

Prezada Ezenughegbe (in real Lucumi).

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By now, I have no means to prove that Calabar was, then, a kind of Switzerland, but I have strong means to guess out of the readings, and some gossips I heard at the time I traveled in the West Coast, that I'm not dreaming on that question.

To be honest, I trustfully hope that it may have been true. But it is not, as well, crucially required so, for the purpose you will see just few lines ahead. Maybe one of the books I bought on Calabar history, now on the way to me, I will discover something more than guess and gossip, out of the secret societies in Calabar, owned by local and foreigners merchants.

So part of your question is half-answered. The other part makes me remind you that in one of my earliest messages, I have referred that my readings and consultations concerning Benin maybe would end in a book. In fact, I am working in a story.

This draft of a book -- yet with no name --, wishes to be the story of the supposed prince o Benin, who was, somehow, the open door for our very interesting exchange of ideas. When I bought your book, I was looking for historical background for the story of the prince. Just before start writing, I took the decision that, instead of developing a fictional story based in his life in Brazil (from early 1900 until 1935, when he died), I started to develop a full fictional story, starting at Adolo's time, and giving fictional life for Idugboa (later obá Ovonramwen), for the years of British plot the achievement in the end the submission of Benin; A story with uzamas, chiefs, *feiticeiros* etc. Even in a polygamy society as Benin then, there are a romance involving Ovonramwen and a foreigner efik woman. There is the love of Ovonramwen for horses and there is war, so my doubts about cavalry and tse-tse fly, now solved in fictional terms. Then, there are the overthrown and the exile in Calabar. Is part of the narrative the life of Idugboa (no more Ovonramwen) in Calabar. Born then new characters of my imagination. At the end, Idugboa does not come to Brazil, of course, because even in fiction one cannot betray evident historic facts. But why cannot a fictional character member of the Benin Royal Family migrate to Brazil or even to the USA?

I have now arrived in Calabar, in my story, and I have left behind in more the 200 pages, my vision of Benin, his society and the dramas of many fictional persons.

I am now developing new dramas in Calabar, some of them with anchors left behind on the previous pages, during the reign of Ovonramwen, and some others new ones.

It was essential another guess I had, again based in my African experience: Lucumi and English. I indeed needed to find means for a reasonable assertion that some characters in the story ought to speak more than Edo.

All the material until now has been revised and criticized by a friend, professor Rejane de Toledo. She is a retired professor of Letras (Literature). She loves very much reading and she has knowledge in the field, after so many years of teaching, research, seminars, and writers' orientation. She is enjoying the story, one can see in an intense exchange of E-mails with the author.

Rejane says, it is a very strong and beautiful story using Benin and Calabar (until now) as background, but able to fit in any environment.

All in Portuguese, I'm sorry.

Have I answered you?

Lucumi/Portunhol. Needless to say, Brazil as the USA has a huge territorial mass. All countries around us speak Spanish. Because of Brazilian economical influence in the vicinity in the last decades, a new language arose: Portunhol, which is a bad Portuguese and a bad Spanish, but well understood mainly in borders areas, from Argentina up to Venezuela.