

소설을 통해 살펴본 남미 역사 이해

Latin American history through the Novel

- ✓ **Instructor:** Professor Lois Zamora
- ✓ **Institution:** LearnersTV
- ✓ **Dictated:** 박지원, 이열, 전은한, 김우리엘, 심익태

🔊[2:00]

Good afternoon. I am Lois Zamora, and I teach in the English Department, and also in history and in art history. And, I am glad to see all of you here.

As you know we are taping this course for future use, and so I'm very interested to say hello to future students even now.

We will see how this semester goes and hope that these tapes will be useful for an online class in the future. So, I will remind you to push your microphone when you push the button, when you want to speak, because students in the future will be interested in hearing your comments.

You have the syllabus in front of you. Of course, it's posted on our website as well. I'd like to go over it just for a moment and speak about the aims of the course.

This is a course, as you well know, that is cross-listed as a history course and an English course. I don't know how many of you've taken cross-listed courses before, but usually, we don't do those at the U of H, or any place else.

🔊[3:00]

There is the English department and history department, and socio, and psych. and econ. and business and so forth, but when I became a student about thirty years ago of Latin American fiction, I can tell you how that happened.

I realized that Latin American fiction many, many times is interested in telling the history of the place, and if we think about *One Hundred Years of Solitude* or we think of Isabel Allende is *The House of the Spirits*.

Think of any number of Latin American novels, and it's very hard to get away from the idea that these people are telling, these authors are telling the story of their countries, of their people, of their historical experience.

But, they're doing it in a novel.

I loved it when I came across the statement at the top of your syllabus by the novelist Carlos Fuentes whom we will read this semester. Here's a book, which is a history



book called the *Buried Mirror*, but a very novelized, a very personal history by Fuentes' of Spain and Latin America.

He writes this follows and I liked it, and put it at the top of the syllabus because it strikes me as correct.

He says that the real historians in Latin America are the novelists. Now you think that it can't be, because novelists write fiction, but we're going to see that fiction in fact are very intrecated, imbricated in the novels we're looking at.

And, indeed, in the history that we're looking at.

So, I will go ahead to say we'll examine this premise by reading a number of novels by contemporary Latin American writers and discussing the historical events and personages depicted therein.

Our interest is in how these novels dramatize the history of their regions and how their fictional versions illuminate our understanding of the real history of Latin America.

You start, we start to put quotes around "real history" or "true events" or even the word "fact", because we see that how those things are narrated has everything to do with their meaning.

So this combination of how the stories told and the material upon which the story is based or the narrative is going to be what our concern is in this class.

Okay, so, you'll keep an eye as you start your reading; how is the guy telling the stuff? How is the novelist, and I say guy because I'm sorry to say we don't have, oh wait, we have one woman, I'm sorry Elena Garro on our own syllabus.

Often times, my syllabi are over weighted toward male writers, and I don't quite know why that is except some of the most brilliant ones happen to be men. There are some pretty brilliant women too, but in any case, the question is how the story is told, how the narrative is structured.

We can say that that's the question in any literature class, but now we're looking at how the narrative is structured in order to tell a story that is factual or that happened at least according to most people's understanding of things.

🔊 [6:01]

So our first week, this week on Thursday I hope to see you, and I hope that you will have read Octavio Pas as they called Mexico in the US.

It's on our website, your first week, and there's also a timeline which you have in your hand. I'm going to talk about that in a minute.

As you read this essay for Thursday, will you make two columns; one is going to be



US and one is going to be Mexico.

And, I want his comparing of the two cultures; he says two versions, two separate versions of Western culture. Then he looks very transiently, I think, very economically, very brilliantly as he has Octavio Paz: Mexican writer now deceased; Nobel Prize winner poet and essayist.

He looks brilliantly at how we are different we being the US as opposed to Mexico, that we get blurrier and blurrier as our cultures meld more and more Mexico and US. But, I think I'd just start here because it's a way to think about how our past lead to very different forms of western civilization, as he puts it.

Then, we are going to start a trilogy on second, third and fourth weeks by Eduardo Galeano.

There are three books. That's what trilogy means. He's looking at the history in a very literary way of the Americas from prehistory, the midst of indigenous people to 1984, when he stops, when he finishes this trilogy.

