole stretches of speech, such as *Leopoldus secundus*. From Kempelen (1791).

The alpha and omega of Jerome Bruner's contributions to the Max Planck Institute for Psycholinguistics

Willem J.M. Levelt

Director Emeritus, Max Planck Institute for Psycholinguistics

Presentation at the official opening
of the Jerome Bruner Library,
January 8th 2020

Today it is exactly 40 years and one week ago that this Max Planck Institute for Psycholinguistics was established here in Nijmegen. That was on January 1st, 1980. President Reimar Lüst performed the opening ceremony on March 18th in our first Institute building, the former Canisius College on Berg en Dalseweg. (Sadly, Reimar Lüst passed away almost exactly forty years later, on March 31st, 2020).

However, the Institute has a pre-history. We started as a try-out Max Planck Project Group. That Project group began on September 1st, 1976, consisting of one person, me, plus an electronic typewriter, both located in my Nijmegen Psychology Laboratory office. During the following 5-7 months we rented liberal office space in this Canisius building, appointed secretarial, administrative and technical support staff as well as a 10-person, temporary scientific staff, recruited from various European countries and the United States. We also proudly installed a PDP 11-55 computer.

The Project Group was officially opened by President Lüst on May 3rd, 1977 in the presence of numerous Dutch and German officials and a number of world leaders in psycholinguistics, among them Lila and Henry Gleitman, Merrill Garrett, Herb and Eve Clark,

John Marshall, John Morton, Mimi Sinclair and Dan Slobin.

And this brings me to my point for today: Another participant in this opening ceremony was Professor Jerome Bruner. At the time, Professor Bruner was a very happy member of Oxford's Wolfson College and a very unhappy member of Oxford's Psychology Department, which he described as "institutionally appalling" in his 1983 autobiography *In Search of Mind*. I had already known Jerry Bruner since I spent my post-doctoral year '65/'66 at Harvard's rather revolutionary Center for Cognitive Studies, which was jointly directed by its founding fathers George Miller and Jerry Bruner. I still remember being generously received by Jerry and Blanche Bruner, together with my wife Elisabeth, for a welcoming party in their beautiful Cambridge mansion. That was only 55 years ago.

An essential greumium of any Max Planck institution is its Scientific Council, its Fachbeirat. For a Max Planck project group it is crucial, as it is involved in the decision making about whether such a temporary group should be turned into a permanent Max Planck Institute. President Lüst had asked me to provide nominations for this Council. My friend Ino Flores d'Arcais suggested to me that we should nominate professor Bruner as Chair of the Council. D'Arcais had also been a post-doc at the Center for Cognitive Studies, together with me. He had been in Jerry Bruner's department, whereas I was in George Miller's. That was a brilliant thought indeed, and – thank heavens – it worked out well. As Jerry Bruner wrote in his autobiography: "I accepted in the mid-1970s (with some trepidation) the Chairmanship of the Scientific Advisory Committee of the Max Planck "Study Group" of Psycholinguistics". And he modestly added: "I knew it would seem odd that an American (albeit an Oxford professor) should be promoting a countervailing European center for research".

I later asked Jerry Bruner to honor us and the Max Planck Society by presenting the opening lecture on the 3rd of May 1977. Jerry accepted and his lecture, entitled *Mother-infant Dialogue and early Linguistic Awareness*, was widely announced by way of posters all over the place (remember, there were no digital social media at the time). The lecture was presented in the large auditorium of the Canisius building.

Jerry was well aware that he was publicly putting us on the map; the first Max Planck research institution established outside

of Germany, the first one in the language sciences. This is what he wrote about it in his autobiography:

When the institution at Nijmegen was founded I presented it with a gift of a seventeenth century print, a map of the heavens, in the four corners of which are engravings of the observatories in Greenwich, Leiden, Copenhagen and Padua. It was to wish them good luck in mapping the world of language. That mapping will be harder than mapping the heavens. The heavens stay put when you are looking at them. Language changes when you think about it. In the end, probably, full linguistic mapping will be impossible. For you cannot exhaust the subject by studying language “just” as a symbol system with its inherent structure – or “just” in any single way. Language is for using, and the uses of language are so varied, so rich, and each use so preemptive a way of life, that to study it is to study the world and, indeed, all possible worlds.

On the tavola’s passe-partout, Jerry had engraved:

Incipitote quo hoc fiat facilius

What does this mean? Professor Bruner’s lecture had not only opened the Project Group, but also its first scientific conference, entitled *The Child’s Conception of Language*. One year later, we published the proceedings of this conference (Sinclair et al., 1978), which, of course, also contained Jerry Bruner’s opening address. That paper ended as follows:

It remains only for the right personage to declare this observatory officially opened, with the right performative! If this is my function, I duly exercise it.

Then follows the engraved Latin text, plus its English translation:

Start ye so that it be more easily done!

Jerry Bruner chaired the Project Group’s Fachbeirat meetings in 1977, 1978 and 1979. President Lüst had envisaged a decision on

the Group's future no later than during the second half of 1979. This meant that the Fachbeirat's report of 1978 would be crucial. Jerry lived up to our dearest hopes. Here is the concluding sentence from his report to the president:

I think I can sum up by saying, simply, that the report from the Fachbeirat is that excellent progress has been made and that it is our considered view that the Max-Planck Projektgruppe should now be transformed to Institute status under Professor Levelt's direction in Holland. At some future time it may be appropriate to appoint a co-director whose formation is in linguistics proper, but when that is done it should be assured that such a co-director is also wedded to the ideal of interdisciplinary work involving both linguistics and psychology.

Jerry was clearly referring to Wolfgang Klein, whom I had invited to join me in the Project Group. And indeed, in 1980, Wolfgang became my co-director.

Jerry Bruner's report also touched on the then precarious issue of the future Institute's localization. It explained, in subtle wording, that the combined strength in both psychology and linguistics, provided by Nijmegen University and a future Max Planck Institute, would create a "critical mass" in these fields, unmatched in Europe and soon on a par with MIT or Stanford University. The letter mentions "a special Dutch genius for playing host to international ventures" and concludes: "I can think of no place in Europe better suited for a Max-Planck Institute for Psycholinguistics".

I had been nervously following the meetings of the Max Planck officials in which they were preparing the decision, in particular the meeting they had with our Scientific Council, chaired by Professor Bruner. I kept a diary at the time. Here is one passage about Jerry's performance in that crucial meeting: "And there was Bruner (...) who possesses the gift of raising participants in a discussion above themselves. You don't dare, in Bruner's presence, to talk about petty details – he appeals to a constructive stance in people and nobody can resist that".

In the end it all worked out well and the Institute was born, after this 3-year pregnancy, on January 1st 1980.

Jerry Bruner spent the academic year 1978/79 at the Netherlands

Institute for Advanced Study in Wassenaar, where we had organized a “year of language acquisition”. During that year, but also time and again around Fachbeirat meetings over the following decade, Jerry visited us, spending most of his time talking with our students and postdocs about their ongoing work and always “lifting them up” as it were. Here is another passage from my diary: “Bruner always makes you think that you are onto something important, something valuable”.

When George Miller visited us during the Project Group years, he said about Jerry:

He is never discouraged by over two thousand years of studying the mind.

Over the years Jerry Bruner and I kept a correspondence – often in hand-written letters, as e-mail did not yet exist in those archaic times. Today the Institute’s archive contains several of those letters by Jerry.

