

The Enigmatic Abbé Faria

In the centre of the cell, in a circle traced with a fragment of plaster detached from the wall, sat a man whose tattered garments scarcely covered him. He was drawing in this circle geometrical lines, and seemed as much absorbed in his problem as Archimedes was when the soldier of Marcellus slew him.

He did not move at the sound of the door, and continued his calculations until the flash of the torches lighted up with an unwonted glare the sombre walls of his cell; then, raising his head, he perceived with astonishment the number of persons present. He hastily seized the coverlet of his bed, and wrapped it round him.

"What is it you want?" said the inspector.

"I, monsieur," replied the Abbé with an air of surprise—"I want nothing." (...)

"Monsieur," continued the prisoner, "I am the Abbé Faria, born at Rome. I was for twenty years Cardinal Spada's secretary; I was arrested, why, I know not, toward the beginning of the year 1811; since then I have demanded my liberty from the Italian and French government." (...) but it is not that which I wish to speak of, but a secret I have to reveal of the greatest importance. "(...)

"But what if I am not liberated," cried he, "and am detained here until my death? This treasure will be lost. Had not government better profit by it? I will offer six millions, and I will content myself with the rest, if they will only give me my liberty."

"On my word," said the inspector in a low tone, "had I not been told beforehand that this man was mad, I should believe what he says."

"I am not mad," replied Faria, with that acuteness of hearing peculiar to prisoners. "The treasure I speak of really exists, and I offer to sign an agreement with you, in which I promise to lead you to the spot where you shall dig; and if I deceive you, bring me here again,—I ask no more." (...)

"Monsieur, you run no risk, for, as I told you, I will stay here; so there is no chance of my escaping."

"You do not reply to my question," replied the inspector impatiently.

"Nor you to mine," cried the Abbé. "You will not accept my gold; I will keep it for myself. You refuse me my liberty; God will give it me." And the Abbé, casting away his coverlet, resumed his place, and continued his calculations.

Excerpts from *The Count of Monte Cristo*, chapt. 14

Surely, as children, this quirky genius imprisoned in the dungeons of the Château d'If and his stories of the hidden treasure must have fascinated all of us. In the foreword to *Compagnons de Jéhu*, Alexandre Dumas himself speaks about the cult of Abbé Faria that developed after *Monte-Cristo* was staged at Théâtre Historique and the novel, *Le Comte de Monte Cristo* was launched in 1844-45: "I have learnt that a guide attached to the Château d'If was selling pens made out of fish cartilage, claiming that they

were manufactured by the Abbé Faria himself.”¹ Long after, the Château d’If continued to be a local attraction and unsuspecting tourists visiting Marseille, were shown the dungeons of Dantès and Faria. Undoubtedly, Dumas’ literary talent metamorphosed several historical characters into legendary ones and inevitably, numerous legendary characters became historical. The legend of the treasure has overwhelmed the public imagination so profoundly that even today, occasional treasure hunters still feature among the privileged one thousand permitted to visit the remote and rocky Tuscan isle of Monte Cristo, Italy's most highly protected nature reserve since 1971, inhabited by families of goats, rabbits, rats and reptiles, as well as insects that buzz about between tufts of wild rosemary and erica bushes. And as further evidence that the allure of the novel and its enthralling nineteenth century characters will not wane despite the glaring popularity of Jedi, Ents, Wizards and Uruk-Hais, Disney’s 2002 remake of the film, *The Count of Monte Cristo*, directed by Kevin Reynolds, procured an impressive 4/5 viewer rating as recorded by the BBC².

Winner of the 2003 Prix de Rome, artist Ryan Gander exhibited as part of his collection, *An Incomplete History of Ideas*, an installation entitled, *Death is All Around Me – The Death of Abbé Faria*. Literati will probably recognize in Abbé Faria, one of the main characters from Dumas’ novel. However, to the curious visitor to his exhibition, Gander provides no further information about the mysterious Faria. In the Stedelijk Museum Bureau, Amsterdam, Gander has built an enclosed space that reminds one of an office that has been emptied out. The view into this office is almost entirely blocked by cladding in front of the windows, and furthermore, the largest part of it is veiled in darkness. Through a slightly opened blind, we see two more rooms in the distance that are indeed brightly lit, but these rooms also give little away. In one,

¹ "Un Mot au lecteur" in *Compagnons de Jéhu*

² http://www.bbc.co.uk/films/2002/04/05/the_count_of_monte_cristo_review.shtml

one distinguishes vaguely, through a half-opened door, part of a minimally decorative tiled wall. All we can decipher from the installation is that Abbé Faria is dead and that Gander has stripped him of the last remnant of his identity by devoting such a completely anonymous space to him.

