

THE SPACE-TIME OF THE SCHOOL IN PARANÁ/BRAZIL IN THE 19th CENTURY

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RESUMO: The purpose of this study is to analyze the space-time of the schools of Paraná / Brazil used as sites of indoctrination of a society surrounded by slave ideas that permeated the attitudes of such community related to Education. Social History investigations also show that the state elite influenced and imposed what it believed to be the exemplary standard to be spoken in a community under construction in the city of Morretes, Paraná. Methodologically, this study was based on the transcription, the critical edition and the analysis of manuscripts of the 19th century referring to the area of Education. The objective was to verify the space-time conditions of the physical facilities reserved for the area of schooling to understand why Paraná and Brazil still do not have an education that produces effective results. A brief study of the origins of linguistic tools such as dictionaries, encyclopedias, glossaries, and vocabularies revealed the hardships faced on the routes of Lexicography and Lexicology of the Portuguese Language.

Keywords: Space-time; Social history; Language instruments.

O TEMPO ESPACIAL DA ESCOLA NO PARANÁ / BRASIL NO SÉCULO XIX

ABSTRACT: O propósito deste estudo é analisar o espaço-tempo das escolas do Paraná/Brasil utilizadas como locais de doutrinação de uma sociedade cercada por ideais escravagistas que permeava as atitudes da comunidade relacionadas à Educação. As investigações da História Social também mostram que a elite do estado influenciou e impôs o que acreditava ser a norma exemplar a ser falada pela sociedade em construção na cidade de Morretes, Paraná. Metodologicamente, partiu-se da transcrição, da edição crítica e da análise de manuscritos do século 19 referentes à área da Educação. O objetivo foi verificar as condições espaço-temporais das instalações físicas reservadas à área da escolarização para entender por que o Paraná e o Brasil ainda não possuem uma educação que produza resultados efetivos. Um breve estudo das origens das ferramentas linguísticas como dicionários, enciclopédias, glossários e vocabulários revelaram as agruras enfrentadas nas rotas da Lexicografia e da Lexicologia da Língua Portuguesa. Este artigo também oferece reflexões e discussões acerca do trabalho didático-pedagógico de desenvolvimento da escolarização no Brasil.

Palavras-chave: Espaço-tempo; História Social; Instrumentos linguísticos.

1 INTRODUCTION

The History of Brazil is also part of the Social History of Brazilian schools. Through this study, we will realize how hard it was to build Education in Paraná and Morretes. It took years for the state and municipalities to have adequate physical installations and structure for the development of effective teaching and learning.

Teachers lacked preparation, knowledge, incentive and respectful wages. Poor families did not see advantages in having their children at schools. Students were ashamed of going to school with torn clothes and, many times, barefoot. Working on the plantations and raising animals for the landowners were the best alternatives since the school was also a space of discrimination and more humiliation.

Morretanese society decided to invest a little in schools, but they were so coarse that it was difficult to reach advances in Education in this small town. As promises of political campaigns, the government had the idea of speaking the same language brought from overseas functioning in another space-time. The language found in school documents of the 1800s shows that the feature of the first letters was marked by decrees and laws, made by political actions. However, this did not bring any positive or effective results for an Education that searched development and freedom.

This article presents the social-political history of the construction and development of Morretes, an overview of schooling in Paraná and Morretes, how slavery permeated the social relationships, the curricular structure and a brief historical-spatial-temporal route of linguistic instruments.

2 PROBLEM FORMULATION

The analysis of manuscripts touches and moves many concepts. It was chosen one of them to answer a question that indicated the pathway this paper should follow: How could the search for socio-historical facts that the manuscripts offered serve as an essential foundation for the reconstruction of the linguistic socio-history of Brazilian Portuguese? What could the educational

space-time reveal in the 19th Century in Paraná/Brazil that has reflected in schooling realm nowadays?

3 METHODOLOGY

For the selection of the documents it was necessary to go to the field (*in loco*), that is, to visit the Morretes' municipal archives, which had very little to offer, since the multiple floods of 1795, 1846, 1869, 1873, 1882, 1884. One of them was registered on March 13 and 14, 1888 (CAVAGNOLLI, 1995, p. 44) that had carried almost all the documents in their waters.

When I visited the buildings where, in those years, the city's documentation centers were located, such as notary offices, offices, secretaries and others, I saw that the buildings had been built below the level of the *Nhundiaquara* River that cuts through the city. The negligence of those responsible for it was visible. This fact reminded Tania Lobo's (2001, p. 10) statement: *the preservation of documents is not a priority in this country ... and documents are mostly made of a fragile material - paper - little weather resistant and ideally, should be in a cool, dry place.*

It followed, therefore, after the selection of the original manuscripts and brought in CD, a temporal cut, since its dates go from January 11, 1869 to August 9, 1900 and a spatial cut, since they are all produced in Morretes or in its districts as *Porto de Cima, Rio Lageado, Núcleo América, New Italy, Anhaia, Sacred River, Barreiros, Senhora do Porto, São João da Graciosa, and Colonia Santa Cândida.*

The selection included documents related to the area of schooling as my field of action and also for the interest in verifying especially the language used by professionals in this area in the 1800s, as well as the reality of the professionals of that past date.

The research in the manuscripts revealed curious facts, for instance, the professor accuses the receipt of compendiums of History of Brazil and religious catechisms, plus the authorization to spend 5 thousand *reis* (Brazilian currency at that time) in the acquisition of school objects. It is an evidence of the installation and construction of political-institutional instruments of the pre-republic in which the school is one of the privileged targets of action. Another fact that catches attention is the request for exemption of a teacher who was *already* at the age of fifty.

