

LINGUASAGEM

ERNESTO FARIA (1906-1962) AND LATIN GRAMMAR TRADITION IN BRAZIL

Leonardo Ferreira Kaltner¹
Melyssa Cardozo Silva dos Santos²

ABSTRACT

Our objective is to discuss the linguistic ideas of Ernesto Faria (1906-1962), a prominent linguist and philologist in Brazil. Faria served as a Latin professor in the State of Rio de Janeiro and authored a considerable number of works on the Latin language and its pedagogy in this context. Among his most notable achievements are two publications he wrote at the peak of his career: *Gramática Superior da Língua Latina* (Superior Latin Grammar) from 1958 and *Introdução à Didática do Latim* (Introduction to Didactics of Latin) from 1959. Through these works, Faria delineated the history of Latin grammar in Brazil, a subject we will delve into within this article. We will explore this history through the lens of the concept of linguistic reception, as proposed by Cristina Altman (2018).

KEYWORDS: Historical Phonetics; Latin Language; Linguistic Historiography.

Introduction

The article aims to discuss the linguistic thought (Swiggers, 2013; 2019) of Ernesto Faria (1906-1962), a prominent linguist and philologist who served as a Latin professor and authored numerous works on the subject in the context of 20th-century Brazil (Freitas, 2006; Valle, 2006). An analysis of his academic contributions reveals a recurring theme: the examination of the historical phonetics of Latin. Within the academic climate of opinion (*Zeitgeist*) (Koerner, 2014; Altman, 2018) of his time, the historical phonetics of Latin became intertwined with a specific topic—the pronunciation of Latin in Brazil. Two main pronunciations of Latin emerged in this context.

¹ Professor da Universidade Federal Fluminense. Contato: leonardokaltner@id.uff.br. Lattes: <http://lattes.cnpq.br/1629212111945095>. ORCID: <https://orcid.org/0000-0003-3690-3132>

² Doutoranda da Universidade Federal Fluminense e da Université Rennes 2, bolsista da CAPES. Contato: cardozomelyssa@id.uff.br. Lattes: <http://lattes.cnpq.br/9673692911928004>. ORCID: <https://orcid.org/0000-0003-0279-1611>

The first one was the italic or ecclesiastical pronunciation, rooted in religious traditions, but adapted to Brazilian Portuguese speakers. The second one was the reconstituted or restored pronunciation, aligned with the European academic tradition and the historical phonetic of Latin, which Faria adopted in his academic works. An anchoring point (Swiggers, 2013; 2019) to Faria's linguistic thought occurred with the educational reforms introduced by Francisco Campos in 1931, which harmonized Brazilian education with European standards. Consequently, the reconstituted pronunciation gained prominence as the standard for teaching Latin in Brazilian academic circles—a practice that endures to the present day.

To examine the influence of the theoretical domain of historical Latin phonetics on Faria's linguistic thought and his milieu, it is imperative to undertake a historiographical analysis grounded in interdisciplinary approaches. The incorporation of interdisciplinarity into the Historiography of Linguistics is rooted in Peter Burke's insights from *New History in France* (Burke, 2011; Batista, 2019; Koerner, 2014). This historiographic paradigm serves as the foundation for the field of Linguistics' Historiography, as elucidated by the Brazilian historiographer Ronaldo Batista:

Em suas reflexões sobre a Nova História, Peter Burke (2011, p. 16) pontua que uma das contribuições do movimento francês foi a abertura para a interdisciplinaridade, a partir do momento em que a observação e o discurso historiográficos tradicionais passaram a dialogar em um movimento de mão dupla com historiadores da literatura, da arte e da ciência (Batista, 2019, p. 15).

Faria, a distinguished figure in the field, played a substantial role in numerous prestigious academic and educational institutions in the State of Rio de Janeiro. His contributions encompassed a highly esteemed collection of scholarly works focused on the theoretical aspects of the Latin Language. The topic of historical Latin phonetics was so frequently present in his linguistic contemplations that he authored a dedicated piece on the subject, titled *Fonética Histórica do Latim* (Historical Phonetics of Latin), published in 1955 by Livraria Acadêmica in Rio de Janeiro, as evidenced by Freitas (2006).

