
The Portuguese Speaking Countries in Africa: Names or Territory Demarcation?

Pansau Tamba*

“If we do not learn to make black work, and we do not know how to take advantage of that work, in a short time we will be forced to leave Africa in favor of someone who is less sentimental and more practical than us” (Mondlane, 1985, p. 34) apud Bomfim, 2018, sp).

Abstract. This article aims to discuss the process of naming the African countries colonized by Portugal. The research is based on bibliographic nature, revising the texts that discuss the arrival of Europeans in general and the Portuguese in particular in the African continent. The results show that the names given to Angola, Cape Verde, Guinea-Bissau, Mozambique and São Tomé and Príncipe precisely did not come from the local people vision, but from the territory demarcation as well as due to linguistic errors. The article presents the trajectory linked to the word *Africa* and, in sections, the historical narration about the process of naming each of the above African countries.

Keywords: Africa; country names; Portugal; exploration

Introduction

Africa is the cradle of humanity. The human as he is known in his current diversity, of all colours and with different phenotypes (*Homo Sapiens*) obviously has ancestors. The ancestors of *Homo Sapiens* appeared in primates in Africa at least 7 million years ago. But *Homo Sapiens*, his descendant, also appeared in Africa about 300,000 years ago and he was black (for obvious climatic reasons). In other words, climate change was a key factor. It would be better to explain that, archaeological studies approve of us, it was discovered in Ethiopia in 1974 by a team of French and American prehistorians the Lucy fossil one of the most complete skeletons (52 bones) found in an *Australopithecus* with about 3.2 million years ago. Furthermore, studies of the Big Bang show that, “the cosmos originated about 13 billion years ago, while the earth was created almost 4600 million years ago. Rounded over 180,000 years ago, Africa was the origin (birthplace) of modern human species on this planet” (Gutiérrez, 2015; Unesco 2012; Nathalie, 2008).

Taking into account the geographical conditions, the human species had to develop several dynamics in order to guarantee the survival. Thus, fishing, agriculture, creativity in the forest life, attraction of iron and other forms that facilitated survival, such as: health and social coexistence, developed in Africa. Then, with the formation of European society, which had not enough natural resources to cope with their hunger, this launched them for not only the search for food in Africa, but also the search for knowledge. However, after having apprehended, the Europeans returned and developed theories (anthropological studies for example) to legitimize the domination. Soon, when the Europeans discovered that the American continent was rich in soil, they returned and took advantage of some disagreements among the great kingdoms in

* Master student in Conference Interpreting at Institute of Governance, Humanities and Social Sciences of the Pan African University PAUGHSS, hosted by the Advanced School of Translators and Interpreters ASTI, Buea Cameroon; graduated in Interdisciplinary Humanities from “Universidade Da Integração Internacional Da Lusofonia Afro-Brasileira, Campus Dos Malês” in São Francisco do Conde, Bahia, Brazil; Graduated in Human Resource Management from “Institut Supérieur d’Entrepreneuriat et de Gestion ISEG in Ziguinchor, Senegal. E-mail: pansautamba10@gmail.com

Africa to bring beloved men and women in order to explore the fertility of the American soil, the famous plantation (Diop, 1973). Yet, the resistance of the enslaved led to the abolition of slavery. But, before that, certainly the Europeans sat down and planned a new form of domination, colonization.

Between 1884 and 1885, the Berlin Conference (also called the Congo or West Africa Conference) was held at the request of Portugal and was organized by Chancellor Otto von Bismarck. He called on representatives from all the major Western powers in the world to participate and decide on control of Africa. The representatives came from Austria, Hungary, Belgium, Denmark, France, the United Kingdom, Italy, the Netherlands, Portugal, Spain, Sweden-Norway, the Ottoman Empire and even the United States. This conference formed the pinnacle of competition among all powers for territory in Africa and is commonly known as Africa's dispute. Within half a century, Europe conquered almost the entire continent (Pakenham 1991) apud (Oliver and Oliver, 2017, p. 1).

It can be seen that almost all of Europe was interested in Africa. Thus, in the face of comings and goings, the so-called travelers needed to mark by name, the places of reference in their travels. In other words, during colonization, Europeans gave names to places in Africa depending on the situation during the trip, which can be: difficulty, sadness, joy or natural resource found in the place. Sometimes, these names changed over time according to what happened later or the objectives of the time. This happened with a maritime part in the south of Africa, and it happened like this:

In the winter of 1488, Bartolomeu Dias skirted the tip of Africa in the south. To the point that marks the division between the Atlantic and the Indian Ocean, he gave it the name "Cape of storms", because of the storms that he had to endure there in his fragile ships. Later, when they realized that the peninsula, they had actually passed marked the entrance to the great commercial world to the east that they were looking for, the Portuguese changed that name to "Cape of good hope". The hopes of Bartolomeu Dias and King João II were fulfilled (Ross, 1983, p. 1).