You're going to see that it's a very particular kind of novel or history. It's neither. I never know what to call it. I call it little vignettes.

They're going to be half page, sometimes quarter page text about a particular historical personage, an event, a place and it's always labeled with the date and a place name.

And, it can be the starting, as I say, from the conquest, again with those quotes, 'the defeat of America', if you want with Cortez and with Columbus and with Vespucci and all of those explorers, as we sometimes call them... Adventurers is a word I like better. Brilliant adventurers.

Nonetheless, he looks at them in ways that are literary, that are ironic, that are historically based.

Hurry and get those books. There should be some in the bookstore, otherwise, go online. There is, as I put, as I say in the syllabus, there is also a one volume version of this trilogy.

I happen to use the three volume section, but, or the three volume version, but it doesn't matter because every piece, every vignette, every piece of this mosaic which is America from beginning to end, if you can imagine, well, until 1984 is given a date and a place so you can easily go to the date of the event. We don't have to worry about pagination of different editions.

🔊 [9:07]

Okay, so we are going to spend some time doing that. I'm going to go on and on.

You'll see. I might ask some of you to help me out with some of these vignettes. I ask



you to read them all.

You see, how many of you have taken 'a look at Galeano? Anybody so far? You'll see that it's a different, a different kind of way of reading. I tend to open it anyplace and say wow and then I had a it's.. it doesn't... Some for me, anyway, urge continuous reading.

But I want you to make your way through, whether you start in the middle or the beginning or the end, and work whichever way I want you to have those books, those three books under your belt.

I think you'll find them very enjoyable. I think it's like popping peanuts, you know.

You just keep oh that's neat, and we will talk about the structure more, but make sure you have the first volume of that trilogy by next Tuesday and, indeed, have read some of it because it doesn't do any good to have to talk about it if you haven't read it by the time you come to class.

So, read at least into it.

Then, we're going to do the writing lab assignments that I've talked about. This is for, of course, you all, and not for future semesters.

We've talked about that, and you have your sheet on that assignment.

We continue on, then with Carlos Fuentes' *Buried Mirror*.

You'll see that I've marked chapters for your progression. If you don't keep up with the reading in this class, you really are going to have trouble, and in fact, I have to say I give reading quizzes because I want you to keep up.

And, so, the eighth week, which already has a long time before we have a reading quiz. I'm... I ask you to have read those assigned chapters and I just.. Reading quiz for me is to make sure that you've done the readings and that's all there is to it.

It doesn't mean that you have to have brilliant ideas about the text.

It doesn't mean anything except that if you've read the book. I ask simple questions that you will know about.

I'm not giving reading quizzes for Galeano. It's too hard.

There's too much information there. It... You will see. It's not like reading through a novel you say, okay, so who killed whom, you know in the fourth chapter. It's not like that. It's much more dense.

So, we do then Fuentes and then we moved to two novels by Gabriel Garcia Marquez; *Of Love and Other Demons*, and *The General in His Labyrinth*. *The General in His Labyrinth* is about Simon Bolivar.



I've never taught that novel before, but I decided I would. It's a novel slash biography.

It's Garcia Marquez the brilliant another Nobel Prize winner's version of what the great liberta, flor, nagranada.

That is what is now Colombia, Venezuela, Ecuador.

How he spent his last hours. It's a very interesting take. As I said, I have not taught it

🔊 [12:00]

So we'll see how it teaches.

I have taught *Of Love and Other Demons*

It's very interesting short novel, not as long as the *One Hundred Years of Solitude* or *The Autumn of the Patriarch*, others of his novels.

As you may know Garcia Marquez, I think he is the most famous living writer in the entire world.

He sold more books nineteen sixty-seven, his master piece *One Hundred Years Of Solitude* was published.

It's probably the most influential and important novel of the twentieth century.

That's saying a lot.

But he made Latin America a part of the literary map of people who aren't Latin Americans, many people, including myself in some ways, started to think that the Latin American literature must be awfully good, if it's as good as that novel.

Some of it is as good as that novel in fact.

Like I love, the next one, let me read, Elena Garro's *Recollections Of Things To Come*, about the Christero rebellion in the 1920s in Mexico, so we'll talk a lot about that particular little-known war in Mexico that followed the better known war namely the Mexican Revolution.