While Francisco Campos' Educational Reform aimed to modernize education in Brazil, leading to a decrease in the significance and prestige of Latin at the expense of modern languages due to the influence of contemporary European education, the study of classical languages persisted within the Brazilian educational system (Faria, 1959). This

inclusion extended to the new federal universities established by Vargas, which upheld the teaching of Latin while incorporating advancements in the field of language sciences. Faria played a role as one of the mediators in shaping this novel approach to teaching Latin, which was grounded in linguistic principles.. During this era, there was a revitalization of classical language instruction, encompassing educational levels ranging from primary to higher education.

Faria was highly critical of the Francisco Campos Reform in 1931, aligning himself instead with the ideals of Capanema's Reform in 1942. However, we recognize that the reforms of 1931 had a more profound impact at the institutional level, while the 1942 reform aimed to enhance the efficiency of the preexisting model. Let's explore Faria's words, wherein he criticized the authoritarian approach to decision-making that lacked public consultation:

A reforma Francisco de Campos, que a precedeu [à reforma Capanema, de 1942], também teve seu méritos e defeitos, apotando-se entre aqueles a espécie de tomada de consciência da educação nacional a que então precedeu, procurando dar uma organicidade maior aos diversos sistemas de nosso ensino. Mas, fiel às más tradições de nossas reformas, foi elaborada à feição de uma conspirata pedagógica, sem consulta prévia ao magistério nacional que dela só veio a ter conhecimento pela publicação no Diário Oficial (Faria, 1959, p. 89).

Faria was also a member of the first generation of Brazilian philologists and linguists who had access to the innovations of structuralism in the field of Language Studies. His linguistic thought was influenced by French structuralism, particularly the developments that emerged after the publication of the works of Antoine Meillet (1866-1936). The teaching of Latin proposed by Faria, in his works, was already contextualized in the field of Classical Philology (Faria, 1958), significantly different from the teaching of Latin in religious seminaries in Brazil during the 20th century (Santos Sobrinho, 2013). Thus, in the intellectual context of Brazil, his work was quite innovative when compared with the teaching of Latin in religious institutions at the time and with the manuals for teaching Latin in basic education schools.

Faria's contributions to the study of the Latin language in Brazil

Faria's primary opus is the *Gramática Superior da Língua Latina* (Superior Grammar of the Latin Language), initially published in 1958 (Valle, 2006). Within this

work, the philologist delineates the description of the Latin language across three dimensions: phonetic, morphological, and syntactic (Faria, 1958). This method of linguistic description found resonance among Brazilian structuralists, including Joaquim Mattoso Câmara Júnior (1904-1970), who similarly employed it in their investigations into the structure of the Portuguese language in Brazil (Mattoso Câmara, 1942).

Linguist Eugênio Coseriu (1921-2002) (1980 [1968]) wrote an important text for the interpretation of Ernesto Faria's linguistic thought, titled: *Panorama da linguística ibero-americana (1940-1965)* (Panorama of Ibero-American Linguistics). In this text, Coseriu placed Faria side by side with Serafim da Silva Neto (1917-1960) and Joaquim Mattoso Câmara Júnior, as leaders of a renewal in Brazilian linguistic studies, during a time when philology and linguistics were not yet autonomous from each other (Faraco, 2016). Faria was a pioneer in revitalizing Latin language studies within this academic circle. According to the philologist and linguist Rosalvo do Valle:

Quero, porém, destacar as referências de Eugênio Coseriu, sempre luminoso linguista, no estudo *Panorama da linguística ibero-americana (1940-1965)*, publicado em *Tradição e Novidade na Ciência da Linguagem* (6). Nesse longo capítulo, Ernesto Faria é citado em diferentes tópicos da abordagem coseriana: a) como um dos nomes da ‘geração vencedora da batalha pela linguística científica’; b) como um ‘dos linguistas de relevo’ do Rio de Janeiro, então, ‘o centro maior da linguística no Brasil’, cuja contribuição na área de estudos latinos é posta ao lado da de Mattoso Câmara em linguística geral, de Serafim da Silva Neto em linguística românica, do mesmo Serafim em história da linguística, e de Mattoso Câmara em linguística indígena (Valle, 2006, p. 20).

