



# REVISTA

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**II Série - Número 21 - Março/Abril 2023**

*II Series - Issue 21 - March/April 2023*



# Ficha Técnica

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## NORMAS EDITORIAIS

A Revista da Casa de Goa é o órgão oficial da Casa de Goa.

Contém secções regulares, abaixo indicadas, nas quais os artigos têm limite máximo de palavras e figuras.

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Os artigos submetidos devem versar temas relacionados com investigação, preservação e divulgação sobre a identidade cultural de Goa, Damão e Diu.

Os artigos são submetidos à aprovação do Diretor, enviados por correio eletrónico para [geral@casadegoa.pt](mailto:geral@casadegoa.pt)

As opiniões expressas nos artigos publicados não refletem as ideias e pontos de vista dos editores, mas sim dos autores.

A revista é bilingue, sendo aceites artigos em português (o novo acordo ortográfico é opcional) e inglês. Para além do português e inglês, exceção é feita ao Espaço do Concani, reservado para publicação de artigos em concani romano com a respetiva tradução para português. O Conselho Editorial reserva-se o direito de rever aspetos formais, nomeadamente de português e inglês.

Se algum artigo original exceder o limite de palavras, este poderá ser publicado em partes, em números consecutivos da Revista. Em casos excecionais e por decisão editorial, o limite de palavras figuradas pode exceder o acima referido.

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Os artigos devem conter um Resumo (português) e Abstract (inglês) com limite de 150 palavras, respetivamente, não sendo obrigatório para artigos com menos de 1500 palavras e para artigos previamente publicados noutras revistas. Se o autor não estiver à vontade para escrever em qualquer dos idiomas, a Revista compromete-se a traduzir no idioma diferente ao da versão integral do artigo.

São aceites artigos anteriormente publicados noutras revistas e periódicos, desde que obtenham a autorização das edições e dos autores e a publicação prévia seja devidamente citada. Neste âmbito, a Revista da Casa de Goa tem uma parceria editorial com The Global Goan. Em cada número da Revista da Casa de Goa por norma há um número limite de artigos republicados, sendo dada prioridade aos artigos originalmente submetidos em primeira mão.

Todos os artigos submetidos são sujeitos à apreciação pelo Conselho Editorial, podendo ser aceites sem alterações, sujeitos a alterações sugeridas, ou não aceites.

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A Revista é de livre acesso e a divulgação é livre. É distribuída por correio eletrónico aos sócios da Casa de Goa, associações de goeses da diáspora e jornais em Goa. Quem deseje receber regularmente a Revista, deve manifestar o interesse ao Secretariado: [geral@casadegoa.pt](mailto:geral@casadegoa.pt)

Graças à parceria editorial com The Global Goan, cada número desta revista disponibiliza a hiperligação para acesso ao número mais recente da Revista da Casa de Goa.

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The Revista da Casa de Goa is the official magazine of Casa de Goa.

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Articles are to be emailed to the Director at [geral@casadegoa.pt](mailto:geral@casadegoa.pt) for approval.

The opinions expressed in articles of the Revista da Casa de Goa do not reflect the ideas and points of view of the editors, rather those of the authors.

The magazine is bilingual and articles are accepted in Portuguese (the new spelling agreement is optional) and English. In addition, an exception is made for the Konkani Corner, dedicated to articles published in Konkani language in Roman script, with translation into Portuguese. The Editorial Board reserves the right to review formal aspects, namely Portuguese and English.

If an original article exceeds the word limit, it may be published in parts, in consecutive issues of the Revista da Casa de Goa. In exceptional cases and according to the editorial decision, the limit of words and illustrations may exceed the aforementioned. Other sections may be added occasionally, according to the specific type of articles (testimony, poem, etc).

Articles should contain Abstract (English) and Resumo (Portuguese abstract) and in up to 150 words, respectively, not mandatory for articles with less than 1500 words and for articles previously published in other magazines. If the author is not skilled in writing in any of the languages, the Revista da Casa de Goa undertakes to translate to the other language based on the full version of the article.

Articles previously published elsewhere are accepted, as long as authorization is obtained from publications and authors and appropriately cited. In this context, Revista da Casa de Goa has an editorial partnership with The Global Goan. In each issue of the Revista da Casa de Goa there will be a limited number of republished articles, with priority given to fresh submissions.

