

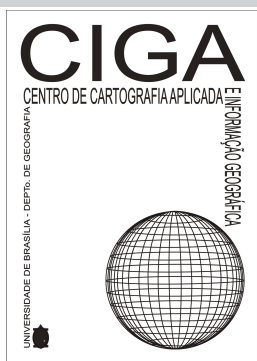
Artigo

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p. 48-61

revista



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Revista Eletrônica:
Tempo - Técnica - Território,
V.3, N.2 (2012), 48:61
ISSN: 2177-4366

DOI: <https://doi.org/10.26512/ciga.v3i2.15447>

Como citar este artigo:

CASTRO, Y. P. LOCATION AND ORIGIN OF BLACK PEOPLE ENSLAVED IN THE BRAZILIAN COLONIAL TERRITORY: THE BANTU AND YORUBA DESIGNATIONS. *Electronic Magazine: Time - Technical - Territory*, v.3, n.2 (2012), p. 48:61 ISSN: 2177 - 4366. DOI: <https://doi.org/10.26512/ciga.v3i2.15447>

available in: <http://inseer.ibict.br/ciga/index.php/ciga/article/viewFile/153/117>

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LOCATION AND ORIGIN OF BLACK PEOPLE ENSLAVED IN THE BRAZILIAN COLONIAL TERRITORY: THE BANTU AND YORUBA DESIGNATIONS

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ABSTRACT: The fundamental question to clarify the identification of millions of individuals brought from sub-Saharan Africa into slavery in Brazil, over three consecutive centuries, is touted in the absence of official documentation of the transatlantic slave trade, which we know to have been destroyed, as well as testimonies others about the ethnic origin of the mass enslaved at the time.

If it is true that the language substance the identity space of a people, these facts do not preclude the relevant research if this is redirected to the evidence revealed by the African linguistic repertoire base that are in the form of currents lexical contributions in Portuguese of Brazil, legitimized by Brazilian writers of various ages. His étimos probably or precise may discover its language, hence the origin of its speakers.

In this plan of view, the data from our research, extended by the existing historical information about the transatlantic slave trade, revealed the predominance of cultural and linguistic of Bantu element, through all cycles of economic development of Brazilian colonial territory, in relation to West African in fewer, but equally significant, localized in mining and urban activities. However it should be noted that the terms Bantu and Iorubá are not part of this story.

Keywords: Niger-Congo. Bantu. West Africa. Economic Cycles.

RESUMO: A questão fundamental para precisar a identificação dos milhões de indivíduos trazidos da África subsaariana em escravidão para o Brasil, ao longo de três séculos consecutivos, está na propalada falta da documentação oficial referente ao tráfico transatlântico, que sabemos ter sido destruída, como também de testemunhos

outros quanto à origem étnica da massa escravizada àquela época.

Se é verdadeiro que a língua substancia o espaço identitário de um povo, esses fatos não inviabilizam a investigação pertinente se essa for reorientada para as evidências reveladas pelo repertório linguístico de base africana que se encontram sob a forma de aportes lexicais correntes no português do Brasil, legitimadas por escritores brasileiros de várias épocas. Seus étimos prováveis ou precisos poderão descobrir suas línguas, logo, a origem dos seus falantes.

Neste plano de entendimento, os dados de nossa pesquisa, alargados pela informação histórica existente quanto ao tráfico transatlântico, revelaram a predominância cultural e linguística do elemento banto, através de todos os ciclos de desenvolvimento econômico do território colonial brasileiro, em relação aos oeste-africanos, em menor número, mas igualmente significativos, localizados nas regiões de mineração e em atividades urbanas. No entanto é preciso notar que os termos banto e iorubá não fazem parte desta história.

Palavras chaves: Niger-Congo. Banto. Oeste-africano. Ciclos econômicos.

