**FINAL SCRIPT**

**Slavery Routes**

**1375 – 1620**

**For All the Gold in the World**

**Grey : narration**

Blacck : interviews / subtitles

**Orange : captions**

**Red : voice over**

**10 00 05 00**

**This is the story of a world whose territories and borders were drawn by the slave trade.**

**A world where violence, subjugation and profit imposed their routes.**

**This criminal system shaped our history and founded the world’s greatest empires.**

**10 00 20 00**

**SALAH TRABELSI**

Back then, there was no oil. Slaves were the motive force of these emerging empires.

**10 00 28 00**

**In the XIVth century. Europe opened up to the world and discovered that it was located outside of the planet’s most important mercantile exchange zone.**

**10 00 35 00**

**ANTONIO DE ALMEIDA MENDES**

On a tendance à oublier que l’espace de production de richesses, c’est l’Afrique à ce moment-là.

***Subtitles :***

We tend to forget that the area where wealth was generatedback then was Africa.

The area where wealth was generated back then was Africa.

**10 00 41 00**

**This map, the Catalan Atlas, whetted Europeans’ appetite for conquest.**

**It mapped the winds, and thus guided sailors as well as land-based travelers.**

**It mapped politics, and thus offered information on opposing armies.**

**And it mapped the economy, tracing the trading routes towards Africa and its resources, fueling the greed of European kingdoms.**

**10 01 01 00**

**A small kingdom was the first to rush to assault the African coast: Portugal.**

**In its wake, a new slavery route was drawn.**

**10 01 10 00**

**SLAVERY ROUTES**

**1375-1620**

**“FOR ALL THE GOLD IN THE WORLD”**

**10 01 52 00**

**UGO NWOKEJI**

**University of Berkeley**

**10 01 48 00**

**UGO NWOKEJI**

At the very beginning, this was a Portuguese project. They were coming out of the crusades, fighting this mortal war with Muslims to the south.

So, part of the adventure to Africa was to basically secure themselves and also maybe secure advantage against Muslims.

**10 02 12 00**

**LISBON**

**10 02 15 00**

**Lisbon. The largest city in Portugal and the only European capital established on the Atlantic coast.**

**At the mouth of the Tagus, the Discovery Monument evokes nostalgia for a time when the Portuguese felt at home everywhere.**

**Carved in stone, some 57 yards above the river, the heroes of Portugal, pioneers of the Conquest, dominate the ocean that gave them such prestige and wealth.**

**They were headed by Prince Henry “the Navigator”, the architect of a perilous project: to open up a new trade route through the Atlantic Ocean to bypass the Muslims in the Mediterranean and search African gold.**

**10 02 58 00**

**In the XIVth century, the Portuguese succeeded in ousting the Arabs from their territory. The Kingdom now had free rein to begin its conquest of the world.**

**Promising gold and power, Henry the Navigator convinced the nobility to follow him in this adventure.**

**10 03 19 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 03 16 00**

**ANTONIO DE ALMEIDA MENDES**

Henri le Navigateur c’est le prince héritier. À sa façon oui, cette figure mythique, qui est ce grand prince chrétien, portugais qu’on a présenté comme étant quelqu’un de très dévot. Au départ il est à la tête d’une bande de razzieurs… des pirates qui font des captifs.

***Subtitles :***

Henry the Navigator was the crown prince. In a way, this mythical figure, this great Christian Portuguese prince who was portrayed as very devout, originally headed a band of raiders, pirates who made captives.

**10 03 36 00**

**To brave the Atlantic, an ocean no European sailor had dared to explore, Prince Henry had a revolutionary vessel.**

**10 03 48 00**

**Caravels, high decked sailing ships that were capable of battling storms in the open sea.**

**10 03 59 00**

**1434**

**10 03 59 00**

**1434. The Portuguese established the first sea route off the coasts of Africa. Cap Bojador, the islands of Arguin and Cape Verde, each mile covered was a victory over the Muslims, who were present on the entire Northern part of the continent.**

**10 04 17 00**

**Lisbon has long glorified its great explorers.**

**forgetting that most of them built their fortunes on the slave trade.**

**10 04 36 00**

**Today, Lisbon is undergoing a facelift.**

**After the Discovery Monument, renovation work extended to the Alfama district.**

**As construction progresses, the wealth of the first “world city” is resurfacing. Workers accidentally dug up the foundations of the former commercial harbor.**

**10 05 01 00**

**In one century, Lisbon became the richest capital in Europe, far beyond Paris, London or Amsterdam.**

**10 05 11 00**

**Chinese vases, Indonesia earthenware, Macanese glassware… Amid the broken china from all over the world, a woman’s skeleton. The first DNA tests revealed that this was an anonymous, unburied African captive.**

**The archaeology of slavery, a recent field, is exhuming a long untold history: the history of the million Africans who were deported to Europe between the XVth and the XVIIth centuries.**

**10 05 48 00**

**ANTONIO DE ALMEIDA MENDES**

On est au départ dans une économique de la prédation, extrêmement violente.

Les Portugais descendent de leurs navires et, armes à la main ou armes au poing, s’élancent derrière les populations qui vivent sur ces littoraux africains, au départ sur les côtes de Mauritanie, ensuite du Sénégal, qui sont des populations de pêcheurs, de pauvres. Et donc, on les capture au filet, on en capture des dizaines et ensuite on les embarque à bord de ces navires pour les transporter en Europe.

***Subtitles***

This was an extremely violent economy of predation.

The Portuguese would disembark and rush arms in hand to capture the inhabitants of these African coasts, starting with Mauritania and then Senegal, where poor fishermen lived. They were captured with nets. Dozens were captured and loaded on these ships to be brought back to Europe.