Articles submitted for publication are subject to review by the Editorial Board and may be accepted without changes, or subject to suggested changes, or not accepted at all.

### Distribution and dissemination:

This is an open access magazine, free to share, and distributed by e-mail to members of Casa de Goa, Goa Diaspora associations and newspapers in Goa.

Whoever wishes to receive this magazine regularly should express their interest to the Secretariat at: [geral@casadegoa.pt](mailto:geral@casadegoa.pt)

Thanks to the editorial partnership with The Global Goan, each issue of this magazine provides a link to access the latest issue of the Revista da Casa de Goa.

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## THE FRENCH LANGUAGE AND THE GOAN INTELLIGENTSIA: FRANCISCO LUÍS GOMES, THE PARADIGM

*A LÍNGUA FRANCESA E A INTELLECTUALIDADE GOESA:*

*FRANCISCO LUÍS GOMES, O PARADIGMA*



### **Anthony Gomes**

Assistant Professor of French and Francophone Studies at Goa University, Goa  
(biographical notes at the end)

*Professor Auxiliar de Estudos Franceses e Francófonos na Universidade de Goa,  
Goa (notas biográficas no fim)*

### **Abstract**

Goa has witnessed the birth of many dynamic personalities who have gained global acclaim. One such personality is Dr. Francisco Luis Gomes, who was extolled in Europe for his political approach, economic policies, oratory skills and mastery of multiple languages. France and the French authors of the time impacted this *Prince of Intellectuals*. They moulded his views and opinions, translating into his personal and work ethics. This text anchors briefly on Dr. Francisco Luis Gomes' French connection.

### **Resumo**

*Goa testemunhou o nascimento de muitas personalidades dinâmicas que alcançaram aclamação global. Uma dessas é o Dr. Francisco Luis Gomes, que foi exaltado na Europa pela sua abordagem política, políticas económicas, capacidade oratória e domínio de vários idiomas. A França e os autores franceses da época foram tocados por esse Príncipe dos Intelectuais. Eles moldaram os seus pontos de vista e opiniões, traduzidos na sua ética pessoal e de trabalho. Este texto foca sumariamente a ligação francesa do Dr. Francisco Luis Gomes.*

### **Introduction**

In the 19<sup>th</sup> century, Goa witnessed an industrious man who earned respect as an adept physician, a world-renowned economist and a talented historian who critically commented on and meticulously recorded history. An orator par excellence, his sharp and witty comments earned him the reputation of being a talented parliamentarian. His mastery of

Konkani, Portuguese and French, and his excellent knowledge of English, Italian, Spanish, Latin and Marathi, made him a true polyglot.

Dr. Francisco Luis Gomes (1829-1869), whom the world would soon know as the 'Prince of Intellectuals' (Vaz 1997, p. 250), was born on 31 May 1829 in the village of Navelim, Salcete, Goa. Soon, he would

grow up to be a gifted physician-surgeon like his father, Dr. Francisco Salvador Gomes, who was rated as a ‘genius greater than his son’ and an ‘inheritor of unfulfilled renown’. (Gomes 2010, p. 29). Dr. Gomes exalted acclaim as a writer, historian, economist, political scientist and member of the Portuguese Parliament. His contributions to the Goan economic and political ecosystems would define and mark Goan History.

### **French Influence on the life of Dr. Francisco Luis Gomes**

Just before his twenty-first birthday, Dr. Francisco Luis Gomes graduated with Honours in ‘*Escola Médica-Cirúrgica de Goa*’ (Goa Medical College) in 1850. As per the norms of the time, he was still a minor, and hence could not immediately practice. He was inclined towards the learning of languages. He studied French, English, Italian and Marathi to utilise his time well. The same year, he went to Jamshejee Jeejeebhoy Hospital in Bombay for work experience. His contact with French continued as he read specific Sanskrit classics in French translation by Philippe Edouard Foucaux, the French Indologist and Tibetologist (Correia 2011, p. 8). He was called ‘*um linguista por excellencia*’ (A linguist par excellence) (Barros 1989, p. 135). His knowledge of multiple languages enabled him access to various historical archives in different languages. It enriched his research, and the gathered data fuelled his policy formulation. It further added fervour to his parliamentary discourse and public speeches. This connection with the French language and ideals continued throughout his life and was reflected in his writings and thought processes.