Cristina Altman demonstrates that the primary influences on this intellectual circle, led by Serafim da Silva Neto and other linguists predominant in the State of Rio de Janeiro—which was still the capital of Brazil—were also connected to the developments of the School of Prague. As Altman notes, “o estruturalismo da Escola de Praga foi introduzido na América do Sul nos anos quarenta e se espalhou pelo continente somente ao longo dos anos cinquenta” (Altman, 2017, p. 100). However, these influences did not directly impact Faria's work, given his closer association with French intellectual circles at that time. Faria was a precursor in the field of Classical Philology and Latin linguistics in Brazil.

Faria's pioneering proposition of establishing Classical Philology (Faria, 1958) as an investigative domain in Brazil is manifested through his grammar, encompassing not

only the Latin language's intricacies and description but also its historical evolution. This historical approach aligns with Saussure's concept of diachrony, interconnecting the Latin language with its ancient Indo-European roots, mirroring the prevailing linguistic thought of his era.

Another work worthy of note in Faria's academic production is the *Introdução à Didática do Latim* (Introduction to Didactics of Latin) (Faria, 1959; Valle, 2006; Freitas, 2006). This work is a precursor to Linguistic Historiography, particularly concerning the history of Latin grammar in Brazil, which will be also a subject for discussion in our article. The Latin grammatical tradition in Brazil is a theme related to reception linguistics, as described by Faria (1959), who anticipated the theoretical conceptualization of “reception linguistics”, as presented by Cristina Altman (2018). In the next section of the article, we will discuss Latin grammar in Brazil as a subject of reception linguistics.

History of Latin grammar tradition in Brazil: a Luso-Brazilian theme?

The Latin grammatical tradition in Brazil, according to Faria (1959, p. 83), begins in the period of Portuguese America, during the colonial period. In this context, where Latin grammar was still an instrumental discipline of theology, the Jesuit educational model prevailed in Portuguese America. The most prestigious and relevant Latin grammar of that historical moment was the grammatical work of the Portuguese Jesuit Manuel Álvares (1526-1586) *De institutione grammatica libri tres* (The Institution of Latin Grammar in three books) (Álvares, 1572). Álvares' Latin grammar was recommended by the *Ratio Studiorum* (Order of Studies) (1599), the study plan of the Jesuit colleges that operated in Portuguese America. This tradition lasted for almost two centuries, between 1572 and 1757 in Brazil. Although other Latin grammars had been used in Portuguese America, Álvares' work had an official character, both in Portugal and in Brazil.

After the prohibition of Álvares' grammar by a royal decree in 1757 (Faria, 1959), the rationalist grammar model (Cavaliere, 2022) began to be used in Portugal for the teaching of Portuguese and Latin, which also had a reverberation in Portuguese America. Faria (1959) cited two Latin grammarians who succeeded Manuel Álvares as grammarian in Portugal. The first was António Pereira de Figueiredo (1725-1797), author of the *Novo Methodo da Grammatica Latina* (New Method of Latin Grammar), and the second was

Antônio Félix Mendes (1706-1790), who authored the *Grammatica da lingua latina* (Latin Language Grammar), in 1774. Both Portuguese grammarians were associated with the 18th-century innovations in the rationalist grammar model that became dominant in Portugal, and this influence extended to Portuguese America at that time.

Finally, Faria comments that Madvig's grammar, translated from German to Portuguese in Portugal by Epifânio Dias as *Gramática Latina traduzida e reduzida a epitome* (Latin grammar translated and condensed into an epitome) (Madvig, 1872), was a very influential text in the teaching of Latin in Brazil since the end of the 19th century (Faria, 1958). The grammar translated into Portuguese was edited in 1872. Madvig's grammar greatly influenced Faria's linguistic thought, to the point that Faria's own Latin grammar is considered by the author as a work that sought to surpass Madvig's.