The documents that compose the corpus of this study belong to the second quarter of the 19th century. Although almost one hundred and fifty years have passed, several of the problems around schooling in Brazil indicate many similarities with those of today, that is, before the old issues were solved, new conflicts had already been created.

It intends to present traces of the historical memory verified in the documents written by those who acted in the sphere of the education of that space-time.

The balance in the documents showed that the number of manuscripts produced by female teachers was reduced, only 13 of the 77 documents. Also in Freyre's work (2004, p. 45), there is the following statement:

in Brazil there is not a single journal written by women, they did not practice personal writing very much, although some women from wealthy families could read and write since they had had private teachers at home. In this imperial epoch, however, for the records of the manuscripts, this was the privilege of the teaching professionals, who were not yet an expressive number.

Currently, at UTFPR (Federal Technological University of Paraná), most of the students are women, 56.4% of them occupy the various courses offered by the entity, with a large number of the courses in engineering.

The corpus is formed by documents whose authorship belongs to a group of scribes (amanuensis) that demonstrates their sociopolitical ability to know how to read and write. In this way, this corpus is constituted of 77 official documents and 84 folios located at the archives of the State University of Londrina/Paraná/Brazil (UEL).

Obs.: The author is responsible for all the translations of the quotations in this paperwork.

4 SOCIAL POLITICAL HISTORY OF THE CONSTRUCTION AND DEVELOPMENT OF MORRETES

Why Morretes? The logical explanation is that the city is surrounded by high hills that surround the seashore of Paraná. It is a valley surrounded by hills, but Morretes, when it ceased to be a

Village to be elevated to the category of city, by the law number 188 of May 24 of 1869, received the name of *Nhundiaquara*, a name of the river that cuts the city of Morretes. However, in the 7 of April of 1870, the city returned to be called Morretes by the law number 277.

According to the Morretanese historian Stella Maris Cavagnolli (1995), in the early days, Morretes housed six to eight thousand *Carijó* Indians throughout its county. The tribe found lots of oyster shells in the river *Sambaqui-Guaçu* that became known as *Rio Sagrado*, the seat of the so-called indigenous nation. In this place, they found fish, crustaceans and other fruits of that river. They drank, dried up what would not be consumed right there and carried the abundant supply to other villages.

The first outsiders would have come from *Cananeia* along the coast of *Ararapira* and *Superaguá* that entered the bar of the bay of Paranaguá around 1560.

The families were formed by the mixture of outsiders and natives who had as an economic base the gold tasting washing and plantations of rice, cassava, beans, corn, and banana, in addition to abundant fishing. Thus, the emergence of Morretes is linked to the existence of Paranaguá (a Port city in Paraná).

In 1733 the foundation of Morretes was achieved with three hundred fathoms of earth. The first *sesmaria* was donated to Manoel Dias Velho in 1665 on the *Cubatão* River, now *Nhundiaquara*. Slowly, *Porto de Cima*, district of that area, became populated. The miners who came there also contributed to the clearing of *Antonina*, since the legends surrounding the city myths continued to the beginning of its history at the time.

With the gold cycle, adventurers from various localities, hungry for the abundant metal in the region, broke ground before news of the gold discovery ran through the lands between *Pico Paraná* and *Antonina* Bay, which was then called *Guarapiracaba*. Numerous groups of slaves began mining work and, thus, the village was developed. In 1797, *Guarapiracaba*, then the parish of *Nossa Senhora do Pilar da Graciosa*, had 2,300 inhabitants, including farmers, miners, and bandits (PARANÁ, 2010). The most significant period for establishing families throughout this region was the eighteenth century.

In the work *Morretes, 260 years of memory*, by the Municipality of Morretes (1993, p. 6-7), it is stated that in 1829 a special commission of the City Council of Curitiba, in response to the Parish of Morretes and *Antonina*, suggested a code to punish the fraudulent production of

paranaense *mate* herb. The herb competed with the Paraguayan herb and the export of the good Brazilian *congonha* herb guaranteed prosperity to the whole region.

The first house in Morretes was built by João de Almeida where, currently, is the main church of Our Lady of the Port of Morretes. He was also a farmer from the port of *Cubatão* of the three Morretes and had canoes on the spot. The boats had the capacity to carry loads and passengers that went from Paranaguá to Curitiba (CAVAGNOLLI, 1995, p. 25).

At the time of the colonization of Morretes, life revolved around religious customs. The church was thus the historical-cultural center of the community. João de Almeida, the first resident of Morretes settled in the knoll - the highest part of the camp. There, years later, the first church was founded, the Church of Our Lady of the Port of the Three Morretes, being the city originally called God of the Three Morretes, now Morretes (MORRETES, 2011).

In the history of Morretes, the *Nhundiaquara* river, a name imposed by the provincial government in 1869, was, for a long time, the only river route. Another potamonym, *nhundi* = fish, *quara* = hole in the *Tupi* language (an indigenous language), was the first route to connect plateau and coast. A very rich river contributed to the spread of the locality. Its great floods, however, flooded the whole municipality, such as those of 1795, 1846, 1873, 1882, 1884, 1888, which rose to 25 palms, and most recently a devastating one in March 1963, followed by another one in 1969 (CAVAGNOLLI, 1995, p. 45). On these occasions, the residents would shelter themselves on the hill of the *Matriz* church.

As for the floods in Morretes, the Emperor D. Pedro the II himself described in his Diary of Visit to the Province of Paraná: *I am in the house of Joaquim de tal, José Miró's son-in-law. On the bank of the Nhundiaquara, that even Barreiros can only be navigated by canoe. In 1846 Miró was obliged to take refuge in the Church* (MORRETES, 1993, p. 15).