The Real Abbé Faria – who was he?

Gander's work seems like a fitting tribute to the real Abbé Faria, my compatriot. The real Abbé Faria left behind no addresses. He lies buried in an unmarked and unknown grave somewhere in Montmartre. One of his biographers, Portuguese Nobel laureate and eminent neurosurgeon, Dr. Egas Moniz, found in the records of the burials of the Parish of Saint Roch, this bleak entry: "On 21 September, 1819, burial no. 6 of Mr. Jose Custodio Faria, professor of Philosophy, died on 20 September at the age of 64 at Rue des Orties No. 4. Daniel Gelasio Dalgado who is considered to be the most authoritative of Abbé Faria's biographers, narrates in his *Mémoire sur la Vie de l'Abbé Faria: Explication de la charmante légende du Château d'If dans le roman, 'Monte Cristo'*, that he visited No. 7, Rue de Ponçeau, in Paris, the last known address of Abbé Faria. When, he told the concierge that his illustrious compatriot lived in that house probably around 1792, she thought that Dalgado was pulling her leg. She refused to believe that Abbé Faria had ever existed and insisted that he was a fictional character, the Mad Monk created by Dumas.

Jose Custodio Faria was born in Candolim, Goa on May 31, 1756, son of a seminarian, Caetano Vitorino de Faria and Rosa Maria de Souza, both native Goans. His parents' marriage ended in a canonically decreed separation. The father then completed his priestly studies and the mother became a nun, joining St. Monica abbey

in Old Goa, where she rose to the position of prioress. Faria had to live with the stigma of being the son of a priest and a nun – something that was considered a taboo in the 18th century Goan society. The father nursed great ambitions for himself and for his son and felt that the two of them would never be able to fulfil their potential in Goa.

In 1771, armed with a vast array of letters of recommendation to the Portuguese court and the papal nuncio, the duo set sail for Lisbon. In Lisbon, the Portuguese sovereign, Dom Jose I, sent Faria Sr. to Rome to earn his doctorate in theology and the son to pursue his studies for priesthood. In 1771, the father returned to Lisbon, now a Doctor of Theology. Eventually, in 1780, the son too earned a doctorate, dedicating his thesis to the Portuguese Queen, Dona Maria the Pious, and another study on the Holy Spirit to the Pope. Apparently, his Holiness was sufficiently impressed to invite Jose Custodio Faria to preach a sermon in the Sistine Chapel. On his return to Lisbon, the Queen invited the young priest to preach in the Royal Chapel. D.G. Dalgado recounts a rather interesting apocryphal incident of what many consider, sowed the mustard seed of Abbé Faria's interest in hypnotism.

According to Dalgado, the young Abbé Faria, on climbing the pulpit and on seeing the august congregation, felt tongue tied, confused and was about to leave to avoid ridicule. His father, who sat below the pulpit, whispered to him in Konkani, a Goan dialect: "Those are just grass heads. Cut them". Relieved by this exhortation, the son overcame his fear and continued his preaching fluently. It is believed that Faria Jr., from then on, wondered how a mere phrase from his father could alter his state of mind dramatically.

In Goa, a wave of discontent was brewing among the Goan priests and army personnel against the fact that only Portuguese priests and army men could be elevated to high positions. This culminated in the “Conjuracao dos Pintos”, a conspiracy hatched by some Goan members of the clergy and the army to overthrow the Portuguese colonizers in 1787. The plot was unearthed and the connivers were severely punished and disbanded. Faria Sr was implicated in this failed putsch and lost favour in the Portuguese Court. Father and son were hunted, harassed and on the run. Faria Sr was detained at the Convento dos Paulistas in Lisbon and faded into oblivion. One of his letters to Rama Custan Naik on 4th April 1799, requesting information about his property, indicates that he was in an agitated frame of mind. It is known that he died after a stay of some 11 years at the convent. A pauper’s funeral was given to him, without the benefit of a Mass being said, even though he was a priest.