In 1990, after no less than 13 years, Jerry resigned from the Fachbeirat. These had been the pioneering years of the Institute, carrying Jerry’s mark. They are the alpha of Jerry’s contributions to my Institute. Let me now turn to the omega.

In 2006 I became director emeritus of the Institute. My dear colleagues organised a wonderful surprise farewell event on Friday May 19th, two days after my 68th birthday. The single most outstanding surprise that day was Jerry Bruner’s presence. I was deeply moved by the then 90-year old Jerry coming all the way over just for this farewell event, but even more so because he came only weeks after he had lost his beloved wife Carol Feldman. During the meeting, Jerry Bruner presented a short lecture about the progress in psycholinguistics since the establishment of the Institute.

After the event, Jerry spent two days with my wife Elisabeth and myself in Amsterdam. They were days of warm friendship.

Five years later, on April 27th, 2011, I attended the 50th anniversary celebration of Bruner’s book *The Process of Education*, a book that has changed education both in the United States and in Europe – as I would argue during the meeting.

It was a lovely event, in which a large part of Jerry’s worldwide

scientific network, so well represented in his library, participated. It was the last time I met Jerry, the last time I heard him speak in public, full of humor.

During the panel discussion I got the opportunity to praise Jerry, from the audience. This is what I said:

I came to know Jerry when I was invited to be a Fellow at the Center for Cognitive Studies, long, long ago. It was directed by Jerry and by George Miller and that year changed my life. It also eventually caused the establishment of the Max Planck Institute for Psycholinguistics in Nijmegen, the Netherlands. I mention that because Jerry agreed to become the first chair of our Research Council. That has been essential in the development of the Institute. Jerry, with his slanted view, would lift up any discussion of how to proceed. We were not moving, we were leaping. The title of this panel is “Education in the US today”. We could have organized a second panel “Education in Europe today” and I can only tell you, from experience, that Jerry’s inspiration is very, very much around everywhere. The Academies of Science have combined in Europe to develop primary education and in particular this idea of the child being a scientist. That is Jerry’s idea and it is very much alive in Europe at the moment. Thank you, Jerry, for your inspiration at all these levels.

To this Jerry immediately responded:

It was God’s idea.

In his closing remarks, Jerry expressed his deep concerns about present day education in the United States, concluding:

But anyone who expresses deep satisfaction with the current state of affairs, everyone who thinks things are OK, better go and see their psychiatrist.

We should be happy that Jerry was spared the gloom of the new US presidency. Jerry Bruner passed away on June 5th, 2016, one hundred years old.

A few months later, in September, I participated in the short, but impressive Memorial Ceremony for professor Bruner, also held in the Law School of New York University. Among the speakers were Professor Eleanor Fox, Jerry's partner in life. She began her presentation with: "I did not know Jerry Bruner for the first 90 years of his life".

After the ceremony, Dan Slobin and I were invited to come over to Jerry's apartment, two blocks away. I had been there before, and I was happy to see that Jerry's magnificent personal library was still there in full glory.

We asked Whitley Bruner, what was going to happen with his father's library. And his short answer was: "Nobody wants it, not Harvard, not New York University, no-one else, it will have to be dismantled". He had already given away a few boxes of books to the antiquarians shop downstairs.

On the flight home, I realised that, if any institution could preserve this unique library, it would be our Max Planck Institute. By that time, I was a humble emeritus; I could only propose such a thing to my dear colleagues, the present Institute directors. I did, and I was greatly pleased that they adopted the idea, without much ado. Like myself, they appreciated the scientific relevance of this unique personal library. I want to thank them for this. We all ought to thank them for this.

When we proposed the idea to the Bruner family their response was just as positive: they generously donated Jerry Bruner's personal library to our Max Planck Institute. Thank you, dear Bruner family!

From then on, our task was to get the library shipped to Nijmegen, to import it without tax duties, to fully document it and to make it accessible to any serious user. To be honest, we had underestimated all of these tasks, but Naiveté is the catalyst of life.

But before we could even do so there was another urgent problem: would we be able to retrieve the books from the downstairs antiquarian? We contacted them and they were helpful. After a deep search, they identified no less than 204 books on their shelves that had certainly – or almost certainly – belonged to Bruner. No more than a few books had been sold in the meantime, but neither their precise number nor titles could be reconstructed at this stage. Of course, the remaining 204 books were the bookshop's property

now. Once more, I had to seek the help of the Institute's directors. Could we buy-back all of these books, keeping in mind that the antiquarians had not selected the least valuable items? Again, my colleagues agreed, to safeguard the integrity of this scientific treasure. The bookshop had certainly never before made such a quick and profitable deal.

We can now be sure that at least 95%, but probably substantially more, of Jerry's books are here – in total some 3300 books.

Our head librarian Karin Kastens accepted the enormous task to process and catalog the library. A less professional and gifted librarian would not have succeeded. But she did.

Christine Bruner, Jerry's daughter-in-law, sent us a box with what we came to call "the Bruner paraphernalia", including some wonderful photographs and objects from Jerry's apartment. These can now be found on display together with the library.

Upon entering the Institute building you may already have noticed the display of busts, figuring some of the great pioneers of our science - among them are Wilhelm Wundt, Clara Stern and Roman Jakobson. These busts were sculptured by Nijmegen artist Paul de Swaaf. When Jerry was here for his last Fachbeirat meeting in 1990, I asked Paul de Swaaf to make Jerry's portrait. Jerry liked the idea and the bust was made. Following the arrival of the Bruner collection, the Institute moved Jerry's bust next to his library, thereby promoting him to a distinguished pioneer of our science.

Jerry Bruner's library is the ever-lasting omega of his contributions to the Max Planck Institute; a unique treasure for our science and a living tribute to an exceptional mind and generous friend of the Institute.

- Bruner, J.S. (1971). *The Process of Education*. Cambridge, MA: Harvard University Press.
- Bruner, J.S. (1983). *In Search of Mind: Essays in Autobiography*. New York, NY: Harper & Row.
- Sinclair, A., Jarvella, R.J., & Levelt, W.J.M., Eds. (1978). *The Child's Conception of Language*. Berlin: Springer.



J·S·BRUNER

RAYMOND DUNCAN · PARIS 1939

9L (A) PIC 1: 'The Language of Flowers', Margaret Pickston, 1976

The
Language
of
Flowers.