Since his early formative years, Dr. Gomes was a fervid reader of fiction in Portuguese and French. He voraciously read the works of French poets and novelists like Alfred de Musset, Victor Hugo, Alphonse de Lamartine, and Alexandre Dumas, along with other Portuguese writers. However, he was influenced by the readings of French romanticists like Alphonse Marie de Prat de Lamartine and Victor-Marie Hugo. Olivinho J. F. Gomes (1943-2009), in his book *Francisco Luis Gomes* (2010), notes that,

*“In matters of the heart and emotion, his (Dr. Gomes) mind appears to have been fed on Alphonse de Lamartine, while in his strong ideas of*

*liberalism and hatred of tyranny in all its forms, he displays the unmistakable stamp of Victor Hugo’s intense convictions”* (Gomes 2010, p. 195).

Dr. Gomes was charmed by the literary allure of Lamartine. In 1861, he wrote to the celebrated romantic French writer in French. The letter started with a modest self-presentation, exalted proud nationalism and was interspersed with the genius of literary writing skills. His admiration for the French author was implicitly conveyed through the letter. Upon receiving the letter, Alphonse de Lamartine is reported to have exclaimed, “*très jolie! très charmante!... Votre ami est un vrai talent. Quel âge a-t-il? Je désire bien lui voir!*” (very beautiful, very charming! ... Your friend is a true talent indeed. What’s his age? I would like to see him) (Gomes 2010, p. 7). Soon, Dr. Gomes was invited to Paris, along with other French intellectuals, for the Universal Exhibition of Goods and Services, as a part of the official Portuguese delegation, wherein he had the opportunity to meet his most admired writer, Lamartine. He also met other French intellectuals and friends. Since then, Dr. Gomes had been the talk of the town for his extraordinary contribution to the science of political economics. The French intellectuals praised Dr. Gomes for his astute studies on varied subjects like economics, government policies, law, commerce and trade. He was famously known as the ‘Prince of Intellectuals’ in Europe for his writings and publications. During the same visit, the French Emperor Napoleon III was pleased to receive Dr. Gomes in a special audience. He congratulated him for his splendid achievements.

### **French and Dr. Francisco Luis Gomes’ writings**

Dr. Gomes shone as a parliamentarian whose views, thoughts and policies were well-accepted by his intelligent European audience. His writings, texts, and speeches were skilfully crafted and delivered with élan. Along with his contributions to periodicals in Portuguese, Dr. Gomes wrote extensively in French. These periodicals displayed strong traces of his works on economics, ethics and literature. Many eminent personalities admired his works. Among them was the French economist Michel Chevalier who had read most of Dr. Gomes’ works on economic studies. During his stay in Europe from 1860 to 1869,

Dr. Gomes was a correspondent of *'La Presse'* and *'Le Montieur Belge'* and the French periodical *'Deux Mondes'*. (Correia 2011, p. 23).

On 4 October 1866, the foreign French edition of the magazine *'Gazeta de Portugal'*, published from Lisbon, carried an incisive and analytically excellent article by Dr. Gomes, written in French, and much acclaimed in academic circles, both in France and Portugal.

Whilst in Lisbon for nine years, Dr. Gomes penned his well-researched books and publications during the Parliamentary recesses. In 1861, his first publication, on the then-important subject of cotton and its position in international trade, with its repercussions on other areas of the economy, was in French and titled *'De la question du coton en Angleterre et dans les possessions portugaises de l'Afrique Occidentale'* (On the question of cotton in England and the Portuguese possessions of Western Africa). With a clairvoyant vision, this work had significant implications on the cultivation and trade of cotton, and the Portuguese cotton textile industry flourished over the course of time.

In 1867, He further published another book in French titled *'L'Essai sur la théorie de l'Économie Politique et de ses Rapports avec la Morale et le Droit'* (Essay on the theory of Political Economy and its relationship with law and morals). Upon reviewing Dr. Gomes' essay, Moses Bensabat Amzalak (1892-1978), the Lisbon professor of economics, and a prolific author, underlined that Dr. Gomes' economic theories have a solid moral background, wherein an intimate relation with truth and duty is set, which eventually maintains the equilibrium of human life. The press and the European intellectuals ravingly welcomed the book. M. Lame Fleury, a leading French economist of the time, authored a long and detailed article of critical analysis, praising Dr. Gomes' book, in a leading professional journal of economics in Paris called *'Journal des Economistes'*.

