

**OLLSCOIL NA hÉIREANN, GAILLIMH**  
**SCRÚDÚ NA CÉAD BLIANA: SAMHRADH 2003**  
**HI 100: STAIR, PÁIPÉAR 1**

John Horne  
 Wendy Davies  
 Bernadette Cunningham  
 Dáibhí Ó Cróinín  
 Nicholas Canny  
 Mary Harris

**AM: TRÍ uair an chloig**

**CEITHRE cheist le freagairt, ceann amháin as gach roinn (A, B, C, D)**  
**Usáid leabhair-freagra faoi leith i gcóir gach roinn**

**ROINN A – CÁIPÉISÍ**

**1. TEANGMHÁIL LEIS AN GCRÍOSTAÍOCHT**

AD 429. Agricola the Pelagian, the son of Bishop Severianus the Pelagian, corrupts the churches of Britain by the propagation of his doctrines. But at the instigation of the deacon Palladius, Pope Celestine sends Germanus, Bishop of Auxerre, in his stead, who overthrows the heretics and guides the Britons to the Catholic faith.

AD 431. Having been ordained by Pope Celestine, Palladius is sent as first bishop to the Irish believing in Christ .

AD 435. With no less care did Pope Celestine free the British Isles from the same disease of Pelagianism, and by ordaining a bishop for the Irish, while he strove to keep the Roman island catholic, he also made the barbarian island Christian.

Cén t-eolas faoi thréimhse luath na Críostaíochta in Éirinn atá le fáil as na sleachta san thuas as *Croinic* Phrosper na hAcatáine agus a leabhar *Contra Collatorem*, agus conas is féidir iad a réiteach leis an méid a deir N. Pádraig ina scríbhinní féin?

**2. TEANGMHÁLACHA EACHTRACHA EORPACHA, 1492-1700**

These Moors, moreover, told us that along the route which we were about to follow we should meet with numerous shoals; that there were many cities along the coast, and also an island, one-half of the population of which consisted of Moors and the other half of Christians, who were at war with each other. The island was said to be very wealthy.

We were told, moreover, that Prester John resided not far from this place; that he held many cities along the coast, and that the inhabitants of those cities were great merchants and owned big ships. The residence of Prester John was said to be far in the interior, and could be reached only on the back of camels. These Moors had also

brought hither two Christian captives from India. This information, and many other things which we heard, rendered us so happy that we cried with joy, and prayed to God to grant us health, so that we might behold what we so much desired.

Cén t-eolas a thugann an sliocht seo ó *A Journal of the First Voyage of Vasco da Gama in 1497-9* dúinn maidir leis na réamhthuairimí Críostaí i dtaobh Oirthear na hAfraice agus a chuid áitritheoirí?

### 3. NA CÓILÍNEACHTAÍ SPÁINN-MHEIRICEÁNACHA

Also, the ministers and chief magistrates should ensure that in no town of their respective provinces be performed plays or other functions of the kind that Indians are accustomed to put on to commemorate their former Incas; and having carried out the order, these ministers shall give a certified account to the secretaries of the respective governments. In like manner shall be prohibited and confiscated the trumpets or bugles that the Indians use for their ceremonies and which they call *putatos*, being seashells with a strange and mournful sound that celebrate the mourning and pitiful memorial they make for their antiquity; and there shall be also prohibited the custom of using or wearing black clothing as a sign of mourning, a custom that drags on in some provinces in memory of their deceased monarchs and also of the day or time of the conquest which they consider disastrous and we consider fortunate since it brought them into the Catholic Church and the very loving and gentle domination of our kings.

[Sliocht as ráiteas José Antonio de Areche agus é ag daoradh Túpac Amaru, ceannaire na n-Inceach, chun báis sa bhliain 1781.]

Cad a léiríonn an sliocht seo dúinn faoi chultúr an phobail Incigh agus tuairimí na Spáinneach faoi ag deireadh an 18ú haois?

### ROINN B: TEANGMHÁIL LEIS AN GCRÍOSTAÍOCHT

1. Cad iad na bun-fhoinsí atá againn a bhaineann le tús na Críostaíochta in Éirinn sa 5ú aois, agus cad iad na foinsí is tábhachtaí dhíobh?
2. 'Ní féidir breithiúnas neamh-chlaonta a thabhairt ar ré na Lochlannach in Éirinn'. Do thuairim ar an ráiteas san. An aontófá leis nó a mhalairt?
3. Cén chaoi a mhíneofá an dearcadh a bhí ag na Pápaí agus ag easpaig Angla-Normannacha thall i Sasana ar an saol in Éirinn sa 12ú aois? An raibh cúis leis an dearcadh san, nó an leathscéal agus leathbhéal faoi a bhí acu?

## **ROINN C: TEANGMHÁLACHA EACHTRACHA EORPACHA, 1492-c.1700**

1. Scríobh breithmheas criticiúil ar Christopher Columbus mar loingseoir, ceannaire agus leasaitheoir, breithmheas bunaithe ar do thuiscint ar a dhialann óna chéad turas mara go Meiriceá.
2. Cé chomh húsáideach agus a bhí Céadlitir Hernán Cortés ó Mheicsiceo, 1519, chun an cineál sochaí ar thug sé aghaidh air ansin a mhíniú?
3. Cad a bhí i gceist leis an gcóras 'encomienda'? Mínigh conas a d'fheidhmigh córas, a raibh cuspóirí dea-mhéiniúla aige i leith na bpobal bundúchasach, mar uirlis ba bhunchúis lena scrios.

## **ROINN D: NA CÓILÍNEACHTAÍ SPÁINN-MHEIRICEÁNACHA**

1. Cé mhéad den bhfírinne atá sa ráiteas go raibh an pobal dúchasach sna cóilíneachtaí Spáinn-Mheiriceánacha níos fearr as ag deireadh an 18ú haois ná mar a bhí siad i dtús ré na gcoilíneachtaí?
2. Déan iniúchadh ar thionchar na hEaglaise Caitlicí i saol cultúrtha na gcoilíneachtaí Spáinneacha san 18ú haois.
3. 'Cé gur mó cúis ghearáin a bhí ag na Críóil i Meiriceá Spáinneach i dtreo dheireadh an 18ú haois, bhí príbhléidí acu freisin.' Pléigh an tuairim seo.