Then we go to a rather difficult novel, not long, but the difficult the storyteller.

At you I've just used the word "story" a whole a lot of times, saying that It's how you tell the story.

This novel is about how the story is told and in about an indigenous group an Amazonian group called the Machiguenga, the nomadic that are held together by storytellers, who move from one small community to another.



So we'll be have a chance to think about, indeed how an indigenous group holds together its identity, its communal identity through storytelling, which is part of what novels do for us, don't they.

And then we go up, I've got one extra *Of Love and Other Demons* we may or may not need to return to that novel.

We probably won't and I may fiddle with that.

I give you the final week of the semester to review and to get your papers in to me.

The final paper as you'll see at the bottom of the pages 30% of your grade and so we kind of ease up on the reading in order that you have time to write and think over thanksgiving and into the final week.

Okay so that's the kind of overview of the books we'll be looking at.

Tell me how you feel about all that.

Any question or comment so far about that? Okay.

I'm glad that's all crystal clear; let me go on then to the course requirements.

Your attendance is absolutely required.

I take attendance

If you miss more than three classes, before midway point in the semester, it is my policy to drop you from the course, unless if there's some excuses of absence, email me on the website.

🔊[14:58]

Please don't email me on my regular email you might get lost in the shuffle, but on, I check every morning, my classes online, and do let me know if you have some un toward circumstances that keeps you from the class.

But because the talking that goes on in here, we hope is worth your while, and because you're exchange with students in the class is worthwhile I require your presence.

The reading is also required; if you can't keep up with the reading, drop the course please.

It's just the course is about the books.

I can say whatever I want to say. I've just said that what goes on in class is important and I think that's true, but It's only important if you've read the book, right, or if you're



in the process of reading it.

So reading is absolutely required.

And the quizzes in the final examination will privilege people who've done the reading.

I mean that isn't something that would surprise you.

The quizzes, and class participation meaning attendance, are 30% of your grade.

In other words, you keep with me and keep up during the course of the semester matters a lot to me.

And so that's a larger percentage than either the final or the paper, of course the final paper falls together, the final exam in the final paper are worth 60 percent.

So it's an easy deal, just do the reading, come to class, then hey! We're fine.

The final paper I discuss here, we don't have to go over together, I think it's fairly standard, we'll certainly talk about it more as time grows near.

I ask you to turn your papers, final papers, into turn-it-in.com

I've given you the pass number and password at the top of your syllabus.

So that should be fairly easy.

Now I will just for the benefit of our people taking the class online, maybe Scott if you would switched to the webpage, this webpage for those of you taking this online eventually will be much developed than this but there is of course this web page and what we have here are web papers that people taking the class later will not do but they will be part of the material for the class; web papers or websites that students have put up about the material in this course.

So, I think with that, I would like to go on to this handout which is in week, also one week one, in the folder in week one, the time line which is just some days said I feel responsible for giving you some of the historians will be used to dates, it's the literature students among you will say yikes, I hate dates,

I don't know who taught us to hate dates.

🔊[17:57]

I love dates because I didn't ever learn the message somehow, but how can we think about the Latin American history if we don't really know which centuries and which in when all of this was going on.

So if you bear with me, I'm going to go over this sheet with you I'd like to ask you to



print it out when you get home because of the faded type at the bottom and throughout is red... should be red... I do what I came into office and Xerox and I forgot that it would, not Xerox, well in red, I did want to make a distinction which between the book and the black which I'll get to in a minute.

But does everyone have their sheet we're looking at?

Let's think for a minute about centuries, okay? 1492 is the date that we all know and you'll see down below I start with 1492, that's the 15th century. Right? The 1400s we call the 15th century. Right?

The 1500s we call the 16th century, and so forth. We are all very clear on this.

It's slightly confusing in English actually in Spanish you don't do that or in Italian.

But let's just say that right now what I'm concerned is the 15th and 16th and almost 17th centuries.

In those centuries Latin America was getting concurred and colonized, okay?

I put up at the beginning, literary and philosophical texts of the time because you have to think about what's going on in Europe if you want to think about what's going on in Latin America.