Initiation to Hypnotism

In 1789, Faria Jr. (i.e. the Abbé Faria) left for Paris. Given his father’s alleged political involvement and anti-colonial sentiments, some biographers like Dr. Egas Moniz have speculated that Abbé Faria was sent to Paris by his father to meet the emissaries of Tipu Sultan³ to obtain help for the conspirators of 1787 who had been incarcerated by the Portuguese in Goa. However, other biographers refute this implication since the Abbé’s aversion to the political problems in Goa was known to

³ Tipu Sultan (1750-1799) was ruler of the Kingdom of Mysore, in India from 1782, and one of the primary native sources of resistance to the establishment of British rule in India. He worked to check British advances through alliances with local rulers and with France which had been a rising European power in India. An interesting aspect of Tipu's life was that he was a founder-member of the Jacobin Club.

all. After leaving Goa when he was only 15, he had no correspondence with anyone back home. A letter requesting a cousin in Goa to look after Catarina, an orphan who was his playmate during his troubled childhood and an oratory and some icons sent from Paris, are the only items of his otherwise lean memorabilia which indicate some sort of concern for his family back home.

According to Dr. Mikhail Buyanov, President of the Moscow Psychotherapeutic Academy and author of *A Man Ahead of His Times*, a study of Abbé Faria in Russian for which Buyanov researched at Goa's Central library, Abbé Faria's alleged anticlerical activities that did not please the authorities and the son was imprisoned in the Bastille. He spent several months there. One of his guards was fond of playing draughts; however, each game only lasted a short time and had to be started again. Jose Custodio de Faria often played with this guard and to prolong the pleasure, he invented hundred square draughts. This was his first contribution to history.

In Oct. 1795, Abbé Faria led a battalion of revolutionaries against the French National Convention and met Armand-Marie-Jacques de Chastenet, Marquis de Puységur, a disciple of Mesmer, the charlatan who had the Parisian elite literally mesmerized with his theories on magnetism and body fluids. Hypothesizing the existence of a physical magnetic fluid interconnecting every element of the universe, including human bodies, Mesmer argued that disease resulted from disequilibrium of this fluid within the body. Cure required the redirection of the fluid through the intervention of the physician who served as a kind of conduit by which animal magnetism could be channelled out of the universe at large and into the patient's body via "magnetic passes" of the physician's hands. In the process of treatment, patients experienced a magnetic "crisis," something akin to an electric shock or a convulsion, from which they recovered, cured. In imitation of electrical theory, Mesmer thought

of magnetic fluid as polarized, conductible, and able to be discharged and accumulated. Indeed, ever the entrepreneur, he developed the *baquet*, a device for concentrating magnetic fluid in the manner of a Leyden jar. The baquet enabled him to treat as many as twenty patients at a time, each patient connected to the fluid through contact with an iron rod.

Passionate biographers have unwittingly perpetuated old myths, and in their quest for oddities in the Abbé's life, created new ones, thus distorting the truth. No conclusive evidence proves that Abbé Faria was castigated for his involvement in the French Revolution. Dr. Buyanov claims that the Abbé was arrested in Marseille and sentenced by a law court to solitary confinement in the Château d'If, where he steadily trained himself using techniques of self-suggestion which helped him to retain a sound mind and memory. But according to Goan historian, Mario Cabral e Sa⁴, facts do not corroborate this version. However, the Imperial Almanac of 1811⁵ records that the Abbé lived in Marseille for a year and was elected a member of the medical society of that city. Obviously, the Abbé who had no medical qualifications had his skill as a magnetist equated with those of a conventional medical practitioner.

In Paris – Exit Mesmer, Enter Faria

In 1813, when Faria arrived in Paris, Mesmer had already fled and his Société de l'Harmonie had been disbanded. Le Marquis de Puységur had taken over from where Mesmer had left and discovered the "perfect crisis," a somnambulistic sleep state in which patients carried out the commands of the magnetizer and upon reawakening

⁴ Cabral e Sa, Mario: *Great Goans*, Vol. 1, Kirloskar Press, Pune, p. 21

⁵ as noted by Paxeco Oscar in "Sant'elmo, Ruy, O Padre Faria e a sua Apoteose" in Boletim Ecclesiastico da Arquidiocese de Goa, p. 91-96

exhibited no memory for having done so. Faria studied Puysegur's theories and arrived at the conclusion that psychology was at the root of hypnotism. He maintained that for any hypnotic session to be successful, the rapport between the healer and the patient had to be first established. At a conference centre at 49 Rue de Clichy in Paris, Faria began conducting lessons in hypnotism, or somnambulism or "sommeil lucide" as he termed it, for whoever could afford 5F for the course. Dr. Egas Moniz points out how the nineteenth century French society was fascinated by India, the land of mystery, snake charmers and fakirs and attributes part of Faria's success to his ascetic figure, his bronze-coloured skin and the fact that he was Indian. At a time when titles and royal privileges were assiduously sought and arrogantly flaunted, Faria, while teaching philosophy in Marseille, brandished a visiting card that listed among his titles, that he was a "Brahmin from India".