In such catastrophes, large quantities of documents were carried by the water and lost forever. The reason is that buildings such as notary offices, secretaries that housed them had been erected below the level of the river.

The *Graciosa* road was built in two stages, the *Serra do Mar* between 1646 and 1653, and later to *Atuba*, between 1848 and 1870. The road was opened by the natives who used it to fish, swim, live in the area, until the moment of going up the mountain for the pinion tasting.

This route was used for 200 years before the construction of the road, not only by Indians but by Jesuits and other colonizers. Next to the road is the *MãeCatira* river. The beginning of the works took place in the government of the first president of the province, Zacarias de Goes e Vasconcelos. From there came the path to the first plateau, that of the *Itupava*, a river of jumps and stones (CAVAGNOLLI, 1995, p. 47).

With tolls on the roads since 1722, its enriched collectors had already settled in *Porto de Cima*, Morretes district, to also benefit from *mate* herb from other places. The regional hydraulic force aided the development of the *engenhos* of such grass. Morretes, that had been promoted to a parish in 1812, by an invocation of Our Lady of the Port of the Three Morretes, did not obtain great changes beyond the crop.

Over time, however, the success of herbal activity came to the 1800s with mills belonging to the state's political leaders throughout the area. Francisco José Pereira da Silva, José Antonio dos Santos, Fernando José da Siqueira, Joaquim José Batista, Joaquim Ribeiro de Macedo, José da Cunha Viana, Agostinho Ermelindo de Leão, Francisco José Pereira da Silva, José Ribeiro de Macedo, Manoel Francisco Correia Júnior, Manoel Ribeiro de Macedo Junior, Bento Ribeiro Guimarães were men of the *mate* industry. The peak of trade in Morretes occurred around 1832 when Brazil participated in conflicts in Uruguay, the former *Cisplatina* Province, which would entail the siege of Montevideo. D. John, the VI sent many men into the battle.

Due to the extreme lack of food in Montevideo, those in charge of the army began shopping in Morretes and sent them via Port of *Paranaguá*. It was in Morretes that the commercial transactions of the time were made, which contributed to the municipality becoming a commercial center.

The good condition of Morretes remained only until the completion of the *Paranaguá-Morretes-Curitiba* railroad when the railway took the *mate* industry to the capital and with it were the investments and the families. The great *engenhos* and the great mansions were transformed into shacks, almost all equipped with the furniture. Life died in Morretes.

The Almanach Paranaense of 1899 (MUNICIPAL OFFICE OF MORRETES, 1993, p. 7) brought a publication signed by the poet, journalist, teacher and educational inspector, José Gonçalves de Moraes, about the village of Morretes in 1853, the year of the emancipation of the Province:

Comprises the villa 9 blocks. The first called The village, with 48 fires, the second also called The village with 94 fires, the third called the Ponte Alta, with 20 fires, the fourth called Porto de Cima with 229 fires, the fifth called Maromby with 68 fires, the sixth Of Rio do Pinto with 89 fires, the seventh of the Rio Sagrado, with 71 fires, the eighth of Barreiro, containing 38 fires and the ninth of Rio Pequeno with 36 fires. In these 738 fires of these nine blocks, there are 3,709 individuals, of which 4,856 are men and 4,853 are women. They are no more than 21 years of age, 1,965, of 40 years 1,233 and they rise of this age 501. They are unmarried 3,001, married 484 and widowed 224. They are white 1,563, mulattos and browns 1,233 and blacks 942. It has 755 slaves Vila de Morretes gives 7 voters to the college of Paranaguá and its jury is ordinarily composed of 76 jurors.

Still, the same Almanach (MORRETES, 1993, p. 8) has a record made by Auguste de Saint-Hilaire, a French naturalist, who in 1820 had written about Morretes: *I stopped at the camp of Morretes, On the banks of the Cubatão River. [...] Morretes was originally a village subordinated to the district of the small town of Antonina.*

5 SOCIAL HISTORY OF SCHOOLING IN PARANÁ AND MORRETES

The population to have access to the school was that of a high socioeconomic level, not the poor, slaves or outcasts. Wachowicz (1981 p. 16) reports that under the education for all discourse lay the ideology: *it is necessary to keep schools open, as a liberal banner, then they must be emptied of knowledge.* Such a position, inevitably, brought schooling to failure at the time and would drag itself until the current moment.

The instruction should be to the taste of the Court, that is, civilizing, disciplining, ethically and moralistically. The illusion was propagated that it was the opportunity that everyone would have to rise up the social ladder through self-effort offered by schooling.

The compulsory attendance was for the boys since the girls could not walk the streets alone. For female students, the obligation was imposed only in 1882.

As for school dropout, the reasons were:

- a) long distance from the student's house to the school house;
- b) lack of adequate clothing (there was no uniform);
- c) lack of material for the studies;

- d) child labor;
- e) various childhood diseases or epidemics;
- f) insufficient and inadequate feeding for children;
- g) dangerous paths in many ways.

Another serious problem was related to the lack of preparation and the posture of many teachers. According to Veiga (2008; 2009), the problems were:

- i) the student's difficulty in learning and apprehending elementary knowledge (VEIGA, 2008, p. 513);
- ii) the various punishments, such as the use and abuse of the wood palmator (VEIGA, 2008, p. 513);
- iii) drunkenness of teachers, such as the case of a teacher suspended by the inspector, who was constantly drunk and morally abusive to the students (VEIGA, 2009, p. 80);
- iv) sexual abuse: an education inspector opened disciplinary proceedings against a particular teacher who had the habit of caressing the children's legs by offering them money (VEIGA, 2009, p. 80), among others.