Dr. Gomes' books were exceptionally praised by major news magazines all over Europe. In France, the economists Michel Chevalier and M. Fleury, and publicist Elias Regnault showered Dr. Gomes with their generous praise.

His last *magnum opus*, a book in French titled *'Le Marquis de Pombal: Esquisse de sa vie publique'* (The Marquis of Pombal: a sketch of his public life),

was a significant biography of Marquis of Pombal, the greatest administrator of European fame. It was published in 1869, a few months after Dr. Gomes' ultimate demise.

His extraordinary achievements in diverse spheres gained global acclaim, and thus Dr. Gomes was honoured by various national and international academies by being an elected member. Amongst the other reputed academies, Dr. Gomes was proposed by the economist Michel Chevalier to the prestigious French Academy of Economics. (Gomes 2010, p. 174). The Academy unanimously resolved to elect, in a special session, appointment of Dr. Gomes as a permanent member of the Academy.

Dr. Gomes employed his knowledge of languages and assisted Minguel Vincente de Abreu, a Goan scholar, in translating a book of travels by Rev. Cottineau de Kloguen, in Goa, written in the seventeenth century, in the French language. The book was translated into Portuguese and titled *'Bosquejo Histórico de Goa'* (A Historical Sketch of Goa).

### **France moulded Dr. Francisco Luis Gomes' thoughts**

French was a significant part of Dr. Francisco Luis Gomes' writing. Moreover, his thoughts, ideas, and views were equally under the heavy influence of the French. The readings of prominent French authors of the time formed his opinions and views.

Dr. Gomes was a great admirer of the French Revolution. He was heavily influenced by Voltaire, Rousseau and Diderot's principles of Liberty, Equality and Fraternity. These principles guided Dr. Gomes in his political journey and economic policy formulation and were the prime movers of his strategies in every field of his work.

Dr. Gomes was exposed to the writings of Victor Hugo (1802-1885), who was a French poet, playwright, novelist, essayist, visual artist, statesman, human rights activist and exponent of the Romantic movement in France. Dr. Gomes was exposed to Victor Hugo's writings. He opposed all forms of tyranny and exploitation of people and was influenced by Liberalism, which was called Romanticism in literature. (Correia 2011, p. 19).

When explaining the inspiration for his romantic novel *'Os Brahamanes'* (The Brahmans), published

in 1866, Dr. Gomes alludes to the principles of the revolution:

*“I am not a writer of romance, but my readers will detect the living colours in the personages and quadros (portraits) of this work, which I called a Romantic Novel, wherein I have taken the liberty to inculcate the principles of Liberty, Equality and Fraternity, eternal in their duration and universal in their application.”* (Correia 2011, p. 24).

This novel reflects the spirit of Victor Hugo, who, through his works, taught Dr. Gomes to test all forms of tyranny.

As a parliamentarian, Dr. Gomes, in his speeches, made references to France and drew from contemporary socio-political French references. In 1862, during one of his speeches on the study of the Christian religious and monastic orders and their properties and present financial situation after the suppression in 1834-35, Dr. Gomes illustrated how some churchmen had attacked the University of Paris over some trivial matter that had affected them adversely.

In another incident, Dr. Gomes referred to the position of the tobacco trade in France while speaking of the monopoly of the tobacco trade in the Portuguese Government and refuting the proposal for privatisation of the said trade.

Dr. Gomes’ efforts bore fruits for the Goan population. His policies benefited not only the citizens of that time but also the generations to come. In his book *‘Francisco Luis Gomes 1829-1869’* (2011), Luis De Assis Correia enumerates the 17 bills tabled by Dr. Gomes and passed by the parliament. These bills include doing away with ‘Funeral Letters’, which had imposed a burden on the people. He simplified the

ecclesiastical permission procedure for marriages in Goa. His laws freed property from many restrictions imposed upon its inheritance and transfer. His efforts got two Courts of law created in Salcete and Bardez, along with reduced court fees.