The transatlantic slave trade and its geographical distribution in Brazil



Ethno-linguistic Map



Politic Map

According to the specificities of his human contingents, Africa is a continent that includes four ethnolinguistic groups or families of four people and their languages : Afroasiático, Khoisan Nilo-Saharan and Niger-Congo. Among them are worth mentioning Niger-Congo sub-Saharan Africa, as the most important to our history, and the Khoi-Khoi and San, concentrated in the Kalahari Desert in Namibia, because they

It should be noted that the relative predominance may be due to the limitation of bibliographic information available up to now between us, which determined the concentration of research in the main languages spoken on the Atlantic coast of Congo and Angola. In turn, these languages may have been the most impressive during the regime of slavery in Brazil, as a result majority of the number and / or sociological relative prestige in the slave



quarters and plantation of a certain ethnolinguistic group compared to several others (Cokwe, libolos, Jaga, anjicos, ganguelas etc..) brought from the hinterland by pombeiros or traded across the Atlantic (Zulu, Macua, Ronga, shonas, etc..) in the former Contra-Costa, in Mozambique. The fact is that the Bantu people in Brazil was traditionally known by Angolans and Congos or Congo-Angola just as they are called Candomblé in Bahia inquires Angolans who worship the liturgical language and use a system marked by a lexical system of Bantu base, especially quimbundo and Kikongo (Cf 2003).

Regions of concentration of traffic

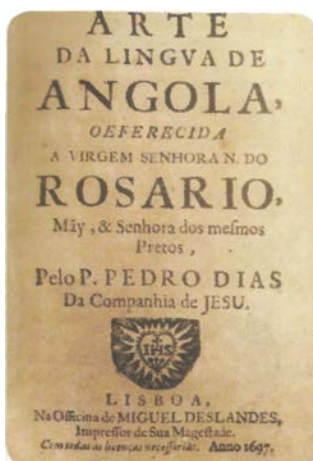
West Africa

1. Ghana
2. Togo
3. Benin
4. Nigeria

Bantu Region

5. Gabon
6. Congo Brazzaville
7. Congo Kinshasa
8. Angola
9. Mozambique

What documentary evidence and linguistics?



Brought in the early days of colonization, to occupy and clearing the land, extraction of the stick Brazil and sugar cane plantations, the presence of the Bantu element was so marked in Brazil in the seventeenth century, in 1697, is published in Lisbon, The art of Angola language, the priest Pedro Dias, the oldest standardized grammar of a Bantu language. It was written for use of the Jesuits in Bahia city (former name of the

city of Salvador), in order to facilitate the indoctrination of "25,000 Ethiopians," said Antonio Vieira, who were in that city without speaking Portuguese (cf. Silva Neto 1963 : 82), but we believe, not necessarily just talking Kimbundu, since he could have been embedded in Luanda, but brought in several other regions of Angola. A similar situation must have occurred in Palmares, allowing the development of a Congo-Angola base talk, to be deducted by the titles of their leaders, Ganga Zumba, Zombie, Dandara and their villages (Osengo, Monkey, Andalaquituxe) (see Freitas 1973) , and the own quilombo term.

At the same time, the poet Gregorio de Matos and Guerra (Bahia 1636 - Recife 1695) demonstrates the noticeable influence of religious traditions of the Bantu world in Bahia, to satirize what he calls of of pipe masters leading calundús and spells (V. Matos, 1910, VI: 186).

These masters of pipe may well be the Angolan staffs or black-elders, entities that have experienced the slavery in Brazil and are very popular in the celebrations of umbandas spread throughout the Brazilian territory, in-the Caboclo Candomblé in Bahia, the carimbós or catimbós in other northeastern states and in the north, all designations of lexically based Bantu. Probably these celebrations are the oldest manifestations of afro-Brazilian religiosity born into slavery, as a result of the meeting of Amerindian and African religious traditions of Bantu matrix with Christianity in the early days of colonization.