The denomination is the designation of a person, animal, place or thing by name. It is the name assigned to a human being, thing or place as a way of identifying it. However, if we accepted that the world is a space where several distinct cultures coexist, each people has the worldviews depending on their culture, we would better know how to try to understand why the denominations that sometimes seem strange to our cultures. Because every name has a historical context around it.

According to Diao (1987), in Africa there is a whole symbolism around the woman's pregnancy, around birth, around the name given to the child as well as the place where people live. The symbols that differ from one people to another are linked to rites, practices and prohibitions to be respected by pregnant women on the one hand, to protect themselves, she herself protects the child from evil spirits. All of this aims to incorporate all the chances in the child's personality, such as: health, wealth, wisdom, among others. Thus, the same views will influence the process of naming the places of each people.

In his book, "the african origin of civilization myth or reality?" Diop (1973) explains that the ancient Egyptians called their land kemit, which means "Black" in their language". This name is due to the fact that, the word Ham (meaning Kam in Hebrew) which was the person originally from blacks, Ham means heat, black or burnt. In addition, balanta people of Guinea-Bissau identify the places according to the people who inhabit it. For example, when it is said in balanta *botchi mbimendi*, literally meaning land of mandinga people (one of the Guinean local people). In the dictionary of politics, Norberto Bobbio (1983, p. 1108) conceptualizes the word Republic as "[...] the common interest and, mainly, the conformity with a common law, the only right by which a community asserts its justice [...]". Thinking on the concept of republic, it can be understood, a republic can be republic when it has people on the ground living on it.

Therefore, this article intends to analyze, among the reflexes of European domination, the influence on the names of the Portuguese speaking countries in Africa. The article first brings, in a brief way, the trajectory around the word *Africa* itself. Then discussed the contexts that influenced the denomination of Angola, Cape Verde, Guinea-Bissau, Mozambique and São Tome and Príncipe. The research is of a bibliographic nature, with readings of the scientific articles, books related to the subject of European domination to Africa with a special focus on Portugal. The results show that the names given to the countries of the former Portuguese colonies were mainly due to the way in which the territories were demarcated by the exploitation of the Portuguese nobility, both for the wealth found in the place as well as for some reason connected with the attempts to manipulate the indigenous population.

The Trajectory Linked to the Word *Africa*

The word "Africa" is suggestive and evokes different images for different people. For example: for an European child raised on the basis of single history (as Chimamanda Adichie calls it), a birthday gift with a trip to Africa would be the last thing he could wish, whereas, the black people feel the African continent like a place of rest, hope or the only land where a true solidarity can be found. Furthermore, Africa is a powerful word that speaks of adventure and exploitation, corruption and poverty, freedom and mystery/ Africa can be described in different ways, but the final description must come from the African local people (Diop, 1973).

In one of the programs of *Radio France internationale* (RFI) called *jeuneafrique*, Blaise Assanga a young African asked: *Quelle est l'origine du mot «Afrique»?* (meaning what is the origin of the word Africa?) The selected answer was that:

The word Africa could also come from the Latin *Afer* (plural, *Ifri*), qualifier of a Berber tribe, than from the Philistines *Ifrikos*, named after the son of the Goliath of the Bible, who, according to some myths, is the ancestor of the Berbers. What is established is that this word was used by the Carthaginians to designate the regions neighboring their city, probably by analogy with the Punic term *Faraq* "colony". The Arabs baptized *Ifriqiyya* the territorial group formed by present-day Tunisia and eastern Algeria, before that name was extended, in the Middle Ages, to the entire region located in the southern Mediterranean (Mataillet, 2004, s.p).

The term Africa has long designated the northern part of the African continent. Sub-Saharan Africa (part of the continent located in south of the Sahara Desert) was called Ethiopia, because the Greek word *Aithiops*, which literally designates the country where people have their faces burnt by the sun. In other words, for better understanding, the term Africa comes from the definition given by Amazigh (also called Berber), people who occupied North Africa, from Egypt to the Canary Islands (Thighzirine Thikhnanarin: colorful balsamic islands in the Amazigh) and even the river Niger. The black populations occupied the territories to the south of the Niger River that Amazigh called *akhel Iverkhenen*, the lands of the populations in black skin! The European explorers who began to "discover" the continents by penetrating North Africa were explained by their Amazigh guides that, in addition to the Niger river that they were going to cross on their journey, they would penetrate the "black land", that is to say the land of the populations with black skin (Coquery-Vidrovitch, 2011).