Until Madvig's grammar in the 19th century, the teaching of Latin grammar in Brazil was linked to the Portuguese tradition. The main Latin grammatical works used in Brazil, from the 16th to the 19th century, were edited in Portugal. However, with the publication of Faria's work in Brazil itself, contextualized within the scope of the Francisco Campos' (1931) and Capanema's Reform (1942), the teaching of Latin grammar started to gain independence from the Portuguese influence. The European influence on Faria's work is associated with European structuralism, particularly the French intellectual currents of the early 20th century, that develop under the influence of Jakobson's Prague School (Freitas, 2006; Altman, 2017).

The Reform (1931) of Francisco Campos (1891-1968) and Faria's works on pronunciation of latin

The first Faria's academic works can be contextualized within the period of Francisco Campos' educational reform, which occurred in 1931 and had impact on Brazilian educational system in the next decades. Faria's first academic work was the monograph submitted for admission to Colégio Pedro II as a Latin teacher, titled *A pronúncia do latim. Novas diretrizes ao estudo do latim* (A Pronunciation of Latin: New Guidelines for the Study of Latin), which was published in 1933 (Faria, 1933; Valle, 2006). This work was later expanded and republished in 1938 under the title *Manual de pronúncia do latim* (Handbook of Latin Pronunciation) (Faria, 1938), edited by F. Briguei, a text of about 70 pages.

According to the linguist Horácio Rolim de Freitas, in an academic article published in honor of Faria (Freitas, 2006), the influences of the linguistic thought of the grammarian and philologist were linked to the works of: Meillet, Marouzeau, Bourciez, Meyer-Lübke, Havet, Jespersen, Väänänen, Serafim da Silva Neto, C. Bally, among others. In his first work, Faria already showed interest in renewing studies of the Latin language in the Brazilian academic scenario. The first issue he dealt with was the pronunciation of Latin in Brazilian educational institutions. A distinction has emerged between two patterns of Latin pronunciation: the so-called traditional pronunciation, under Portuguese language influence, and the so-called reconstituted pronunciation³.

In addition to these two pronunciations, there was also the ecclesiastical pronunciation, or italics, dominant in the Catholic religious tradition, which was very influential in Brazil and in the teaching of Latin at school at that time, preceding the Second Vatican Council, in 1968. According to the philologist Rosalvo do Valle (2006), Faria's first influence on studies of historical phonetics came from the work of the Latin professor at Colégio Pedro II, Vicente de Sousa (1852-1908), an African Brazilian abolitionist, republican and socialist, according to Pinto (2019). Vicente de Sousa was the author of the 1902 work *Restituição da pronúncia latina* (Reconstitution of Latin pronunciation), and it was through Professor Antenor Nascentes (1886-1972) another philologist that Faria was introduced to his work.

The theme of the historical phonetics of Latin is very recurrent in Faria's linguistic thought. According to the linguist and philologist Horácio Rolim, the subject was divided into the old pronunciation and the current one, without reference to the theological question of the study of Latin in seminars. This was a very relevant topic in Brazilian society and Latin America as a whole, particularly in terms of teaching Latin in comparison to other contexts:

Em 1933, publica *A Pronúncia do Latim*, obra refundida e publicada em 1938, sob o título *Manual de Pronúncia do Latim*. Aí, compara a pronúncia no passado e no presente. A pronúncia chamada tradicional, adaptada ao sistema fônico das línguas: francês, inglês, italiano, português etc., e a pronúncia com base nos estudos da ciência da

³ Although Faria mentions two types of Latin pronunciation, the traditional and the reconstituted, there were actually three pronunciations of the Latin language in the context of Brazil. The first is italic, or ecclesiastical, which is associated with the Catholic liturgy and Gregorian chant. The second pronunciation was the traditional one, influenced by the Portuguese language and adapted for teaching in Brazil. This second pronunciation was the most widespread, being used not only by theologians but also by lawyers of the time. The third pronunciation was the reconstructed one, advocated by philologists and linguists like Faria, who relied on studies of historical Latin phonetics (Santos Sobrinho, 2013).

linguagem denominada reconstituída ou restaurada. Mereceu palavras elogiosas do linguista francês Marouzeau (Freitas, 2006, p. 49).