Testimony of this is now afroameríndio syncretism which is in founded in religious ritual and language of indigenous Fulnio in Aguas Belas in the state of Pernambuco, northeast Brazil (see Pinto, 1956). Here, we should remember with Mattoso Câmara (1954:293) of which that general language which was introduced in rural areas in Brazil until the mid-eighteenth century by pioneers and catechists should not be confused with the supposed persistence of dialects of Tupi in European society of the American custom, and second Aryon Rodrigues (1990), since in the XVIII century was nothing more than a Tupi-Guarani simplified due to the interaction with diverse peoples and their languages. Therefore, we conclude, was not exempt from the contingent of participation of African speakers in its construction. So much so, in the second half of the nineteenth century, the Bantu lexeme milonga was recorded by Barbosa Rodrigues (1890: 14.132) immersed in the general language with the meaning of medicine, talisman, The story in jurupari and girls, told by an

Indian in Munduruku Canumã river region. The rustic dialect, spoken in the countryside of São Paulo, which was investigated by Amadeu Amaral (1920) in the first decades of the twentieth century, is considered the Tupi-Kimbundu base by GladstoneClark de Melo (1946:62).

In the eighteenth century, in 1728, Nuno Marques Pereira in the narrative of the pilgrim Compendium of America (Brazilian Academy of Letters, 1939), also describes under the name *calundús Bahia*, part of that body to which he referred Gregorio de Matos in the previous century, probably the oldest record of what came to be called from the nineteenth century by the generic name of *Candomblé in Bahia*.

From the standpoint of contributions based on Bantu lexical current in Portuguese from Brazil, they are associated with the regime of slavery (slave quarters, slave girl, bang), while most of them are fully integrated into the linguistic system of the Portuguese, forming Portuguese derived from a Bantu same root (of shabby rag, a namby-pamby Dengo, samba samba, cursing swearing, molequeira a kid, Forrozeiro forró), which already demonstrates a greater antiquity, if we consider that the depth reveals an ancient synchronic diachronic. In some cases, the Bantu word comes to replace the word with the same meaning in Portuguese: hump by Giba, moringa by jug, molambo by rag, scolding for insulting, nap for slumber, younger by Benjamin, dendê by palm oil, ass by buttocks, hornet by wasp, stamp by seal, rum by brandy. Some are already documented in the literary language of the seventeenth century, like *calundú*, pipe, quilombo satirical poetry Gregorio de Matos and Guerra.

Among lexicons bantuisms, deserves the word younger instead of "Benjamin" to mean "younger son", as the only known and used by all Brazilians without awareness of their African origin, much less Bantu, a fact which corroborates the influence thesis of sociolinguistic theory of black women between the domestic slaves of the Brazilian colonial family, the slaves of the *jó* known children's game of our folklore (the Kikongo "njó, Jinjo," house and all its inhabitants). It is also worth remembering that the youngest is always seen "as Dengo family" in the African voice of those who created it. Dengo, also from Kikongo, is synonymous with the youngest.

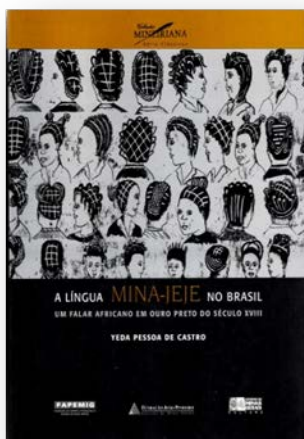
In this condition of slavery, J6, black mothers, babysitters and maids had the opportunity to join in the daily life of the colonizer, as part of situations actually experienced and interfering in the habits of the family, starting with the child, through certain mechanisms of nature material and psychosocial. Among these, elements of their native diet, gherkins, jil6s, andus, okra, squash, corn, stew flavored with palm who joined the Portuguese cuisine as well as symbolic components of their cultural and emotional expressed in habits and customs (the caress the Dengo, the nap, the calund6, the pout), ghostly beings (tutu, Mandu, Sussu, Kimbundu, zombie) that populate the folk tales and lullabies, and children's games such as the j6 slaves who played Caxang6 the tindolel6 Lala of nursery rhymes, and the mighty conjuration duck-foot-mangal6 three times.

Another striking evidence of this presence Bantu, mainly from Angola, are the Afro-Brazilian language variants that emerged in the colonial period by the need for communication between the Portuguese colonists and African slaves, like the language of toothless, base Umbundu, identified by Aires Matta Machado Filho, 1948, in Diamantina, and the black tongue of Tabatinga, recorded by Sonia Queiroz, in 1998, also in Minas Gerais.