For *Afrikhepri Fondation*, the name Africa was given by Malek-Afriki, king of Sabaia (a very powerful kingdom in ancient Arabia), when he invaded North Africa. For this reason, the Arabs designate by the word *Soudan*, which means blacks, and the continent by *AlKabulan*, which means one who knows how to receive. For the Greek, they call by the word *Ethiopiens*, which means a burnt face. As for the Jews, they designated it by the word *Koushim* and the continent by the word *Koush*, called *BaKouSou* as one of the people of Nzadi. In addition, since the appearance of hieroglyphic writing (3400 BC), the ancient Egyptians have been designated by the word *KeMet* (KMT), which means blacks. Consult (Jeremiah 13:23); (Sophonias 3:10). Therefore, despite different arguments, it can better be understood by starting from the Berber

or Egyptians view to be able to conclude that the current name África (in Portuguese) Afrique (in French) and Africa (in English) would be in a demarcation vision as a part of the vast planet that Europeans traveled. Because, in the languages of various African peoples, places are referenced to the people that inhabit them. Just as the name Angola hides a significant history linked to it, which is going to be shown in the next section.

Angola

The Portuguese arrived in West Central Africa (an area that includes the current Republic of Angola) since the XVth century. Years later, they were challenged by Catholics who did not agree with their evangelizing missions. In the face of such a clash, the strategy of the Portuguese was to negotiate with King Ngola and the *sobas*[†], arguing that the intention was to trade with the *Mbundus* people, this would be a soft relationship contrary to the pretensions of the Romans (Carvalho, 2011). Follows the Portuguese intention in Angola:

In this context, one of the main priorities among Portuguese administrators was the goal of legitimizing their power in the face of internal and external threats that weakened their government and their objectives in the regions of the kingdom, which in 1671 lost its autonomy, succumbing to metropolitan interests, and being renamed Angola (ibidem).

Mbundus were people who inhabited the kingdom of Ngola. They should have migrated from neighboring regions (kingdom of the Congo for example) in search of fertile territories for agriculture. Thus, the Portuguese became more familiar with the *Mbundus* through their king Ngola, penetrating the villages of the region, that is what Carvalho calls “cultural baggage” (idem, p. 10). With the strategy of “dividing to better reign”, the Portuguese joined forces with King Ngola to fight the rival kingdom of the Ndongos.

Ngola was a title to the *Mbundus* kings. According to Miller (1995) apud Carvalho (2011, p. 11) “the first Ngola would not have been a concrete person, but “the abstract principle of political organization based on Ngola”, which originally would have constituted an emblem of lineage in the form of a piece of iron. Thus, in 1626, the Ngola defeated the Ndongos and became the maximum king (both of the *Mbundus* as well as of the Ndongos). It is important to emphasize that the combination of these two people in one kingdom increases the title of the king, as he expressed a broader vision of the kingdoms.

The other powers like Rome and Holland made attempts to take Angola out of the Portuguese hands. However, they failed because of the strong coalition that the Portuguese had with the local leadership. However, when there was an “urgent need” to commercialize men and women to the Americas, there was “intensification of wars and increased tensions between Portuguese governors and local authorities”. As a result, the Portuguese joined forces with King Garcia II of the Congo to fight their former “allies” (idem, p. 23). Thus, after their independence in 1975, the term Ngola became known to Europeans, which they used to say that *they were going to the territory or kingdom of Ngola* (ir à Ngola). That is, the Ngola was the title of the monarch of the former king of the *Mbundus*, Ngola means to show the power and resistance of the people of the same kingdom who compared their resistance to iron, they were allies of the Portuguese. Therefore, the name Angola would have been a linguistic error of joining the preposition of place (of the Portuguese language), which expresses a transitory, temporary meaning with Ngola. This gave the name Angola, instead of à Ngola (to Ngola territory). It was a different trajectory with the country known as *Arquipélago de Cabo Verde*.

[†] **Soba** is the name given to village chiefs in Angola, since pre-colonial period. Sobas make decisions, organize special events, play the role of judge and act in order to prevent the problems in the community, such as witchcraft. Their functions are to bridge the gap between the community and the government. For the *Mbundu* people, the control of nature was the responsibility of Ngola the king (Carvalho, 2011).

Cape Verde

Current republic of Cape Verde is an archipelago formed by ten islands and eight small islands. According to Ferreira (1997, p. 13) these islands are divided into two groups, namely: “the Barlavento group formed by the islands of Santo Antão, S. Vicente, Santa Luzia (uninhabited), S. Nicolas, Sal, Boa Vista” in addition to these: pássaros, Branco and Raso (these three islets also uninhabited) all in the north of the country. In the south the group is known as “Sotavento” and it forms the islands of: “Maio, Santiago, Fogo, Brava and the small other islands of Santa Maria, Grande, Luís Carneiro, Sapado and Cima”. Cape Verde's size is 4,033 square kilometers. It is a Portuguese speaking country and bears the name it has today (Cape Verde), because someone certainly wanted to differentiate it from other places in the world, but taking into account the trajectory or the intention of this differentiation.

