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PORTO SEGURO AS NATIONAL IDENTITY TERRITORY: BEGINNINGS AND RESUMPTIONS OF INDIGENOUS MEMORY

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ABSTRACT

It proposes a symbolic analysis of the monument that celebrates the five hundred years of the discovery of Brazil by the Portuguese, the cross erected by the artist Mário Cravo in the year 2000, in Coroa Vermelha (district of the municipality of Santa Cruz Cabrália-BA), supposedly in the same place where the First Mass of Brazil was recited, on April 26, 1500. During the analysis of the monument, the interpretation of two historical moments is articulated by its erection and official inauguration: the one in which the First Mass was celebrated in Brazil and the inauguration of the monument that commemorates it, first event again present by an act of memorization. The background of analysis is the indigenous memory, poetically and rhetorically agitated by the European colonizer over the centuries. The questioning about which values the monument re-updates and resigns during and after the celebrations in Cabrália and Porto Seguro. After all, what is the point of celebrating the European and Catholic origin of a mixed and multicultural nation in the place where the encounter between people in which the natives of the earth were supposed to have lost?

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INTRODUCTION

The work aims to discuss the representation of the foundation from Brazil from its key event in the country's historiography, that is, the arrival of the squadron of Pedro Álvares Cabral to Porto Seguro, on April 22, 1500, and an event related to this events, but covered with other meanings: the celebration of the first mass, on the 26th, in the locality known as the *Coroa Vermelha*, located in the current city of Santa Cruz Cabrália. During the commemorations of the 500 years from Brazil, held in the year 2000, supposedly in the same place where the founding act of the nation occurred, the inauguration of a monument that was erected there, a large cross of steel and marble base, authored by the artist Mário Cravo, representing the cross under which the first mass was held half a millennium before. Our hypothesis is that the foundation of Brazil, and therefore the way in which the Brazilian society was built over the centuries, represented the subsumption of one memory in the other, that is, the dilution of the indigenous memory in a broader memory, built from Of that founding event, because it became hegemonic, having as its starting point the territory of the current municipality of Porto Seguro, "where it all began", according to our historiography.

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MATERIALS AND METHODS

As a methodology, we will analyze the theme from theoretical material produced by authors such as Nelson Werneck Sodré (1963), Francisco Adolpho de Varnhagen (1979), Pero de Magalhães Gândavo (1980), Ronaldo Vainfas (1989), Sérgio Buarque de Holanda (2000), among others.

DISCUSSION

As Sodré explains (1963), at the end of the 15th century was Portugal possessing the navigational techniques that would allow him to give the great leap to the great navigations, thereby breaking the monopoly of the Italian cities-states, Genoa and Venice, on trade in Europe of Asian spices, bearing in mind that the land route between the two continents was controlled by the Arabs. The discovery of America, in 1492, by Cristovão Colombo, a Genoese at the service of Spain, illustrates the attraction that the Iberian Peninsula exerts on the human resources that were previously concentrated in Italy. However, five years earlier, in 1487, Bartolomeu Dias doubled the Cape of storms. The conditions for the occurrence of transformations in the global market were then unraveled. In 1494, the Treaty of Tordesillas was celebrated between Portugal and Spain and the boundaries of the lands belonging

to these two countries. And, as Sodré points out (1963), the problem of the meridian that defined them, discussed in Tordesillas, would turn much more around the possession of the Moluccas, a source of spices, that is, the goods that were the object of exchange and demand, than the possession of American lands. At the end of the century, in 1497 and 1498, Vasco da Gama established the bridge with the sources of spices in the East (SODRÉ, 1963, pp. 36-37). On April 22, 1500, as the country's history teaches, the squadron commanded by Pedro Álvares Cabral, destined for the Indies, arrives in Brazil, more specifically in the territory between the current municipalities from *Porto Seguro and Santa Cruz Cabralia*. On April 26th is celebrated the first mass in Brazil, supposedly in the current locality of *Coroa Vermelha*, where, on April 26, 2000, a steel cross was erected, mounted on a marble base, replacing the one that hypothetically was erected there 500 years earlier by Portuguese and Indians.