In the text by Silva (2010, p. 1-3), Professor Pretextato conducted the first exclusive school for African descendants in the nineteenth century. At this time, a group of parents of *black and brown boys* faced the challenge of finding a teacher, also *black* and maintaining a specific school for such a group.

Pretextato dos Passos e Silva was this man. To justify the existence of this school before the Court, the teacher, as reported in the document sent to the General Inspectorate of Public Instruction: in some schools or colleges, white students' parents do not want their children to be close by the *blacks*, so teachers generally disliked admitting the *black* boys. Professor Pretextato affirmed that his school was necessary, since the *black and brown* boys were not well received in the class, and for that reason, they did not receive an ample instruction, for being coerced. Therefore, he was ideal for being *black* as well.

In 1871 the school of *blacks and browns* still worked with 15 students, but there is no record of their identity. The next year the teacher had to move to another street. In 1873 he was

evicted, and his work material was pledged by the *Santa Casa de Misericórdia* because of the delinquency of the rents of March and April of the same year. It was the end of the *black* teacher's pioneering experience.

The expected success in education did not happen. There was regulation of teachers' employment as public employees, but their wages remained unfair. The profession had no respect, teachers training remained rudimentary, limited, and limiting. For the teacher's employment and, consequently, the salary to be maintained, the teacher needed to have a minimum of 20 students. It was common, in this way, to forge frequency maps with phantom pupils.

Regarding *black* teachers, Veiga (2008, p. 508) states that, although in small numbers, there were some working in the teaching profession. This discovery was made through interviews and iconography. Freyre (2004, p. 503) also reports that *blacks* and *pardos* in Brazil were not only companions of white boys in the classrooms of big houses of the powerful land owners. There were also white boys who learned to read with *black* teachers. The historian argues:

And happy of the boys who have learned to read and write with black, sweet and good teachers. They must have suffered less than the others: the pupils of priests, friars, pecuniary teachers, royal masters-these terrible snares, always snorting snuff; Old *caturras* of buckle shoe and stick of quince in the hand. Stick or palmator. It was by stick and palmator that the ancients, our grandparents, and great-grandparents, learned Latin and grammar; Doctrine and Sacred History.

The tutelage of the State did not convince the people who did not see the benefits of this civility materialized. For Veiga (2008, p. 503), in the nineteenth century, the alternative for the children of the poor families would not be education, but their transformation into useful and productive citizens in farming.

The rural population only believed in education when it saw some rise in the life of those who had studied and therefore obtained employment less arduous than that of the country.

In Morretes, around 1850, Noel Gillet and his wife held a private school-house where they taught French, Portuguese, Arithmetic, Geography, History and other subjects to students of the Morretanese elite. The couple taught moral (the advantages of practicing good and virtue), which they believed formed the character of their students.

The privileged society maintained other colleges and private schools in which the morretanese students and those of *Porto de Cima* received an instruction of good quality. In 1851, two classes were opened for private lessons in Morretes that aimed at teaching the first letters. One belonged to Francisco Rodrigues Bacelar with 20 students and another to Felipe José da Silva with more than 40 students.

In the same year, Professor Francisco da Silva Neves opened the first public school exclusively for boys. To this date, permission to practice teaching in Morretes was granted only to men (CAVAGNOLLI, 1995, p. 151-152).

6 SCHOOLING AND SLAVERY IN PARANÁ TERRITORY

The population density of Paraná was small throughout the province, but if we consider the slave population, it was high because it had 10,189 people. The free group had 52,069 (WACHOVICZ, 1981, p. 30). The slave population was prohibited by law from attending schools, but the attendance of *blacks* was not vetoed. In Historiography, one notices the misinterpretation in the synonymy between slaves, *blacks*, and marginality. In the 19th century, there was a considerable increase in the free *black* population and a decrease in the slave population (VEIGA, 2008, p. 502).

Several records of the slaves who practiced writing and reading in the nineteenth century revealed that this was not the case in the school that did not accept them, but in the houses of their masters, there was freedom to do so (VEIGA, 2008, p. 503).

There are reports that Luiz Carlos Villalta in his 1999 studies, found frequency maps of slave students in private classes, such as that of a teacher who had as a student a boy of 5 years old named Victor Máximo, slave of Manoel Murta. They also found the record of Antonio Manuel da Guerra, a 7-year-old slave of Manoel Guerra.

Freyre (2004, p. 536), a Brazilian anthropologist and sociologist, uses a prejudiced tone in recording in his work that a lot of the child's offspring and illegitimate son learned to read and write faster than the *white* boys, distancing themselves from them and qualifying for higher studies. Research on the historiography of Education confirms the presence of African descendants, mestizo and poor students in school in several provinces of the country, including

Paraná. Veiga (2009, p. 80) reports the tension that such students suffered as in the case of a teacher who discriminated against students who did not *wear white* skin. She did not hide the contempt she experienced in dealing with boys with bad hair and color!

Even slaves were not wholly confined to the stronghold of slavery, although the slave lexia removes all human rights from the being to which it is applied (COHEN, 1980, p. 210). Another report by Veiga (2008, p. 509) shows that Horácio Gutiérrez's studies reveal another fact: there were white slaves in Paraná, despite the restricted practice. There was also Indian slavery.