The name of each of the islands mentioned above reflects the day dedicated to each of the saints who “discovered” it on the Christian calendar. Freire (1983); França (1992) apud Ferreira (1997) point out that the archipelago in question had not been inhabited until when the Portuguese arrived on the island of Santiago in 1460 by the Portuguese navigators Diogo Gomes and Genovês Antônio de Noli (idem, p. 15). However, there is still disagreement in the first navigator to reach “Cape Verde”. However, our researches indicate that, in view of the objectives of the time (slave trade), the Cape Verde archipelago was a very strategic place (slave warehouse), as it allowed the scale of the enslaved people brought from then Guinea-Portuguese and Senegal.

For nearly four decades, there were slave traders on the islands of Santiago and Fogo. However, it is important to think about the word *cabo* (cape) concept first. According to *dictionnaire géographique en ligne* (2009), the word *cabo* is a projection of land in a body of water and constitutes a vastness of the coast. In other words, it is a tip of the land jutting out into the sea. And the word *verde* (green) is an invariable adjective that refers to the colour resulting from the combination of yellow and blue. In addition, the green colour expresses a sense of something that still has sap or is not dry; that is not mature; without experience; beginner or not yet used (Portuguese Online Language Dictionary).

The first Portuguese navigators who arrived on the island of Santiago and Fogo would have given the name of this place to *Cabo Verde* (Cape Verde) not only because of the vast nature found there, but also because it is a virgin (not yet used) and strategic place for the slaves’ stages that the Portuguese would be bringing from neighboring places to sell in the Americas. Furthermore, it is extremely important to point out that the slave traders had islands as a strategy to control their (enslaved) “products”, since water made it difficult for them to escape, especially while chained.

The habitation of the rest of the islands was stimulated by the creation of cattle. Ferreira (2011, p. 16) argues that, there was a need for Portuguese to settle in the island, this fact made some enslaved to be given the function of “small chiefs” so that the metropolis (Portugal) could experience some cultures in the archipelago, such as: cattle breeding, cotton cultivation, in short, as “donation captains” as Ferreira called them. On the other hand, housing on the other islands was the result of raping women who were enslaved during the journey to the Americas.

The islands of Cape Verde were not only strategic for the Portuguese, but also for several other European powers. Because it was the place of repair for fleets of long journeys, rest and replacement of sailors precisely in Ribeira Grande (former capital of the archipelago). However, due to the attacks of the French, Dutch and English rivals, it caused the Portuguese to move to praia, the current capital (idem).

With an increase in population that coincides with the demographic crisis (lack of rain above all), this led to the economic crisis between 1831 and 1883, given that, there was no plan on the part of the Portuguese crown for its restoration. Portugal started to have the archipelago

as a “reserve of labor for other colonies, such as Guinea-Portuguese (now Guinea-Bissau), São Tomé and Angola (idem, p. 17).

In the sharing of Africa (Berlin conference) Portugal managed to stay, with some african countries which Cape Verde is one of them. However, in the late 1940s, independence movements from African countries of European colonization began to emerge. Thus, there was a project for unity between Cape Verde and Guinea-Bissau by the leader of the independence movement of the two territories under Portuguese domination Amílcar Cabral. In his master's dissertation, Namone (2014, p. 72) explains that:

The idea of unity between Guinea-Bissau and Cape Verde was influenced by the pan-Africanist discourse, which defended African unity, that is, Africa as a single nation. This idea came from some African independence leaders, whose main exponent was the Ghanaian Kwame N'krumah, who gained independence for Ghana. Therefore, in directing the process of the war for independence in Guinea-Bissau and Cape Verde, Amílcar Cabral used this ambitious project of African unity to think of unity between Guinea and Cape Verde in the war for independence and the formation of a binational state, adopting the term “Unity and fight” as the first principle of PAIGC.

It is clear that there is a historical link between Guinea-Bissau and Cavo Verde. According to Cabral (1978) apud Namone (2014, p. 75), “Guinea Portuguese” was considered by the Portuguese colonial government to be the province of the archipelago of Cape Verde, administered by a governor”. Amílcar Cabral[‡], leader of the African Party for the Independence of Guinea and Cape Verde, knew how to use this historical connection between two people to better revolutionize against Portuguese colonialism. The result of this revolution was achieved on September 24th, 1973. However, the two countries separated in 1980 by a coup d'état led by João Bernardo Nino Vieira who removed Luís Cabral (of Cape Verdean origin) from the post of President of Guinea-Bissau (Namone, 2014; Fernandes, 2007).

The aforementioned situation led Cape Verdeans to create a party in Cape Verde. The creation of the “African Party of Independence of Cape Verde, which claims to assume all the historical, political and ideological legacy of PAIGC and the thought of Amílcar Cabral was a result of the displeasure of the coup d'état of November 14, 1980” (Fernandes, 2007, p. 91). Thus, according to Ferreira (1997) Cape Verde has a new date for the celebration of its independence on July 5th. However, the country did not revolt against the name found, this indicates an agreement perhaps due to its geographical position, however, the name Cape Verde originates from an exploratory vision of Portuguese navigators.