**10 06 16 00**

**1444**

**10 06 16 00**

**1441, Between Morocco and Mauritania, Prince Henry’s mercenaries kidnapped unarmed civilians. Deported to Portugal, these first captives were unloaded in the first port on the way home: Lagos.**

**10 06 32 00**

**LAGOS**

**10 06 38 00**

**On this beach, one morning in August, 1444, nearly 250 men, women and children who had been captured on the Atlantic coasts were sold to the highest bidder. This sale was an event, the first booty brought back to the country by the Conquistadors.**

**They had sailed off to find gold. For lack of anything better, they came back with slaves.**

**All of Portugal talked about the event, to the point that Gomes Eanes de Zurara, the Chief chronicler of the realm, traveled there in person.**

**10 07 11 00**

*“The following day, it was the 8 of August, early morning because of the hit, the crews began to work their boats, unload their captives and take them ashore as ordered.*

*Some had their faces down, wet with tears; some looked at the others and were groaning with grief; some looked to high heaven, fixing their look on it, shouting aloud up to it, as if asking the Father of Nature for help; others beat their cheeks with their palms, or threw themselves flat on the ground; others made lamentation in a song-like manner after the custom of their homeland. And though the words of their language could not be understood by us, their sorrow was understood indeed. A sorrow that increased when those in charge of dividing them came and started to split them one from another to make even groups. To do this it became necessary to take children from parents, wives from husbands, brothers from sisters. For kin and kindred no rule was kept, each captive landed where luck would have it.”*

**10 08 37 00**

**ANTONIO DE ALMEIDA MENDES**

Zurara, ce qu’il nous décrit, c’est une scène d’une extrême violence, donc des enfants qui sont arrachés à leur mère, des scènes de cris, des coups de fouets.

Il se sent, on le voit clairement dans cette scène, très mal à l’aise par ce qu’il est en train de voir et donc, après il y a un basculement. Il faut pouvoir justifier et il le justifiera bien sûr par cette civilisation que les Portugais sont en train d’amener à des sauvages.

***Subtitles :***

Zurara describes an extremely violent scene: children taken away from their mothers,

screaming, whipping… Clearly, what he is witnessing makes him very uncomfortable. Things turned after that. They had to justify it. He did so with this civilization brought to the savages.

**10 09 15 00**

**In the early XVth century, trading human beings was common throughout the Mediterranean.**

**In Portugal, but also in the South of France, Spain, Italy and Sicily. Most captives that circulated in the Mediterranean came from the Balkans, through the ports of Cyprus, Constantinople and Aleppo.**

**Back then, Africans were a minority within the slave trade, as Caucasians still prevailed.**

**10 09 45 00**

**In Lisbon, these proportions would soon be inverted. The first African captives forced back to Portugal would be followed by thousands more.**

**10 09 58 00**

**The street of the “Negroes’ well”… The names of a few alleys are the only reminders of when this neighborhood, the Bairro do Mocambo, housed a ghetto reserved for Africans.**

**10 10 20 00**

**ISABEL CASTRO HENRIQUES**

**University of Lisbon**

**Portugal**

**10 10 18 00**

**ISABELLE CASTRO HENRIQUES**

Na cidade de Lisboa havia locais especificamente marcados pela origem da população que os frequentava. Nós temos a Mouraria dos mouros. Temos as Judiarias dos judeus. E efetivamente faltava uma Pretaria. Se bem que o termo aparece uma ou duas vezes em um ou outro documento. Um pretaria que era o local dos pretos, tal como os africanos eram designados. E é esse local qui ficou designado como bairro do Mocambo.

Os africanos instalados participavam nessas tarefas que eram tarefas da agricultura, que eram tarefas do artesanato da olaria, que eram o trabalho do ferro, participavam também numa série de outras tarefas ligadas ao mar, a marinheira, a pesca, e obviamente ao comércio e ainda a manutenção de cidade de Lisboa.

***Subtitles :***

In Lisbon, some places were clearly marked by the origins of their inhabitants. We have the Moors’Mouraria, we have the Jews’ Judiarias. And indeed, there was no “pretaria” - though the term does appear in a few documents - it was the “pretos” neighborhood, that’s how Africans were named. And that was the place named the “Mocambo”. The Africans that lived there did various types of work: agriculture, crafts such as pottery, as well as ironwork. But also work linked to the sea like sailing and fishing, and tasks linked to commerce or city maintenance in Lisbon.

**10 11 17 00**

**ANTONIO DE ALMEIDA MENDES**

Ils sont porteurs d'excréments, donc des métiers qui très vite vont être considérés comme des métiers impurs.

Des esclaves qui vivent, alors, aussi curieux que cela puisse paraître, chez leurs maîtres. Ils sont intégrés à la famille. Et donc ils sont considérés comme des membres de la famille élargie, pas une famille de sang, mais quelqu’un qu’on a recueilli et auquel on peut faire confiance puisqu’on donne son nom de famille à ses esclaves.

On est clairement dans une société entre guillemets qui intègre, mais intégrer veut aussi dire exclure. C’est-à-dire qu’on les intègre, mais en tant qu’esclaves.

***Subtitles :***

They were excrement carriers, so tasks considered as impure. Oddly enough, slaves lived with their masters. They were integrated; considered as part of the extended family. Someone you’ve taken in and whom you trust: they were given the master’s surname. So it’s clearly a society that quote unquote “integrated”, but that also meant exclusion.They were integrated as slaves.

**10 11 48 00**

**1453**

**10 11 48 00**

**1453.The holy war between Christendom and Islam resulted in the Muslims’ victory. Constantinople, the last remnant of the Byzantine Empire, fell into the hands of the Turks.**

**An iron curtain now separated the Christian Mediterranean bank from the Indies, blocking the movement of slaves from the Balkans.**

**For Christian Europe, pursuing the conquest of the Atlantic was now more necessary than ever.**

**10 12 18 00**

**DAVID ELTIS**

**Emory University**

**USA**

**10 12 17 00**

**DAVID ELTIS**

Islam-Christiandom clash has reached stale mate and the whole area where they had been acquiring slaves was now Christianized or Islamized. There was only one region to head for, Africa becomes associated with slavery as a result of these developments.

