


PAJUBÁ AS A TOOL IN PORTUGUESE LANGUAGE TEACHING

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Maria da Guia Taveiro Silva¹ and Marllon Brendon Pereira Silva²

ABSTRACT

The work is part of the research line Literature, dialogues and knowledge of the PPGLe/UEMASUL, and aims to analyze the pajubá as a tool for the teaching of the Portuguese language, presenting possible ideas to work on it in the classroom, having as methodological procedures a qualitative and descriptive approach, the work is aimed at teachers, specifically, in Portuguese. Using theorists and researchers such as Bortoni-Ricardo (2021), Netto Junior (2018) and Torres (2019) to reference the foundation of this work, we then sought to initially reflect on the historical context of the emergence of pajubá, then seek to understand its importance in order to reach conclusions about pajubá being a dialect or linguistic variation, and also how to use it in teaching and classrooms.

Keywords: Pajubá. Teaching. LGBTQIA+ community. Portuguese language.

¹PhD in Linguistics (UnB)
(UEMASUL)

E-mail: maria.silva@uemasul.edu.br

Lattes: <https://lattes.cnpq.br/1232401137711458>

²Master's student in Languages (UEMASUL)

Email: marllonbrendon@gmail.com

Lattes: <https://lattes.cnpq.br/8602950767452889>

INTRODUCTION

The work is part of the research line Literature, dialogues and knowledge, of PPGLe/UEMASUL, and aims to analyze pajubá³ as a tool for teaching the Portuguese language, presenting possible ideas to work on it in the classroom. Bringing this linguistic variation as a new methodology for education professionals, pajubá is part of a dynamization of Brazilian Portuguese, which despite initially having a specific audience of speakers, today is part of the vocabulary of an entire society, but will never leave aside its beginnings of a speech of resistance.

We will enter the historical context to understand how this different way of communicating originated and, thus, realize that contrary to what many think, and using here a catchphrase used by the LGBTQIA+ community, as well as "transvestite is not a mess", pajubá also has its set of specificities that make it unique and legitimate to be used and analyzed. Therefore, we will also see where we can insert this speech and these words and try to frame to possibly find out if we are dealing with a dialect or a linguistic variation.

Thus, we have as one of the theoretical references of this work studies by Bortoni-Ricardo (2021), Netto Junior (2018) and Torres (2019), which address the specificities of pajubá and will accompany us in this reading where we also have as one of the technological procedures for construction, the analysis of "Aurélia - the dictionary of sharp language", which is a dictionary that contains more than a thousand words that are no longer used only by the LGBTIA+ community, but for the whole country.

THE HISTORICAL CONTEXT OF PAJUBÁ

It is known that the African continent and Brazil have many similarities, an example of this are the cultural aspects that have been passed through since the period of slavery, so we currently see several traits inherited and interconnected to our Portuguese language, as well as in food and religiosity. This heritage makes Brazil a country of plurality and present in our daily lives naturally implanted, an example of this would be many words that are of African religious origins and that are used by Brazilians in their daily lives, such as dengo, cafuné, caçula, moleque, cachaça and cornmeal. (Carta Capital, 2017)

³ The term "pajubá" in the LGBTQIA+ community has the meaning of gossip, novelty and for religions of African origin this word also has a similar meaning as something new or even news. In the text, pajubá is re-signified as a word that gives its name to the entire set of terms used by the LGBTQIA+ community.

Not unlike in Pajubá, we also have an appropriation of other forms of languages, such as the Yoruba language, whose origins permeate the Middle East, and its terms in Brazil resist and are used in Candomblé, an Afro-American religion that arrived in Brazilian lands around the nineteenth century. However, in language, the two also differ from each other, as stated by Netto Junior (2018):

In Umbanda, their acts are prayed and worshipped in Portuguese and their orishas merge with the saints of Catholicism. In Candomblé, on the other hand, the African linguistic roots are maintained, that is, the main rituals of the religion are performed and sung in Yoruba, an important reason to point out the influence of Candomblé in the slang of the pajubá (Netto Junior, 2018, p. 6).

Within these spaces called terreiros in which religions like these are inserted, there is a strong presence of members of the LGBTQIA+ community, specifically homosexuals, transvestites and transsexuals. Because they bring acceptance and a sense of belonging to the world to their lives, participation in meetings, cults and rituals began to become more assiduous, because within these African-based religions, members of the community feel safer and free from prejudice.

Due to this approximation, words used within these spaces began to be used by the LGBTQIA+ community, which took new meanings outside the terreiros. Therefore, Vieira (2022, p. 23) says that "Yoruba, previously known as 'an enslaved language', enabled linguistic changes in Brazilian Portuguese such as the emergence of pajubá among homo/transsexual practitioners of Candomblé".