Guiné-Bissau

Current Guinea-Bissau is a country on the west coast of Africa, with a territorial extension of 36,125 km² in surface and a population density of 1,548,159. The population is ethnically diverse with different languages, customs and social structures. Guinea-Bissau shares borders with the Republic of Senegal to the north, east and south by the Republic of Guinea-Conakry (the two countries of the former French colony) and to the west by the Atlantic Ocean. The country has an island area of 1500 km² made up of the Bijagós Archipelagos that extends to the mainland. Guinea-Bissau has eight regions, and an autonomous sector (Bissau) that is its capital. Guinea has 36 sectors that make up the administrative regions. The inhabited area in Guinea-Bissau is 24,800 km, taking into account demographic conditions, such as: floods, tides and floods caused by rainwater mainly in the north and south of the country (Banco Africano Para Desenvolvimento, 2014; Carvalho, 2014; Garraão & Subuhana, 2018).

[‡] It is important to note that Amílcar Cabral was a very important leader in the history of Guinea-Bissau and Cape-Verde for having led the liberation movement for the independence of the two countries of Portuguese colonization. However, he was murdered months before the proclamation of independence.

Guinea-Bissau was inhabited by the expansion of the empire of Ghana and later the empire of Mali, the latter which originated in the creation of the kingdom of Gabu which, in the decay of the empire of Mali, the kingdom of Gabu was launched. In Tourist Guide: *discovering Guinea-Bissau* Benzinho and Rosa (2015, p. 11) state that:

The first traces of human presence in Guinea-Bissau date back to 200 thousand years BC, but the most evident historical records start in the 3rd millennium BC with the arrival of people from the Sahara Desert, ancestors of the present ethnic groups of the coast and islands of Guinea-Bissau. In the 4th century BC, the Ghana empire was founded, which lasts until the 11th century, when the Almoravids take Kumbi-Saleh, the capital of Ghana. It is then that the Naulus and Ladurnas peoples arrive in Guinea-Bissau, where the Mandingas peoples, belonging to the Kingdom of Gabú, installed between the northeastern region of Guinea-Bissau and the region of Casamansa, dominated. The Kingdom of Gabu was in turn a vassal of the Empire of Mali (1230-1546), a rich and sumptuous state that stretched between the Region of the Senegal River and the Upper Niger.

The Portuguese navigator Nuno Tristão arrived in the territory that came to be called Guinea-Bissau many years later, in the 15th century between 1445 and 1447 precisely. However, he was killed by the indigenous who inhabited the river Geba. However, the Portuguese presence in Guinean territory dates back to 1588, as it was shown that, the Portuguese had already settled in the Cape Verde archipelago in 1460. Therefore, the places that were installed throughout this region including casamansa[§] it was administered on behalf of Cape Verde (idem). “This locality (Cacheu) became known for its deep-water port, ideal for maritime transport of gold, ivory, spices and enslaved people” (ibidem).

In 1753 the Portuguese founded the captaincy^{**} of Bissau while the English settled in Bolama, one of the current regions and the country's first capital. The administrative separation with the Cape Verde archipelago was in 1879 the territory becomes Guinea-Portuguesa. With that, the Portuguese added another colony in Africa. The revolution of Bijagós of Canhabaque, an area close to the then capital Bolama that happened in 1936, led to the “preference for the appointment of Cape Verdeans as officials” instead of the “Guinean rebels” (idem, p. 12).

There are still a few scientific discussion about the process of naming *Bissau*, as the word *Guinea* already referred to river guinea. However, the most common story told by the old generation is that, in view of the need to control the new territory discovered and in the process of founding the captaincy of Bissau (which did not yet have this name), the Portuguese arrived on the island of Bissau and found pepel women (an ethnicity in Guinea-Bissau) and asked them here is where? Due to the lack of understanding of the Portuguese language and, at the same time, the fear of the whites, afraid of being silent at the risk of provoking wrath to the *tugas*^{††} (as portugueses are locally called), one of them with the gourd of small fish on their heads that they caught from fishing, she thought that the Portuguese were wondering who they were. Thus, she replied *Bissassu* (one of the seven clans of pepel people). For the Portuguese, the answer was already given that the place was called *Bissau*. In fact, the island could take the name of bissassu as the pepel woman pronounced it, however, the Portuguese must not have heard the last two ss and perceived it as *bissau*.

[§] The region of Casamansa was negotiated by the French and it becomes the territory of Senegal. It currently covers three regions of southern Senegal, namely: Ziguinchor, Sedhiou and Kolda and is known locally for la casamence (ROBIN, 2006).

