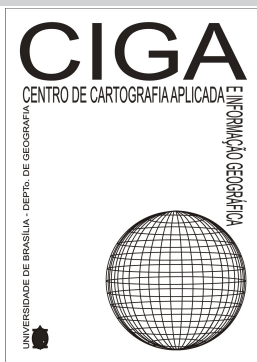


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THE AFRICAN BRAZIL OF JORGE AMADO: TERRITORIES, CARTOGRAPHIES & PHOTOGRAPHS (*)

Prof. Dr. Rafael Sânzio Araújo dos Anjos

Centro de Cartografia Aplicada e Informação Geográfica - Depto. de Geografia –
Universidade de Brasília – Campus Universitário – Asa Norte – Brasília – Distrito
Federal – Brasil. CEP.70.910-900E-mail: cartografia@unb.brSites: www.unb.br/ih/ciga
www.rafaelsanziodosanjos.com.brTradução: Isabela C. Souza

RESUMO: Uma das questões estruturais relacionada à cultura africana no Brasil que continua merecendo investigação e conhecimento, está relacionada aos aspectos historiográficos e geográficos da formação e distribuição da população de ancestralidade na África do território brasileiro. O *paper* resgata as principais referências geográficas e cartografias presentes nas obras do escritor Jorge Amado e utilizamos como espaços de investigação, nesta oportunidade, as representações espaciais do Estado da Bahia, particularmente as da cidade de São Salvador de Bahia ou Cidade da Bahia, com os seus espaços marcantes nas suas obras como: o Pelourinho, o morro do Capa-Negro, o Cais de Salvador, Itapuã, Amaralina, Pituba, Farol da Barra, o morro da Igreja do Bonfim, Peripiri, dentre outras partes deste conjunto urbano, marcado pelas referências africanas. Usamos como ferramenta básica de trabalho, os recursos das imagens cartográficas e fotográficas, pelas suas possibilidades de ser eficiente no conhecimento e na apreensão de conteúdos historiográficos e contemporâneos. O estudo identificou que sem a “Geografia da Cidade da Bahia” a literatura de Jorge Amado jamais seria a mesma, ou seja, o território da cidade de Salvador, marcado fortemente na primeira metade do século XX, por uma identidade africana bem definida no cotidiano urbano, mesmo no contexto de exclusão sócio espacial e o preconceito secular do sistema escravocrata.

Palavras Chave: Geografia Afro-Brasileira, Território Étnico; População de matriz africana; Jorge Amado, Brasil Africano, Diáspora África-Brasil.

ABSTRACT: *One of the structural issues related to the African culture in Brazil that still deserves investigation and knowledge is related to the historiographic and geographic aspects of formation and distribution of the African descendent population in the Brazilian territory. This paper recovers the main cartography and geographic references in the works of the writer Jorge Amado and used as places of research, in this time, the spatial representations of the State of Bahia, particularly the city of São Salvador da Bahia or Cidade da Bahia, with their marked spaces in his works such like: the Pillory, the hill of the Cover-Black, Pier Salvador, Itapuã, Amaralina Pituba, Farol*

da Barra, the hill of the Church of Bonfim, Peripiri, among other parts of this urban pool, marked by African references. We used as basic tools, the resources of cartographic and photographic images, by their possibilities of being effective in knowledge and apprehension of content and contemporary historiography. The study identified that without the "Geography of the City of Bahia," the Jorge Amado literature never be the same, say, the city of Salvador territory, strongly marked in the first half of the twentieth century, for an African identity in daily well-defined city, even in the context of socio-spatial exclusion and secular system of slavery prejudice.

Key Words: *African-Brazilian Geography; Ethnic Territory; African matrixed population; Jorge Amado, African Brazil; Africa-Brasil Diaspora.*

RÉSUMÉ: *Un des problèmes structurels liés à la culture africaine au Brésil qui continue à justifier une enquête et la connaissance est liée à des aspects géographiques et historiographiques de la formation et de la distribution de la population d'ascendance africaine dans le territoire brésilien. Le papier sauve la cartographie principale et références géographiques dans les œuvres de l'écrivain Jorge Amado et l'utilisation des espaces de recherche, à cette occasion, les représentations spatiales de l'état de Bahia, en particulier la ville de San Salvador de Bahia ou la ville de Bahia, avec leurs espaces marqués dans ses œuvres que le Pelourinho, la colline de la Cover-noire, le Pier Salvador, Itapuã Amaralina Pituba, Farol da Barra, la colline de Bonfim Eglise, Peripiri, entre autres parties de la ville, marqué par des références africaines. Utilisé comme un outil de travail de base, les ressources des images cartographiques et photographiques, ses chances d'être efficace dans la connaissance et acquérir du contenu et de l'historiographie contemporaine. L'étude a révélé que, sans la «géographie de la ville de Bahia» littérature de Jorge Amado plus jamais la même, à savoir le territoire de la ville de Salvador, fortement marqué dans la première moitié du XXe siècle, par une identité africaine bien défini dans la vie quotidienne urbain, même dans le contexte de l'exclusion socio-spatiale et des siècles de préjugés du système esclavagiste.*

Mots-clés: *Géographie afro-brésilienne, le territoire ethnique, la population d'origine africaine; Jorge Amado, le Brésil African Diaspora Afrique - Brésil.*