And with this we have the popularization of this individual form of expression that has extended and consolidated itself in society, it is true that there is a specific audience of speakers, but this does not abstain from the fact that other people who do not belong to the community are also appropriating this way of communicating. Permeating this contextualization, the nomenclature of this dialect or linguistic variation is also mentioned:

In the context of religions, the word *pajubá* is used in Brazil to characterize a language made up of words and expressions from African languages, widely used by religions such as Candomblé and Umbanda. In the LGBTQ+ environment, the word *pajubá* refers to the framework of words used by them, that is, it is a kind of LGBTQ+ vocabulary (Netto Junior, 2018, p. 8).

A quick translation on *google translate* presents the word *pajubá* with the sense of something sudden, which has just happened. In the Yoruba dictionary it means "in conversation", which is not so far from the meaning for the LGBTQIA+ community, which is

an embrace of all the words used, it is a more comprehensive term, *pajubá* became the name of the dialect, gaining strength in the community and being so rich and complete, it also brings with it a dictionary, Aurélia.

The name believes it to be a kind of joke with the renowned Aurélio dictionary of the Portuguese language, written by Aurélio Buarque, but this new version redesigned and formulated, by researcher Fred Libi and journalist Vitor Angelo Scippe, presents one hundred and forty-three pages of words, expressions and terms used by the LGBTQIA+ community, as well as by society, this consolidation was published on May 30, 2006, and the same was cited in the 2018 ENEM.

Bortoni-Ricardo (2021, p. 53) tells us that "The way humans stable a conversation has been the subject of study by scientists, particularly those focused on conversation analysis. These scholars take into account the culture of the community to which the individual belongs." Thus, this form of expression, which was adopted by the community until it reached the organization of a dictionary, also took into account cultural aspects because there are words within it such as *erê*, which means child or younger man in the community and is also an orisha with childish behaviors within the religions of African origins.

This dialectical variant emerges as a secret way of communicating, in a way, it does not lose its literal translation. Another word that maintains the same meaning is "Ilé" which in both Pajubá and Yoruba, means "house". We also have: "Orum" and "Olorum". The first in Pajubá means "sky", it has lost some letters from its original form, but maintains a synonymy, because in Yoruba "Olorum" means "kingdom of God". Another word that maintains a synonymous relationship is "Ere", both in Pajubá and Yoruba, they are linked to the children's world, children (Nascimento et al, 2021, p. 15).

BEYOND THE SEAL

Initially bringing this religious character, we realize, then, that the candomblé and umbanda terreiros become welcoming spaces for the LGBTQIA+ community to feel comfortable in an environment where they can exercise their freedom of expression and be who they are, with this, the terms were appropriated in a creative way and also as a form of resistance, bringing uniqueness and belonging. In an interview for Trip magazine, in 2019, Neon Cunha, when asked about the most striking phrase of her life, says in pajubá:

"Mona erê aquenda os ojus, if the alibans sew/warm in the corre cosica the endacas pra monas acá deaquendar." The phrase is easily pronounced by the designer when asked about the most striking expression of the dialect in her life. The words in her voice sound like music, but the meaning isn't all that pretty. "Brand

new, keep an eye out. If the police get on the bus, let us know", translates Neon (REIF, 2019, p. 1).

The phrase pronounced by Neon reinforces the concept of pajubá as a dialect of resistance, at a time of military dictatorship where there was persecution of the LGBTQIA+ community, with the main focus on homosexuals and transsexuals, this dialect was used as a defense mechanism so that they could communicate with each other without the whole society knowing what they were talking about, as well as to warn of dangerous situations for them and to mislead the pursuers, who were unaware of this language, in a certain way codified.

Operation Tarantula was the name they gave to the tremendous chaos of prejudice that was established in the 80s, because it was with the excuse of "sanitizing" the city of São Paulo, that they persecuted trans people and transvestites who had the streets of this metropolis as a source of work, but in addition to these they had numerous other operations across the country with the same objective of reinforcing the repression and repulsion that the dictatorship established between 1964 and 1985 and that, it also extended for a time in the post-dictatorship.

Of course, we have not yet arrived at a model of country and world that is safe for people from the LGBTQIA+ community, but much has grown and advanced in terms of visibility, and we believe that pajubá contributes to making this happen. The words that were once used exclusively by members of this community in question, are now picked up in the mouths of people who sympathize with her or even non-sympathetic heteros.

DIALECT OR LINGUISTIC VARIATION?

A priori we seek to understand the basic concepts of each of these terms before trying to make a position about one of them, because in the case of pajubá, many situations can occur, it is comprehensive and appears in various meanings. The fact is that for each terminology of this, whether as a dialect or as a linguistic variation, we will have researchers who have defended one or the other, but let's see what it is about.

The dialect is initially defined by a variation in the language, which is considered informal and spoken by the lower classes, the dialect was inserted in a society that sought a polishing of the language. Thus, these different ways of communicating, being it through the use of words that did not belong to the cultured norm, were considered wrong and this fed more and more linguistic prejudice.