Jerome Bruner's library at Mercer Street, New York City (2016)



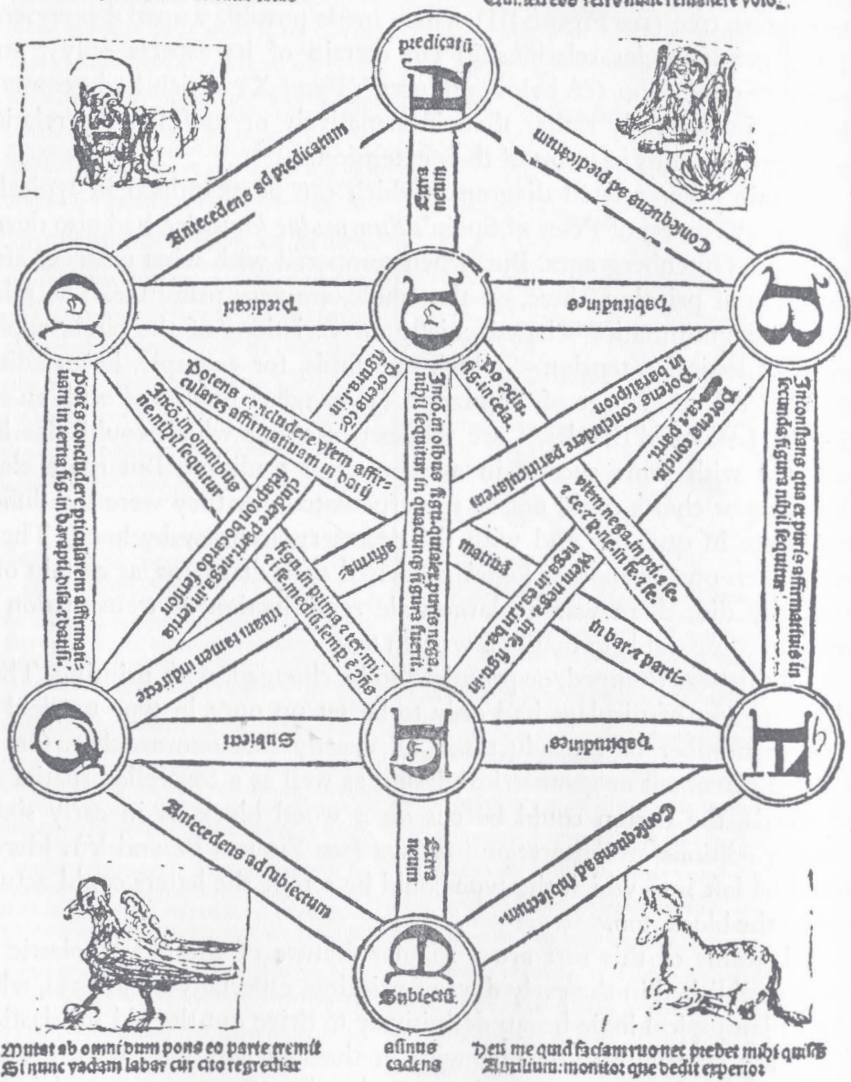




The Jerome Bruner Library at the Max Planck Institute, Nijmegen (2020)

Non pergunt asini per pontem sint nisi cauti
 Pontem vel caucant pterreundo cadent
 Impeditur hic oculos sensus firmat dat et alios
 In bovis, salus est sibi nulla solus

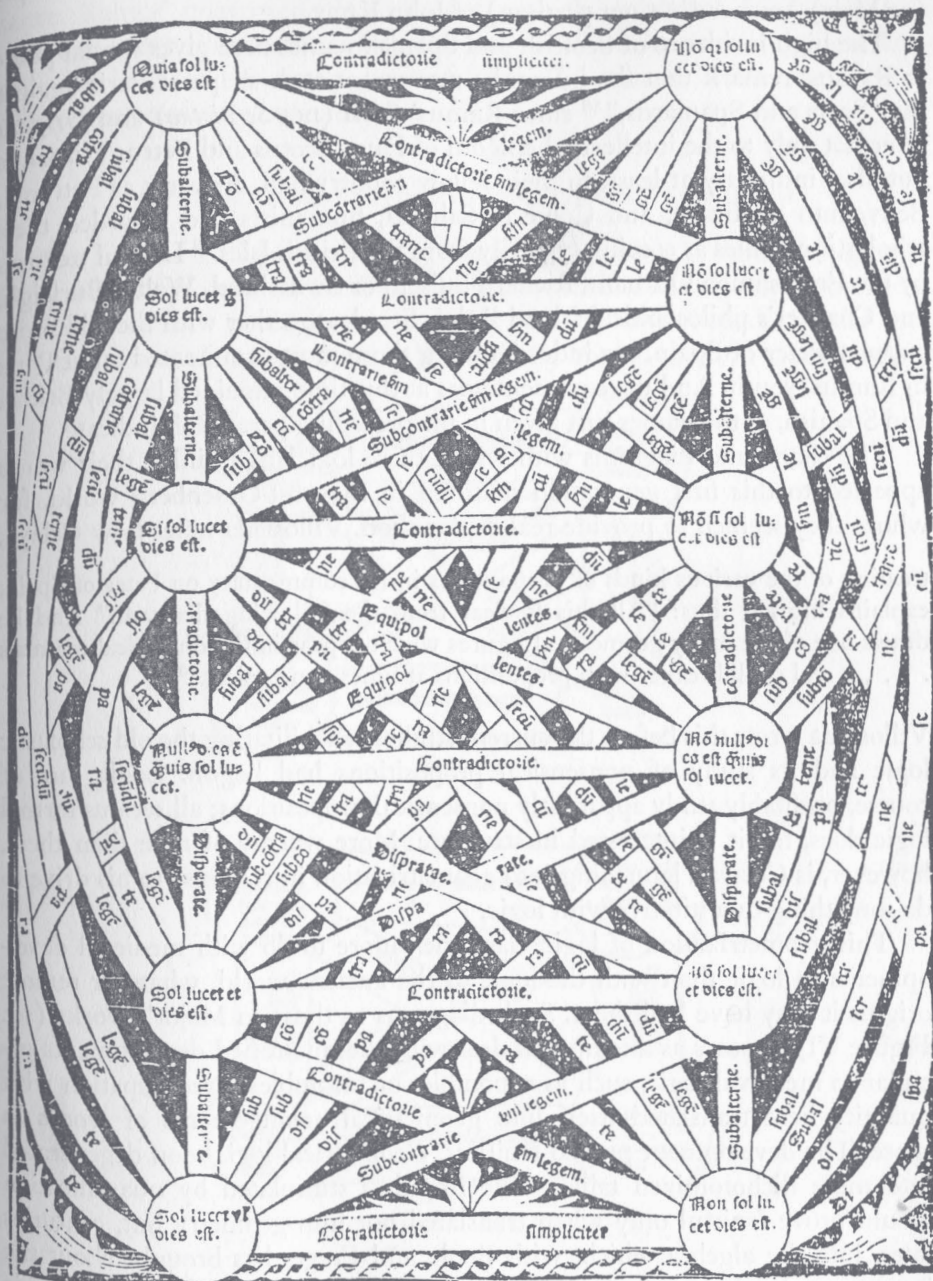
porret equus talem validus certe turbantem.
 Dum graditur cernens fit licet ire potens
 Non igitur rursus dico veniant aliorum
 Quis sed eos retro nunc remanere volo.



asinus
 egens
 Utat ab omni dum pons eo parte tremat
 Si nunc vadam labor cur cito regressus

asinus
 cadens
 Hec me quid faciam tu nec prebet mihi quibus
 Auxilium: monito que dedisti experior

IV. LOGIC IN SPACE (TARTARET)



V. THE GEOMETRY OF THE MIND (CELAYA)



ESSAYS

His mother's mother (MM) did not regard her husband (MF) as a real man.

Nor did his mother's father (MF) regard his wife (MM) as a real woman.

Through the mediation of his mother, Paul thought that her father (Paul's grandfather) was identified with his mother's (Paul's great-grandmother's) identification with her father's (Paul's great-great-grandfather's) relation to his wife (Paul's great-great-grandmother).

Through the mediation of his father, Paul thought that his father's father was identified with his mother's (Paul's great-grandmother's) identification with her father's (Paul's great-great-grandfather's) ideal wife.