INTRODUCTION

The historiographical, geographic and cartographic aspects of Africa, and its relationship with the formation of Brazilian territory, are also structural issues related to African territorial identity in Brazil, which need further research and knowledge. Thus, sets up a need for recovery and rescue of fragments of information and spatial references that

enabled and may still allow the construction of more appropriate profiles and references of African cultures and afro-Brazilian population in structuring and territorial configuration in Brazil and their society. In this sense, other perspectives to establish an understanding of Geography and Cartography Afro-Brazilian are reconstituted and represented, in many works of Jorge Amado, are basic assumptions for the reconstitution of resistance and survival of African cultures and the territorial configuration of the Brazilian population. Geography is the science of territory, and the territory is the best tool for observing what is happening in geographic space. It exposes the regional diversity, spatial inequalities, the potential of nature and population heterogeneity. We can not lose sight of that geography is the knowledge area that is committed to making the world and its dynamics understandable for society. Geography is a fundamental discipline in explaining the formation of the Brazilian population, which presents a singular diversity in its ethnic composition, socioeconomic and spatial distribution. The maps, in turn, are graphical representations of the real world, stay themselves as effective tools of interpretation and reading of territory, allowing to reveal the territoriality of the social constructions and natural features of the space, and rightfully so, show the geographical facts and their conflicts. We use in this paper, as a basic tool of work, the resources of cartographic pictures and photographs, its chances of being efficient in knowledge and acquire content and contemporary historiography.

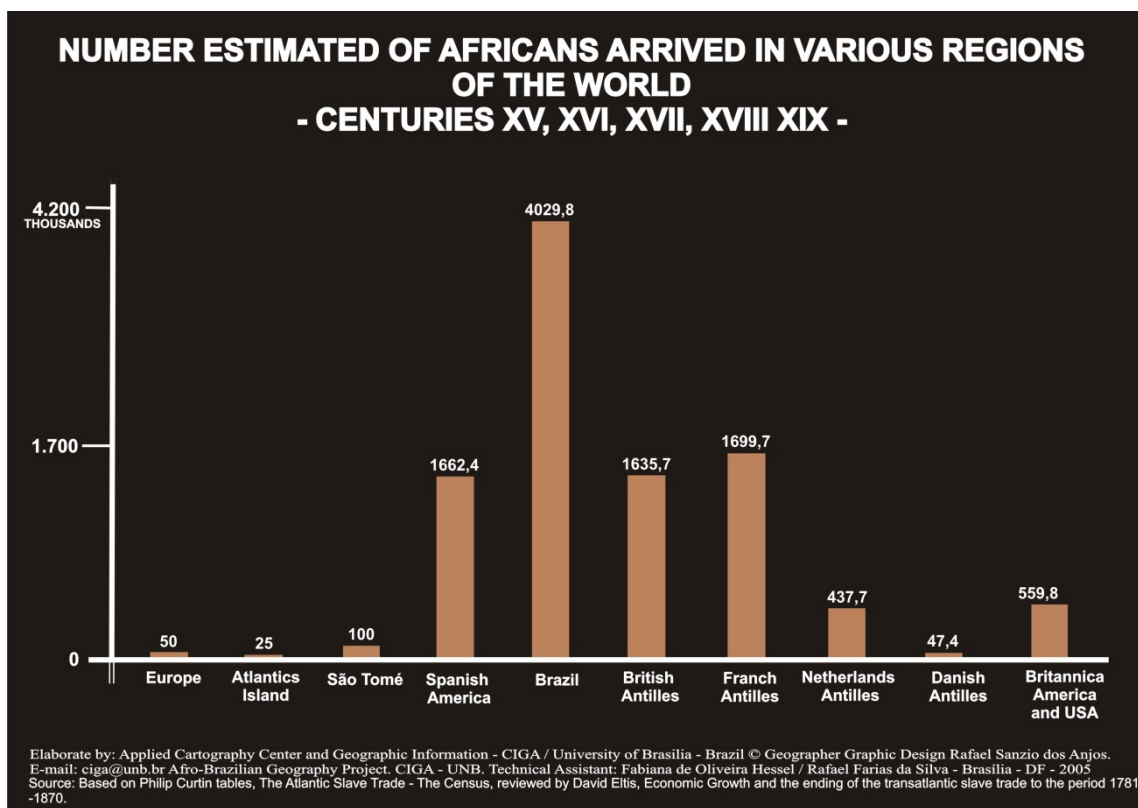
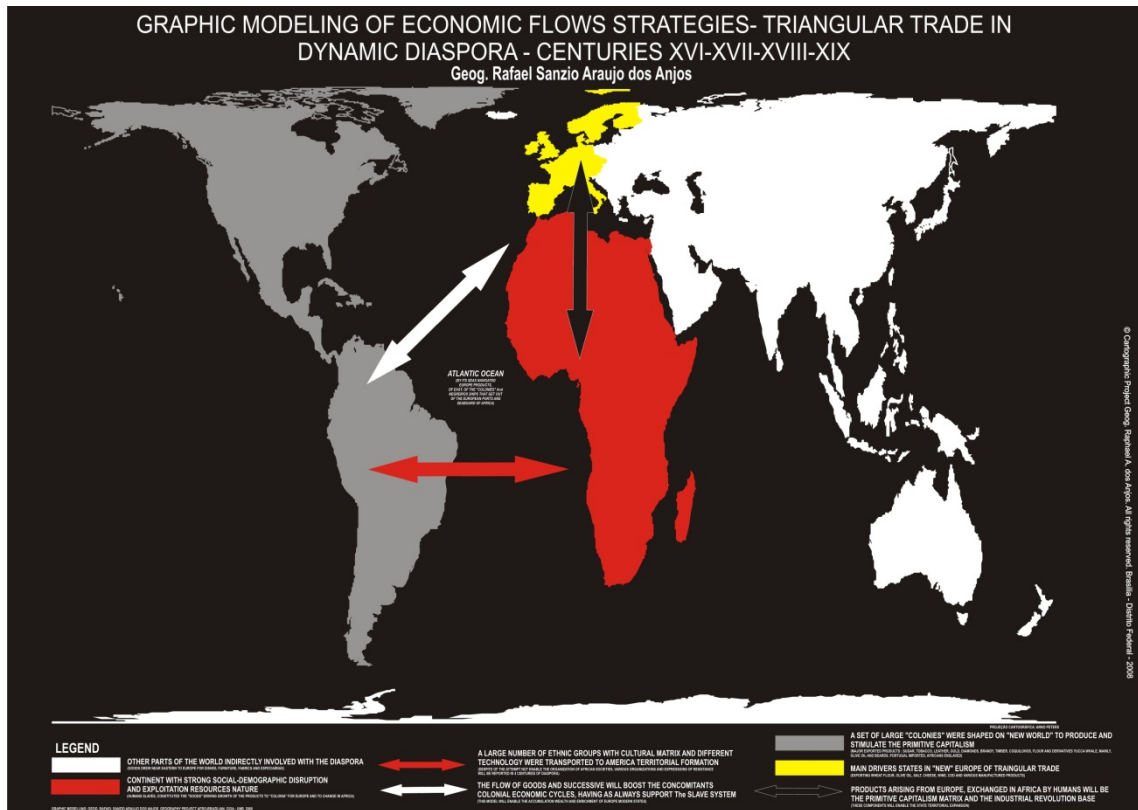
Used as references for research in this opportunity, the spatial representations of the state of Bahia, particularly the city of São Salvador of Bahia or Bahia City, with its striking spaces in his works as: the Pelourinho, the hill of the Capa-Negro, the Cais of Salvador, Itapuã, Amaralina, Pituba, Farol da Barra, the hill of Bonfim Church, Peripiri, among other parts of the urban complex, marked by African references. Are important, also, references to Reconcavo of Bahia, such as: St. Amaro da Purificação and South Region of Bahia, focusing on São Jorge dos Ilheus and Itabuna. At least 20 of his works, particularly those written in the period from 1930 to 1950 and from 1958 to 1970 were identified territories matrix afro-Brazilian.