^{**} It seems to us important to explain that the captaincies were a form of territorial administration of the Portuguese colonial empire. In fact, the Portuguese crown, with its limited resources, delegated to individuals the task of colonizing and exploring various regions by donating land. So, in order to better control a territory, they created small local administrations.

^{††} Tuga is a very common name that older people call the Portuguese in Guinea-Bissau. However, it is not easy for us to find information on the reason for this appeal.

The Bolama Archipelago was the capital of Portuguese Guinea until when on February 6th, 1948 the city of Bissau was considered the capital of the country. However, the country was called Portuguese Guinea and the city was called Bissau until when revolutionary movements began to be formed (creation of PAIGC^{††}), by that time, the population aware of its history and willing to be free from Portuguese domination did not feel at ease with the name of *Portuguese Guinea*. Then, with the recognition of independence by Portugal (1974) that had been unilaterally proclaimed a year earlier (1973), the Portuguese recognized Guinea and added the name of its capital Bissau as a way to differentiate it from the current French Guinea Guinea-Conakry (Martins & Perote, 2018) Thus, Guinea-Bissau was the first Portuguese colony in Africa to have an independence recognized by Portugal. Therefore, it can be concluded that the name Guinea-Bissau arose, in part, from the error in communication, that is, the misunderstanding of the language between the colonized and the colonizer.

Mozambique

The Republic of Mozambique was the colony of Portugal until August 1975. The achievement of this dignified Freedom was due to an armed conflict between the guerrillas of the Front for the Liberation of Mozambique (FRELIMO) and Portugal. This Mozambican revolution officially began on September 25th, 1964 and ended with the September 8th, 1974 ceasefire that led to the independence of the country known today as the Republic of Mozambique in 1975 (Paredes, 2014). However, as Bomfim (2018) encourages, the understanding of colonialism gives a will to understand forms of domination that preceded it. Therefore, it is important for us to bring in advance the path traveled until it reached colonization, and such a route would bring with it the history of the name of this African territory.

In search of social advances, food and the intention of expanding their religions, Europeans in general and Portuguese in particular launched the conquest of several territories. Regardless of the strategies used in other territories "discovered" previously, in current Mozambique land, they also sought good relations with the local leaders, such as: loving relationships with daughters of the local chiefs of the dominant peoples, deliveries of closed packages to the chiefs of villages, among others. However, they used forces at opportune times in alliance with other local leaders (Cabaço, 2007). According to the same author, in the country now known as the Republic of Mozambique, the first Portuguese who arrived on the island had no intention of settling down as colonists.

According to the Lisbon Geography Society (1913, p. 44), among the places that the Portuguese navigator Vasco da Gama passed by, "Natal and rio dos Bons Sinais, Mozambique, Mombasa and Malindi were like stations where he stopped, refreshing, changing pilots over there, without overwhelming rulers or building fortresses".

Years later, with the "globalization of the western economy", which aimed to collect wealth as a plan for industrial and food advancement, more Europeans arrived on the "east coast of Africa" accompanied by ammunition to intimidate their rivals. It is worth noting that, among products from the eastern coast up to that time, it attracted more Europeans: "agricultural products, "exotic", ivory, ostrich feathers, gold, silver, spices, etc. and, with the discovery of other places and the lack of manpower, men and women from East Africa began to be needed to work in explorations of nature (ibidem).

When the Europeans arrived in this part of the African continent, they found the peoples of the kingdom of Monomotapa and the Swahili centers. Not only, but also Arabs, the latter who were foreigners, but who had already established "deep roots". However, they had to leave

^{††} PAIGC is an acronym that means Partido Africano da Independência da Guiné e Cabo Verde (African Independence Party of Guinea and Cape Verde).

soon after the Europeans arrived. But, it is worth pointing out that the Portuguese entered the territory of present-day Mozambique from the north of the same region. There, they had already perpetrated the name of an ancient king on the island known as *Ali Musa Mbiki* better known as Musa Mbiki. This man was considered a Cheikh, that is, a person with authority in Islamic knowledge (Cambinda, 2014). According To Unesco's Official Website Discover Africa.Com:

Ilha de Moçambique is a historic gem and just a wonderfully relaxed slice of heaven. The entire island is a UNESCO World Heritage Site for its cultural and architectural significance, in particular the 16th century fort and the associated chapel. It is the island, not the continent that first adopted the name “Mozambique”, derived from Sultan Ali Musa Mbiki who was the ruler here at the end of the 15th century. When the Portuguese arrived and expelled the sultan, they established an outpost that would dominate the region for almost four hundred years. Eventually, the continent took on the name of this European base and, when most of the trade moved south to Maputo, the island of Mozambique disappeared from the world scene (Discover Africa Safari s.d).

