

Dear Paula,

03/21/00

Concerning the events leading to the Punitive Expedition, I thought until your E-mail (5) that the soldiers of Ovonramwen attacked a British Mission, meaning to me that was attacked a religious entity, similar to the very popular ones established in Africa then. And I thought as well that the events have happened in the Benin City -- not necessarily inside the city walls, but in the outskirts of the town, where, for example, use to be the Palace of Queen-Mother. Then you clarify me that the events where somewhere on the way from Ughoton, and because of that I understood that a group of persons forming a mission (soldiers or public servants or even religious) was coming from Ughoton to Benin, and they were attacked by the Ovonramwen soldiers. It seems that I misunderstood in my readings the word "mission." Among all the option bellow, I've chosen number 2, a and b. And seems that 1, a, b and d, were more likely to be the meaning of such British "mission."

1. a. A body of persons sent to conduct negotiations or establish relations with a foreign country.
- b. The business with which such a body of persons is charged.
- c. A permanent diplomatic office abroad.
- d. A body of experts or dignitaries sent to a foreign country.
2. a. A body of persons sent to a foreign land by a religious organization, to spread its faith and provide assistance.
- b. A mission established abroad. (Grolier Enciclopedia).

If this is correct now, first I am satisfied by now. So, I thank you for your offer in helping me with photocopy of pages from City of Blood Revisited.

I have another issue that I would like to be helped by you. Again on the message 5, you say ". . . book by Chukwuma Azounye (not an Edo name . . .).

a) The Yoruba names are they used in Benin, since they have a common origin? When I used to travel to Nigeria (and I used to have contacts with Nigeria Embassy, in Brasilia), I had several friends with names as: Ogundele, Olorode, Obatele, Abiola, Olusegun, Obasanjo, Yakubo, all from Yuruba stock. These names are they found in Edo persons in Benin?

b) Names as the ones I will list, are they found among Edo people? Adolo, Obaro, Kotou, Ovaiticum, Kpandonu, Emotan (woman) Obaيمي, Azaiguen, Agahowa (woman), Adu, Eware, Agharevba, Akembe.

c) Among the Akans, of Ghana, when a child is born they name her with the name of that very week day, as Kofi if born in a Friday (this one I'll always remember, since this was the name my good friends in Ghana gave me, even I being born in a Wednesday -- I

should be called Kwakw), other week names are: Kojo, Kwabena(woman), Yaw, Kwame, Kwasi etc. (these names are fading in my memory). The question is: Does the Edo the same as Akans or similar?

BRAZILIANS IN THE COAST - I

The book I'll be using on this issue was written by Pierre Verger, and the book's name is "*Fluxo e Refluxo do Tráfico de Escravos entre o Golfo de Benin e a Bahia de Todos os Santos*" (Flux and Reflow of the Slave Traffic Between the Gulf of Benin and Bahia of All Saints."

Concerning the subjects we are dealing, related to Benin, Obas and British, there is a topic in which we may learn that there was an official encouragement from the British authorities concerning the Brazilian immigrants to Lagos. And there is part in the said book that I'll quote, that brings us back to a subject we have dealt with: " The immigrant from Sierra Leone they were part of middle-class businessman and low rank officers of the British Administration. The education they have received in their original Country, the adoption of the English language, the adoption of Protestantism as religion, and the condition of British citizens -- have put them nearer of the British that emigrated from London, than the 'Brazilian immigrant', who brought with them the Portuguese language, the Catholic religion, and their condition of foreigners. When they arrived, few of those Brazilians were wealthy, being more like a poor cousin, in comparison with the ones from Sierra Leone."

Nevertheless, in spite of a certain British Government prejudice against Brazil and Brazilians, those immigrants, when arriving to Lagos was welcomed. At this time, the Consul in Lagos was Benjamin Campbell, and he made serious movements to divert ships addressed to Uida (Ajuda, Dahomey) to Lagos instead.

The same strategy was followed by administrators of Lagos until the end of XIX century. With the difference that these considered the ones coming from Brazil as repatriated "Yorubas," but no "Brazilian immigrants." In an address of 1887 a British person, Sir Alfred Moloney, he stresses that "The Brazilian Quarter" in Lagos "has this name by mistake; and this person in another address to the members of "Geographical Manchester Society," reinforces that the language of the "Brazilian immigrant" is the Yoruba language. After quoting a series of letters and documents ratifying the initial assertion about the interest of British authorities in Brazilian immigrants, I will quote one more: "It is desirable that we encourage this class of **semi-civilized** that are emancipated in Brazil to settle in the outskirt of Lagos, since they are good farmers."

Paula: I love all the issues we are talking about. And if you want to mix it, you may instead of comment it (for sure, you may always do the comment back, and it will light my knowledge), you may give me topics (if there is no *cultural secret* - here in lucumi is a joke for *industrial secret*, something very serious in Silica Valley), in what you are researching in South Africa.

Best regards.

José Luiz