This article has three main parts, the first, makes references to the geopolitical basic components that stimulated the displacement of populations and Africa societies to America and Brazil. The second part of the paper, treat the spaces of "African Brazil" by Jorge Amado, particularly in Bahia, focusing on the city of São Salvador. During this part, are pointed references to African space lived by the writer in Alagoinhas Street in the city of Salvador, and finally, some conclusions are made of the work process. With this structure we seek to effectively contribute to the expansion of knowledge and continuity of discussions, where the ethnic-racial issue in Brazil is treated more seriously. This work is part of one of the steps operationalized in Afro-Brazilian Geography Project: Education & Territory Planning, developing in Center for Applied Cartography and Geographic Information (CIGA) of Geography Department, University of Brasília and African Brazil Foundation.

1. THE AFRICAN DIASPORA TO BRAZIL AND COLONIAL TERRITORIALITIES - A SYNTHESIS

The historical movement of the great navigations, should be understood as a direct consequence of the geographical process of territorial domination developed, matured and implemented across the European continent. The geographic horizon will be expanded by new meetings of cultures, identities and territoriality. As a result, the world map will be profoundly modified in the XV, XVI, XVII, XVIII and XIX, especially by the new incorporated territories, and the "new" boundaries established and enforced. This period in the human history will be characterized by a new phase of relations between them and nature. The tropics were seen by Europe as a world that could offer a suite of products that did not exist in their continent and this strategy represented a stimulus to the mercantilist policy, the development of commercial capitalism and the state strengthening.