Of course plenty was going on in Latin America before the Spaniards and the English and the French and the Dutch arrived, we're not concerning ourselves very much.

We'll concern ourselves with the indigenous cultures of the Americas, but what we're really going to be looking at because we and novels about the colonization and conquest in colonization of the Americas is were interested when an amazing event occurs when Europe and hugely developed culture means America, a hugely developed, well both sets of cultures, one not knowing that the other exists it is kind of, to me it gives me chills.

If you read Columbus, you know Columbus thinks it's kind of nice place he's found, he thinks it's probably China anything so probably be rich.

You do realize that Columbus dies disavowing that he's ever discovered anything new.

He says "No(he says desperately) this is China I've discovered. This isn't anything new."

Why would he do that? Because he was very good catholic.

To say that he discovered something that wasn't contemplated by the Catholic Church was heresy.

It took Amerigo Vespucci, as you might know, who sailed further, so you know the



four voyages of Columbus are all into what is the Caribbean.

He does here, the tip of the South America, so this is why I should have my map projected; I'll do that in a minute.

And he says, "Boy, there's something here that doesn't seem like its café, doesn't seem like it's China."

🔊[20:54]

It takes Amerigo Vespucci, another very good adventurer, sea man Italian, to go further down the coast of South America, he says "No, this is not on any maps, whether Catholic whether whatever." He says something is new.

So it is kind of nice that Amerigo gives his name to the Americas because it is he who said there is no map in Europe has ever contemplated.

A big risk. The Catholic Church continued to fight that but not for long.

They have been the Catholic Church can say.

"Fine. Okay, there's got to be something here that we haven't yet quite understood."

But I have Galileo on here for a reason too... Okay, so the literary and philosophical texts, you don't have to care about those in particular but if you've read Shakespeare and certainly you will have, if you're English major, and figured that the time period we start by talking about is around the time of Shakespeare.

Shakespeare bridges the 16th and 17th centuries. His death of date is same as Cervantes, the author of Don Quixote.

I put René Descartes because if any of you follow philosophy, you know that Descartes is really blamed.

I think for a lot of modernity ills, unfortunately I mean unfairly I think.

But Descartes is feeling with the nature of consciousness with the nature of how the self knows in ways that utterly new

He says the self the mind one thing the body is something else

It's... He is blamed for the mind of body split of modernity.

We don't need to go into to that at all

I just put him there because these five writers that I put here really are the beginning of modernity.

Latin America and the U.S. of course as well the Americas are part of this beginning



of the world we know now.

The modern world colonizes in very different ways.

As Octavio Paz will possibly explain to you in your reading for Thursday, but nonetheless I think we have to see that the world is becoming even as Columbus's sailing the ocean blue is becoming the world that we know that's too simply put probably.

A lot of things have changed since 1492.

But the modernity with the capital M I take to mean not just the 20th century.

I take it to mean from the Renaissance forward.

The Renaissance is the 1400s, 1500s in England a little later.

What monarchies are we concerned with here that is what rulers' the monarchies are nothing.

Hey these are guys that have huge power in Spain it's Hapsburg for the centuries we're concerned about here the sixteenth and seventeenth.

And tutors in their earlier, but the English tutors we have to care about.

We are not going to look much at north American settlement in fact it's not even happening very much at this time.

🔊[24:03]

But I want to know notice the other one website I happen to pull up by accident is on Charles the fifth one of the great kings.

A great colonizer, great catholic, it depends on how you feel about these things but he was a great ruler.

He was a great administrator he was born in Gent in Belgium.

But he marries into Charles the first is not even the marriage I mentioned.

He married... the Hapsburg is where the holy roman emperors they ruled Europe during Dark Ages, centrally Europe.

How does that get over the Spain well Charles the fifth?

Was also Charles the first few for Charles for Spain, Charles the fifth of the Holy Roman Empire emperor empire?

He marries the daughter of Ferdinand and Isabella now we all know Ferdinand and



Isabella because they're the catholic king's as they are called who found Columbus.

Right so very shortly after the catholic kings Ferdinand and Isabella we get this union of central northern Europe in Spain.

That makes Charles the first eventually makes the Hapsburg rulers of half of the know world.

