

according to him, the process of transformation of Candomblé sculptures produced in Brazil, which at that time were formally distinct from those of African origin, would have been motivated by the scarcity of pieces arriving over time in Brazil directly from the African continent. The author highlights that at the time Nina Rodrigues published his text, it was common to find objects from the African continent. However, the following decades were marked by a decrease in more direct contact with these sculptures, which would have contributed to Brazilian sculptors developing a distinct style (see Salum 2017).

Ramos's statements should be analyzed with caution, since the arrival of objects from Africa in Candomblé *terreiros* did not cease over time but underwent transformations. It is highly likely that among the enslaved people from the regions of Nigeria and Benin were undoubtedly skilled wood sculptors. The recollection of this abundant material culture, deeply ingrained in the

daily lives of these Africans before they were forced onto slave ships, could also have played a pivotal role in their spread throughout Brazil. Although formal records of the arrival of these objects have not been found, it is worth noting the existence of a trade in sculptures to Brazil during the Atlantic slave trade. In this context, I highlight the work *Economia e cultura do Candomblé na Bahia: o comércio de objetos litúrgicos afro-brasileiros—1850/1937*, by Flávio Gonçalves dos Santos (2013). The author examines the commercial exchanges between Brazil and Africa involving products used in the worship of *orishas*, even though he does not mention documented evidence to support them. Nevertheless, this significant limitation does not preclude considering the role of travelers, Candomblé leaders, and practitioners in the small-scale commercial exchanges of items related to the ceremonies, which certainly included the trade or commissioning of sculptures.

In this context, “Entre memória, mito e

história: viajantes transatlânticos da Casa Branca” by Lisa Earl Castillo (2012) is an article that delves into the journeys to Africa undertaken by individuals associated with the Casa Branca *terreiro* in Salvador, Bahia, among other topics. One of the notable figures emphasized by Castillo is Martiniano Eliseu do Bomfim (1859–1953), who also served as an informant for Nina Rodrigues in his research. Born in Bahia and son of Yoruba parents, Bomfim was taken to Lagos in 1875, where he lived for eleven years. During his time there, he acquired fluency in the Yoruba language and was initiated into the Ifa divination system, eventually becoming a *babalawo*. After his return to Brazil, he embarked on at least two additional trips to Africa.

Interviews with Bomfim in the early decades of the twentieth century reveal that his father traded African products like kola nuts, black soap, and palm oil, suggesting frequent Atlantic crossings. Both Bomfim and his father likely commissioned

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