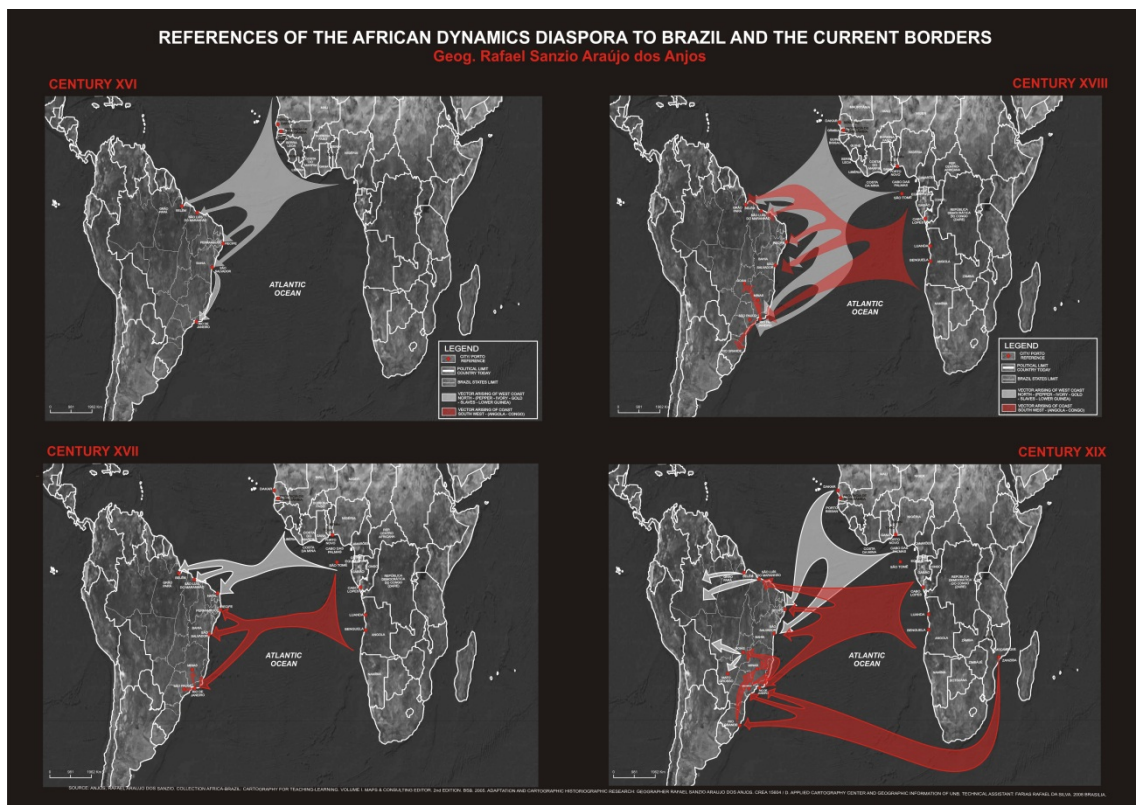
Not only were the African riches that interested Modern Europe, humans, were also needed to settlers for agriculture and exploitation of mines. Thus, establishes a new period of human slavery, associated with the accumulation of capital, structured in a political system, legal and economic that will enable the development of a huge commercial enterprise, enabling the expansion of capitalism. The forced human trafficking of African continent to America was, for nearly four centuries, one of the largest most lucrative activities of European traders, becoming impossible to specify the number of African taken from their habitat, with their cultural, to be unjustly incorporated into the basic tasks for formation of a new reality. Between 12 and 13 million African transported is a reference, despite surveys differ, even today, on quantitative records that the African diaspora. However, is a consensus among the scientific community that the dynamics of trafficking brought problems of depopulation in many areas of the continent.



It is important to remember that the diaspora geographic concept has to do with population dispersion reference and its cultural matrices and technological. Throughout history we can identify the construction of territories by the mobilities of migration, both voluntary as forced migration. In Africa, we can characterize some of

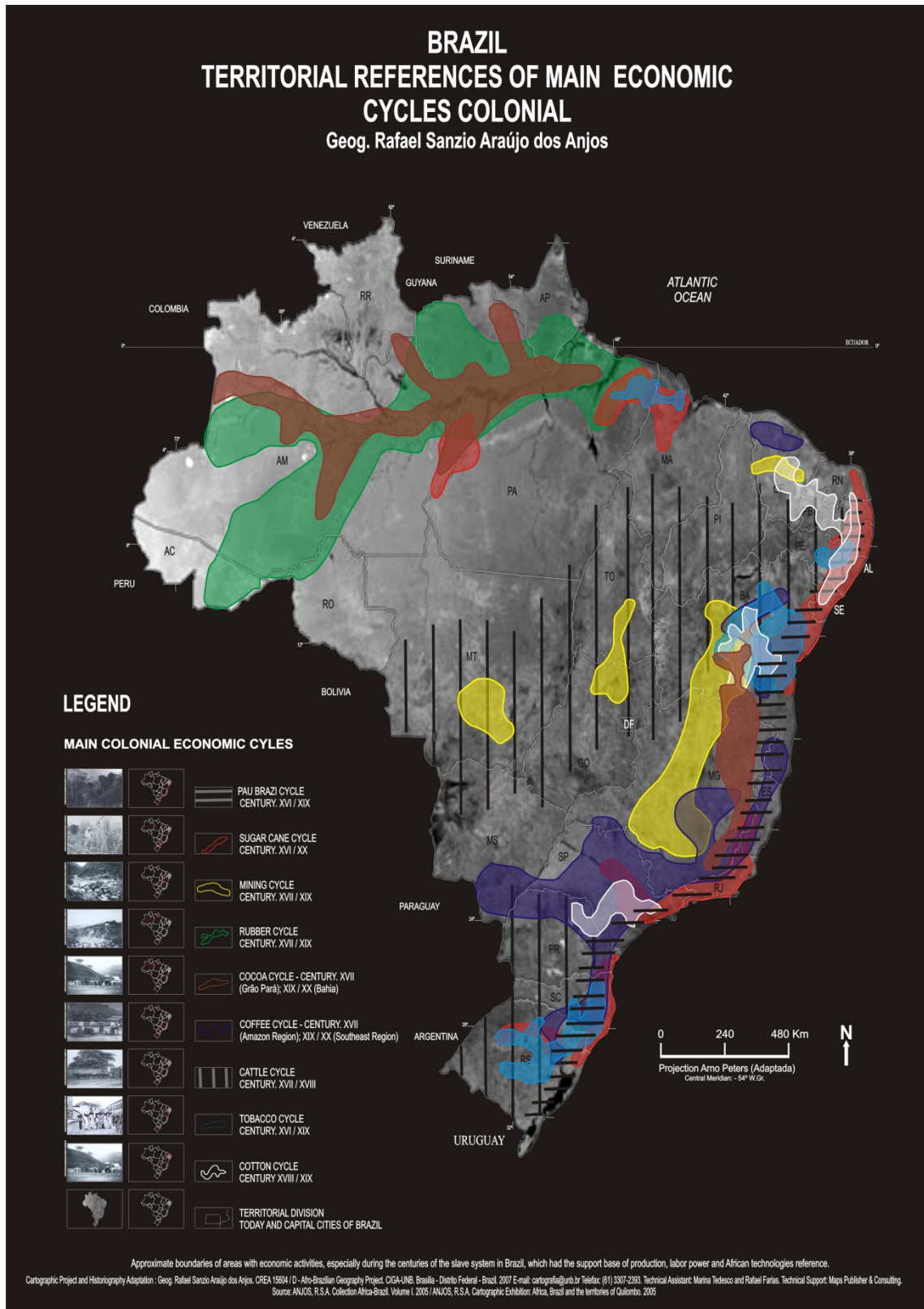
these large demographic movements, starting with the first diaspora, which corresponds to the spatial ancient process of settlement and occupation of the own continent and subsequently to other land area of the world. The spatial phenomenon that approach, this opportunity is linked to centuries of displacement, usually called "slave" to America (New World), the result of long periods of forced migration of the African continent, propellant context of the slave system and fundamental base of early capitalism.