## Conclusion

Dr. Francisco Luis Gomes was one of the earliest Goan scholars and intellectuals. His knowledge of multiple regional and European languages provided him access to a wealth of knowledge that was otherwise not traceable by a section of language speakers. French, a language of international acclaim then, gave Dr. Gomes a window to western thought and formed his political, economic and social persona. Sadly, this Goan prodigy does not get the attention he deserves in our contemporary world. Olivinho J F Gomes (1943-2009), in his book *‘Francisco Luis Gomes’* (2010), quotes Professor Avertano Correia Fernandes of the University of Bombay, who spoke during the birth centenary of Dr. Gomes:

*“One of the most illustrious and perhaps earliest was Francisco Luis Gomes. He preceded Ranade, Dadbhoy Naoroji and Romesh Chandra Dutt, the pioneers of Indian economic thought, though his works are very little known in India, chiefly because they were written in French and published in Portugal.”* (Gomes 2010, p. 156).

Crossing the linguistic boundaries, attempts must be made to resonate the persuasive voice of Dr. Gomes, as his work and efforts became the founding elements of the advancement of the state of Goa.

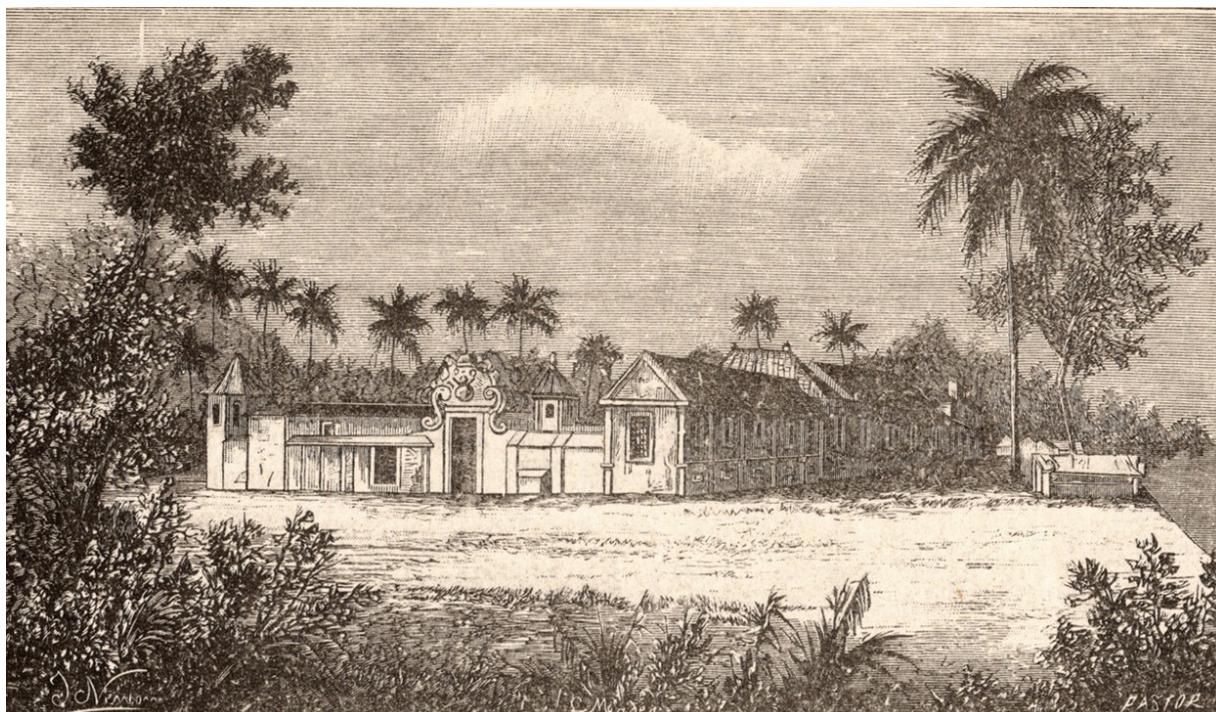
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Dandim (In: A. Lopes Mendes, *A Índia Portuguesa*, Imprensa Nacional, Lisboa, 1886, Vol. I)