**10 12 48 00**

**Officially, Islam and the Catholic Church condemned the enslavement of free men. But in practice, the demand for slaves did not run dry and justified continued raids.**

**10 13 10 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 13 05 00**

**ANTONIO DE ALMEIDA MENDES**

On est quand même dans des sociétés où les gens sont mus par la religion.

Je ne dirais pas c’est des fanatiques, puisque l’expression renverrait à quelque chose de trop contemporain sans doute, mais les motivations religieuses, c’est-à-dire conquérir des espaces d’islam pour en faire des terres de chrétienté, elles sont extrêmement importantes et puisque derrière il y a la papauté, qui va appuyer l’expansionnisme portugais en concédant des droits à coloniser.

***Subtitles :***

In these societies, people were driven by religion. They weren’t “fanatics” – that term is probably too modern. But religious motivations – conquering Islamic areas to convert them to Christianity – were very important, since the papacy supported Portuguese expansion by granting rights to colonize.

**10 13 31 00**

**To take revenge on the Muslims, Pope Nicholas V gave the Portugese his moral endorsement. Thanks to the Vatican’s support, they could continue raiding Africa with complete impunity.**

**10 13 46 00**

**In the National Archives in Lisbon, the “Romanus Pontifex” bull written by the Pope gave the Portuguese carte blanche and established a legal framework for the enslavement of Africa.**

**10 14 02 00**

*“We had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso – to invade, search out, capture, vanquish and subdue all Saraceans and pagans whatsoever, and other enemies of Christ wheresoever placed, to reduce their persons to perpetual slavery…”*

**10 14 22 00**

**“Perpetual slavery”.**

**Two words decreed by the highest Catholic authority.**

**Two words that struck Africans like a verdict.**

**Two words that would justify everything… in the name of God.**

**10 14 43 00**

**FILIPA RIBEIRO DA SILVA**

**International Institute of Social History**

**Netherlands**

**10 14 39 00**

**FILIPA RIBEIRO DA SILVA**

From the very beginning, as these military campaigns to Africa were planned, they tried to obtain privileges and recognition from the Pope.

And this came very often in the form of the *bullas,* there is a whole series of *bullas* that have granted legitimacy to claim property over the territories that would be « discovered… », here we go, discovered throughout the, along the coast of Africa.

**10 15 13 00**

**1455**

**02 15 16 00**

**With the Pope’s blessing, the Portuguese ventured further and further South of the African coasts.**

**Aboard the caravels, all of Europe joined Portugal to take control of African gold and slaves.**

**Flemish, German, English, Genoese and Venetian, all European merchants invested in the Atlantic adventure.**

**10 15 39 00**

**Sailing from Lagos, Venetian Alvise Cadamosto was the first European merchant to reach the coast of Senegambia.**

**10 15 58 00**

*Sailing thus we reached the mouth of another large river, which appeared to be no smaller than the Senegal river. When we saw this fine river, and the beautiful country, we cast anchor, and debated whether we should send ashore one of our interpreters – for each of our ships had negro interpreters on board brought from Portugal, who had been sold by the lords of Senegal to the first Portuguese to discover this land of the Blacks.*

*He was instructed to ascertain the conditions of the country, to whom it was subject, and whether gold and other objects of use to us were to be obtained there. Accordingly, when he had landed, and the boat had withdrawn a short distance, he suddenly encountered a great number of negroes; what he said to them we do not know, but they began furiously to strike at him with their short Moorish swords, and quickly put him to death, we were left stupified, realising that they must be very cruel. On this account, we set sail, still holding our southerly course within sight of the shore…”*

**10 17 12 00**

**IBRAHIMA THIOUB**

**University of Dakar**

**Senegal**

**10 17 12 00**

**IBRAHIMA THIOUB**

C’est pas l’ensemble de la société africaine qui est là amorphe et des marchands européens arrivent et entrent dans les villages récupérer ou ramasser, pour ainsi dire, des individus et les mettre en captivité. Les sociétés africaines disposaient de leur pouvoir, avaient une capacité d’initiative et négociaient, discutaient les termes du rapport avec les marchands européens.

***Subtitles***

You didn’t have an entirely passive African society, and European merchants entering villages to collect individuals and put them in captivity. African societies had their own power structures. They had a capacity for initiative, they negotiated, discussed the terms of the report with European merchants.

**10 17 43 00**

**ANTONIO DE ALMEIDA MENDES**

La bascule c’est que les Portugais rentrent dans ce qu’on appelle l’Atlantique sud, donc au-delà de l’Equateur et donc on rentre dans un autre espace économique. Et donc, dans l’Atlantique sud, les Portugais vont entrer en contact avec l’Empire du Kongo qui va jouer un rôle important sur toute la période.

***Subtitles***

The tipping point was when the Portuguese entered the South Atlantic, beyond the Equator, and thus entered a new economic space. There, they came into contact with the Kingdom of Kongo, which would play an big role.

**02 18 00 00**

**1471**

**10 18 01 00**

**1471. The Portuguese took possession of an island off the African coast.**

**Uninhabited, virgin and fertile, São Tomé was a perfect anchorage, a safe harbor, at 150 nautical miles from the coast. This lookout post enabled them to keep the region’s most powerful State in sight, the Kingdom of Kongo.**

**10 18 24 00**

**FILIPA RIBEIRO DA SILVA**

The islands of the coast of Atlantic Africa will be very important as points of support for navigation, so mainly ports of call.