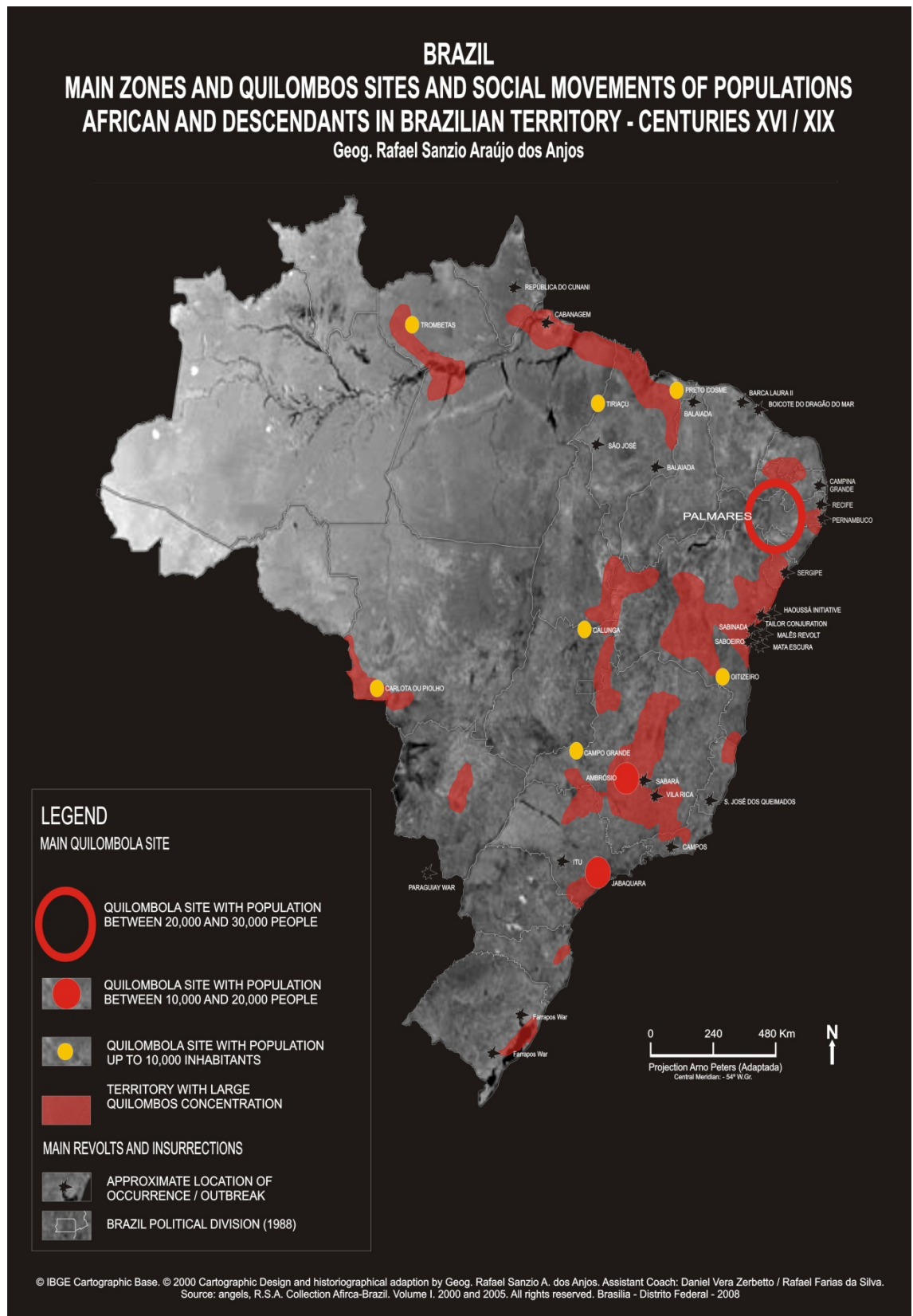
We should emphasize that were the geographic regions of Brazil to European economic interests who held the largest flows of African enslaved populations. This sequence of thematic maps shows a graphical representation of territorial references of origin in Africa in the four centuries of trafficking and disruption of societies and States. In the sixteenth century, the main spatial reference are the characterized regions as Upper and Lower Guinea. These were brought in especially for the sugar regions of Pernambuco and Bahia, but were taken to the Maranhão and Grão-Pará.