Dumas denies the existence of the real Abbé Faria in his foreword to *Campagnons de Jéhu* by stating that the Abbé Faria from his novel, existed only in his imagination. However, it is unlikely that Dumas who was himself very interested in somnambulism and organized séances to experiment hypnotism in his villa⁶, did not know the real Faria. Châteaubriand, a staunch defender of Catholicism, speaks about him in 14th book of the second volume of his *Mémoires d'Outre-tombe*, in very derogatory terms: "The Abbé Faria at a dinner at Mme de Custine's house, boasted that he could kill a canary by magnetizing it: the canary proved to be the stronger of the two, and the Abbé, publicly shamed, was forced to leave, fearing to be killed by the canary: Christian, my mere presence had rendered the charlatan powerless."⁷

⁶ As illustrated by J.A. Gentil in *Initiation aux mystères de la théorie et de la pratique du magnétisme animal, suivi d'expériences faites à Monte-Cristo chez Alexandre Dumas*, Paris, 1849.

⁷ Châteaubriand: *Mémoires d'Outre-tombe*, Bibl. De la Pléiade, 1951, t. I, p. 474

As a practitioner of hypnotism, which was still considered an occult and forbidden science, the Abbé attracted several ailing patients and the curious onlookers... and the wrath of the clergy. Nonetheless, the Abbé worked on the clear notion that he was using a science, never abusing it and that he need not build any safeguards against its possible misuse. Egas Moniz quotes the Abbé's last recorded words: "There are evils which sometimes do good to those who know to discern their utility."⁸ According to Laurent Carrer, an US based French hypnotherapist who recently translated Abbé Faria's opus magnum *De la cause du sommeil lucide* into English, Faria experimented with hypnosis on more than five thousand individuals, curing many of them. As for his contribution to science, Faria questioned Mesmer's theory of magnetic fluid and declared that magnetic fits were not only unnecessary to healing, but potentially harmful to healing. His own approach was to keep his subjects in a state of calm, and he believed the magnetic fit to be "a state contrary to the normal development of nature." He propounded the original view, though uncomfortably caught between Mesmerists, skeptics and religious opponents, that hypnotic phenomena were not due to magnetism, trickery or the devil but to the expectancy and the cooperation of the patient. He also discovered the suggestive method of inducing and interrupting trance verbally and recognized the existence of individual differences in susceptibility to somnambulistic sleep (hypnosis). He observed and described numerous hypnotic phenomena, now well known, and gave them psychological explanations.

Faria's method (in his jargon, he was "the concentrator" and the patient, "the concentrated") consisted of a series of well reasoned and effective actions: he got the patient to sit comfortably and through concentration, relax and imagine that he or she was going to sleep. When he judged that the patient was sufficiently tranquil, he

⁸ Moniz, Egas: *O Padre Faria na historia do hipnotismo*, Lisbon, 1925, p. 2

would give the command “sleep”, and if necessary, repeat it, with a certain degree of urgency, three or four times. Sometimes, he would ask the patient to gaze fixedly from a distance at his open palm. He would then gradually draw the palm closer to the patient, and by the time it was a few inches away, the patient would fall asleep. One of his followers, General Noizet of the Ecole de Nancy, recounts in his Memoria delivered in the Royal Academy of Berlin in 1829 and later published in 1854, that Abbé Faria had succeeded in being so specific in his suggestion techniques that he could, at a given command, paralyse a limb, eyes, a specific muscle and even the tongue of his patient. By the same method, he could restore to normalcy, the motor functions of the patients.

