

OLLSCOIL NA hÉIREANN, GAILLIMH
SCRÚDÚ NA CÉAD BLIANA: SAMHRADH 2003
HI 100: STAIR, PÁIPÉAR 2

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

TRÍ uair a chloig ar fail

ROINN A:

1. MNÁ AGUS AN SAOL POIBLÍ, 1850-1937

You have told us [that the choice] is between the acceptance of that document and war. If it were, with every sense of deep responsibility, I say then let us take war. I am not speaking as a young, ardent enthusiast. I am speaking as a woman who has studied much, who realises, as only a woman can, the evils of war and the sufferings of war. Deputy Milroy yesterday in a speech to which I shall not allude, for it made me ashamed to think the public was listening to it, acknowledged that the women are the greatest sufferers of the war. I would ask him, if it were a democratic proposition, to let the women of Ireland judge this, and I have no doubt what the issue would be.

Mary McSwiney, T.D., Dáil Debates, 21st December 1921.

Dein trácht ar ceann amháin des na giotaí seo leanas

2. EORPAIGH AGUS AN AIFRIC

Pity the market is not supplied with English manufactures in exchange for the legitimate products of the country. If English merchants would come up the Zambesi during the months of June, July and August the slave trader would very soon be driven out of the market.... Mr O [swell] thinks that agents or commissioners situated in different parts in that region would in the course of ten years extirpate the slave trade....If it is profitable for those who are engaged in the coast trade to pass along in their ships and pick up ivory, bees wax & c., those who may have enterprise enough to push into the interior and recieve [sic] the goods at first

Please turn over ...

hand would surely find it more profitable. The returns of the first year might be small, but those who for the love of their species would run some risk would assuredly be no losers in the end. The natives would readily acquire the habit of saving for a market....Give the people the opportunity they will civilise themselves, and that more effectually than can be done by missionary societies.

D. Livingstone, *Private Journals, 1851-53*, ed. I Schapera, Chatto & Windus 1960, pp. 43-4, from 'First Journey to Sebitoane's Country.'

Cén léargas a thugann an sliocht seo dhúinn ar dhearcadh Livingstone in leith na 'sibhialtachta' san Aifric?

3. TEANGMHÁIL LE hISLAM

"The Turks come together for war as if they had been invited to a wedding; I think there is no prince in the world who has his armies and camps in better order, both as regards the abundance of victuals and other necessities, and as regards the beautiful order and manner they use in encamping without any confusion. The Turks surpass our soldiers for three reasons; they obey their commanders promptly; never show the least concern for their lives in battle; they live a long time without bread and wine, content with barley and water; Peace and silence reign in a Turkish camp – such is the result produced by military discipline. In truth, the discipline could not be better, or the obedience greater."

Ogier Ghislain de Busbecq (1522-1592), *Embassy into Turkey*

Cad iad na príomhfháthanna a bhí leis an rath a bhí ar ghníomhaíocht mhíleata na nOtamánach, de réir *de Busbecq*?

ROINN B:

1. "Barr feabhais míleata mar aon le cráifeacht reiligiúnach". An míníonn sé seo leathadh na nOtamánach roimh 1566?
2. Cad a rinne idirdhéalú idir lucht ceannais na nOtamánach agus an aicme a bhí i gceannas sna tíortha in Iarthar na hEorpa?
3. Muslim society was "different from any other; it is the chosen, the holy people to whom is entrusted the furtherance of good, and the repression of evil; it is the only seat of justice and faith upon earth, the sole witness for God among the nations, just as the Prophet had been God's witness among the Arab people."

Evliya Çelebi, *Seyahatnâme*

Cén fáth a raibh na himpireachtaí Otamánacha, Safavid agus/nó na himpireachtaí Mughal den bharúil go raibh siad féin 'níos fearr' nó 'níos forbartha' ná dreamanna eile?

ROINN C: EORPAIGH AGUS AN AIFRIC

1. Céard a spreag na Stáit Eorpacha chun dul in mbun 'chreachroinnt na hAifrice' ag deireadh an 19ú aois?
2. Cérbh é an dearcadh faoi leith a bhí ag misinéirí nó ag fathaigh gnó ar thionscnamh na nEorpach san Aifric sa tréimhse 1870-1914?
3. An ceart chun tiarnais pholaitiúil ar an Aifric a mháigh na hEorpaigh, cé chomh maith is d'éirigh leis na hAifricigh cur ina choinne sa tréimhse 1870-1914?

ROINN D: MNÁ AGUS AN SAOL POIBLÍ, 1850-1937

1. Cén fáth ar roghnaigh an méid sin mná saoil mar bhean rialta sna blianta 1850-1900 in Éirinn?
2. Cén saghas eagraíocht a dhein an méid is mó chun cumhacht polaitiúil na mban a neartú sna blianta 1850-1937 – eagraíochtaí do mhná amháin, nó iad siúd inar eagraigh siad taobh ar thaobh leis na fir? Is féidir leat gluaiseacht polaitiúil amháin (náisiúnachas, aontachtas, ceist na sufragóireachta, gluaiseacht an lucht oibre) a phlé go pointeáilte, nó suirbhéireacht ginearálta a dhéanamh ar mná sna gluaiseachtaí uilig.
3. 'Reilig i gcóir cearta na mban' – an léiriú cruinn é seo ar Saorstát na hÉireann sna blianta 1922-1937?