Clearly, one of Faria's objectives was to harmonize Latin language studies with the progress in European linguistic theories. Within this context, explorations into historical phonetics were regarded as a relevant theme within his linguistic thought, intricately linked to the prevalent sentiment of the Francisco Campos Educational Reform. In a broader sense, the notion promotes the implementation of a fresh Latin pronunciation in conjunction with a groundbreaking pedagogical approach. This affords us a theoretical standpoint for deviating from the traditionally entrenched paradigms, or an anchoring point to paradigm change, according to Swiggers' perspective (Swiggers, 2013; 2019).

Ravizza's grammar: the conventional Latin pronunciation in Brazil

The primary innovation of Faria's work was advocating for the reconstructed pronunciation of Latin based on historical phonetics. On the other hand, the traditional Latin pronunciation, which was a blend of italic or ecclesiastical pronunciation with adjustments to the Portuguese language, lacked explicit academic support within the Brazilian context. This pronunciation model was exemplified by conventional Latin grammars, which were not employed in the academic institutions impacted by Francisco Campos' educational reform. One of these most popular traditional Latin grammars was that authored by Father João Ravizza (1885-1941): *Gramática latina* (Latin Grammar) (Ravizza, 1940; Tuffani, 2021).

The initial chapter of Ravizza's Latin Grammar is dedicated to the phonology of Latin (Ravizza, 1940, p. 9-10). This concise chapter lacks a theoretical framework, wherein the grammarian simply outlines the pronunciation of the Latin language along with a handful of examples. In this regard, the phonological aspect serves solely as a documentation of the tradition of reading Latin texts in Brazil within its contextual framework, employing a pronunciation that amalgamates italic pronunciation with Portuguese reading. The impression conveyed to the contemporary reader is that the Latin texts were either not read in their original form or their reading was marked by a sort of improvisation and imprecision.

An intriguing detail is that Father Ravizza was a Salesian clergyman, and his grammar was published in Niterói (Ravizza, 1940). In Faria's biography, we find details

indicating that he pursued his studies at the Salesians boarding school in Niterói during his childhood, before being enrolled at Colégio Anchieta in Nova Friburgo, both located in the State of Rio de Janeiro (Valle, 2006). It is plausible that he might have also engaged with Latin through works like Ravizza's prior to acquainting himself with Madvig's grammar. However, Faria does not make reference to Ravizza's work in his own grammar. Finally, the traditional pronunciation proposed by Ravizza was derived more from contemporary Latin usage, featuring few grammatical rules and a certain level of imprecision, a context well known by Faria.

In the final two sections of the article, we will delve more specifically into the context of the two educational reforms that shaped Faria's linguistic thought: the Francisco Campos reform of 1931 and the Capanema reform of 1942. Between these two reforms, the *VII International Conference on Public Instruction* was held in 1938 in Geneva (Faria, 1958). During the conference, the instruction of classical languages (*ancienne langues*), specifically Greek and Latin, in public schools was discussed. The congress resulted in a recommendation advocating for the use of historically reconstructed pronunciation for teaching Latin in the Western world, based on principles of historical phonetics.

Francisco Campos (1891-1968) and language policies at Vargas's age

The lawyer Francisco Campos (1891-1968) emerged as a prominent figure in the domain of public education and its policies during the early 20th century in the initial government of Getúlio Vargas (1882-1954) (Fausto, 2006). He held the position of minister of education and played a pivotal role at that context. His concepts, notions, and undertakings left a profound impact on the Brazilian educational framework within the backdrop of Estado Novo. One of Campos's foremost aims while serving as Vargas's minister was to enhance access to quality education for all Brazilian citizens, thereby advancing social equity and nurturing intellectual growth. This primary goal was achieved through the centralized and consolidated administration of public education across the entire Brazil.