When we make a serious attempt to think *into* a three-generational family set, the situation becomes almost unbearably complex.

The *alterations*¹ of family identity alone are formidable. For instance: consider a man and woman, Jack and Jill. Jack is husband, father, grandfather, son. Jill is wife, mother, grandmother, daughter. If they have a son, who marries and has a daughter, Jill is eventually granddaughter, daughter, sister, wife, mother, grandmother, niece, cousin, etc., etc.

In a family, people can be designated by a name, Jill; by pronominal alterations, she, I, you, etc.; or by familial alterations, daughter, wife, mother, mother-in-law, grandmother. These *familial alterations* are the others Jill is to this or that or those others, or to herself. For her total familial existence to be feasible, these alterations must constitute a *compossible set*.

¹ Alteration: the process whereby self becomes other-to-other.

THE STUDY OF

A person is, in one of and to relations.

Bill relates as son to father? That man, Tom relationships. So Bill relating not only to Tom many other relationships

Son (Bill) → F (Tom)

In addition, Bill (son) ship to his (Bill's) relation made very much aware Bill's (son's) relation (Bill's mother, Tom's

That is: S's relation relation to M

S → M

If M (Jean), let us say relation to FM or MF

S → M

And family disjunction around different views

S → (F → M)

e.g. S → (M →

≠ M → (M →

≠ F → (M →

¹ Where ≠ means: not

BL LAL 1: 'Politics of the Family and Other Essays', Ronald D. Laing, 1972

2. Poverty and Childhood

Jerome S. Bruner

I should like to consider what we know about the education of the very young—about what may be formative influences during infancy and early childhood upon later intellectual competence and how these influences may be more compassionately deployed. Our focus will be upon the manner in which social and cultural background affects upbringing and thereby affects intellectual functioning. And within that wide compass, we shall limit ourselves further by concentrating principally upon the impact of poverty and dispossession.

There is little enough systematic knowledge about what happens to children during infancy and early childhood and even less ab

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FAMILY AND SOCIAL CONTEXTS

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- M
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- pgrF (paternal grandfather)
- (pgrM → pgrF)
- etc.

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BL SAC 2: 'Seeing Voices', Oliver Sacks, 1989



(a) Look at



(b) Stare



(c) Look at incessantly



(d) Gaze



(e) Watch



The Jerome Bruner Library treasure

Korin Kosten

Head of Library, Max Planck Institute for Psycholinguistics

Libraries are as important for science as laboratories. Actually, for a lot of disciplines, libraries are the laboratories. I have been working as a librarian in a research library for more than 35 years now, and there is no place I would rather work. Getting the opportunity to process Jerome Bruner's "Gelehrtenbibliothek", a German term which perfectly captures the idea of a 'scholar's library', has been an unexpected and wonderful treat.

I remember when I first read Pim Levelt's email, in which he proposed shipping Jerome Bruner's private library to Nijmegen. I was away on holiday and read his email in Porto Cathedral on a Sunday afternoon in September 2016. It immediately got me excited but I had to wait for the next day to discuss it with my colleague Meggie Uijen and our then chair of the library committee, Gunter Senft. All three of us immediately agreed that this was a great opportunity.

Jerome Bruner's books arrived on December 5th, 2016, in 140 boxes. We did not know how many books there were, or any of their titles. Three years later, all 3248 books were on display on specially designed shelves. Bruner's collection comprises a wealth of topics in cognitive psychology, linguistics, psycholinguistics, developmental and educational psychology, anthropology, and philosophy. We already had 338 of the book titles in our regular collection, a mere 12%. Needless to say, the Jerome Bruner Library is a real addition to our institute.

The Max Planck Institute for Psycholinguistics library started with a small collection of books in 1980. Nowadays our tasks as librarians in a research institute mainly involve supplying documents, archiving our researchers' publications in a repository, integrating the publications on our website, and providing information about

open access. Our researchers publish primarily in journals rather than in books. In terms of book acquisitions we are a small research library. In the course of the 40 years that the institute exists, we have gradually acquired a collection of about 40.000 books. Therefore, receiving more than 3000 books at once was a huge challenge and we were grateful that we could hire another team member for our library, Rob Matser, who helped us with cataloguing the books.

We had no prior experience in processing a private library, but we immediately loved the job. Contrary to our normal book acquisitions, these books had been read and contained comments, annotations, dedications, bookmarks, and underlines. We wanted to make all of these searchable and visible.

We already had an elaborate procedure in place for our regular library acquisitions. For instance, we always scan the book's cover and its table of contents, and catalogue the separate chapters of edited books.

To catalogue the Jerome Bruner Library books, we added additional "fields". Our colleagues at the Max Planck Institute for the History of Sciences in Berlin were impressed with our ideas and advised us to add provenance notes. We added two different provenance notes:

- 'Legacy private scientific collection of Jerome Bruner': This note is used for books which are definitely from the collection of Jerome Bruner.
- 'Legacy private scientific collection of Jerome Bruner (not confirmed)': Some books had been donated to an antiquarian bookshop. We have been able to retrieve these books but could not be entirely sure that all of them had belonged to Jerome Bruner's collection.¹

One of the most interesting aspects of a personal library is the additional content in the books. We used the footnote field in our cataloguing template to list the presence of handwritten text, comments, dog ears, or underlines. Rob became ever more skilled in identifying handwriting, adding notes such as "with comments by Jerome Bruner on one Post-it note on page 226", or "with comments and underlines by Carol Feldman". Some fragile books were repaired

with bookbinder glue and other tools used by bookbinders.

We also scanned all handwritten personal dedications (e.g. by Oliver Sacks, Albert Michotte, and Bärbel Inhelder) and other extras like correspondence, business cards, recommendations, boarding cards, invoices, and shopping lists, and attached each scan to the book's descriptions.

Furthermore, we added additional metadata tags to be able to find a specific Jerome Bruner Library book in our general MPI library catalog.² We used these labels for the tags:

- 'Brulib': to identify all Jerome Bruner Library books
- 'Not confirmed': to identify books possibly from the Jerome Bruner Library
- 'Comments': to identify books with comments, underlines, etc.
- 'Dedication': to identify books with handwritten dedications
- 'Note': to identify books with special content

This makes it possible to fulfil requests like “a book by Luria with ‘speech’ in the title and dedications”.

It had always been our intention to have Jerome Bruner's books on shelves together, as a separate collection outside the normal library stacks. This is very uncommon nowadays. Libraries hardly accept legacies anymore, and if they do, they normally stipulate that the books have to be shelved within their normal collection.

In the spring of 2017, the Institute's ground floor – including the library space – was to be redesigned. The library space was largely transformed into a common ground area, leaving the actual library much smaller. Shelves for another 3300 books as a separate collection were not in the planning, as nobody could have foreseen this.

We eventually found space for the Jerome Bruner Library in our new, modern wing. The design of the shelves both reflects the modern feel of our newly refurbished ground floor but – mysteriously – also resembles Jerome Bruner's library in his New York apartment. However, we had some initial trouble with the shelves, starting with the original design. In the first plan, the books were to be locked behind glass doors. This was not our intention, as we wanted the books to be fully accessible. A new design plan was drawn, and in January 2019 the shelves (8.6 meters long and 2.75

meters high, adding up to a total of 54 meters of shelving space) were installed.