It is relevant to question the fact that the enslavement of Africans and their descendants has lasted longer than that of other ethnic groups. This, perhaps, is due to the idea rooted in the Brazilian imagination of the African race being inferior to the others. Moyses (1995, p. 54) states that in the eighteenth and nineteenth centuries the ideology was that *blacks* possessed only the physical form of *whites*, but intellectually they were inferior. The author registers that William Henry Lang, in 1774, wrote:

Among all the species of human beings discovered so far, blacks seem to be the most incapable, seeing the natural inferiority of their spirit to think and act as men. The Eurocentric view of English travelers insists that the cause of all corruption in Brazil was the slaves, especially the slaves, the black women, the maids!

Veiga (2008) affirms to understand compulsory schooling for the free population, regardless of whether they are *white, yellow or black* because the purpose was to educate, civilize the underprivileged of various ethnicities through education. Freyre's description (2004, p. 501) corroborates the saying of Veiga:

It was a heterogeneous child population that met in the colleges of priests, in the sixteenth and seventeenth centuries: children of *caboclos* torn from their parents; Sons of Normans found in the woods; Children of Portuguese; *Mamelucos*; Orphan boys from Lisbon. Boys blond, freckled, brown, tan, *cinnamon-colored*. Only *blacks and brats* seem to have been barred from the first Jesuit schools. *Retintos and blacks*.

In the province of Paraná, the estimate of the school-age population was calculated on the free population, not necessarily *white*. Comparisons of population statistics in 1854 according to age groups were used. The age to enroll students was between 6 and 14 years. At this time the schools registered 5,376 boys and 4,709 girls. However, the total number of effective students in elementary schools (from the 1st to 9th year) in Paraná was 664 boys and 258 girls. There were also 60 students in private schools, representing 12.3% of the male population and 5.4% of the school-age female population in terms of percentage. In this socio-historical moment, the public education of Paraná was precarious.

The orders came from political leaders who isolated themselves on the seashore of Paraná and had no idea of what really happened with the public policy of schooling in other territories of the state. The other regions of Brazil such as São Paulo, Minas Gerais, Rio Grande do Sul, which made Paraná only a land of passage, were detrimental to urbanization and, of course, the school development that had just been forgotten. According to the government, the precariousness of instruction was attributed to:

- i) lack of qualified personnel;
- ii) small population in a vast territory;
- iii) lack of school material that should be provided by parents or schools;
- iv) the position of the population in not considering culture and intellectual development an important issue.

7 CURRICULAR STRUCTURE

As for the curricular structure of primary schools on April 19, 1879, Decree-Law 7247 - instituted, in primary schools of the 1st. Degree in the Court, the disciplines of Moral Instruction; Religious Instruction; Reading; Writing; Notions of Things and Grammar; Basic Arithmetic; Weights and Measures Systems; History and Geography of Brazil; Drawing; Music; Gymnastics and Sewing for girls.

According to Decree-Law 981 of November 8, 1890, the primary school consisting of three courses would have a curricular structure with the subjects of Reading and Writing; Portuguese language; Calculation; Arithmetic; Metric System and Geometry; Geography and

History of Brazil; Natural Sciences; Moral and Civic; Music; Military Exercises; Handicrafts for Boys and Needlework for Girls; Agronomy.

Wachovicz (1981) reports that in 1854 there was no secondary education in the Province of Paraná since the high school of the capital city that had been founded in 1846 was closed due to lack of students. The chair of Geography never had teachers, the one of Geometry was filled, but no one pleaded the classes. The chairs of Rational and Moral Philosophy had only 2 students and the Latin and French ones did not last because the teacher's payment was so shameful that he did not perform the function.

In Paranaguá, high school students should contribute 20,000 *reis* to help maintain the school, but poor students could submit poverty certificates and be exempt from payment. In 1858 there were 3 secondary schools throughout the province of Paraná. The intention to maintain these institutions was to prepare students for higher education.

In 1869 it is proposed the creation of private schools in Paraná. The first private college in Brazil was created in 1820 in *Caraça, Minas Gerais*, which, incidentally, inspired the creation of the Pedro II College in Rio de Janeiro. This was the first public college of Brazil officially, by Imperial Decree, on December 20, 1837, whose baptism was given in honor of the little Emperor. In the private school of the province of Paraná, the teacher of *National Language* should be Brazilian or Portuguese and that of Religion should be Catholic. The leaders of disorganized education, too, discussed the creation of a girls' college.

In 1873 the imperial government created a *night class* in *Curitiba* and another one in *Paranaguá*, and in 1876, the Province joined the secondary and professional courses. In this way, students who could enter higher education could do so, and those who needed to enter the job market would be prepared for it. In July 1876, the Paraná *Normal School* was inaugurated and it was in *Curitiba*, the capital city.

In 1882, a political reform took place in the Empire that required the voter's signature at the time of the vote. This decision impacted the authorities' discourse on the importance of public education. At that time, of the 150,000 inhabitants of the entire province of Paraná, at least 120,000 were illiterate. It is possible, therefore, to infer that the *white* majority, including the socially privileged, did not know how to read or write.

In 1886 the "School of Arts and Crafts" appeared in Curitiba, at night to attend to the working class. In a short time, this institution is accused of being *mixed* and of not making a distinction of color and of a category. Meanwhile, in the "Normal School", there is an increase of students, girls from the wealthiest families in the capital.

In the late nineteenth century, Brazil receives a large number of European immigrants who recognize the importance of education and maintain their schools to cultivate the culture of origin in the new generations. The government of Paraná subsidized the teacher, since he taught in Portuguese since the foreigners despised the language of Brazil and insisted on speaking the mother tongue. However, some immigrants who had already conquered the high quality public and universal school in their countries were keen to bring their teachers and original materials in their luggage.