Historian Boris Fausto emphasizes the cooperation between Vargas and the Catholic Church, which was fundamental for the establishment of the new regime in 1930:

Uma importante base de apoio do governo foi a Igreja Católica. A colaboração entre a Igreja e o Estado não era nova, datando dos anos 20, especialmente a partir da presidência de Artur Bernardes. Agora ela se tornava mais estreita. Marco simbólico da colaboração foi a inauguração da estátua do Cristo Redentor no Corcovado, a 12 de outubro de 1931 - data do descobrimento da América. Getúlio e todo o ministério concentraram-se na estreita plataforma da estátua, pairando sobre o Rio de Janeiro (Fausto, 2006, p.332-333).

The historical significance of Francisco Campos' educational reform becomes evident during a period in Brazilian history when the country underwent urbanization at the onset of its Industrial Revolution, under the Vargas regime. Campos proposed the centralization of public educational institutions in Brazil, aiming to unify the educational system, even extending this reform to the private sector. Prior to this institutional overhaul, during the period preceding it known as the First Republic (1889-1930), the Brazilian educational system was fragmented and decentralized. This led to conflicts arising from different institutional systems at the federal, state, and municipal administrative levels. Operating guidelines and *curriculum* compatibility were often lacking in some cases.

Francisco Campos' reform aimed to centralize and unify the entire educational structure across the national territory, establishing a standardized foundation for education throughout the country. Campos played a pivotal role in establishing the Ministry of Education and Health (Fausto, 2006). This newly formed ministry became a dedicated government agency tasked with handling educational policies, including language policies. So this new system marked a significant advancement in managing and coordinating the educational sector, thus enhancing the organization of public education.

As a direct consequence, compulsory primary education was implemented, accompanied by a public literacy policy for children and youth. Campos' reform mandated primary education and made it free, subsidized by the State. This move paved the way for democratizing access to basic education in Brazil. Alongside the ministry, Campos founded the National Education Council, serving as a consultative and decision-making body that has been instrumental in shaping public policies in Brazil.

With both the ministry and the council operational, the initial public policy to impact Brazilian society was the education of teachers for basic education. This education, conducted in public universities, facilitated the expansion of secondary education in Brazil, which now also encompassed technical education to cater to the needs of the country's burgeoning industrialization.

An issue that was emerging concerning language teaching at the time was the necessity of instructing modern languages to support technical and scientific advancements. In this context, Latin, which remained closely associated with humanistic education and theology, was a subject that didn't garner substantial interest within the evolving pedagogical framework. This was the situation that Faria encountered within the prevailing climate of opinion (*Zeitgeist*) (Koerner, 2014) of his era. In the context of Campos' educational Reform under Vargas' regime Latin language was still a discipline close to religion practice, not a scientific discipline.

VII International Conference on Public Instruction (1938) and the ancient languages on Capanema's reform (1942)

Francisco Campos' educational reform in 1931 expanded the focus beyond humanistic studies, particularly in the Latin language, by the political and ideological view of Catholic Church, due to the necessity of incorporating modern sciences into education in Brazil. Nevertheless, following the reform, the European scenario underwent significant ideological transformations, with nationalist doctrines surfacing after the profound economic crisis that ensued the First World War in 1929 (Fausto, 2006). Within this context, humanistic education and the instruction of classical languages regained prominence, serving as a counterbalance to ultranationalist ideologies in Europe.

We witnessed a resurgence in the enthusiasm for instructing classical languages at the VII International Conference on Public Instruction, held in Geneva in 1938. Faria extensively references this conference in his works (Faria, 1958; 1959), particularly concerning the guidelines for teaching classical languages, referred to within the document on ancient languages. One of the recommendations of the public instruction conference document pertains to the adoption of a standardized pronunciation of Latin (Faria, 1958; UNESCO, 1979). This approach is theoretically backed by the historical phonetics of the Latin language. In this context, it can be inferred that Faria endorsed the reconstructed pronunciation as a global guideline to standardize the teaching of Latin also in Brazil. So he wanted to promote it as na instrument of the internationalized education which was discussed on the international conference in Geneve, whose reomendations designated that: "It would be desirable that the pronunciation of Latin should as far as possible be unified according to modern linguistic discoveries" (UNESCO, 1979, p. 36).