Because by the time they conquer the Americas they conquer the Philippines in the middle sixteenth-century at the Malaccas they begin to

So there's a statement by the end of the 16th century by Phillip the second the sun never sets on the Spanish empire.

Why? Because the Spanish empire surfs the globe.

Because it is huge moment of imperialism.

I'm not going to go through that English tutors too much.

The detail with the marriages that I mentioned is that kept trying to get together and England and Spain wanted to rule the world together.

So we have Charles marrying Henry the eighth half-sister, we have a bloody Mary who basically was proceed the virgin queen Elizabeth.

I should have put Elizabeth down here.

Elizabeth half-sister, she marries Phillip the second but then died shortly thereafter.

See the movie called Elizabeth with Cate Blanchet and you learn all about bloody Mary is more about her.

Who is a bloody Mary the daughter of Henry the eighth in his first wife Catherine of Aragon that Spaniard.

She is catholic. That is why she is called bloody.

She tried to reinforce Catholicism and a lot of Protestants are died.

Remember that Henry the eighth will see a down here in my timeline has already broken with the catholic church.

But the irony is that after he has sickly son, Edward the sixth, reigns for a short period and then bloody Mary for another short period we have Queen Elizabeth who reigns until 1603 I believe when she died.

She takes over in sixteen fifty eight and reigns until 1603

So of course the great Elizabethan period with Shakespeare, with Christopher Marlowe, with all of that authors that we know and love.

🔊[27:04]

If literature students are that happens under Elizabeth the first.

But my point in putting these two monarchies is not going to counter than again and certainly we going to counter these Charles's and Phillips who are the Spanish Hapsburg who will rule for two centuries.

The 1500 and 1600 or 16C to 17C as we call those, centuries the great period the baroque period is under the Hapsburg.

Then in 1700 now I don't know zero, zero the French bourbon steak over the rule of Spain and its colonies and things change.

I'm going to see how they change the burdens are much more rationales' as much less their catholic but unless catholic eventually the judges are tossed out because the judges or to catholic into powerful the burdens

So the burden start to if you want modernize

Uh, some of the colonies under Spanish rule but there are other details to be seen there too.

So keep these guys in my mind on any final exam in this class Hapsburg sin tutors is going to come not be sure of it that you might start thinking about your web papers even.

Now, now unfortunately my reading black, look very good here.

The Lighter great and I'd put them in because I wanted to distinguish the black and what was going on in Hispanic world and in Spain and then meanwhile the rest of Europe, the strings of modernity with the protestant reformation and the new science.

So I just, we don't have to talk too much about these things but so you understand the context.

Here is Spain. Let me just...Spain is so interesting because it's so different from the rest of European in many ways

Of course, Spain we will find out in Carlos Fuentes since they doesn't unified very well even today.

When there is Catalans on the Basques and the Andalucians since over different languages are spoken within Spain.



As you know the Basques are separatists they want to be.

So, Spain has always been a kind of odd combination of parts.

But what happens in 1492, not only the discovery of America but look at 1492 the bottom of your first page

There is the conquest of Granada the last Muslim or as it's called and when you talk about Arabic Muslim Spain using Moreish I don't know no more.

So the last Moreish stronghold in southern Spain the conquest by home by the catholic kings

Ferdinand and Isabella are not only exploring funding Columbus

They are trying to get the Iberian peninsula together under catholic rule

So I've got to get rid of the Morris who would already been pushed back to Granada.

🔊[29:58]

Has anybody been to Granada and seen the Alhambra. Alhambra is very beautiful.

Go it is very fabulous and even all of Spanish and therefore Mexican architecture you'll see moreish influence the interior patio with the fountain in the middle is absolutely moreish.

The tire work the Azulejos since they're called in Spanish Azul is the word comes from the Arabic anywhere that starts with Alhambra algebra etc. about a quarter of the words of Spanish are up Arabic origin.

But what happens in 1492 the catholic kings conquer that last hooked.

They get out of Spain what happens to people of go to morocco to northern African.

Then the third group, the expulsion of the Jews we can have any Jews here if we're going to be consolidating Spain for catholic. For the Catholic Church

Very cruel expulsion of the Jews a third or murdered a third you'll learn more about this a very mirror with Carlos Fuentes

A third murdered, a third convert, there is the possibility that is given to Jews to convert

You will find Jewish names or Jewish families like Tajikistan words that are very catholic.

