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THE NATIONAL UNIVERSITY OF IRELAND, GALWAY

DÁMH NA nDÁN: SCRÚDUTHE NA CHÉAD BHLIANA
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RÉAMHCHÚRSA SA STAIR
PÁIPÉAR 1 H1 100

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AM A CHEADAÍTEAR: TRÍ hUAIRE AN CHLOIG
LE FREAGAIRT: CEITHRE CHEIST: AON CHEIST AMHÁIN AS GACH
CEANN DE RANNA A, B, C, AGUS D
ÚSÁID LEABHAR FREAGRAÍ AR LEITH DO GACH UILE CHEIST

Roinn A

- 1 There are some large towns and well laid out. The houses in those parts where there is stone are of masonry and mortar and the rooms are small and low in the Moorish fashion. In those parts where there is no stone they make their houses of adobes, which are whitewashed and the roofs covered with straw. There are houses belonging to certain men of rank which are very cool and have many rooms, for we have seen as many as five courtyards in a single house, and the rooms around them very well laid out, each man having a private room. Inside there are also wells and water tanks and rooms for slaves and servants of which they have many. Each of these chieftains has in front of the entrance to his house a very large courtyard and some two or three or four of them raised very high with steps up to them and all very well built. Likewise they have their shrines and temples with raised walks which run all around the outside and are very wide: there they keep the idols which they worship, some of stone, some of clay and some of wood, which they honor and serve with such customs and so many ceremonies that many sheets of paper would not suffice to give Your Royal Highnesses a true and detailed account of them all. And the temples where they are kept are the largest and the best and the finest built of all the buildings found in the towns; and they are much adorned with rich hanging cloths and featherwork and other fineries.
- iompaigh le do thoil...*

Céard a insíonn an sliocht seo as céadlitir Hernán Cortés ó Mheicsiceo chuig an Impire Séarlas V agus chuig a mháthair, 10 Iúil 1519, dúinn faoi chumas an údair a chuid féin a dhéanamh den eolas nua a bhí á aimsiú maidir leis na pobail ar thángthas orthu sa Domhan Nua agus faoi chumas na nEorpach i gcoitinne, a gcuid féin a dhéanamh de?

2 It has generally happened, that the persons who have resided among the Turks, and who, from their skill in the Eastern dialects, have been either confined to a low sphere of life, or engaged in views of interest and but little addicted to polite letters or philosophies; while they, who from their exalted stations and refined taste for literature, have had both the opportunity and inclination of penetrating into the secrets of Turkish policy, were totally ignorant of the language used at Constantinople, and consequently were destitute of the sole means by which they might learn, with any degree of certainty, the sentiments and prejudices of so singular a people. As to the generality of interpreters, we cannot expect from men of their condition any depth of reasoning, or acuteness of observation; if mere words are all they profess, mere words must be all they can pretend to know.

Sir William Jones, *A Prefatory Discussion to an Essay on the History of the Turks*, 1772

Cé mhéid den chur amach a bhí ag Eorpaigh ar an domhan Moslamach sa seachtú agus san ochtú haois déag, mar a dhéanann Sir William Jones cur síos thuas air, a bhí bunaithe ar chuntais sheanchaite, mhíchruinne?

3 To this same end, it is prohibited that the Indians wear heathen clothes, especially those who belong to the nobility, since it only serves to symbolize those worn by their Inca ancestors, reminding them of memories which serve no other end than to increase their hatred toward the dominant nation; not to mention that their appearance is ridiculous and very little in accordance with the purity of our relics, since they place in different parts images of the sun, which was their primary deity; and this prohibition is to be extended to all the provinces of this southern America, in order to completely eliminate such clothing, especially those items which represent the bestialities of their heathen kings through emblems . . . as well as many other things of this kind and symbolism.

iompaigh le do thoil...

All of this shall be proclaimed in writing in each province, that they dispose of or surrender to the magistrates whatever clothing of this kind exists in the province, as well as all the paintings or likenesses of their Incas which are extremely abundant in the houses of the Indians who consider themselves to be nobles and who use them to prove their claim or boast of their lineage.

These latter shall be erased without fail since they do not merit the dignity of being painted in such places, and with the same end in mind there shall be erased, so that no sign remains, any portraits that might be found on walls or other solid objects; in churches, monasteries, hospitals, holy places or private homes, such duties fall under the jurisdiction of the reverend archbishops or bishops of both viceroyalties in those areas pertaining to the churches; and in their place it would be best to replace such adornments with images of the king and our other Catholic sovereigns should that be necessary.

[José Antonio de Areche, "All must die!" in Orin Starn, Carlos Ivan Degregori agus Robin Kirk (eag.) *The Peru Reader: History, Culture, Politics* (Londain, 1995) lgh. 158-9.]

Cad is féidir linn a fhoghlaim faoin gcaidreamh idir an pobal Inca agus na Spáinnigh i ndeireadh an 18ú haois ón ráiteas seo le José Antonio de Areche agus é ag daoradh Túpac Amaru chun báis mar gheall ar a cheannaireacht ar éirí amach sa bhliain 1781?

ROINN B – Taiscéalaíocht i Meiriceá

- 1 Céard iad na príomhbhealaí, dar leat, ar baineadh cliseadh as an tuiscint a bhí ag Eorpaigh ar bhunús an domhain, agus ar bhunús an chine dhaonna, de bharr na taiscéalaíochta agus na fionnachtana a rinneadh idir 1450 agus 1550?
- 2 Déan trácht ar ghnéithe diúltacha agus ar ghnéithe dearfacha an chórais *encomienda* mar a bhí sna hÍndiacha Spáinneacha i dtreo dheireadh an séú céad déag.
- 3 Cén fáth a raibh Críostóir Columbas meáite de go dtiocfadh sé chomh fada le mór-roinn na hÁise ach dul trasna na dtionnta siar? Cuir treise le do thuairim trí thagairt dá chún lae.

iompaigh le do thoil...

ROINN C — Críocha Eorpacha agus Moslamacha

- 1 Déan trácht ar thábhacht na gcríoch Moslamach mar dhris ar an gcosán chun 'na hEorpa sincréataí'.
- 2 Céard atá i gceist nuair a thráchtar ar 'fhionnachtain na Moslamach ar an Eoraip'?
- 3 Cén difríocht a bhí idir dearcadh na Moslamach agus dearcadh na nEorpach ar an domhan agus ar an duine, 1500-1800?

ROINN D — Na Cóilíneachtaí Spáinn-Mheiriceánacha

- 1 Cad iad na cúinsí a mhíníonn forbairt na féiniúlachta Críóile sna cóilíneachtaí Spáinn-Mheiriceánacha san 18ú haois agus sa 19ú haois luath?
- 2 Cé gur samhlaíodh an creideamh Caitliceach le cóilínithe agus cóilíniú ar dtús, faoi 1800 ghlac daoine a rugadh sna cóilíneachtaí Spáinn-Mheiriceánacha leis mar shaintréith dá bhféiniúlacht féin. Pléigh na slite inar tharla an t-athrú sin.
- 3 Cad is féidir linn a fhoghlaim ón 'Litir ó Jamaica' le Simón Bolívar faoi na cúiseanna gearáin a bhí ag muintir na gcóilíneachtaí Spáinneacha i gcoinne na Spáinne?