This pedagogical approach is situated within the context of contemporary life, emphasizing the importance of achieving a harmonious equilibrium between cognitive abilities and refined aesthetic sensibilities (UNESCO, 1979). This equilibrium pertains to the capacity for introspection, abstract comprehension, and the nuanced interpretation and appreciation of art. From this standpoint, there was a prevailing belief that modern life should not be detached from the realms of Philosophy, Literature, and other artistic disciplines. Traditional humanistic fields, serving as counterpoints to ultranationalist ideologies, were also recognized as crucial in this regard. The 14th Recommendation at this conference designated:

So far as is consistent with the study of modern literature and civilisation on the one hand, and of scientific studies on the other, a sufficient place should be given to the study of the civilisations which have exercised a marked influence on the countries concerned. For all the countries which identify themselves entirely or partially with Western civilisation an important place should be given to the study of the ancient civilisations and, more particularly, of those of Greece and Rome (UNESCO, 1979, p. 35).

This instructional approach specifically targeted the education of children within public schools, aiming to cultivate a “sense of reality”, enhance “judgment and analytical quality”, and foster a refined sensibility inspired by the texts of Classical Antiquity. These texts were deemed to hold “distinct educational value” (Unesco, 1979). The primary objective was to study the ancient civilizations of Greece and Rome as a shared heritage for Western nations, not mentioning the Catholic tradition. This strategy aimed to stimulate mutual understanding and dialogue, transcending the barriers of nationalism that were accentuated by extremist ideologies. While these ideologies were not explicitly mentioned in the document, their implications were evident within the prevailing social and historical context.

Lastly, the recommendations put forth the notion that the study of *langues anciennes* should involve textual exploration—primarily through reading and translating the corpus of texts associated with the cultures of Classical Antiquity. The emphasis was on establishing a “direct contact” with these texts, a strategy expected to enhance the comprehension and study of “art” and “literature”. From this perspective, it's clear that the teaching of Latin and Greek carried a secular dimension as well. The 1938 Geneva congress's recommendations underscored the societal role of humanistic education within the modern era, making artistic appreciation widely accessible at public instruction.

Conclusion

Ernesto Faria's academic works were deeply rooted in the cultural and historical context of Brazil, where the Latin language held significance across educational levels, from primary schooling to higher education during his time. As a Latin scholar, Faria extensively delved into the history of Latin grammar in Brazil, among other themes, within his various works—a pursuit we seek to reinterpret by applying the principles of Linguistic Historiography. Consequently, Faria assumed a pioneering role in shaping the history of Latin grammar in Brazil. Today, Faria's works serve as objects of reflection not only for Linguistic Historiography but also for the Classical Studies in Brazil.

The initial sections of this article scrutinize Faria's role as a precursor to Latin grammaticography in Brazil. We analyze this by dissecting the key underpinnings of his Latin-focused endeavors, which chart the paradigmatic shift in Latin education. Notably, our exploration highlights the existence of a Luso-Brazilian cultural tradition rooted in the history of linguistic thought and grammatical practices associated with Latin education. This tradition's origins trace back to colonial times and have persisted through subsequent centuries until the development of modern Linguistics.

In the latter part of the article, we delve into the climate of opinion that enveloped Faria's work. This is accomplished through an examination of the recommendations stemming from the 1938 VII International Conference on Public Instruction, in Geneva, in a source published by UNESCO in 1979. This document assumes vital importance in comprehending the environment within which Faria developed his Latin grammar and the ideals that were interconnected with Latin education during his era, in which Brazil has taken two important educational reforms. The different language policies at that time are represented by two models of pronunciations of Latin language.

Our objective is to renew the discussion on Latin grammaticography in Brazil and Faria's works are a very interesting research object to achieve this goal. We base our approach on the theory of Linguistics Historiography, employing the recently formulated Koernian model (Koerner, 2014), an approach employed by Brazilian historiographers as Cavaliere in his recent work titled *História da Gramática no Brasil* (History of Grammar in Brazil) (Cavaliere, 2022). This model serves as the bedrock of our methodological framework within this article.

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