

"O escravo que mata o senhor, seja em que circunstância for, mata sempre em legítima defesa" / "The slave who kills his master under any circumstances, always kills in legitimate self-defense."

Luiz Gama - self-emancipated, reolutionary abolitionist & lawyer

"Eu Sou hua escrava de V.S. dadministração .... ha grandes trovoadas de pancadas enhum Filho meu.. ponha aos olhos em mim ordinando digo

Esperança Garcia, audacious 1770 petition to the govoner

mandar ...pa eu viver com meu marido..."

maj brando e a fim dela bia tim vandonyta lidale) polem lembro de quando emquanlo a proviegne sono mo malijno Equililo, movendon estales primipalmento ne forgas
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la jurgandi, ai que estatemo tambem dos
lanoil do Eniver Sando a luas estaturo
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sem que estaj nod com el despondo en deto,
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listis, leto o la se elemeno de la la elistis, leto o la se elemeno de la la ecorrera que o ejernira de Maria e gela ca

Lament do Egirito dantesta.

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Autograph of Baroque mystic "Santa" Rosa Egipcíaca, "A flor do Rio," first Brazilian balck woman writter and victim of the 1760s Holy Inquisition.

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Recovery & Sharing of Texts
Written & Spoken by Brazilian
Slaves \*

Resgate e Divulgação de Textos Escritos & Ditos por Escravos Brasileiros

## Archive of Brazilian Slave Narratives & Texts

## Arquivo de Narrativas & Textos Escritos ou Ditos por Escravos Brasileiros

"Declaro que Sou Natural do Reyno de Angolla da terra delongo e Vim pa. esta Side. da Ba e fuiemetido pa. oSertam enelle fui escravo de Antonio de Almda. e por fallecimto. deste fiquei cortado no prelo de Sem mil Reis Osquais osd\_is eSe me paSou Carta de Liberdade edesta estoudepoSuir amais detrinta annos pouco mais ou menos..." / "I declare that I am Native of the Kingdom of Angola from a faraway land and I came to this City of Bahia ... I was a slave..."

Paullo de Almeida, 1751, ex-slave Testament

Curators: Dr. Robert Krueger Alida Bakuzis

In the early 1980s, inspired by the thousands of U.S. "slave narratives," following the lead of excellent generations of Brazilian historians, and dedicated to the struggle against racism, the curators began locating and assembling copies and facsimiles of texts written and spoken by Brazilian slaves. What the slaves had to say is of great importance to understand the "peculiar institution" in the country that enslaved more Africans and delayed abolition until very late and its consequences today.

While Brazil has very few "slave narratives" sui generis, the curators broadened the search definition to "slave texts." The current collection, depending greatly on the separate discoveries of slave texts by prodigious historians, and our locating original texts in various archives in Brazil, Europe, Africa and the Americas, comprises many genres ranging from personal letters and tracts, to trial testimony of many quilombolas and rebels, to testaments, and to various types of struggle expression, which now number in the hundreds.

The curators are inviting Brazilian collaborators to join in the leadership of the publication of the "Brazilian slave narratives and texts." Since 1980s, we have published numerous articles, chapters and presentations on the topics emerging from the archives—about such texts written and spoken by slaves and exslaves including the odyssey of a West African, the heroic self-defense of the Baroque mystic "Flor do Rio" before the Holy Inquisition, the rare human rights document written by rebellious slaves, the revolutionary writings and speeches by an exslave abolitionist, and many transcripts revealing the daily struggles of slaves seeking justice and freedom.

The archive sheds light on the intimacies and struggles of ordinary slaves and ex-slaves, not only famous and notorious historical figures. Civil and criminal records, letters and petitions reveal the personal lives of slaves involved in human events in work, play and community.





Não nos pode calar! We will not be silenced!

Robert.krueger@uni.edu Alida.bakuzis@uni.edu (319)277-3619 Cedar Falls, IA

Este texto teatral é baseado nas narrati