The islands also had that advantage. The advantage of being able to settle without entering in too many disputes with Africans

**10 18 46 00**

**1483**

**10 18 47 00**

**At 10 days at sea from São Tomé was the Kingdom of Kongo, a territory twice as large as Portugal. It was a powerful and organized country, with whom the Muslims had not been in contact.**

**10 19 20 00**

**PAUL E. LOVEJOY**

**York University**

**Canada**

**10 19 16 00**

**PAUL E. LOVEJOY**

Kongo is an interesting case of African history, very different from everywhere else. When the Portuguese got there, they discovered that there was a king and that there was what they called a kingdom. And not only that, it was an area where there was no Islamic influence at all. Portuguese entered into relations with the King of Kongo on virtually an equal basis. And since they weren’t Muslims, there was no hostility on the basis of religion. And then, for reasons I don't think we fully understand, the King of Kongo decided that he was going to convert to Christianity. And he did, he became Afonso I. And he welcomed missionaries from Portugal.

**10 20 14 00**

**The Portuguese were the only ones to propose products from the Mediterranean to King Alfonso I. For the first time, they had established a monopoly on an African territory.**

**10 20 26 00**

**ELIKIA M’BOKOLO**

**EHESS**

**France**

**10 20 26 00**

**ELIKIA M'BOKOLO**

The Portuguese arrived in a hierarchical society where the nobles – in short – ate more and better than others, dressed more elegantly than others and consumed luxury items. So when the Portuguese arrived with all these new items… How shall I put it ? The Kongo aristocracy went totally crazy.Il became infatuated with all of this. You can sense that the mores were changing. They did change indeed .

**02 21 03 00**

**The drawings of the first missionaries who arrived in Kongo bear witness to this new bartering system**

**10 21 14 00**

**But gold fever encouraged the Portuguese to continue their conquest.**

**They learned that the Akans’ gold mines were in El Mina.**

**For them, the only way to get their hands on the precious ore was to offer the Akans what they needed most: slaves to descend into the mines.**

**They thus became the Kingdom’s slave-traders.**

**10 21 36 00**

**ELMINA**

**10 21 45 00**

**G. Ugo Nwokeji**

**UC Berkeley**

**USA**

**10 21 45 00**

**UGO NWOKEJI**

Gold production, which had been going on in West Africa for centuries, including the area of Guinea, Mali and parts of Senegal, but that distance had moved mostly in the Akan gold fields in Ghana. And that attracted them, because gold you know was buoyant, you know, it was a measure of wealth.

**10 22 06 00**

**PAUL E. LOVEJOY**

“El mina” means the mine. And they were after the gold of what they called the Gold Coast. Because a lot of gold does come from the interior, right there.

**10 22 19 00**

**Between São Tomé, the Akan mines and the Kongo Kingdom, the first triangular trading system in history was launched.**

**European goods for slaves in Kongo… Slaves for gold in Elmina…**

**Thanks to this bartering system, the Portuguese created an autonomous commercial zone.**

**10 22 43 00**

**ELIKIA M’BOKOLO**

L’arrivée des Portugais change totalement la donne parce que eux vont faire une connexion directe entre Elmina, la côte congolaise mais surtout on va dire la côte du royaume de Kongo et São Tomé. Il y a là une triangulation qui est intéressante parce que le système qui va fleurir aux Amériques commence à être expérimenté notamment dans cette région.

***Subtitles :***

The arrival of the Portuguese brought about major change. Because they made the direct connection between Elmina, the coast of Kongon, but mostly the coast of the Kongo Kingdom and São Tomé. There was an interesting triangulation because the system that would thrive in the Americas was first being experimented in that region.

**10 23 13 00**

**It is here, at the foot of this Portuguese cross marking the annexation of a territory, that a new chapter in the history of slavery would begin.**

**10 23 25 00**

**SÃO TOMÉ**

**10 23 26 00**

**It is here, in São Tomé, that the Portuguese would create the first platform for the mass deportation of captives.**

**And it is here that the Portuguese would also evolve from a simple slave trade to the invention of an extremely profitable production system: the sugar plantation.**

**10 24 00 00**

**With thousands of captives disembarking on its beaches, São Tomé became an island exclusively dedicated to sugar production.**

**10 24 18 00**

**IZEQUIEL BATISTA DE SOUSA**

**University of La Réunion**

**France**

**10 24 08 00**

**IZEQUIEL BATISTA DE SOUSA**

São Tomé et Principe a le mérite d’être un laboratoire, un laboratoire parce qu’on va assister au mariage de l’homme noir et la canne à sucre. C’est un mariage, on va voir. Ça marche bien ce mariage, l’homme noir et la canne à sucre, donc, on va les marier ensemble.

***Subtitles :***

São Tomé and Príncipe was a laboratory. Because that’s where we witness the marriage of the black man and sugar cane. We see that both function well together. So we’ll marry the black man and sugar cane.

**10 24 31 00**

**PIERRE DOCKÈS**

**University Lumière Lyon 2**

**France**

**10 24 29 00**

**PIERRE DOCKES**

L’idée est simple. On transforme l’île en une plantation où on importe des esclaves qui sont à portée de main.

***Subtitles :***

The idead was simple: the island was transformed into a plantation where slaves whithin easy reach were imported.

**10 24 40 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 24 40 00**

**ANTONIO DE ALMEIDA MENDES**

On a tous les ans 4000 esclaves qui arrivent sur un espace très réduit, donc ça veut dire des fortes concentrations. Et donc pour la première fois on peut parler d’une colonie noire et d’une société esclavagiste. Donc on a changé, me semble-t-il, de modèle.

C’est un système global.

***Subtitles :***

Each year, 4,000 slaves arrived and filled this very tight space. That means big concentrations. And so this was the first example of a black colony and a slave society. The model changed into a global system.