With this, we can thus perceive that, before the European “discovery”, the island in question, the Arabs lived on the coast, doing trade with India as: gold, ivory, slaves, etc. until in 1498 the portuguese navigator Vasco da Gama “discovered” Mozambique when he was on his way to India. He met Cheikh Ali Musa Mbiki. The expulsion process of the Arabs is not detailed in this article, but, according to the same organization (UNESCO), the country received the name it has had since 1792 under Portuguese domination. And, after slavery was abolished, the Portuguese did everything they could to keep Mozambique under its monopoly or colonization.

In 1876, the King of Belgium Leopold II arranged a conference in Brussels that dealt with the division of African territories by European powers. However, Portugal was not notified of this conference, claiming that it was very weak industrially, a fact that perhaps was at the origin of its little conquest of the lands of the blacks. However, eight years later (1884) Germany, through its representative in the United Kingdom, formally asked the country's officials to have a meeting on African issues with the presence of Portugal and France. This demonstrates moments that preceded or the emergence of the well-known meeting for sharing Africa, the Berlin conference, that was from November 15th, 1884 to February 26, 1885 (Sociedade De Geografia De Lisboa, 1913, p. 32/33).

Therefore, when the idea of decolonization began to consolidate, the Mozambican people joined the ranks and the country became independent on June 25th, 1975, a war led by the Mozambique Liberation Front FRELIMO. Given this, it can be concluded that the name Mozambique would not have been only a linguistic difficulty of the Portuguese in pronouncing Musa Mbiki, but also an abbreviation of his full name Cheikh Ali Musa Mbiki. This error originated the word Mozambique and later became the Republic of Mozambique.

São Tome and Principe

According to Seibert (2014, p. 101), the Portuguese arrived on the island of present-day São Tomé in 1471. “The archipelago in the Gulf of Guinea gained geostrategic relevance only after the construction of the São Jorge da Mina fort, in 1482, and the arrival of the Portuguese to Congo, the following year”. In addition, for willing to implement the same plan implemented years ago in the archipelago of Cape Verde (making it the trading post for the enslaved), São Tomean land was beneficial for sugar plantations.

In his book *Colonialism in São Tomé and Príncipe: hierarchization, classification and segregation of social life*, Albuquerque (1989) apud Seibert (2014, p. 101/102) explains how it all started:

A first attempt to populate São Tomé, in 1486, failed due to the unhealthy climate and lack of food. In 1493, the third grantee of São Tomé, Álvaro de Caminha (1493–1499), managed to effectively populate the island. He founded a village in the northeast of the island, in the

current Ana Chaves Bay. The group of white settlers he brought to the island included some volunteers, but mostly degraded and Jewish children forcibly separated from their parents. These Jews came from Spain, from where they fled to Portugal, in 1492. The Jewish children were indoctrinated in the Christian faith by Catholic priests who traveled in the same retinue of Caminha. These "Jewish boys" were not considered slaves, but, on the contrary, received slaves to care for them. Each settler also received a slave and a slave to work for him.

The archipelago of São Tomé managed to be populated by Portuguese people in the form of "a prison" for Portuguese settlers who somehow or another had a disagreement with the Portuguese crown. "Due to the unhealthy climate in São Tomé and the long distance from Portugal, few colonists went voluntarily to the archipelago (ibidem). Furthermore, since Africans were more adaptable to the region's climate, the Portuguese crown "promoted unions between colonists and African slaves to safeguard colonization on the islands, including Cape Verde" (idem, p. 103). It is important to emphasize that, so far, only the island of São Tomé is talked about, not that of the prince.

The Portuguese had already been practicing the gospel before starting their expansions. So, São Tomé (apostle Tomé) is a Jew from Galilee and one of the twelve apostles of Jesus. He doubted the resurrection of Jesus Christ, which makes him the symbol of religious unbelief (see John's Gospel chapter 20 verses: 24-29). According to International Holiday Planner (2019), December 21st is São Tomás Day^{§§} (better known as São Tomé), an important date on the Catholic calendar even when it was changed to July 3rd. Given this, the Portuguese navigators João de Santarém and Pedro Escobar were already on their way to discoveries, the date caught them when they realized that the archipelago in question could be very useful for the advancement of Portugal. Thus, the island takes the name of São Tomé in commemoration of the Catholic identity. In other words, it is because the island of São Tomé was discovered on the day of the celebration of São Tomé or São Tomé. Seibert (2014).

Years later, another island in the same archipelago was discovered that was "considered less unhealthy and more favorable for the slave trade in the region" (Seibert, 2014, 102). According to Nascimento (nd), in 1778 the Portuguese administration moved to "Santo António, made the capital city of the four islands of the Gulf of Guinea". The name Santo Antônio, better known as Santo Antão, also originated from the date of its discovery on January 17th, the date of the celebration of one of the Christian saints, Santo Antônio.