Still conceptualizing, Fernandes (2014) agrees when he says that:

The dialect is a product of the processes of transition of the language, it is a particularity, it can be a remnant, it can contain only the linguistic matrices that gave rise to it, but it is always transiting through the official language, which always considers it a threat to tradition, to the rules, to the *status quo* maintained by the standard language (Fernandes, 2014, p. 81).

Therefore, we have by dialect a language specific to some communities that exists simultaneously with the Portuguese language, a dialect does not interfere in the functioning of the language, but on the contrary, strengthens the plurality of the existing language. Given its variations of numerous circumstances, the example of Rio Grande do Sul is cited, which being a state of Italian colonization, within it there are places where residents communicate through a specific dialect called Veneto that came with immigrants from northern Italy.

Language, therefore, can be spoken in different ways due to the places and situations in which it is inserted, always having a historical context. Brazilian Portuguese is not the same as that spoken throughout the territory, it is economic, social, age, ancestral and other infinity situations that can bring a new look to the Portuguese language.

Trying to identify pajubá now as linguistic variation, the Brasil Escola website in one of its publications written by Mariana Rigonatto (n.d.) says that "linguistic variation is the diversification of the systems of a language in relation to the possibilities of change of its elements". And he adds that "it exists because languages have the characteristic of being dynamic and sensitive to factors such as geographic region, gender, age, social class of the speaker and the degree of formality of the context of communication" (n.p).

Let's look at a geographical example, in the Northeast the specific accent is related to the Portuguese colonization together with the influence of the French over the years, and this over time has given rise to a unique way of speaking that is not always understood by other regions of the same country, such as the Southeast. These are particularities of a given region that are included in the concept of diatopic (geographic) variation and, therefore, constitute linguistic variation.

When it comes to history, it has to be understood that it is the one that varies over time, a clear example of this is the word "você" which was previously used "vossa mercê", then "vosmecê" and reaching the present day in which in the networks used is only the acronym "vc" and also only the letter "c" with the same meaning and meaning. Bringing to

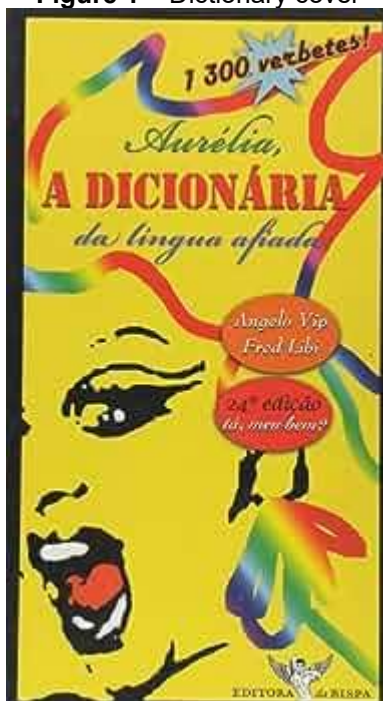
orality the same word is also heard as "cê" or "ocê", it is a construction and adaptations that society is making in the habit of objectifying the language, making it more practical.

Within a speech community, variation is the key to change, or rather, it will make it possible for change to occur. This fact does not mean, however, that all variation is necessarily linked to change, but changes involve variation (Chaves, 2006, p. 23).

Pajubá is then used within the concept of social variation, which is also called cultural variation, because it is a speech of a certain group of society that, due to its activities, preferences, sectors and even levels of economic situation, end up adopting words that come to have different meanings, and because of this, are not understood by other people who are not part of the group or in the case of pajubá, of the LGBTQIA+ community.

With the social variation solidified, the pajubá was not only in the mouths of the members of this community, because it is an extensive vocabulary with hundreds of words, society was presented with a dictionary called *Aurélia*.

Figure 1 – Dictionary cover



Source: Google Images, 2023.

Some of the words of Yoruba origin present in *Aurélia, the dictionary of sharp tongue* (2006) are:

1. Adé – male homosexual;

2. Bajé – blood
3. Coió – hitting someone, cursing someone
4. Cuã – house, apartment
5. Elza – robbery

There are hundreds of words that make up this dictionary, a curiosity about it is that not all the words that are part of this book are of Yoruba origin, many of them were originated in the Brazilian popular language, that some that were previously uttered as insults and prejudices against the members of this movement, were resignified bringing belonging and inclusion. Once these concepts are understood, we then seek to know how to establish a relationship between pajubá and the teaching of the Portuguese language.

PAJUBÁ AND TEACHING

The Portuguese language is mixed in diversity and pajubá only complements this thought of a variation that was originated by one community, transposed to another and thus solidified with new meanings and meanings. If we have a specific dictionary with hundreds of words that are part of this context, then we have something to study and talk about, so we will try to fit pajubá in our Portuguese language classes initially by the topic already covered earlier.