**10 25 00 00**

**In São Tomé time seems to stand still.**

**Sugar cane was replaced by coffee, then coffee by cocoa.**

**When they landed on the island, the first captives brought with them the knowledge of working the soil in the Tropics.**

**Despite this skill, São Tomé remains today one of the poorest countries in the world, and farm workers continue to live in the slaves’ old huts.**

**When Portugese navigators arrived in Sao Tomé in the 15th Century, many observed with curiosity the practices that were developing on this island at the end of the world.**

**10 25 47 00**

*“Only two-thirds of this island have been cleared of trees so far, and devoted to the cultivation of sugar. But when a number of merchants are settling here, the factor of the king is empowered to let them buy land cheaply, as much of it as he thinks they will be able to cultivate. These people buy a number of negroes and negresses, and set them to work on plantations.*

*A master does not give his slaves anything. Nor does he trouble himself to give them clothes or food, or provide them with shelter, for they attend to all these things themselves.”*

**10 26 45 00**

**Paul Lovejoy**

**York University**

**Canada**

**10 26 36 00**

**PAUL E. LOVEJOY**

You don't really need a servile population to grow sugar, but to grow it on the scale they were doing it, you did.

But you needed slaves, because what you did during the harvest period is you made them work 14 hours a day. You know, right into the night. Any night there was a moon, you know, you just kept cutting all night long. And, again, with fatigue, the risk of injury increases. So it was very risky and it was extremely hard work.

**10 27 22 00**

**Filipa Ribeiro da Silva**

**International Institute of Social History**

**Netherlands**

**10 27 14 00**

**FILIPA RIBEIRO DA SILVA**

Sao Tome is a lab in various ways. It is the first big experiment with sugar cane in the tropics and that’s what allows, later on, the transfer of the sugar cane production into Brazil and later into the Caribbean.

**10 27 30 00**

**1500**

**10 27 33 00**

**After Christopher Columbus’s journey to America, Pedro Cabral, hired by the King of Portugal, opened a new sea route to the West.**

**The Portuguese were still obsessed with the search for gold. But now they knew that if they failed, sugar cane could eventually replace this precious metal.**

**On 23 April, 1500, his ship docked in an unknown territory.**

**10 27 53 00**

*“ After our departure from Belem, as Your Majesty knows, we reach the Canary Islands and then the Cape Verde, we’re founding our sailed adding west across the sea.*

*At same day, at the hour of vespers we sighted land, that is to say, first a very high rounded mountain, then other lower ranges of hills to the south of it, and a plain covered with large trees.”*

**10 28 21 00**

**Pedro Cabral had just reached Brazil.**

**On the American coast, no gold deposits could be found. To be profitable, this immense land would have to be cultivated.**

**To the slave trade between Europe and Africa, a new trade route to Brazil would soon be added.**

**10 28 43 00**

**IZEQUIEL BATISTA DE SOUSA**

Les Santoméens avaient la tâche non seulement d’aller chercher des esclaves sur les côtes des royaumes africains, de les ramener à São Tomé. Et à partir de 1516, ils vont commencer de les ramener au Brésil.

Ils étaient des vrais intermédiaires. Les Santoméens avaient le monopole des fournitures d’esclave au Brésil.

***Subtitles :***

The Santomeans had the responsibility to look for slaves on the coasts of the African kingdoms, as well as to bring them back to São Tomé. And from 1516 on, they would start bringing them to Brazil. They were true intermediaries. The Santomeans had the monopoly on the supply of slaves to Brazil.

**10 29 09 00**

**1516**

**10 29 10 00**

**1516. From São Tomé, contingents of captives started being shipped to Brazil and the Caribbean.**

**Between the Kingdom of Kongo, São Tomé, Brazil and Portugal, the first routes of the Transatlantic slave trade were established.**

**In Europe, hundreds of captives arrived each year by Portuguese ships.**

**10 29 38 00**

**In Lisbon, black and white aristocracies lived on an equal footing. They shared the same language, the same interests. All grew rich from both the slave and sugar trades.**

**10 29 53 00**

**ANTONIO DE ALMEIDA MENDES**

C’est surtout une économie qui se joue entre les élites politiques et marchandes, que ce soit des sociétés européennes ou des sociétés africaines.

Et donc les souverains se mettent à collaborer avec les Portugais et certains se convertissent au christianisme et prennent des noms portugais, envoient leurs enfants au Portugal pour être latinisés et faire des études à Coimbra, dans l’université portugaise. Donc on a clairement des élites, qui deviennent des élites prédatrices.

***Subtitles :***

This economy mostly involved the political and trade elites, from both European and African societies. Local sovereigns collaborated with the Portuguese; some converted to Christianity, took Portuguese names, and sent their children to Portugal to be latinized and study in the University of Coimbra. These elites became predatory ones.

**10 30 20 00**

**On the African coast, the riches that Portugal devoured seemed inexhaustible.**

**10 30 28 00**

**In the Belém district, the building of the Hieronymites Monastery was financed by the slave, sugar and spice trades.**

**10 30 40 00**

**The splendor of its architecture reminds us of the era when Lisbon dominated the world and flooded other European capitals with its goods.**

**10 30 54 00**

**ANTONIO DE ALMEIDA MENDES**

La traite négrière, et là il faut parler de traite négrière parce que ça ne concerne que les Noirs, il n'y a plus que des esclaves africains dans cette économie, estla principale source de revenus pour la couronne portugaise et pour une partie des élites portugaises,

On a un État qui se construit sur les revenus de l’outre-mer donc on passe clairement à une autre phase.

***Subtitles :***

You have to emphasize that this was a *black* slave trade, as this economy was based on African slaves. This trade was the main income for the crown and for part of the Portuguese elites. The State was being built upon overseas income, so a new phase started.

**10 31 16 00**

**With the arrival of Europeans in Africa, the history of slavery entered a whole new dimension. For the first time, the trade focused exclusively on Equatorial Africa. And, with considerable means, the number of deportations reached unparalleled levels.**

**10 31 43 00**

**PAUL E. LOVEJOY S**

It's not comparable in terms of scale, because for the Islamic trade, we’re talking about, you know, roughly a thousand-year period. Much bigger impact in a shorter period of times in the Americas.