Regarding secondary education, Decree-Law 7247 of April 19, 1879, provided for the continuation and development of what had been taught in the 1st. degree, as well as Algebra and Geometry; Physics; Chemistry; Natural history; Notions of Politics of the Empire; Tillage; Social Economy for boys and Domestic Economy for girls; Handwork for boys and Needlework for girls.

The curriculum for secondary education established on November 8, 1890, whose Decree-Law 981, indicated by the Federal Council, provided for its application in the Court and in all the provinces of the Empire.

This secondary education would be divided into boarding school and day-school, both of which would be independent of each other but subject to board and general board inspection. The duration of the course would be 7 years with the subjects of Portuguese, Latin, Greek, French, English, German, Mathematics, Astronomy, Physics, Chemistry, History of Brazil, Natural and Universal, Drawing, Gymnastics, Fencing, Military Notions, and Music.

According to Wachovicz (1981), the first school inspectors worked without pay since they were considered guardians of the teaching and their remuneration was the political power in their area. The first general inspector of public education was Joaquim Ignacio Silveira da Mota appointed in 1854. In 1858 there were three district provinces in the cities of *Curitiba*, *Castro*, and *Paranaguá*. It was up to the province of *Paranaguá* to inspect the schools of Morretes, *Porto de*

Cima and the rest of the coast. The one of *Curitiba* inspected the schools of the *Serra* and the one of *Castro* the schools of the general fields.

The inspector was also the local vicar, and he himself held a private school where he taught for free. The inspector, who had to organize the inspection, and also to choose district inspectors, literary councils, and sub-inspectors, in this hierarchical order, was talking directly to the president of the province of Paraná, so he was fundamental to the proper functioning of the education.

Local inspectors should visit schools to appoint examining committees, to preside over the year-end work, to verify the exercise of teachers and to pay their services, forward information, among other functions, as well as participate in social activities in the community. Over time, the school principals themselves began to inspect the establishment, and the inspectors were dedicated to supervising rural schools. With the change of conditions, the school inspector figure became a tutelary authority that produced increasingly acidic frictions with the other members of the school institution.

The inspectors said they would collaborate in public education when they were watching:

- (i) if a first-letter chair held at least 20 students;
- (ii) whether the supporting documents, such as quarterly maps, were sent to the province, especially since, if they were not sent, received their wages. They also elaborated the compelling lists of omissive parents who did not send their children to school;
- (iii) made posters bearing the names of these parents and posted them in public places (VEIGA, 2008, p. 507).

The lamentable situation of the schools showed the inspectors, in their visits, ragged children and no books in the classes, some reading in their colleagues' books and others writing on not appropriate paper. To raise financial resources, teachers organized chants and auctions.

In the political sphere of the school, there was the exchange of favors and the traffic of influences. Many teachers did not perform their work with technical competence in the classroom, nor did they comply with formal requirements, such as filling in reports, attendance guidelines, etc. When school inspection charged the teacher with a higher rate of student

attendance and collection of fines for missing parents, teachers claimed they did not have enough seats for all students if they came.

In Morretes, the mayor asked the population to have their houses dropped to improve the appearance of the city. Most responded to the request, but the school remained the same, like an unowned building (WACHOVICZ, 1981, p. 100).

From 1889 to 1894, with political instability, like the federalist revolution of 1894, Paraná, which had had fifteen governors, was almost completely disorganized, so everything surrounding it, including education, fell sharply and echoed loudly an important question: How to civilize an abandoned population?

The space that the schools of the nineteenth century inherited from the eighteenth century was what can be called *impromptu schools*. As reported by Faria Filho (2000, p. 21) *these schools occupied improvised spaces such as churches, sacristies, dependencies of City Halls, entrance rooms of Masonic lodges, commercial buildings, or in the masters' own residence*. The aforementioned historian says that those interested in educating the people, those in Europe who trained doctors, engineers, architects, together with other intellectuals, were unanimous in criticizing the state of the precariousness of school spaces, especially the public ones.

In 1870, articles on the precarious conditions of schools circulated in the newspapers of the Empire, as published in the editorial of *A Provincia de São Paulo*, dated 01/13/76 (HILSDORF, 1986, p. 104):

Since the teacher is poor and scarce the orderly, he installs the school in any parlor, as long as it is cheap and does not absorb the salary. As a furniture, he looks for two or three wooden benches, a chair for himself, a table where he can at least touch his elbows and take notes, a pot, and a mug, and we have set up the carpeted mansion of instruction. They are grouped in 20, 30 or more children, having only the dark gaps of a letter and for four or five hours they chastise the ears and vocal cords of the larynx in an insolent scream, breathing vitiated air and dust, ruining health, tiring intelligence, killing the will to learn, the natural curiosity of children and patience [...] The result is to become the child the bad dream of children.

Wachovicz (1981, p. 93) states that in Paraná, the lack of a place for teaching was notorious, in addition to the absence of what they called *utensils*, that is, pencils, notebooks,

books, since the students were very poor. The researcher reports that the population attending public school should be served by the government and that the regulation of 1857 provided:

"Art. 1º.- The primary education in the province will be given in public and private schools; The former will be funded by the government, free of charge for all, except the creation of asylum cases, which will only be free for the indigent, and the latter by private individuals or associations with prior verification of habilitation and conduct.

Art. 31º.- All the furniture and utensils of the schools will be provided by the coffers of the province.

Art. 32.-Poor children will be given paper, pens, ink, books and the necessary compendiums."