Nothing better than the pajubá to raise in class with our students a discussion about sociolect, dialect, linguistic variation and among other nomenclatures related to these concepts that theorists address about these new ways of communicating. Because of what our country, our society through the LGBTQIA+ movement has presented to us, today we no longer have only words that represent resistance and brotherhood, but a living language in constant movement.

Proof of this is the Aurélia, the dictionary of the sharp language, which not only contains words from Yoruba and that were present in the meetings of religions of African origins, but we have countless others that are spoken in Brazilian daily life in various states of the country, which are not present in a cultured and official way in the dictionary of the Portuguese language, but which gained an additional meaning and a new meaning in the mouths of Northeasterners, Paulistanos, Potiguar and thus was present in this work that can be considered as an overview of the oral and truly Brazilian language.

As a way of cataloguing all the words of the LGBT universe derived from Yoruba, Vip and Libi (2006) launched a dictionary entitled: "Aurélia, the dictionary of the

sharp language", where more than 1,300 words were recorded, most of them in the feminine, and gathered from all regions of Brazil and other countries that use Bajubá. They circulate throughout LGBT society and with their respective entries have the purpose of spreading their meanings, showing the world how wide is the universe of conquest and struggle of a class that resists and fights for equal rights (Santos; Martin; Silva, 2016, p. 28).

As another example to work with pajubá in the classroom, we can analyze the semantic path of some of the words present in this dictionary, the author Neurivan Gonçalves (2018, p. 9) gives us an example of how this can be worked, where initially we can study the phonetics of the word to find out if it has changed over the years, right after its meaning, use and semantic conclusions. Analyzing the word "erê" he says that:

The semantic process perceived in the course of the word *erê* was the change in meaning from the notion of playing to the notion of "childish spiritual being", in which we can highlight the relationship between the meanings. The meaning of the word in the context of Candomblé changed when it was incorporated into the lexicon of pajubá because it lost its religious connotation and kept only the meaning of "young man/boy". Thus, we can characterize the process of change as being activated by semantic contact, which occurs when an existing lexical item acquires another meaning from a specific context (Netto Junior, 2018, p. 10).

As a linguistic tool that covers several areas of the Portuguese language, pajubá can be used to bring the teacher closer to the student since he will use a context that is closer to the student's reality. In the ENEM test in 2018, pajubá was used in one of the questions and this only reflected the diversity of speech and orality present in our country and encouraged teachers to streamline their methodologies and techniques at work.

METHODOLOGY

This work focused on the study of pajubá as a tool in the teaching of the Portuguese language, so it was had previous knowledge of what would become the same and also of the words that make up this dialect, previously known by personal experience and soon after as a didactic resource of the research the "Aurélia, the dictionary of the sharp language", which is a work that brings together numerous terms from Pajubá.

With this, it was known to adopt a qualitative approach, as the research was based only on bibliographic resources and descriptive methodological procedures, about the qualitative approach Creswell (2010, p. 209) says that: "qualitative research is a form of interpretative investigation in which researchers make an interpretation of what they see, hear and understand". To this were expressed a historical conceptualization and the importance of our object of study.

So we sought to insert our corpus of study to the teaching of the Portuguese language, presenting it as a viable and plural tool for this to happen, the theoretical references were chosen in criteria of actuality and mainly because they obtain progressive thoughts in the construction of new teaching methodologies, because it is necessary to have a broad vision to work with themes that still cause strangeness to society.

FINAL CONSIDERATIONS

As a priori studied, Pajubá can fit into several concepts of linguistic variations and the dialect itself as well as sociolect that is not mentioned in this work, both are part of and are types of variations of our Brazilian Portuguese. It is known that we now have a consolidated variation and that it is not only present in the LGBTQIA+ community, but throughout the country, proof of this is the dictionary itself that encompasses more than 1000 words that go beyond Yoruba and that were signified in the daily life of several states and cities in Brazil.

Therefore, having mentioned this, pajubá gains its importance by transcending a dialect of resistance and protection, because that is why it was originated, it is within this perspective that the LGBTQIA+ community and especially trans people and transvestites had in this way of speaking their security, their state of not feeling alone, But even with words, it has in itself a weapon against the military dictatorship, which at the time was an aggressor and was not familiar with this specific language. Thus, it gained strength and spread, having today great recognition, being studied and analyzed by numerous researchers.

However, within the teaching of the Portuguese language, pajubá helps us to work with our students, diverse lexical perspectives in addition to being a living example to learn about linguistic variation, I do not want to take a position here on what I think pajubá should be, because just as the community in which it was started is a movement of inclusion and diversity, In the Portuguese language, pajubá can also be everything, and within sociolinguistics even more so.

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