In his New York apartment, Jerome Bruner had kept his books in alphabetical order, so we decided to do the same. Alphabetical shelving means that books from different disciplines are next to each other, which encourages browsing and discovering new titles.

Sorting alphabetically sounds easy, but it raised a lot of questions. We had to decide how to sort books by the same author, and how to sort multiple copies, editions, or translations of the same title. We discussed this together with our library committee members. The books are now sorted by first author, and then chronologically. Multiple editions of the same publication are shelved together based on the date of the first edition, while translations go together with the original. This is an elaborate scheme and putting the first 100 books in the right order took us three hours.

Librarians shelve books vertically in segments. However, from our personal experience, we assumed that our users would be expecting something else. We asked interested staff walking by the shelves how they would shelve the books. Everyone said that they would start at the top left corner of the highest shelf, then go horizontally all the way along (8.6 meters), and then continue with the second row on the left. We decided to do what our users would be expecting!

As the books were not kept behind locked glass doors, they needed to be marked as belonging to the institute. The books were assigned a unique call number, printed on a gray colored label. The call number indicates the Jerome Bruner Library location, the first three letters of the author, and a consecutive number based on the sorting order above. From March 2019 to September 2019 we assigned the call numbers, attached the labels, and placed the books on the shelves. During this time, more and more staff members were noticing and browsing the books, showing their appreciation for the project.

Next, we designed a library sign with the message that the books of the Jerome Bruner Library are meant for in-house use only, and are not to be removed from the premises.

We had also received a box with items that we came to call the “Bruner paraphernalia”. These were photographs and objects from Jerome Bruner’s apartment and office. A glass cabinet arrived just in time for the official opening on January 8th, which now displays these objects together with some of the more fragile books (such as Bruner’s dissertation and his collected papers, which are bound together in twenty volumes).

While cataloguing and processing these sometimes rather dated books, we were delighted to find connections to current events. On May 15th, 2019, it was reported that it was Susan Sontag and not her husband Philip Rieff who wrote the famous book about Sigmund Freud (*Freud: The Mind of the Moralizer*).³ We had just processed the book on Freud two days earlier, and were saying to each other: “Did you read the news? We have just unpacked and processed that book”. Moreover, in 2020 Jerome Bruner’s works and ideas on racism, injustice, and inequality remain important issues in the news today.

I often get asked what is the oldest, most interesting or most valuable book. The “oldest” book is a book about Spinoza from 1901. However, the value of the collection lies in its entirety and not in a single book. Books with dedications, comments, and underlines are unique copies. They are irreplaceable. There are 1114 books (36%) with either comments, dedications, or underlines in the Jerome Bruner Library.

In December 2016, Pim Levelt wrote a small piece about the Jerome Bruner Library in the Psychological Society’s Observer, which triggered some interest from historians of science.⁴ We had to postpone any requests for visiting the Jerome Bruner Library until August 2019, when we invited the first historian of science to visit and study the books. This was really rewarding as we could see how this unique collection can be used by historians.

We also contacted the Harvard University Archives, which house Bruner’s archive, which contains papers, correspondence, research material, and writings (nearly 61 meters). Robin McElheny, archivist with the Harvard University Archives, created a web page with links to information about Jerome Bruner, including his archives at Harvard as well as our library.⁵

As stated in the beginning, it has been a unique and unexpected opportunity to process a “Gelehrtenbibliothek”, certainly in a time

when printed books are almost vanishing from libraries. I am delighted that we can now offer this rich collection of books to our staff and students, as well as visiting scholars.

¹ See chapter by Willem J.M. Levelt *The alpha and omega of Jerome Bruner's contributions to the Max Planck Institute for Psycholinguistics*

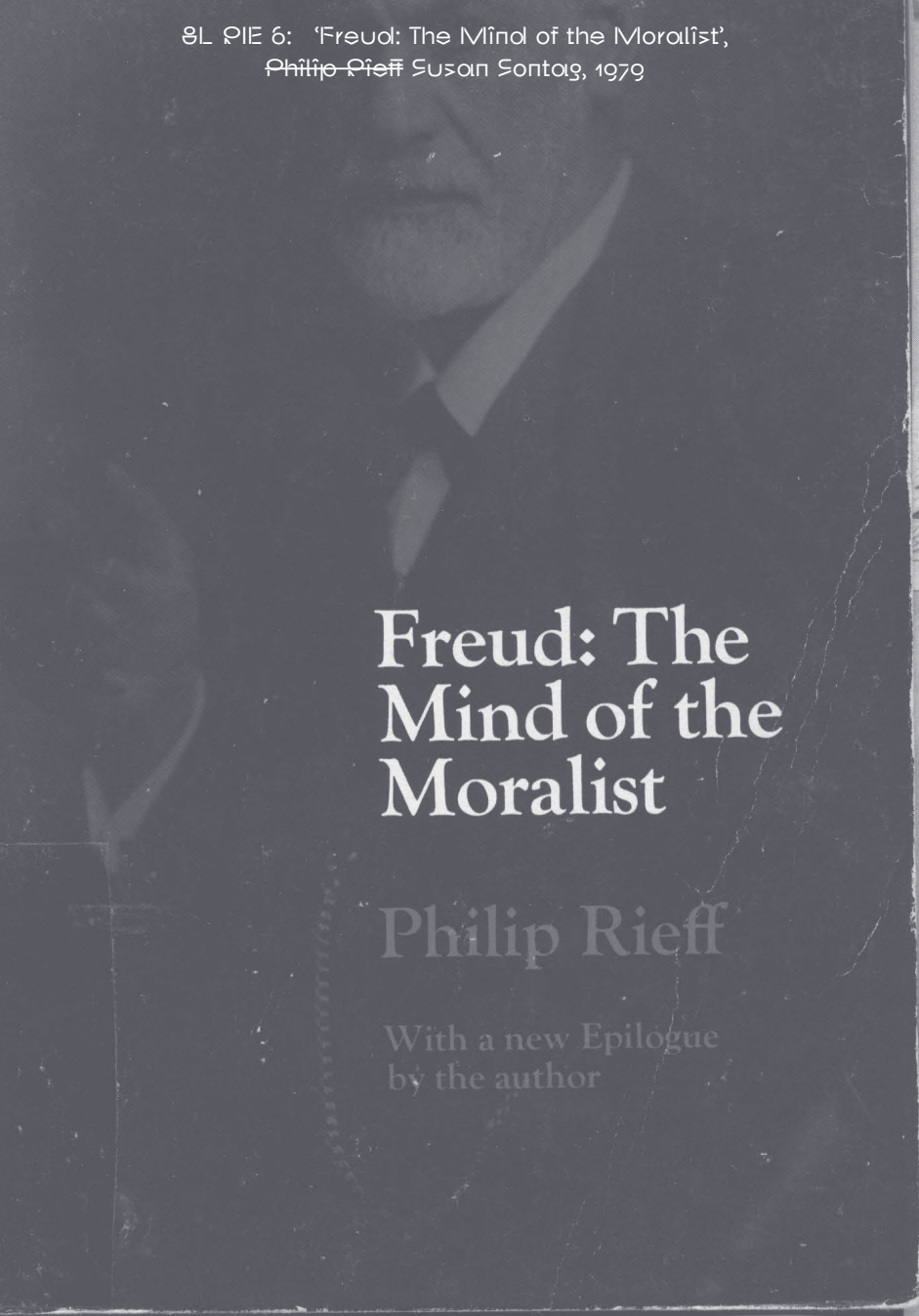
² <https://www.mpi.nl/page/library>

³ <https://www.smithsonianmag.com/smart-news/did-susan-sontag-write-seminal-book-attributed-her-husband-180972178/>

⁴ <https://www.psychologicalscience.org/observer/remembering-jerome-bruner>

⁵ <https://guides.library.harvard.edu/hua/jeromebrunerarchive>

BL PIE 6: 'Freud: The Mind of the Moralist',
Philip Rieff Susan Sontag, 1979



Freud: The Mind of the Moralist

Philip Rieff

With a new Epilogue
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WHOSE VOICE?