African territories affected by trafficking in this period correspond to current international boundaries of the following countries: Sierra Leone, Senegal, Guinea, Guinea-Bissau, Nigeria, Benin, Burkina Faso, Ghana, Ivory Coast, Liberia, Mali, Gambia. In the seventeenth century the traffic will be streamlined in Costa de Angola, carrying African people to Bahia, Pernambuco, Alagoas, Rio de Janeiro, São Paulo parts of south-central Brazil, and Costa da Mina, with flows to provinces of Grão-Pará, Maranhão and the current territory of Rio Grande do Norte. The old Costa Mine currently comprises the territories of the following countries: Ivory Coast, Liberia, Burkina Faso, Mali, Niger, Congo, Ghana, Togo, Benin, Nigeria and Cameroon. The famous Costa de Angola currently corresponds to the following countries: Angola, Gabon, Congo and

Equatorial Guinea. In the XVII and XVIII centuries, will be the most important and lasting territorial extensions of the routes of the slave trade: Minethecoasts of Angola. It is during this period that occur the largest volumes of African people transported to Brazil.





The first half of the XIX century was characterized by several treaties to abolish the slave traffic, which actually in Brazil occurred only in 1850. By the table of illegality and secrecy, statistical data of population movements are very imprecise. The geographical

areas of Africa affected by this last cycle correspond, at present, to the territories of the following countries: Ghana, Togo, Benin, Nigeria, Gabon, Congo, Angola, the Democratic Republic of Congo, Mozambique and Madagascar. This is the period in which they are undone bilateral links between the American and African continents, being destroyed the triangular trafficking routes between America, Africa and Europe. However, Brazil for 66 years and the United States for over 90 years, slavery continued after independence.

The maintenance of that political structure, economic and territorial for nearly four centuries in Brazil and the amount of imported Africans until 1850, not properly quantified, shows how the consolidation of slave society could stabilize and develop even with political conflicts and economic/social contradictions. In "Colonial Brazil," the Quilombo was a reconstruction and development of a specific type of territorial organization existing in Southern Africa, which present varied meanings, and one of them is a permanent state of war. The Anglicized word *Quilombo* has its origin in *Bantu (kilombo)* language structure and can also be understood as *the warrior camp in the forest*, the name of an administrative region in Angola, housing in the territory of the ancient Kingdom of Kongo, *a place to be with God* in the Central Basin of the Congo River, and also means in the central-northern Angola *son of black which is not black*.

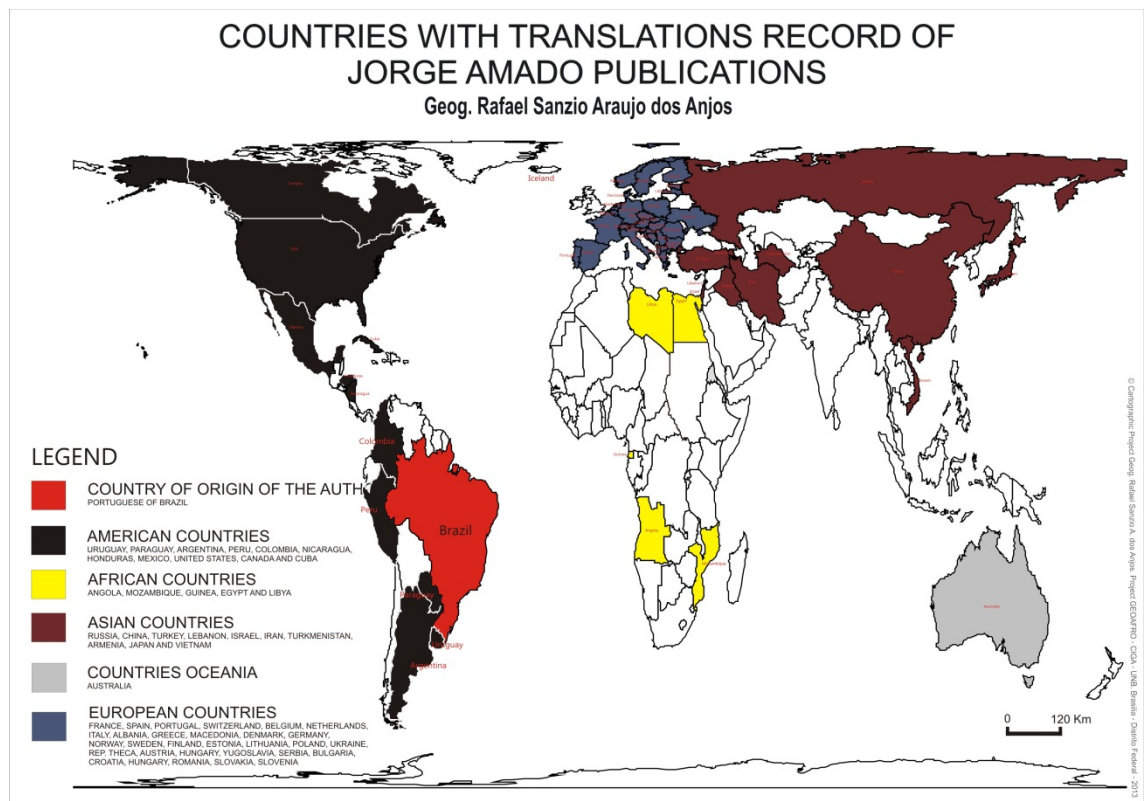
The great extension of the "free" settlements with a form of territorial organization of African origin, which be developed on the banks of the Brazilian Atlantic Ocean, they have in common a reference to a safe and protected, not necessarily isolated, with equal conditions most community relations, freedom access to land and a possible basis of having confrontations and wars for the maintenance of "free" space. Some considerations about the spatial reference of the "African Brazil" written by Jorge Amado in Bahia are the most treated in the following item.