The island of Santo Antônio at that time had a fertile soil for the production of sugar, which motivated its habitation. However, the island was later called Príncipe island in the form of honor to the Portuguese prince to whom the taxes were destined. In 1753, Príncipe Island and São Tomé Island were administratively united, thus becoming "officially" a Portuguese colony. However, according to the priorities of the time, moments arrived when the Portuguese priority was not on the two islands, thus, they were "abandoned" until, according to Gerhard Seibert, the focus turned to planting and marketing "coffee (1787) and cocoa (c.1820) from Brazil encouraged the restoration of the plantation economy by the Portuguese in the second half of the 19th century, which resulted in considerable changes in the social and political hierarchy in the archipelago "(Nascimento, nd; Seibert, 2014, p. 108).

^{§§} It is necessary to make it clear that the day of São Tomé (as a Catholic saint) was celebrated on December 21st by the Catholic Church until 1925. Only from then on that it started to be commemorated on July 3rd. This change occurred in order to accommodate St. Peter Canisio Day as an important Jesuit priest who fought against the spread of Protestantism in Germany, Austria and elsewhere, to remember that Catholicism fought strongly against Protestantism (read Watanabe, 2005) or *A história começa agora: notas sobre história e as perspectivas de futuro da Ilha do Príncipe* por: **Augusto Nascimento**.

With the awaken spirit of decolonization (as Aimé Césaire calls it), complaints began to emerge, rebuked by the Portuguese for the massacres including one known as “Guerra de Batepá”, this non-conformity made “in 1960, a small group of nationalists liners created the first political organization that, from exile, defended the independence of São Tomé and Príncipe”. Later, the group gained a more organized structure and was called the “Movement for the Liberation of São Tomé and Príncipe (MLSTP)” in 1975, the great dream of the archipelago's independence came true (Seibert, 2014, p. 115/116).

The new Sao Tome State has been struggling to change the paradigms imposed by Portuguese colonizers, namely “citizenship to all residents of the archipelago; fighting against “segregation and discrimination between population categories” among others. However, although São Tomé is a secular state, but, the majority of the population profess Christianity. This must be a colonial heritage of the Portuguese in the archipelago, just as it happens with several peoples from many African countries. For the very name of the country, which is rarely questioned in the academy, shows such a legacy. Thus, it can be understood that the name São Tomé has a connection to Santo Tomas, an important figure in Catholicism and the island of Príncipe was the honor of the Portuguese crown at the time (idem). Therefore, the Portuguese administrative junction between the two main ones originated in the appeal of São Tomé and Príncipe words that are currently preceded by the Republic, which meant that today we know the country Republic of São Tomé and Príncipe.

Conclusion

European colonization in Africa influenced not only the africans proper names, but also the names of countries on the same continent as well as the names of different places within the same continent. In other words, the word Africa itself emerged in the sense of demarcation, a way of differentiating one place from other places. Some African countries revolted against the name given by European colonists, as it was the case with Burkina Faso by its lateleader Captain Thomas Sankara.

It remains marked by the memory of its founder, revolutionary captain Thomas Sankara, the designation in 1984 erases the former colonial name of the Republic of the *Alta Volta* and reconciles the two main languages of the country, with a word in moré (“Burkina”, integrity) and the other in Doula (“Faso”, the homeland). This means that, the Europeans referred to current Burkina Faso by *Alta Volta* by the experiences of the trip to the place and captain Sankara aware of his history revolted and changed the name to Burkina Faso that means country of the faithful ancestors or country of the upright Men (Cessou, 2019).

The same story occurred in almost all of Africa, especially “Lusophone” Africa. However, there are no scientific discussions curiosity about a lot of normalized things and that seems contradictory when engaged in the struggle to “re-Africanize” minds as Amílcar Cabral and his Pan-Africanist colleagues intended. Therefore, Angola, Cape-Verde, Guinea-Bissau, Mozambique and São Tomé and Príncipe known to African countries of the Portuguese Official Language (until the recent entry of Equatorial Guinea) have names linked to their colonial past, the idea is not to stimulate change of these names, but to stimulate debate to better raise awareness and present this process of denomination as a living witness of the colonial massacre. As most of African believe that, names have impact on places, people or things, impacts that can be positive or negative.

Therefore, it is concluded that, the names of African countries appeared in historical contexts, in which some were the result of not mastering the language in which the original peoples called them; an identification of the external (colonizing) vision; a name of the local language that aims to honor the first people to show resistance to the invaders or the name of the first foreigner of great influence to settle there. For this reason, in our conception, language is not a neutral element in the history of a people, but rather, it presents their perception,

according to the interpretation of the denomination. This study can serve as a reflection for Africans who have never had time to meditate on their names, those of their villages or cities. Therefore, for the Akan people, the symbol of knowledge representation must be a *sankofa* (with a face back), this demonstrates that, Africans need to know themselves in order to better insert themselves in today's society (Nascimento, 2013).

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