Personal Narratives Group

Working with personal narratives raises questions about authorship: Whose story is to be told? Whose voice is to be heard? This section addresses the complex issues of power and authority involved in the production and ultimate use of personal narrative texts.

None of the authors represented here is comfortable with the traditional scholar's assumption of the voice of authority in the creation or interpretation of life stories. They ask us instead to consider the implications of a shared ownership and control over various kinds of personal narrative texts. In the essays presented in this section, there is an emphasis on the collaboration between the two parties involved in most studies concerned with personal narratives—the original “narrator” who tells her life and the “interpreter” who records or analyzes various dimensions of the relationship between narrator and interpreter.

Our choice of this terminology was deliberate. Other common pairings, such as “researcher-subject,” replicate the very inequalities that the authors question here. The terms *life historian* and *producer*, which Marjorie Mbilinyi employs in her contribution to this section, work well for life histories but

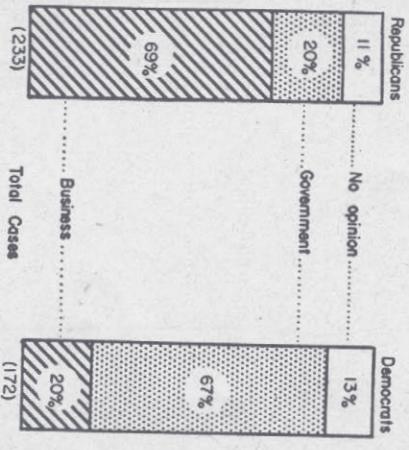
ANTHROPOLOGY & PHOTOGRAPHY 1860~1920



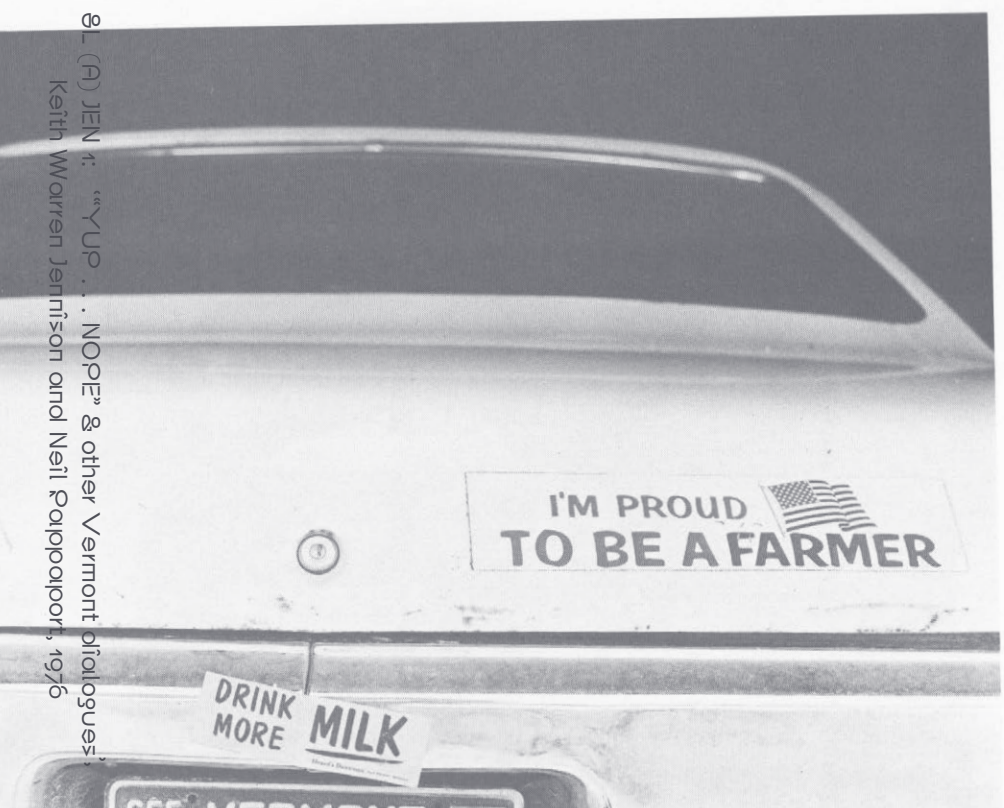
had come from a business career, and the other one as a public official. To a certain degree, therefore, followers had to accept this distinction and make the

CHART 9

Republicans prefer a president with business experience, whereas Democrats think it more important to have a president with government experience.



BL LAZ 2: 'The People's Choice: How the voter makes up his mind in a presidential campaign' by Paul F. Lazarsfeld, Bernard Berelson and Hazel Gaudet, 1944



BL (70) JEN 1: "YUP . . . NOPE" & other Vermont idiologies; Keith Warren Jenkinson and Neil Palppoport, 1976

JAMES BALDWIN was born in New York City in 1924, but for a number of years lived in self-imposed exile in Paris. His first published book, *Go Tell It on the Mountain* (1953), won him immediate recognition for its sensitive treatment of Harlem Negroes. It was followed by his well-known works, *Notes of a Native Son* (1955) and *Giovanni's Room* (1956). In 1961 there appeared *Nobody Knows My Name: More Notes of a Native Son*; his novel, *Another Country*, in 1962. His book dealing with the relationship of the Negro to a predominantly white society, *The Fire Next Time* (1963), was originally published in *The New Yorker*.

James Baldwin

From NOTES OF A NATIVE SON



On the 29th of July, in 1943, my father died. On the same day, a few hours later, his last child was born. Over a month before this, while all our energies were concentrated in waiting for these events, there had been, in Detroit, one of the bloodiest race riots of the century. A few hours after my father's funeral, while he lay in state in the undertaker's chapel, a race riot broke out in Harlem. On the morning of the 3rd of August, we drove my father to the graveyard through a wilderness of smashed plate glass.

The day of my father's funeral had also been my nineteenth birthday. As we drove him to the graveyard, the spoils of injustice, anarchy, discontent, and hatred were all around us. It seemed to me that God himself had devised, to mark my father's end, the most sustained and brutally dissonant of codas. And it seemed to me, too, that the violence which rose all about us as my father left the world had been devised as a corrective for the pride of his eldest son. I had declined to believe in that apocalypse which

Reprinted by permission of the Beacon Press. From *Notes of a Native Son* by James Baldwin. © 1955 by James Baldwin.