2. The "AFRICAN BRAZIL" OF JORGE AMADO IN BAHIA-BRAZIL

A structural components that going infiltrate in Jorge Amado imaginations and compositions, are your childhood vivid in the region of cocoa in south Bahia. Whether in urban space (Ilhéus city) or in rural space (in cocoa farms), the writer reveals significant details of "colonial universe of Bahia beginning the XX century" whose matrixes are these experiences.

In "Bahia city" the popularly way was designated the capital-Salvador, in the XIX and XX centuries, particularly by the people of the state, whether in the

"official" spaces on its economically poor periphery, but socially rich in African cultural references such as: house architecture, the street and the neighborhood, the terreiros of candomblé, the capoeira mandinga in the Cais do Porto area, the seduction of Samba de Roda, among other territorialized expressions, the work of Jorge Amado possible in Brazil, a knowledge, by the oligarchies, of these "universes", and especially, spread at least 25 other languages (spanish, french, italian, german, korean, danish, greek, dutch, italian, polish, russian, theco, hungarian, basque, chinese, english, norwegian, romanian, hebarico, icelandic, swedish, turkish, arabic, croatian, lebanese, ukrainian, among others), an "African Brazil" would have difficult to be shown if there were an author identified with the African references in Brazil, markedly represented on their characters and geographic scenarios.



The State of Bahia, particularly the city of São Salvador of Bahia or Bahia City, is the greatest geographical reference in the works of Jorge Amado. Some of them are deeply described in its landscape and "urban intimacy" as for example, the Pelourinho, the hill of the Capa-Negro, the Cais de Salvador, Itapuan, Amaralina, Pituba, Farol da Barra, the hill of Bonfim Church, Peripiri, among other parts of urban complex, marked by African references. See the current map of the city of Salvador with the approximate location of these sites. Still in Bahia we can highlight their references to Bahia Reconcavo, such as: St. Amaro da Purificação and South Bahia Region, focusing on São Jorge dos Ilheus and Itabuna. At least 20 of his works, particularly those written in the period from 1930 to 1950 and from 1958 to 1970 were identified territories matrix Brazilian-afro.

The sequence of photographs records and highlights important aspects of the "Africanization" of the geographical landscape on Salvador city and the Bahia Recôncavo region. Are five central themes discussed, which are systematically portrayed in the work of Jorge Amado:

1. The European urban landscape filled with African;
2. The Cais do Porto, the stevedore and capoeira;
3. The fair "free" and African consolidated references;
4. The Camdonblé spaces;
5. The Acarajé Bahian in the public and community space.

Photography01



Photo: Augusto Malta. XIXth Century. São Salvador of Bahia Center. Collection: Library of Ministry of Labour-Brasilia.

Photography02



Photo: Marc Ferraz. XIXth Century. Hill, Lower City and porto of São Salvador of Bahia. Courtesy: Historical and Geographical Institute of Bahia-Salvador.

Photography03

Photo: Masters João Grande and João Pequeno in Cais de Salvador. Archive Jair Moura Foundation. Salvador-BA. XX century

Photography04

Photo: Master Bimbain in his Barracão in Amaralina. Archive Jair Moura Foundation. Salvador-BA. XX century

Photography05



AnonymousPhoto: Porto da Feirade SãoJoaquim-Lower City. Gregorio deMattosCollection Foundation- PMS.Salvador-BA. XX century. Code: IM16_DN. P.139_F.9399

Photography06



AnonymousPhoto: Feirade SãoJoaquim-Lower City. Gregorio deMattosCollection Foundation - PMS.Salvador-BA. Twentieth century. Code: IM17_DN.P.140_F.1219

Photography07

Photo: WaterBoys-Lower City. Gregorio deMattosCollection Foundation -PMS.Salvador-BA. Twentieth century. Code: IM39_PMS.P.460F.2399

Photography08

Photo: AglibertoLima. White HouseTerreiro-Av.Vascoda Gama. Gregorio deMattosCollection Foundation -PMS.Salvador-BA. XX century.Code: IM11_ESP.P.104_F1808

Photography09



Photo: AglibertoLima. TraditionMeeting ofOrishainCandomblé.GergórioMattosCollection Foundation - PMS.Salvador-BA. XX century.Code: IM10_ESP.104_F.1815

Photography10



AnonymousPhoto: AcarajéBahianain SãoSalvador of Bahia. Gregorio deMattosCollection Foundation - PMS.Salvador-BA. XX century.Code: IM26_PMS.P.226F.5146.2

2.1 GEOGRAPHICAL SPACE LIVING AFRICAN OF JORGE AMADO - REFERENCES OF YOUR RESIDENCE

The African Brazil references recorded in the books of Jorge Amado are also significantly present in his official residence at Alagoinhas Street, District 33 in Red River - Salvador. Designed by architect Gilbert Chaves, Amado family moved to the new residence in January 1963. The photos sequences of Adenor Gondim (1999) demonstrate the Africanized dimension of that home. The texts are in the book's own Amado Alagoinhas 33 Street, Red River (Jorge Amado House Foundation, 1999).