The solemn act that took place in 1500 consisted, so we defended it, in the founding act of the Brazilian nation as we know it. A nation that was born under the sign of the cross, in an act not only religious, but also political, since at that moment the land was claimed by the Portuguese crown, in view of the division of the world between the crowns of Portugal and Spain by the Treaty of Tordesillas, signed by the two powers six years earlier in the Spanish city of that name. Brazil, initially called Terra de Vera Cruz, was born under two *potestates* (MOTA, 2000, p.6), which are the spiritual power of the church, represented in the order of Christ, whose emblem was stamped on the flag brought by Cabral since the departure of the squadron in Bethlehem, and on that cross in the soil where the consecration of the land "discovered" by the Europeans took place, and the earthly power, the power of the prince, in the case, King Manuel I.

The Cross of Mário Cravo, made of stainless steel and granite base, was commissioned by the then Minister of Sport and Tourism of the government Fernando Henrique Cardoso, Rafael Greca, who at the time declared to the "*O Globo*" journal, in matters signed by journalist Paula Autran and Entitled "The Indians will stay out of the" white *Pajelança* "of January 1, 2000, who did not believe that the Indians were opposed to the erection of the cross." However, the matter informs that the Indians were "revolted because they were not heard before the installation of the work". The text also says that the indigenous José Carlos, leader of the Macuxis, protested against the work of the Federal government. Another journalistic matter, with the title "Cruz de Mário Cravo causes controversy in BA", published in *Folha de S. Paulo*, on March 23, 2000, and signed by journalist Cynara Menezes, informs that the cross measures 16 meters high and weighs three tons, mounted on a granite base of 60 tons, having cost the federal government R \$500,000, according to Ivan Cravo, son of the artist Mário Cravo. The journal, the example of *O Globo*, emphasizes that the work motivated protests of Indians and entities related to the indigenous cause, such as the Missionary Indigenist Council – CIMI-, in the person of his then political advisor, Paulo Maldos, since the Indians would not have been Consulted, nor knew what the cross was. The core of our work is the defense of the hypothesis/thesis that the monument erected in the *Coroa Vermelha*, when commemorations of the 500 years of the discovery, reupdates and resimplifies the values under which the country was founded, represented today in the powers of Church and the state, no longer the monarchic state, but the Republican, in view of the Federative Republic of

Brazil, host of the event, and the Portuguese Republic, the former Metropolis of Brazil, honored. If Brazil was founded under these two *potestates*, as is the indigenous memory, the Indians being the inhabitants originating in the Americas and who attended that founding act distant in time?

We argue that the memory of these peoples was brokered by the Europeans, who in American lands inaugurate a poetic and rhetoric ethnography and ethically defended, in which the autochthonous element is referred to as less valuable in the construction of Nationality, and they are reputed negative affections, such as indolence, cupidity, taste for human flesh, etc., a vision that predominated even in the NINETEENTH century, when the foundations of modern historiography were launched, and that only began to change from the TWENTIETH century, under The contemporaneity, in which they gained ground concepts of appreciation of minorities and the formation of Brazilian nationality under a multiethnic prism (MOTA, 2000, P. 65-67) and multicultural, given the contribution not only of white Portuguese, Indians and black people, but also of several other peoples and nationalities that engendered this cultural amalgam that is Brazil. The monument in this case inaugurates the "sacred" in "pagan" lands, it serves as the benchmark of a new civilization that arises in the tropics under the signs of the Cross and the sword, that is, the church and the state. Europe was, in some nations, under the aegis of the Holy Office, and the power of the church was practically undisputed. The great navigations, operated by the Iberian monarchies during this period, were financed with the participation of religious orders and with expressive support from the church in general, which saw in this transatlantic movement an opportunity to "convert peoples through evangelization carried out by missionaries.