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BL GUE 3: 'The Personal Voice: A contemporary prose reader', (ed.) Albert J. Guerard Jr, Maclîn B. Guerard, John Hawkes and Claire Rosenfield, 1964

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John Ashbery (1927–)

Ignorance of the Law Is No Excuse

We were warned about spiders, and the occasional famine.
We drove downtown to see our neighbors. None of them were home.
We nestled in yards the municipality had created,
reminisced about other, different places—
but were they? Hadn't we known it all before?

In vineyards where the bee's hymn drowns the monotony,
we slept for peace, joining in the great run.
He came up to me.
It was all as it had been,
except for the weight of the present,
that scuttled the pact we made with heaven.
In truth there was no cause for rejoicing,
nor need to turn around, either.
We were lost just by standing,
listening to the hum of wires overhead.

We mourned that meritocracy which, wildly vibrant,
had kept food on the table and milk in the glass.
In skid-row, slapdash style
we walked back to the original rock crystal he had become,
all concern, all fears for us.
We went down gently
to the bottom-most step. There you can grieve and breathe,
rinse your possessions in the chilly spring.
Only beware the bears and wolves that frequent it
and the shadow that comes when you expect dawn.

Literary Jerry and Justice

Eleanor M. Fox

Professor of Law and Walter J. Derenberg Professor of Trade Regulation, New York University School of Law.

I met Jerry Bruner when he was 90 years old and we spent the next 10 years together. I met him at New York University School of Law, where we were both professors. I had been on the faculty for many years and was working especially in the area of law called antitrust – bringing big combinations of corporate power to account, and helping developing countries, especially in Africa, harness corporate power for better goods, services, and economic opportunity for their peoples. He, of course, was University Professor (after his years at Harvard and Oxford), and could choose any school of the University where he would like to be located and teach and write. He might logically have chosen Psychology or Education, and he did establish strong links to those schools. But he chose the Law School and the Law School chose him. He told me he was impatient with psychology faculties' trying to prove that psychology was hard science. He wanted to be at the Law School because law is normative. He wanted a school of Justice.

The Law School clearly chose him. My colleague Professor Anthony Amsterdam, the foremost US constitutional scholar and fighter/litigator against the death penalty, and head of the best clinical law program in the country, recruited Jerry to help create a project called Lawyering Theory. Lawyering can be perceived as a technical task, and it can be one in which the lawyer assumes what the client wants and what the judge will “hear”, and runs with assumptions and technicalities. Tony wanted to reverse this behavior. He, with my colleague Peggy Davis, recruited Jerry to co-design the course and curriculum. The course would – and later did – incorporate the mind, interpersonal relationships, listening, narratives, and lawyering as a humanistic striving. Jerry's relationship with Tony proved to be one of the most beautiful and fruitful human relationships ever, resulting in a book *Minding*

the Law and many Supreme Court briefs fighting for justice for prisoners on death row, fighting against juvenile life sentences without parole, and fighting against racial injustice in the criminal law system, as well as co-teaching a memorable seminar called *Vengeance and the Law*, to which I return.

In this essay I want to talk about the Bruner library and literary Jerry and justice.

When Pim Levelt so kindly asked me to speak at the opening of the Bruner library, he observed that, apart from Jerry, I had used the library more than anyone else, and he asked if I would talk about the uses of the library for scientific research. I wrote back that I would love to speak, but I could not speak on the subject he suggested. I would not know how to answer the question. I could say a few words about my experiences with the library, and I would like to talk about literary Jerry and justice. Pim said, Yes.

My experience with the library is actually profound but may not hold lessons for researchers. I would divide it into two parts. One part is when I used the library alone. The other part is when Jerry and I used the library as part of our conversations. For the first part: I spent many hours with the library. The experience was totally eclectic. Jerry would be resting or it would be the middle of the night when I just happened to awake. Or Jerry would be at his computer. I explored the library. It was organized alphabetically, from Aristotle's *Ethics* to Zigler's *Head Start Debates*. I was interested in different books at different times. I would pull down a book by Oliver Sacks, or another by Clifford Geertz (dear friends of Jerry's). Or by Howard Gardner or Danny Kahneman or Patty Greenfield or Jose Luis Linaza (dear friends, students, colleagues). Or a book about his friends Robert Oppenheim and Edward Tolman. Or by authors I never heard of on subjects of which I knew nothing. I read. Every once in a while I would find an insight that I would excitedly incorporate into one of my papers, but not usually and not to be expected. Of course I am different because of Jerry. I think I am also different because of his library.

For the second part: Jerry and I would be talking and he would say, I can't quite remember what so-and-so said about that. Let's get his book down. I would run my eyes across the spines of the book, and find it, usually in its alphabetical place. Or, on some rare occasions, we would have an intellectual dispute, as we did on the

usage of *peripeteia* – and so we pulled down Aristotle and each read passages that seemed to support our own interpretations, and we each ended up thinking that we were right.

What lessons for the researchers on the scientific use of the library? I leave that to the scientific researchers. Perhaps one lesson: spend time, and breathe it in.

Let me turn now to literature and justice.

Jerry has always been imbued with literature, and, not least, poetry. He always knew and could say many poems, famous and obscure, by heart. Of course I did not know him always, but I do know by chance from my college roommate, who got her Ph.D. under Jerry's supervision, that he would spontaneously burst into poetry in class. He did that in the course of our relationship. It was a joy and delight.

Our favorite pastime after dinner was to read poetry to one another. We had culled about eight or 10 books that were our favorites. We would each pull out one or another of these books, spend some time looking for what we wanted to read that evening, and read it. We were always looking for “new” poems (not yet in our usual repertoire) but gravitated towards a few that constantly delighted us. These included poems as diverse as Edna St. Vincent Millay's *Renascence*, T.S. Eliot's *The Love Song of J. Alfred Prufrock*, Tennyson's *The Lady of Shalott*, and T.S. Eliot's *McCafferty the Cat*, as well as several by Yeats and Auden. Jerry knew several stanzas of *Prufrock* by heart. At his 99th birthday dinner with his family and a few close friends, and with just a little prompting to start him out, he recited two stanzas from *Prufrock*. I believe the year before he recited Shakespeare's *Sonnet 116*. He often recited this favorite line from *Prufrock*: “I should have been a pair of ragged claws / Scuttling across the floors of silent seas”.

Jerry's literary bent was integral to his own psychology explorations and contributions. He describes in his autobiography his famous coin-size experiment where he and a student enlisted 10-year-old school children to adjust a patch of light to match the size of a nickel, a quarter, and a half dollar. Half the children were from poor-neighborhood schools, half were from rich-neighborhood schools. The children overestimated the size of higher value coins. The poorer children overestimated more than the richer ones. Never failing to neglect literary references, Jerry calls the findings

“almost Dickensian”. With a friend Faulkner scholar, he analogized to *The Intruder in the Dust*: the poor boy feels the new half dollar in his pocket to be the size of a cart wheel (*In Search of Mind*, p. 70). Indeed, it is hard to find a page in his autobiography that does not tightly incorporate a literary reference. Just as examples, he invokes Shakespeare (frequently Hamlet), Joyce, Hemmingway, Kafka, and Sartre. Of course, Jerry did have an unusual exposure to culture when, as a very young man, he served as cultural attaché from the US to France at the end of World War II, when the designee for the job, Thornton Wilder, took ill, giving Jerry the chance to bond with Sartre and many others.