The government, however, did not follow the rules and it was up to the teacher to provide everything. The 1876 regulation provided that the municipal chambers provided clothing, books, and what is most needed for the needy students. The competent bodies, however, did not have a single public-school building. The first building for the public school was built in 1881 in *Curitiba*. The land had been donated and the builder did everything for free. The need to build an adequate space for schooling would help in the achievement of its specific social function.

The issues of hygiene were decisive for the achievement of specific spaces for school buildings. The knowledge that doctors brought to Brazil, discussed in political circles, revealed the evil, illnesses and learning difficulties that children suffered as a result of the pitiful conditions of the physical facilities of the schools.

Freyre (2004, p. 506) states that "with the appearance of more colleges, one issue that began to concern the hygienists of the time was that of school hygiene. [...] much of the interior children died of fever or infection in the colleges of the capitals of Brazil".

In the late nineteenth century, the first *school groups* were created in Sao Paulo with the obvious intention of building, with the idea of the Republic, monumental buildings. Silvia Wolff (1992, p. 48), in her Master's dissertation on Architecture, points out that: *Public school architecture was born imbued with the role of propagating government action through democratic education. As a public building, it should spread the image of stability and nobility of*

the administrations. After Sao Paulo, Republican school groups were easily identified in the other states of Brazil. In Paraná, such construction was erected only in 1914 (WACHOVICZ, 1981).

Republican schools became series and built with more than four classrooms, library, principal's office, office, teacher's room, internal courtyard and different entrances for boys and girls, to restrooms and janitorial to keep the environments clean. The idea was to highlight the school group in the city to instill in students and society the importance of education to value the greatness of republican ideology, including good hygiene habits.

In addition to the physical aspect, the school time was also changed in relation to the imperial time. In the Republic, a school period should have 4 hours per day, from 10 am to 2 pm. Students had 10 to 25 minutes to perform exercises proposed by the teacher. After 3 exercise times, there was an interval of 10 minutes. In this break, students should march or sing in the classroom. In the middle of the day, they would stop for 30 minutes for the recreation in which they could make *sung games*, the folkloric *cirandas*. The schools also had the logistical support of clocks and bells, essential tools in the implementation of regulations, controllers of time and society.

Students were to have lunch in their homes between 8 and 9 am since school meals had not yet been instituted. School days should include December and January, but the culture of the communities was dedicated to the Christmas holidays in December and the Holy Kings, from the first day to the sixth of January. Such behavior led to pupils being almost null and void, so they decided to take vacations in those months. Nor was there, until the nineteenth century, two shifts, one in the morning and the other in the afternoon. A more rationalized change of time and space occurred only from the twentieth century (FARIA FILHO, 2000). The families' lunch hour passed around 11 o'clock or noon. It was concluded that the school started to dialogue with the communities, which helped to change the customs of the whole society.

8 THE LANGUAGE RECORDED IN THE NINETEENTH CENTURY MORRETANESE SCHOOLING DOCUMENTS

The documents related to Morretanese schooling reveal a formal language, typical of the exemplary norm. It was demonstrated that the clientele entering the school should absorb the

lexicon of the literate community. This group was formed by masters and people of the highest sphere of the social pyramid of the municipality as writers and politicians. Sylvain Auroux (1998) postulates that the existence of writing profoundly transforms the statute of human speech, thus the speech of the people of Morretes received the influence of the lexicon of those who directed morretanese education.

The lexicon is important for a language because it is a concrete, tangible element. It is also, undoubtedly, the most malleable part of the language. One can study the lexicon from a synchronic point of view, that is, the linguistic event concomitant with the contemporary facts that may be: polysemy, homonymy, synonymy or semantics. There are also the investigations from the diachronic point of view, that is, the study of the observed linguistic phenomena regarding their development in time, as the history of the semantic changes, for example.

Thus, it is possible to affirm that the lexicon is the meeting of units that constitute the speeches, the language of a certain community, reflects and expresses the culture coming from it in a certain space and time. Regardless of culture, the elements of a transition from the epi lingual to the metalinguistic, whether the appearance of words, certain language practices, speculation about the origin of language, or identity and linguistic differentiation (AUROUX, 1998).

Lexicology is dedicated to the description of the *léxicon* (vocabulary, jargon, specific words used by a group of people) its analysis, categorization, and structuring, besides, of course, the construction of its meanings, that is, it attends to its theoretical treatment.

For Borba (2003, p. 15) the Lexicography can be seen in two aspects:

- (i) as a dictionary assembly technique, it deals with criteria for selection of nomenclatures or sets of entries, definitive systems, record structures, reference criteria, etc.;
- (ii) as a theory, seeks to establish a set of principles that allow to describe the lexicon (total or partial) of a language developing a meta language to manipulate and present pertinent information.

As seen in the group of authors of the Morretes school documents in the province of Paraná, it is natural to find the formal variant, showing that the level of schooling and the socio-political position of the author and the socio-historical-cultural moment were responsible for choosing the lexicon. It is the confirmation of what Georges Matoré recorded in 1968, with translation by Murakawa (2006, p. 30): *Vocabulary is the expression of a society*.

Both the language and the lexicon belong to all individuals in the same community, but only through social interactions, through the vocabulary of individuals.

9 THE FIRST DICTIONARIES IN THE SCHOOLS OF BRAZIL: spaces of prestigious knowledge

The scholars of the time considered the dictionaries were tools of the high thought and freedom, the substance of social conquests: pride of modern societies.

Then, small thematic school dictionaries were organized by subject or subject matter. Matoré designates them as methodical lexicons, since they prolong, on a lexical and linguistic level, the organization of the world and the knowledge of medieval encyclopedias and the work of Saint Isidore of Seville.

