

The African-Brazilian religions

In Brazil, Slavery created a contact between the religions of various African nations that ended up assimilating and exchanging similar elements from their cultures. This way, the rites juxtaposed and fused in a common amalgam from where the African-Brazilian religions came to be. *Candomblé* is one of the most known African-Brazilian religions in the whole country, which has a pantheon composed by the *orixás*, *inquices* and *voduns*, deities of the Yoruba, Bantu and Jeje people, respectively.

African-Brazilian religions receive different names depending on the place and the model of its rites. In the Northeast there is *Tambor-de-Mina* in Maranhão, *Xangô* in Pernambuco and *Candomblé* from Bahia. In Rio de Janeiro and São Paulo, *Umbanda* and *Candomblé* prevailed and the South has *Batuque* in Rio Grande do Sul. This makes evident the African permanence and transformations in the African-Brazilian religions. [...]

From a historical perspective, all these forms of religiousness were seen by the European and Christian colonizers as dangerous expressions of adoration and sin, to be rooted out in order to grant the slaves' souls the salvation. This is the view that associates the African-Brazilian religious expressions, such as the *Candomblé* and the *Umbanda*, to demoniacal rites and witchcraft remains to this day.