Jerry was always concerned with justice, as the coin story suggests, but also as his instrumental role in creating Head Start testifies. Jerry’s fights for justice gave him the chance to meld the literary and the law. For the final segment of this essay, I want to return to Jerry’s collaboration with Tony, and their famous seminar. Before I do, I want to mention one background fact. From the time I knew Jerry, he was always deeply concerned and incensed about social issues. How could a rich country like the United States tolerate the racism, the poverty, the incarceration rates (which are the highest in the world), the death penalty, and the fact that African Americans are incarcerated at more than five times the rate of whites? At almost every dinner party or social event we went to, he would say, “Why is it that 1,976,334 people are in US prisons?” – (or whatever the exact number was at the time) – and he would start a conversation on the failure of justice in our criminal law system.

In the early 1990s, Jerry began to teach his Vengeance seminar with Tony Amsterdam. It was really an anti-death penalty seminar, but such a title would not be fitting for an academic offering. Jerry and Tony taught through literature as well as real life trial transcripts. The students read and discussed Graham Greene’s *Brighton Rock*, exploring good, evil, and mitigation factors in the choice of punishment. But most of all, they read and discussed Aeschylus’ *Oresteia*, in which a curse is laid on the house of Atreus; Agamemnon kills his daughter Iphigenia as a sacrifice to get winds to sail to Troy for battle, his wife Clytemnestra kills Agamemnon in revenge, their son Orestes kills Clytemnestra in revenge, and the cycle of vengeance is finally broken by law – trial by jury. Where is the line between fate and will? What is duty? (A son had the duty

to avenge the killing of his father.) What is mitigation? Justice? These are questions Jerry, Tony and the students explored. Jerry and Tony are unbelievably loved by their students. If you ever meet an alum of the seminar, you will know.

For Jerry's 100th birthday, Pina Marsico edited a collection of essays, *Jerome S. Bruner beyond 100: Cultivating Possibilities* (Springer 2015). The book is in the Jerome Bruner library. For the book, Tony Amsterdam wrote "the missing fourth play" of the *Oresteia*. In Tony's play, Orestes stands before the Court of the Gods and highest law. US Supreme Court Justice (now deceased) plays the role of the Chief Prosecutor. Anthony Amsterdam plays the role of the Assistant Prosecutor. "500 beloved NYU law students" – Tony and Jerry's seminar students through the years – play the role of the Greek chorus. There was only one person in the world who could adequately represent Orestes. Jerome Bruner plays the role of defense counsel for Orestes, thus arguing before the Court of the Gods.

I want to close with one thought and one image. The thought is about Jerry and joy, Jerry and people. Jerry was the most joyous person I have known. He had so much joy and excitement in his heart, for people. He loved people, and individual people. Of course his children Whit and Jane and his grandchildren. My family. Very much, his students.

Here is the image, as we return to the Bruner library. In *In Search of Mind*, Jerry tells a story about art. When he was 15 he "discovered" the French Impressionists at the Metropolitan Museum of Art in New York. He saw Monets and Degas and Renoirs. They captivated him. His mind created them in a real world. Forty years later with his wife Blanche, he went to the great exhibition of the French impressionists at the Grand Palais. There was a long queue. When they finally were able to enter, and advanced to the first gallery, Renoir's *Moulin Rouge* hung before them, surrounded by Parisians. Jerry writes:

"It was as if the dancing crowd in the canvas overspilled into the room – not 'as if' – they did. I said to Blanche, 'They've come out of the picture (...)' 'Yes,' she said, 'they've danced right into the room.'" (pp. 202-03)

If on a quiet day or evening you have the pleasure to experience the Jerome Bruner Library, and you are looking at the books and you are very quiet, I think you will see them dancing right into the room.

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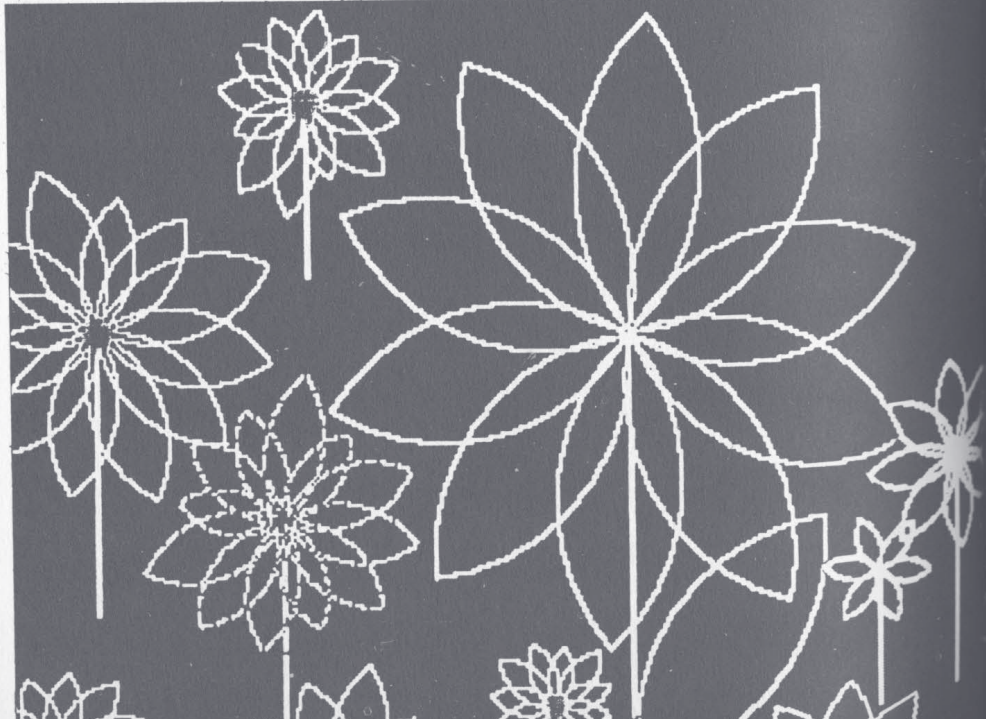


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91. WIEG 2.2 'iηupiaim ukaluri = Eskimo reader (North Alaska dialect);
poy Ahimaaogak aind Donald H. Webster ; (Ill.) Thelma Webster



- It would be better with small ones and big ones.
- So, change the procedure to accept inputs.
- And if we use RANDOM we can make a garden.



- My next project is a flock of birds.
- Maybe we'll put the birds and flowers together.
- Maybe.



GARDEN



THE JEROME BRUNER LIBRARY:
From New York to Nijmegen

Published in September 2020 by the Max Planck Institute for Psycholinguistics, to commemorate the arrival and the new beginning of the Jerome Bruner Library in Nijmegen.

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Browsing the Jerome Bruner Library online:

The link to the online catalogue of the Jerome Bruner Library can be found via: www.mpi.nl/page/library

The link provides you with a list of the Jerome Bruner Library books sorted descending by year. You can click on the columns to change the sorting order to 'Author', 'Title', or 'Call number'.

Click on 'Search' then select the tab 'Advanced Search'.

Select in the dropdown menu the field 'tag' and use the unique Jerome Bruner Library tags:

- 'Brulib': to identify all Bruner library books or filter
- 'Not confirmed': to identify books possibly not from Jerome Bruner's private Library
- 'Comments': to identify books with comments, underlines, etc.
- 'Dedication': to identify books with handwritten dedications
- 'Note': to identify books with special content such as dedications from authors, notes written by Jerome Bruner himself and other additional content.

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