The religious goal was to marry the mercantile objective, which was to explore the trade of Asian spices, African products fetched in Europe and various American goods. The symbolism of the cross was present in the sails of the caravels of the navigators and also in the money, for some currencies of the period were minted with the image of the Cross of the Order of Christ, with the In Hoc Signo Vinces, Latin expression that represents an alleged vision That the emperor Constantine the Great had during the Battle of the Bridge Milvia, in which he would have seen a cross in the sky, with the sayings mentioned ("With this sign will win"), an event that marked the end of persecutions for Christians in Rome and the transformation of worship to Christ in State religion. (CESAREIA, 1994). It is needless to say that from the FOURTH century onwards, with the Council of Niceia (325), the non-Christian beliefs began to be reputed as heretical by the leaders of the church that emerged in the Roman Empire, having the figure of the emperor himself as its maximum exponent ground, representative of all human and divine power, which would later serve as inspiration for European monarchs, such as D. Manuel I, the Venturoso, in his pretension to build a universal empire as the great representative of Christendom. As we have previously stressed, the symbolism of the cross was a hallmark of Portuguese transoceanic expansion, and, on American soil, the erection of a cross in the inaugural Act in Porto Seguro meant ownership of the land to Portugal and the beginning of Christian preaching in this part of the so Called the New World. The monument, erected in the same place where the founding act supposedly happened, updates values of a people who imposed themselves on another, from an exogenous

culture that became endogenous, thus supplanting the former, and establishing civilizational patterns in a portion Continental distant thousands of kilometers overseas. As has also been punctuated, the cross represented not only faith in Jesus Christ, but was also an important symbol of Lusitanian navigations in the 15TH and 16TH centuries. For Nilo Odália, organizer of the Work Varnhagen – History (1979), the historical justification must demonstrate that the option is the result of a historical inevitability; It arises not only because of the central fact that colony is the product of a discovery related to the cycle of great navigations, but essentially by the fact that the formation of the colony always results from a confrontation of different civilizations, in Interior of a continuous process of conquest, reconquest and expansion of the discovered land. This process legitimizes possession and gives the conquerors, the Portuguese people, the power and the right to shape their talents into the new Society (VARNHAGEN, 1979, p. 19).

The ceremony of the first mass was the manifestation of the sacred in American lands, hitherto unknown and "pagan" (HOLANDA, 1976, p. 41-42). The supernatural one in this case is the Christian, Catholic God, represented by the symbolism of the cross. The cross, an instrument of redemption and resurrection in the Christian tradition, sacralized the soil to be occupied, legitimated in the eyes of the Europeans the possession of the land where the peoples who "needed to be saved" by their religious were already living. The creation, in this case, is the creation of Brazil from the founding act. It is noteworthy that this irruption of the sacred in American lands, in 1500, also brought to peoples who lived naked a series of taboos of the Judeo-Christian repressive culture in relation to sexuality and other human habits. With the cross also came the "guilt", which is expressed in the Charter of Caminha, where it is said that the Indians "showed their shame", The myth of original sin, according to which mankind became mortal after disobeying God and eating the forbidden fruit. Brazil could then be thought of as a tropical paradise, with naked and "innocent" inhabitants, who lacked salvation, although this salvation brought in its bulge precisely the notion of sin, shame, and abomination. Man, in this context, needs to know the "filth" of Life to attain salvation, denying himself to the now immoral pleasures, previously experienced with naturalness within his own myths and religious beliefs.