**10 32 24 00**

**In Lisbon, the history of African slaves who arrived in Europe sunk into oblivion. Traces of their presence were destroyed during the 1755 earthquake. Pieces of its memory were scattered when the city was rebuilt.**

**In this hunting lodge a few miles from the capital, a painting by a Flemish artist, “The King’s Fountain”, depicts Lisbon in 1580.**

**10 32 52 00**

**Portrays a neighborhood that no longer exists, where Blacks and Whites danced together.**

**Here, a black man in shoes embraces a white woman with bare feet.**

**Musicians play for a couple of lovers.**

**A knight of the Order of Christ.**

**In chains or in ceremonial dress, Africans offer their wealth to Europe’s smallest kingdom…**

**The repressed image of an era when the marriage of Africa and Portugal made Lisbon the most important economic capital of Europe.**

**10 33 28 00**

**ANTONIO DE ALMEIDA MENDES**

As early as the 1500s, 10% of Lisbon’s population was black, not counting descendants.

Seville, was similar, Barcelona and Malaga too.

**10 33 46 00**

**Today, in Southern Europe – in Portugal, Italy, Spain or even Provence – an estimated 50 to 60% of the population could have African ancestry.**

**10 33 59 00 \_ SLAMEUR – (Subtitles)**

It’s time for us to talk

to each other,

To work together.

To ask: who were we before and after ?

Caravels deported us ?

Black people disown their African past

Because they believe those who pretend

That we hadn’t been, built,

or passed on anything

They still deny Black presence

in Europe prior to the slave trade

**10 34 51 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 34 36 00**

**ANTONIO DE ALMEIDA MENDES**

C’est une question à laquelle tous les chercheurs qui travaillent sur l’esclavage ont été confrontés, c’est : « que sont devenus les Noirs en Europe ? ». Alors il y a les gens qui disent, voilà, les chiffres ne sont pas si importants que ça. Donc, ils ont été dilués dans la population et de par eux-mêmes ils ont disparu. Ça c’est difficilement tenable quand même de dire que des milliers, des dizaines de milliers ou des centaines de milliers d’hommes et de femmes qui disparaissent sans laisser de trace et sans rien transmettre aux générations suivantes.

Alors, nous historiens, quand on travaille sur les archives, il est assez facile de retrouver un ancêtre africain, par contre les gens dans leur histoire familiale, c’est une part de leur histoire qu’ils ont oublié, ou alors qu’ils ne veulent pas mettre en avant.

***Subtitles :***

It is a question which all scholars of slavery have wondered about: what happened to Blacks in Europe ? Some say the figures aren’t that big: they melted into the population, disappeared on their own. But it’s hardly tenable to argue that thousands, tens of thousands of people or hundreds of thousands, disappeared without a trace, without passing anything on to next generations.For us historians who work on archives, it’s fairly easy to find an African ancestor; but for people’s family history, it’s something that they forgot,or don’t want to put forward.

**10 35 45 00**

**Merchants went to round up these slaves in the border regions of the Kongo Kingdom. Everywhere, raids multiplied. Luanda became one of the crossroads of Transatlantic trade. In Kongo, the relationship of equality between Africans and Portuguese collapsed.**

**10 36 05 00**

**Paul Lovejoy**

**York University**

**Canada**

**10 36 04 00**

**PAUL LOVEJOY**

So Luanda became… from then on, from 1590s on, became the most important single port, single place in Africa from where Africans left for the Americas.

23%, something like that, of all Africans left from Luanda. Going heavily to Brazil, which of course is the biggest area where Africans go in the Americas by far, almost half of all Africans end up in Brazil. And Luanda was really an outpost of Brazil in many ways.

**10 36 40 00**

**ANTONIO DE ALMEIDA MENDES**

On détermine qu’un marchant devra introduire, par an, vingt mille esclaves. Donc, on signe des contrats sur des têtes d’esclaves. Ça a mis du temps, mais on est passé à autre chose que du troc. On est, clairement maintenant, dans quelque chose de très spéculatif. Donc, où les chiffres, alors, sont des chiffres qui se comptent en milliers et on est plus en train de compter esclave par esclave. On compte par lots d’esclaves et, y compris la terminologie change. On parle de pièces d’Inde. Donc le terme « pièce », pour définir l’esclave, ça définit un esclave d’une certaine stature, d’un certain âge, puisqu’on calcule aussi en termes maintenant de rentabilité.

***Subtitles :***

They determined that a merchant should import 20,000 slaves per year. Slaves became contractual objects. They stopped bartering. It then became something highly speculative. So figures then amounted to thousands. Slaves were counted by lots, and no more one by one, and even the words changed. They spoke of “pieces of India”. This defined the slave in terms of stature, of age, as calculations were made in terms of profitability.

**10 37 15 00**

**Elikia M’Bokolo**

**EHESS**

**France**

**10 37 15 00**

**ELIKIA M'BOKOLO**

La production des esclaves, c'est le mot que l’on doit prendre parce que à l’intérieur de ces Etats de l’Afrique centrale, en particulier du Royaume Kongo et des petits Etats qui se sont séparés du Royaume Kongo, il n’y a pas de, à proprement parler, de commerce d’esclaves.

Donc il faut créer cette circulation et ces conditions. Et ce sont les gens de l’extérieur qui fomentent, qui nourrissent les antagonismes qui peuvent permettre que des gens, disons de statut libre, de citoyen, se trouvent basculés dans les réseaux de l’esclavage.

***Subtitles :***

You have to speak of slave production, to use that expression because within central African States, and especially the Kongo Kingdom, and small States that had separated from it, there wasn’t a slave trade, strictly speaking. This flow and these conditions had to be created. So it was people from the outside who fomented who fed the antagonisms that might allow people – let’s say free people, citizens – to be pushed into the slavery networks.