The West African

Within that Bantu people already established in the colonial settlements in plantations, where the only way to gain freedom was to flee and form quilombos, is also registered the presence of Fon-Ewe people, whose contingent was increased as a result of growing demand for hand slave labor in the garimpos of the mines discovered in Minas Gerais, Goi6s and Bahia, along with tobacco production in the region of the Bahian Reconcavo.

Its concentration in the eighteenth century was such that in Villa Rica has become common among the slaves a language that we identified to be ewe-fon base, registered in



1731/41 by Antonio da Costa Peixoto in *A obra nova da língua geral de mina* (The new book of the mine general language) only published in 1945 in Lisbon. This document, the most important of the period of slavery in Brazil, was to be used as an instrument of domination, as the author confesses. His goal was to get the attention of the prospectors' current vocabulary, phrases and expressions in the slave population location, so that rebellions, leakage, theft and smuggling could be suppressed and aborted in time. Also Nina Rodrigues, at the end of the nineteenth century, had the opportunity to register a small vocabulary jeje-mahi (fon) that was still remembered by some of native speakers in the city of Salvador (see CASTRO, 2002).

A book Mina-Jeje

The Gulf of Benin

From another point of view, the cultural contributions of Ewe-Fon were responsible for the configuration of religions called Tambor de Mina in Maranhão, and the conventual structure of the urban Jeje-Nago Candomblé model of Bahia (see Lima 1974). Among the evidences are the ceremonial orchestra composed of three drums *rum*, *rumpi*, and *lê*, and idiofone *gã*, the boat (initiating group), the peji (altar), the seat (sanctuary), the Runco (room of initiation), the ajuntó (sort of angel-of-guard), deca (public act of transmission of religious obligations), pana (final ceremony of initiation), among other designations of undeniable origin ewe-fon of their religious setting (See Castro, 2001).

At the end of the eighteenth century until the first half of the nineteenth century when the transatlantic slave trade was declared extinct, the city of Bahia began to receive large numbers of people coming from Nigeria today as a result of inter-ethnic wars that occurred in the region. Among them, the Yoruba presence was so significant that the term Nago in Bahia began to be used indiscriminately to designate any individual or language of African origin in Brazil. Nina Rodrigues himself gives notice of a "dialect Nago", which was spoken by the black and mixed population in the city of Salvador at that time and he did not document, but defined as "a sort of bastardized patois of Portuguese and various African languages." Therefore, it is not the Yoruba language (cf. Roberts 1942, 261).

In the nineteenth century, the last phase of the transatlantic slave trade when it was intensified between the ports of Bahia and West Africa, Nina Rodrigues, in his seminal work *The Africans in Brazil*, documents a dozen words in five languages

spoken in the Gulf of Benin (Tapa, Grunce, Fulani, Jeje-Mahi, Hausa) that still remembered some of their representatives in the city of Salvador. These Islamized people, although numerically minority here, were in an urban center that allowed them a relative freedom and facilitated their interpersonal relationships, a favorable condition to the promotion of riots that followed the first decades of the nineteenth century, initially led by Hausa, peoples of the Asian-african language group in northern Nigeria. The most important of all occurred in 1835 and became known as the Revolt of Malês, Fon and Yoruba word to say Muslim (see Reis 1988).

Due to a late introduction and the large concentration of its speakers in the city of Salvador, the contributions of the Yoruba are more apparent, especially because they are easily identified by the religious aspects of their culture and the popularity of their Orishas in Brazil (Iemanjá, Shango, Oshun, Oxossi, etc.). Therefore, research on African culture in Brazil has been based on the most prominent tradition of Candomblé Nago-Ketu in Salvador, a methodological approach that has been observed since Nina Rodrigues and eventually develops a tendency to interpret the contributions Africans in Brazil through an optical Yoruba, even when they are not.

With such information, we can configure the following set of sub-Saharan languages, right from their speakers, which were documented in Brazil during the period of slavery, according to the classification proposed by Joseph Greenberg in 1966.