Faria’s power of suggestion was displayed in many other ways. He would ask his patients whether they would like a particular beverage or medicine and then give them instead, a glass of plain water that they would drink and savour as if it were the desired beverage or medicine. He could influence their sense of smell as well. The patient would, for instance, ask for snuff and the Abbé would give them some odourless powder that they would sniff as if it was snuff. On one occasion, Noizet recounts, the Abbé was approached by a Russian official living in Paris who wanted to “see” his wife whom he had left behind in Russia. The Abbé, through his methods of suggestion, “created the illusion” so effectively that the diplomat began to cry, so complete was his happiness

It was not long before Faria’s sessions were the talk of the town and he became the victim of diatribes of skeptical journalists. *Gazette de France* in its issue dated 21st of Aug, 1813, carried a long article “Somnambulisme et l’Abbé Faria” written by L’Ermite de Chaussée d’Antin, the pseudonym of Etienne de Jouy, a satirist who wrote about the customs and practices of the Parisian society of his times. Jouy

describes the scenes witnessed at the hypnotism sessions held at Rue Clichy and derides Faria as a foreign charlatan. The audience is described as “brilliant, numerous, comprising largely of young women. The large majority was well predisposed towards the new doctrine.” The journalist then recounts: “I sat next to Madame Maur and I could see through her attractive figure, the different changes caused by credulousness, trust and persuasion. Fr. Faria accompanied by five or six young ladies arrived at the corner reserved for him at the far end of the hall. His believers did not have any more prejudices than Desdemona.”

Even *Le Moniteur Universel* did not spare the Abbé from slander: “That Abbé is Satan’s hellhound. His countenance is frightening and extraordinary at the same time and compliments his magnetic stances.”⁹ The article falsely accused the Abbé of having induced a pregnant woman to miscarry through his method.

Playwright Jules Vernet portrayed Faria as “Soporito”, the anti-hero of his vaudeville play, *La Magnétismomanie* which was a huge commercial success in Paris. Faria’s reputation did not survive the onslaught on his character and abilities. Denigrated by the press, jeered on stage, ridiculed by fellow *magnétiseurs* and threatened with ex-communication, he retired as a chaplain to an obscure religious establishment and set out to write a defence of his theory that hypnosis, or lucid sleep was caused by the force of suggestion appropriately applied. He published the first volume of his book, *De la Cause du Sommeil Lucide* in 1819 but died of a stroke before he could complete his opus.

Faria’s Legacy

⁹ cite par Luois Pauwels dans « Le véritable Abbé Faria, grand magnétiseur », *Historia*, juin 1980no. 403 p 73

It is only after his death that the schools of Nantes and Paris recognized the true worth of Faria's theory and technique. French neurologists, Gilles de la Tourette and Albert Pitres known for their research on obsessions and impulsions, expounded Faria's theories. According to Pitres, Faria was the first to describe first hand, the phenomenon of sensorial hallucination, referred to as "Braidism". Jean Martin Charcot, well known French neurologist openly defended Faria's theories and included them officially in the curriculum of medical studies. Dr. Bernheim, the most outstanding spokesman of the School of Nancy, is more emphatic: "The discovery of hypnotism does not belong to James Braid. Only the word belongs to him ... it is Faria to whom without any doubt, goes the merit of being the first to establish the doctrine and the method of hypnotism through suggestion and of having rid it of doctrines, unique and useless, which until then, hid the truth. it was he who gave before anyone else, a clear and true notion of hypnotic phenomena."¹⁰

A century ago Dr. D. G. Dalgado, his biographer, wrote: "Abbé Faria is known in the medical and scientific world, particularly in France, as having signalled the end of the era of animal magnetism and of magnetized trees and the beginning of the era of the lucid sleep or of hypnotism, which is a very interesting branch of knowledge of physiology and psycho-physiology, with practical applications, specially to therapeutics and paediatrics. His book, *Of the Cause of Lucid Sleep*, published in 1819, and to which he owes his reputation as a scientist, has been out of print for a long time. There are authors -- some of them authorities! -- who know about it only through a few quotations cited in other works. I am of the opinion that the reprinting of this book would generate a lot of interest among those who dedicate themselves to the study of hypnotism and whose number is increasing every

¹⁰ Paxeco, Oscar: *ibid*, p. 61

day."¹¹

Dr. Dalgado himself reprinted the book in 1906, on Faria's 150th birth anniversary, in the original French and published it along with his own biography and assessment of the man, also in French. These, too, went out of print and have remained so. Several modern researchers have looked into the scarcely available copies of the original French text in an attempt to extract its essential matter, only to find themselves recoiling in terror: tackling 18th century language and concepts expressed awkwardly by a non-French native, is indeed not for the faint of heart. But US based French hypnotherapist and veteran translator, Laurent Carrer took up the gauntlet and delivered in 2004, a masterful annotated translation more legible than its original.