The monument can celebrate exactly that, power, power of possession of the land, power of the clergy, power of the Prince/Government, as if the nation itself were grounded in the relations of power and not in the uses and customs of its people. Why not simultaneously celebrate the indigenous element in the formation of Brazilian culture, rather than just valuing the arrival of Europeans and the symbols brought by them? This question can be answered from dominant positions in Brazilian society already in the NINETEENTH century, by authors such as Francisco Adolpho de Varnhagen (1816 - 1878), Viscount Porto Seguro and member of the Brazilian Historical and Geographic Institute - IHGB - founded in 1838 and considered a milestone in Brazilian historiography., The idea of Brazil as a white and European nation was a political project of nation at the time, when a member of the Portuguese Bragança dynasty ruled in the tropics. This question can be answered from dominant positions in Brazilian society already in the NINETEENTH century, by authors such as Francisco Adolpho de Varnhagen (1816 - 1878), the Viscount of Porto Seguro and member of the Historical and Geographic Institute

Brazilian-IHGB-, founded in 1838 and considered a landmark of Brazilian historiography. According to Nilo Odália, organizer of the Work Varnhagen (1979), the idea of Brazil as a white and European nation consisted of a political project of nation at that time, when a member of the Portuguese dynasty of Bragança (VARNHAGEN, 1979, pp. 14:15) ruled in the tropics). (VARNHAGEN, 1979, pp. 14 e 15). He will say Caminha in his famous letter: "However, the best fruit that can be taken from her seems to me to save these people." Saving "heathen" Indians meant converting them to Catholicism. The term save can also imply the idea of "naivety" attributed to these peoples, who did not conceal "their shame" because they were unaware of the moral codes in vogue in Europe, largely the product of Judeo-Christianity. Varnhagen (1979) argues that indigenous peoples only have ethnography, emphasizing the importance of Christianity for their "civilization", since, in their perspective, the Indians "were found in a state of barbarism and delay" (VARNHAGEN, 1979, p. 38). We cannot lose sight of the view that the prevailing view in the 16TH century about the Indians, the period of the early days of Portuguese colonization in America, was no more condescending, as we observed in the words of Pero de Magalhães de Gândavo (1540 - 1580), which Regarded them as Indians as being very inhuman and cruel, who did not move to any pity and who lived as animal brutes without order or repair of men, defining them still as dishonest and given to sensuality and will surrender themselves to addictions as if they did not Human Reason (GÂNDAVO, 1980, pp. 52-58).



Source: Personal Archive

Cross commemorative of 500 years of Brazil

Father Manuel da Nóbrega (1517-1570), cited by Vainfas (1989), judged them apt to catechesis, because everything in them was "white paper" in which they could "write at will".

And it was also common, among the Jesuit reports sent to Lisbon and Rome, to praise the progress of catechesis and the godly receptiveness that the Indians devoted to the fathers of the Company (VAINFAS, 1989, p. 19). However, the author emphasizes that this viewpoint about the native would soon change, even on the part of the religious who presented themselves as defenders of the Indians, the case of the Jesuits. Anchieta, quoted by Vainfas (1989), described the syllables as "in such a way barbarians and Indomiters, who seemed to approach more to the nature of the beasts than to Men's", while Nóbrega, in his notes, of 1558, recommended punishment and subjection of Aborigines as the only remedy to cease the suffering of the Portuguese nation in Brazil. (VAINFAS, 1989, p. 20). And in the 17TH century, still according to Vainfas (1989), the image that the European colonizer had of the little Indian changed; Vieira, quoted by Vainfas, would say that God sent Thomas the Apostle, to evangelize Brazil, in order to punish him for his incredulity, because the people of these lands would be the grossest, the most ungrateful, the most inconstant, the most Aversa, the most laborious teaching of How many there are in the world. Also for Nuno Marques Pereira (1652 – 1728), mentioned by the same author, "Sinful The origin of the Genticio", which "did not pronounce the letters F, L and R, for not having faith, law and King" (VAINFAS, 1989, p. 20).

Conclusion

Based on what has been exposed, we conclude that the indigenous memory was replaced over the centuries by the memory built by the Portuguese Dominator, which inaugurated historiography and ethnography in American lands based on its precepts and institutions, being Porto Seguro the identity territory where this memory began, because the place where the celebrated ritual of taking possession of the land was given in the name of the king of Portugal and the Order of Christ; Thus, from the ritual of the first mass, celebrated in the "islet" of Coroa Vermelha, in 1500, the land became "owning" and the Indians "entered" in the history of Brazil.

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