There are registers of plurilingual glossaries and vocabulary organized by themes (VERDELHO, 1995, p. 245-258). The author also cites the dictionaries of religious, ecclesiastical, technical and other encyclopedic types, the vocabulary of law, economic activities, doctors, and botanists. However, the major highlights of the Portuguese Language are the dictionaries of Bluteau and Morais Silva.

a) The Portuguese and Latin vocabulary of Raphael Bluteau

The Bluteau dictionary is a work composed of eight volumes and two supplements. According to Murakawa (2006, p. 29), the first two volumes were published in 1712 and printed at the College of the Arts of the Society of Jesus. The other volumes were printed in different places until 1721. The work was completed in 1727 and 1728 with the printing of two volumes known as Supplement.

The Portuguese and Latin Vocabulary of Bluteau began in about 1682 with research coming from a huge lexicographic collection available in the seventeenth century. However, a sixteenth-century material was also used by the lexicographer. Bluteau's dictionary was the socio-cultural portrait of Portugal of that century, a moment of small cultural productions: for lack of investment in this area as it happened in previous reigns; the publications should be of a religious nature; the Jesuit teaching turned to Catholicism; The Holy Inquiry which forbade freedom of expression and thought.

Bluteau included in his work texts of historiographers with the purpose of extolling the Lusitanian prowess throughout the world, although the Portuguese nation was under the Spanish yoke. In order to pay for his entries, the dictator used many great chroniclers of his time. Camões also appears in the dictionary. The lyrical poetry, for exalting the romantic love and the idleness, was little contemplated.

For the linguistic examples, Bluteau appealed to Duarte Nunes de Leão, Fernão de Oliveira, Bento Pereira, Agostinho Barbosa, João Franco Barreto and Amaro de Robredo. Raphael Bluteau used about 406 works to appear in his dictionary.

b) The dictionary of the Portuguese language of António de Morais Silva

In the Dictionary of Portuguese Language, it is possible to observe the similarities with the Bluteau dictionary, however, Morais Silva added, reorganized, and finally perfected the work. Born in Rio de Janeiro, António de Morais Silva produced his Dictionary of Portuguese Language in Portugal. He consulted almost the same works as Bluteau but used others that the priest, for religious reasons, did not use as Gil Vicente, Garcia d'Orta, Bernardim Ribeiro and several others. Morais Silva recorded the works of Camões in its entirety in the Dictionary. Even prestigious Portuguese authors execrated by the Inquisition.

The references of the natural and earth sciences work from the twelfth to the fifteenth centuries, also constituted Morais Silva's corpus. Morais Silva had the merit and, no doubt, the good sense to present in his dictionary scientific works published only in the late eighteenth century, as well as other themes of practically all areas of knowledge, characteristics of Enlightenment rationalism. Morais Silva used Bluteau's Vocabulary as a parameter but produced his dictionary in an original way.

The most important work of Morais Silva is the 2nd edition of 1813. The lexicographer recognized that this work was his own and the first to have his name as author. Later editions were greatly changed by the organizers.

Morais Silva enriched his dictionary with relevant works of historical content, such as the Chronological and Analytic Deduction, a narration of what happened to those convicted by the Society of Jesus. Legal works also appear in its corpora such as Portuguese laws and Modern Laws, the Constitutions of the Bishop's Office of the Guard, Old Statutes of the University of Coimbra and the Edicts of the Real Mesa Censória. Literary works, anonymous or of dubious

authorship, besides the many rare ones are present in Moraes. He thus defined the dictionary entry: *Dictionary, s. M. Vocabulary, book in which the words of a language are pointed out with the explanation of their meanings.*

In fact, the work of Moraes Silva very much resembles that of Raphael Bluteau, however, whoever studies the two works notes that Moraes filtered what made the work of Bluteau an encyclopedia. In addition to greater elaboration in the enlistment of the lexical units presented in his dictionary. Moraes Silva recorded the cultural norm used by the society of his time. Proof of this is the vocabulary that characterizes Morretes' manuscripts of amanuensis. They transmitted, through schooling, the cultural norm that the society in formation should absorb in order to, also, erect social cohesion. Murakawa (2006, p. 118) shows that even though it was based on the Bluteau Vocabulary, Antônio de Moraes Silva advanced and innovated in lexicographic practice.

CONCLUSIONS

Analyzing ancient schooling spaces and their history promotes a reflection on useful concepts such as problematizing the historiography and the space-time of the society in a construction of Paraná under a new reading. A reading of a community that at one time, in a spatial cut like Morretes, was idealized by a group of leaders desirous of constructing an identity. Socio-historical research through the school documents proved that Paraná and Morretes were erected by people of various ethnicities, not by ideologies.

The study of the origins of Gramaticography and Lexicography proved that the dictionaries, although in precarious conditions, covered the technological structure of lexicographic works. The scientific attitude of the first dictionaries has contributed to the dissemination of knowledge to and from the Portuguese language and to those who think about the language and its territory. We also noticed that the minimum technology necessary for the daily routine at school such as books, copybooks, pens, pencils, dictionaries did not exist in those spaces.

Linguistic instruments such as dictionaries, vocabularies, encyclopedias, and glossaries play a greater role than representing grammatical language, offer elements for reflection beyond

linguistic. Thus, it is considered that the education is composed of scientific investigations to know its origins and thus, to seek strategies for improvement, analysis of the technological tools, questioning of the scholastic space in the political scenario and debate about a conscious Brazilian education.

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