**10 38 03 00**

**During rotations between the African coasts and Brazil, a slave ship ran aground off the coast of São Tomé. The Angolares are the descendants of these castaways.**

**Their ancestors found refuge on this beach. For nearly 500 years, the Angolares lived here, far from the plantations and the Portuguese. Poor, forsaken, but still free. They have made this story the bedrock of their identity and of their spirit of resistance.**

**10 38 38 00 – (subtitles)**

The ship came from Angola

and was bringing people over.

The ship broke, people started to swim

to save themselves.

Four of them swam to Celeste beach,

leaning on the ship’s debris.

Once they got on the Celeste beach,

they remained there

for a long time.

They eventually built a family

and had children.

**10 39 33 00**

**Filipa Ribeiro da Silva**

**International institute of social history**

**Netherlands**

**10 39 20 00**

**FILIPA RIBEIRO DA SILVA**

I think Sao Tome is also a laboratory for a new forms of social relations and for a new society because you have a society mainly based on slave labour which has a vast majority of the population enslaved. And where social relations between enslaved and masters would be very tense.

**10 39 54 00**

**In São Tomé, the Empire’s jewel, the sugar edifice began to crack.**

**The island was impossible to control. In the heart of the forest, groups of fugitive slaves set up “mocambos”, places of sanctuary where they organized themselves into armed communities.**

**10 40 17 00**

*Gonçalo Álvares and Rodrigo Ayres, common justices in this island of São Tomé and so forth, make known to Your Excellencies how it is true and well known that a mocambo with a large population exists in the forest. They do what damage they can, killing and robbing men and destroying plantations, all of which brings loss and damage to the people of this island and its settlers, a disservice to the king our lord and much loss to his treasury and the revenues. So, we have armed men ready to go against the said escaped blacks and the fortified mocambo, but we do not have any money to give them. Every day the forest is filling up with escaped blacks, and we are all terrified, waiting for the day when the said mocambo and its people will do some evil which is contrary to the will of God.”*

**10 41 07 00**

**The distance between Lisbon and São Tomé hindered the Portuguese Crown.**

**The people of Kongo did not want to intervene in the island’s affairs.**

**The Portuguese lacked armed men on site to defend their interests.**

**So, to solve the problem, they decided to manufacture them.**

**10 41 36 00**

**Isabel Castro Henriques**

**University of Lisbon**

**Portugal**

**10 41 25 00**

**ISABEL CASTRO HENRIQUES**

Um dos outros elementos fundamentais dessa sociedade como laboratório é mais especificamente a criação de mulatos como eram chamados. Que aliás é um desejo e um objetivo dos Portugueses.

Os Portugueses procuram cruzar os brancos com as negras precisamente para formar uma população mestiça. Uma população que segundo os próprios textos portugueses da época será uma população marcada pela presença dos pais brancos que digamos transmitem valores Portugueses aos filhos mulatos criando-se um grupo social capaz de defender os interesses dos brancos, dos Portugueses, em São Tomé.

***Subtitles :***

One of the fundamental elements of this society as a laboratory was the creation of “mulattos”, as they were called. It was one of the desires and aims of the Portuguese. The Portuguese sought to cross white men with black women, to create a mixed-race population. A population that – according to the texts of the time – would be a population marked by the presence of the white parents who would transmit Portuguese values to their mixed-race children, thus creating a social group that could defend white, Portuguese interests in São Tomé.

**10 42 15 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 42 15 00**

**ANTONIO DE ALMEIDA MENDES**

On oublie très souvent, on oublie, voire totalement, que derrière le métissage, c’est de la violence. C’est que très souvent, ces enfants métis sont issus de viols, sont issus de rapports de domination entre maîtres et esclaves.

***Subtitles :***

We often completely forget that interbreeding stemmed from violence. Very often, these children were born of rapes, of relations of domination.

**10 42 28 00**

**In a letter addressed to the King, São Tomé’s administrator, Bernardo Segura, explained how he intended to use these mulatto children, the Empire’s bastards.**

**10 42 39 00**

*“Many settlers have children with their slaves, and if Your Highness granted freedom to a few of them, they would be allowed to live as free citizens. As there are no other free children, they would remain free at the service of God and of Your Highness.”*

**10 43 02 00**

**Crossing white men with black women… in São Tomé, the Portuguese mulattos were a separate group called the “sons of the land”.**

**By defending the Crown’s interests, these sons of the land became leading agents of the slave system.**

**10 43 30 00**

**Elikia M’Bokolo**

**EHESS**

**France**

**10 43 28 00**

**ELIKIA M'BOKOLO**

*Filhos da terra*, les enfants du pays, la catégorie, comment dire, n’a pas de position dans le pays et donc, elle va vivre justement de ce réseau d’échanges, qui lui donne la richesse, qui lui donne une visibilité, la même que celle des Portugais. Mais ce sont quand même aussi des enfants du pays.

***Subtitles :***

The Filhos da terra, sons of the land had no position in the country and would thus live off this trade network, which brought them wealth, gave them a visibility, the same as that of the Portuguese. But they too were the country’s children.

**10 43 55 00**

**Izequiel Batista de Sousa**

**University of La Réunion**

**France**

**10 43 50 00**

**IZEQUIEL BATISTA DE SOUSA**

Il ne faut pas voir les choses dans un domaine noir/blanc. Au XVIe siècle, il ne faut pas le voir comme ça, non, peut-être plus tard, mais au XVIe siècle, c’était pas ça. Ce n’est pas une histoire raciale. Ce n’est pas une histoire raciale. C’est une histoire d’économie, l’argent.

Mon grand-père avait des esclaves aussi, mon grand-père avait des esclaves quand j’ai remonté. On était propriétaires d’esclaves nous.

Ils étaient des Noirs et ils étaient propriétaires d’esclaves. Ils étaient chasseurs d’esclaves aussi. Ils étaient esclaves même eux-mêmes. Non, c’est une histoire vécue que j’ai là, que j’ai dans la peau, je le sais.