In Goa, Faria's motherland, in the capital city of Panaji, in a park facing the river, is the life sized bronze statue of a cloaked man gesticulating above a reclining female beauty. Designed and executed by Ramchandra Pandurang Kamat, the first ever Indian to be awarded a Gold Medal by the Royal Academy of Arts, London, it was erected in 1945 by Alto Comercio, a group of citizens from Panjim to honour the memory of an illustrious son of Goa who had made a significant contribution to the study of the mind in the nineteenth century. At the base of the statue, is the following inscription: "Jose Custodio, Abbe Faria, fundador do metodo de hipnose pela sugestao" (founder of the method of hypnotism by suggestion). Novelist Evelyn Waugh graphically described the tableau as a "wildly vivacious statue of Abbé Faria, a Goan mesmerist of the Napoleonic era, caught here in hot bronze at the climax of an experiment, rampant over an entranced female." However, in post-liberation Goa, few people know much about the man, and when a move was made to include a photo of

¹¹ Dalgado, D.G.: Foreword to *Mémoire sur la vie de l'Abbé Faria*, Henri Jouve, Paris, 1906

the sculpture in a government brochure, an official protested that this was unacceptable since Faria was Portuguese!

31st of May 2006 marks the 250th birth anniversary of Abbé Faria. Several prominent Goans have been striving to draw public attention to his life and achievements and build a permanent memorial to him. A website <http://www.abbefaria.com/index.htm> has been created and a petition has been lodged before the Indian government to issue a postal stamp to commemorate the Abbé's 250th birth anniversary. From as early as April 1985, appeals have been made to the government to convert the Abbé's ancestral home into a national monument or a place of learning and culture instead of the reformatory home for abandoned and morally deviated girls that it is at present.¹² Well-known Goan academic and playwright, Prof Isabel Santa Rita Vas has produced an opera about the life and times of Abbé Faria and is assisting to establish a museum dedicated to him. Abbe Faria's sermon on the Advent of the Holy Spirit, delivered in Latin in the Sistine Chapel at the invitation of and in the presence of His Holiness, Pope Pius VI, has been translated into English by Fr. Ivo Souza, Professor at the Patriarchal Seminary of Rachol, Goa.

In his life time in Paris, the real Abbé Faria inspired fascination, scandal and trivia and paid a heavy price for the honesty of his convictions and the validity of his scientific theories. In death, the fictional Abbé has displaced and outlived the real one, as is often the case with cults engendered by literary works. But the real Abbé Faria's legacy lives on Hypnotism or suggestion has come to be extensively used in psychotherapy. It has been so widely accepted as to be seen almost as a truism that the

¹² Dom Martin in leading Goan newspaper, *OHeraldo*, dated April 21, 1985.

mind responds powerfully to effective suggestion. Today's popular techniques like the use of positive thinking, the methods of creative visualisation, the awareness of the depths of the mind waiting to be explored, are considered to be offshoots of Faria's seminal work.

I end with a final assessment of Faria by the Moscow Psychotherapeutic Academician Dr. Buyanov: "[Faria was] great, because he had no fear and fought for truth rather than for his place at the vanity fair. Abbé Faria's mystery does not lie in the circumstances of his life that are unknown to historians and lost forever (a detail more or a detail less, is unimportant); his mystery lies in his talent, courage, and quest for truth. His mystery was the mystery of someone who was ahead of his time and who blazed a trail for his descendants due to his sacrifice."¹³

About the Author

Dr. Maria-Suzette Fernandes-Dias coordinates research and scholarly activities at the Centre for Cross-Cultural Research, The Australian National University. She has recently convened conferences on the Legacies of Slavery and Blasphemy and Sacrilege in the Arts. Prior to her relocation to Canberra in Dec. 2002, she completed a doctorate in French (*La conscience post-coloniale: une étude comparée des œuvres de Rushdie et de Ben Jelloun*) from the University of Goa, India (awarded in 2003). From 1998 to 2002, she worked as the educational director and cultural coordinator of Alliance française de Goa and from 1998-2000, taught comparative literature, linguistics and francophone literature to post-graduate students, at the School of Languages, Faculty of Arts, University of Goa.

¹³ Buyanov, Mikhail. *A Man Ahead of His Times*. Mir Publishers, Moscow, 1989.