Photography 11

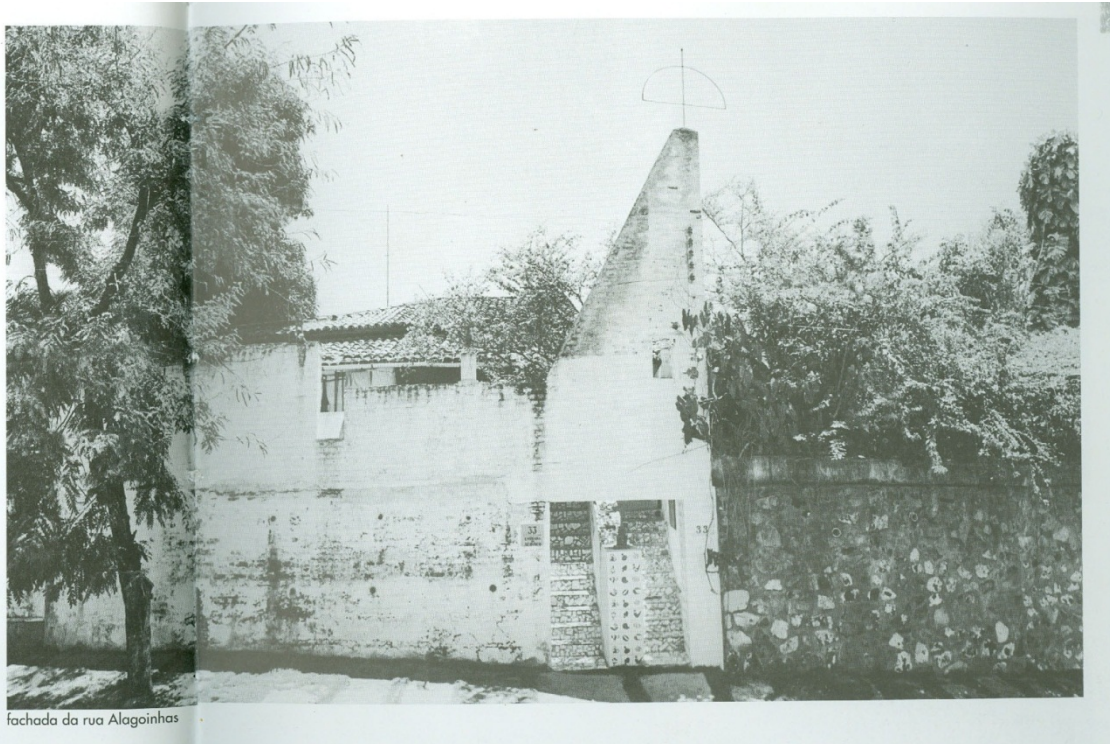


Photo: Adenor Goudim, 1999. Facade of Jorge Amado home. Rio Vermelho-Salvador-BA.

"The light cast shadows on the wall, and reflect the broken tiles that make up the mosaic of the entrance stairway. At the highest point, the gun Oxóssi, close to the sky, mingling with the clouds, protecting the home of his son."

"Shango welcomes the visitor through his ritual ax."

of Jorge Amado, Paloma Amado and Gilbert Chaves, 1999.

Photography 12.



Oxossi gun on facade of Jorge Amado home. Rio Vermelho-Salvador-BA. Photo: Adenor Goudim 1999.

Photography 13

Foto: Adenor Goudim, 1999. Great Exú in the backyard of Jorge Amado. Rio Vermelho - Salvador - Bahia - BA.

"The great Exú guarding the house, planted in the garden among trees, is the work of the craftsman Manu whomade Exus for Gantois Candomblé. All Mondays Zeliagive the drink a pint of cachaça. When she is not, Aurelio makes sometimes." Jorge Amado, 1999.

3. SOME CONSIDERATIONS

Considering that the analytical constructions and speculation do not exhausted, we conclude the following:

- The first basic observation about the importance reconstituted of "African Brazil" in the work of Jorge Amado to Brazil and Africa, it shows in this speaks of Mia Couto in 2008. He says: "Jorge Amado was not only the most widely read writer of foreigners. He was the writer who had the greatest influence on the genesis of literature in African countries that speak Portuguese." (Couto, 2008, p.63). About the relevance of Amado in the African continent, it still remembers: "This existential familiarity was certainly one reason for the fascination in our countries. Their characters were not from an neighboring place, but of life itself. Poor people, people without names, with our races we strolled by Brazilian author pages. Here were our rogues, there were the terreiros where we talk to the gods, there was the smell of our food, there was the scent of sensuality and our women. In the background, Jorge Amado had us back to ourselves." (Couto, 2008).

- We verified that without the "African Geography of Bahia City" the literature of Jorge Amado never be the same, ie the territory of Salvador city, strongly marked in the first half of the XX century, by a African identity well-defined in everyday urban, even in the context of socio-spatial exclusion and secular prejudice of the slave system. Whether in the "official" spaces or in its poor economically periphery, but socially rich in African culture references, as: house architecture, the street and the neighborhood, the Candomblé terreiro space, the Capoeira Mandinga, the Cais do Porto Area, the seduction of Sambade Roda, among other territorialized expressions, the work of Jorge Amado, enabled in Brazil and abroad, a knowledge of these "universes" by the oligarchies and intellectuals, especially, and broadcast an "African Brazil" would have difficult to be shown if there were not an author identified with African consolidated references in Brazil, markedly represented on their characters and geographic scenarios. Even with the stereotypes risk created by "imaginary" caused by author's work along the XX century and in this first half of the XXI century does not take any (a) author (a) that treats survivors African mothers and resistance in Brazil" with the geographic range held by of Jorge Amado. In that sense, and how Carybé Pierre Verger, both "messengers" come to more distant lands (Argentina and France) the Jorge Amado was our "messenger of house".

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(*) This article is the result of the presentation of a lecture at the International Colloquium on Tribute to Jorge Amado , October/2012 held in the University of Rennes 2
France.

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