***Subtitles :***

We mustn’t see this as a dichotomy. Not in the XVIth century. Maybe later, but not at that time, it wasn’t about race. It was about the economy. Money! My grandfather also had slaves, when I went back. We were slave owners. They were black and owned slaves.

They also were slave hunters. They were slaves themselves. No, this is a story I lived,

it’s under my skin, I know it.

**10 44 24 00**

**With the explosion of demand, these new trade elites started kidnapping citizens of the Kingdom of Kongo. Despite the religious, diplomatic and cultural links between Portugal and the king of Kongo, the sons of the land’s greed devastated everything.**

**In a letter to the King of Portugal, King Afonso I informed him of his dismay.**

**10 44 50 00**

*Sir, Your Highness should know how our Kingdom is being lost, the merchants are allowed by your offices to come to this Kingdom to set up shops with goods which have been prohibited by us […]*

*the mentioned merchants are taking every day our natives, sons of the land and the sons of our noblemen and vassals and our relatives, they grab them and sell them; and so great, Sir, is the corruption and licentiousness that our country is being completely depopulated […]*

*That is why we beg of Your Highness to help and assist us in this matter. It is our will that in these Kingdoms there should not be any trade of slaves nor outlet for them.*

**10 45 47 00**

**ELIKIA M'BOKOLO**

Alfonso, je crois, était finalement un prince beaucoup plus intelligent que l’on ne le dit. Lorsqu’on le présente sous les traits d’un roi très chrétien… comment dire… on en fait un sous-produit du Portugal alors qu’il a cherché, certains ont dit, à moderniser le royaume en intégrant des ressources venues du Portugal. Mais très vite, il s’est rendu compte que le pays était en train de perdre son âme.

***Subtitles :***

Alfonso, I think, was much more intelligent a prince than alleged. When he is presented as a very Christian king, he appears as some sort of a by-product of Portugal, yet he tried to modernize the Kingdom by integrating resources that came from Portugal. But he soon realized that his country was losing its soul.

**10 46 24 00**

**Each year, Santomeans reenact this first marriage between Africa and Europe.**

**To exorcize its violence, they incarnate all the roles, and wear all the costumes.**

**A dance in which victims and persecutors live side by side, the sons of a same family.**

**This procession is called “tchiloli”, which, supposedly, comes from the word “tragedy”.**

**10 46 54 00**

**IZEQUIEL BATISTA DE SOUSA**

L’esclavage ramène à des sociétés où on se cherche toujours. Manque d’identité, je crois. Je ne sais pas.

Les souvenirs de l’Afrique sont tellement vagues. Même pour nous, Santoméens, qu’on est à quelques, quoi, cent et quelques kilomètres, oui, 200, 250 kilomètres de la côte. On est plus proches des côtes africaines que les Antillais ou que les Réunionnais etc. Même là, ça nous pose un problème les souvenirs. Quels souvenirs j’ai de l’Afrique ? Aucun. Et pourtant, je suis noir. Aucun.

***Subtitles :***

With slavery, one is constantly searching for oneself. For lack of identity, maybe, I don’t know. Memories of Africa are so vague, even for us Santomeans, who live at avout… who live at about 120-150 miles from the coast. We’re closer to the African coasts than the West Indians or the Reunionese. Even here, memory is a problem. What memories do I have of Africa? None. And yet, I am black. None.

**10 48 20 00**

**In 1595, São Tomé flared up. Amador, a captive born on the island, took the lead of a slave uprising. The sons of the land could not contain it.**

**The Santomean experience had just revealed its limits.**

**But that did not matter. The union between African slaves and sugar cane had been consecrated. From then on, the Portuguese knew that they could export their invention everywhere.**

**One by one, they disassembled the mills, the ovens and the sugar factories, and rebuilt them in Brazil.**

**10 48 59 00**

**David Eltis**

**Emory University**

**USA**

**10 48 50 00**

**DAVID ELTIS**

The key which changes the direction of the slave trade is the transfer of sugar, as you mentioned earlier, from one side of the Atlantic to the other. And it then makes the hop to the part of the Americas closest to Europe, which is the Caribbean

**10 49 21 00**

**A year after the riots, Amador, the leader of the rebellion, was executed in public.**

**The result of a large-scale experiment between Portugal and Africa, São Tomé, despite the violence in which it was born, has shaped its own history. A history founded on the heroic struggle of the first slaves.**

***10 49 50 00 – (Subtitles)***

*Amador*

*Mataram Amador*

*Enforcaram o nosso Rei*

*Ninguém se esqueceu de ti*

*Todo o sacrifício por nós dedicado*

*Jamais será esquecido*

*Estás morto mas presente*

*No coração dos santomenses*

*Amador, Amador, Amador*

*Morto mais vivente em nós*

*Homem que pela sua pátria lutou*

*E a sua história o povo amou.*

***Subtitles***

Amador

They killed Amador,

They hanged our King,

Nobody’s forgotten you.

Your sacrifice for us

Will never be forgotten.

You are dead but present

In the hearts of Santomeans.

Amador, Amador, Amador

Dead but living within us,

A man who fought for his country

And its history, the people loved you.

**10 50 24 00**

**To ensure the survival of their economic model, the Portuguese took their slaves and their agricultural knowledge with them to Brazil.**

**By demonstrating that the model could be exported to America, they incited all of Europe to do the same.**

**10 50 41 00**

**PAUL E. LOVEJOY**

Sao Tome was the intermediary stage in the spread of sugar. In some ways, it was the first Caribbean island. Although it wasn't in the Caribbean.

**10 50 53 00**

**1620**

**10 50 58 00**

**In 1620, the Portuguese were the uncontested masters of the slave trade. 25 years after the revolt headed by Amador, they had already deported 300,000 captives to Brazil and Central America. Soon it would be the other European powers’ turn to go conquer the New World.**

**With them, the slave trade’s tentacles spread all across the Atlantic and reached a new territory: the Caribbean.**

**END**