<i>FAMILY</i>	<i>LINGUISTIC GROUP</i>	<i>LANGUAGE</i>	<i>CENTURY OF REGISTER</i>	<i>CONCENTRATION AND LOCATION</i>	
NIGER-CONGO	BANTO	<i>Congo-Angola</i>	<i>17th to 19th</i>	<i>Bahia Minas Gerais Rio de Janeiro</i>	
	WEST AFRICAN	KWA	<i>Ewe-fon or mina-jeje</i>	<i>18th</i>	<i>Mining Zone Minas Gerais Tobacco Zone Bahia</i>
			<i>Nago-Yoruba</i>	<i>19th</i>	<i>Urban Center – Salvador (Ba.)</i>
		<i>Tapa or Nupe</i>	<i>19th</i>	<i>Urban Center – Salvador (Ba.) – Minority</i>	
	WESTERN ATLANTIC	<i>Fulani</i>	<i>19th</i>	<i>Urban Center – Salvador (Ba.) – Minority</i>	
	GUR or VOLTAIC	<i>Grunce</i>	<i>19th</i>	<i>Urban Center – Salvador (Ba.) –</i>	

				<i>Minority</i>
<i>AFRO-ASIAN</i>	<i>AFRO-ASIAN</i>	<i>Hausa</i>	<i>19th</i>	<i>Urban Center – Salvador (Ba.) – Minority</i>



Outline of the territorial distribution of the black African in Brazil

MAIN ACTIVITY	CENTURY OF MASS INTRODUCTION			
	16th	17th	18th	19th
Land clearing Occupation of land Extravism Agriculture	B	B		
Mining Agriculture		B/J	B/J	
Urban and domestic activities			B/J/N	B/J/N/H

The Bantu and Yoruba denominations

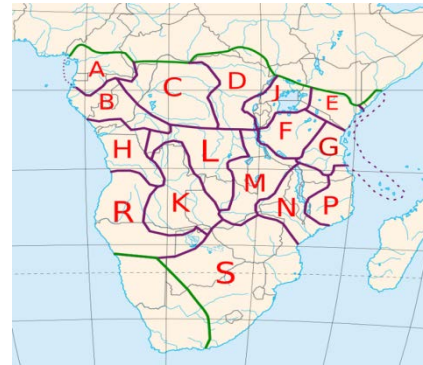
The term Bantu, plural of Muntu, meaning people, was proposed in 1862 by Wilhelm Bleek for the language family that discovered by studying the South African languages and advanced the hypothesis of the huge number of languages with common features have been traced to a single language he called protobantu, spoken, there are probably four thousand years ago. Only later, in 1948, when Guthrie brought together

groups of different languages with common features and geographically close, in a particular language area (A, B, C, etc..), the term Bantu began to be used by scholars of other areas to designate 300 million individuals who are in territories lying to the fullest extent under the equator, covering Central Africa, Southern and Eastern (V. CASTRO, 2001).

Linguistic zones of Guttrrie (1948).

Zones A,B – Kikongo and Kimbundu languages
(Congo-Angola)

Zone R – Umbundu (Benguela)



According to historian Saburi Biobaku (1957), the term Yoruba, as written in its original spelling, comes from the Arabic "yariba" through the Hausawhich thus termed the neighboring people of Oyo. Today, applies to a linguistic group of several million individuals, who, besides the common language, are united by a common culture and tradition associated with their sacred entities, the Orishas, and have the religious center of the city of Ile-Ife , considered by them as the Cradle of Humankind. This definition of Yoruba as an ethnolinguistic group, was first published by the Reverend Samuel Ajayi Crowther, in the Vocabulary of the Yoruba Language, published in 1852, because until then they just do not call themselves and knew the names of their respective regional groups in Nigeria, ie, Ifes, Oyós, Ijexás, Ondos, Egbas, etc, and Nagôs in Benin.



Geographical location of the Yoruba people of Nigeria and Benin

In Brazil, the term Yoruba instead of Nago, stated being released with the publication of the work of Nina Rodrigues in 1933, and widespread initially by the

academics since 1961, when he was offered the first extension course in that language, under the responsibility Nigerian Lashebikan Ebenezer in the former CEAQ, Center for Afro-Oriental Studies at Federal University of Bahia.

Given these facts, we conclude that Bantu and Yoruba are contemporary terms in the history of Africa, therefore, also were not part of Brazilian colonial history.

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