Jews took catholic names or place names ~.



My last name possibly, my husband's name possibly Jewish rooted name

So that so but even so it's a category the commitment new Christians as they're called the converts are looked upon as second quest

And another star unwed elsewhere and they continued to speak ~ Spanish if you want.

Until really until lately some people still speak ~

A big group went to Turkey.

It took world war two to exterminate that Diaspora of Spanish Jews in Salonika terrible in morocco.

And actually there have been named Spanish Jews who were very identified.

Who were very identified with the language of Latino and with...

But the point is here, what's going on Spain, Spain is casting out a difference.


Get out of here, get out of here we want all be the same at the same time.

It's conquering difference that is a segment countering difference which is America, all those indigenous peoples with all of their amazingly different cultures and languages.

So this is the irony about the time, this time that we will see early on in Spain and we'll see it was the first volume of Eduardo Galliano with the first chapters of Carlos Fuentes.

This is kind of contradictory desire to expand at the same time that we want to draw around the wagons and all be Catholic and all be the same.

So there's a kind of, kind of irony there but what's going on with my red type at the bottom of the page, Erasmus' in praise of folly Erasmus will become important for the reformation.

 **[33:00]**

I refer to he was a clergyman but also a philosopher important in Spain.

He went to Spain.

Sir Thomas More, utopia, utopia is based as you probably know on chronicles that were coming out of the new world.

Martin Luther fifteen seventeen, everybody should know that date, it's when he said that no, no more that Catholic abuses.



Do you remember that he was a Germany?

He nailed up his ninety-five thesis saying no more of this, no more of that, no more indulgences, no more corruption on the part of the church.

He had no idea.

He was starting what is called Protestantism based on the word protest as you know, but this is terribly important at the same time the church, the Catholic Church in Spain is trying to make everybody Catholic.

We have a few Catholics and more than a few by is in thirty years one third of Catholics had decided to leave the Catholic Church for protestant.

But that had decided to protests, the protestant religions come up slowly, but so there is this rebellion in the north needs to be put down.

It's to the reason today that Holland is protestant and Belgium is Catholic.

Because that was all Spanish territory there was a huge war that went on finally that the republic said no we are we are separating from Spanish empire we're going to be protestants and they made it state.

A lot of the expelled Jews from Spain also went to Amsterdam which welcomed the great talent of Jewish exiles, and it's very responsible for Amsterdam in fifty years becoming a major world powers.

All of this moving around has to be explained at least in part by religion never forget that it can't talk about Latin America without knowing about the Catholic Church and its problems with the protestant churches especially during the sixteenth Century.

So, that's why we are still in the sixteenth century keep going 1521.

The conquest of Mexico Tenochtitlan by Hernan Cortés

We're going to see that of course.

He lands Veracruz from Cuba and fifteen nineteen it takes him a couple years to get across mountains.

He goes in between the great volcanoes of Popo and Estas you know Mexico city.

He gets Montezuma comes out welcomes him as a returning god and so forth and so on.

We are going to read about that 1521.

Ok so, we got 1517 you got to know that Martin Luther 1521, you got to know that 1521.

It's easy to remember because 1620 the bottom of your page.

99 years later the pilgrims land on Plymouth rock.

A hundred years rounded up later North American colonization that Mexican.

🔊[35:58]

By 1620, Mexican cities blooming capital, huge amounts of wealth all of Mexico was been quote colonized Peru just an Antigua, Guatemala, beautiful city, fabulous by 1543.

It's doing fine. You know, so the Españols the minute.

They figured out, they had a new territory.

They began to exploit it for money, for souls.

The spiritual conquest was very important too, but ok, so 1521 conquest.

I also put what went on in Spain here.

The defeat of communal forces of cost steal in Spain.

You are going to read about it in Carlos Fuentes.

1533, now skipping back to England, Henry VIII breaks with the Catholic Church and Thomas More is beheaded in 1535.

Thomas More with the cleric and he didn't agree with divorce see that wonderful man for all seasons movie.

There is also lately on Thomas More, very, very interesting figure.

I put that in red because it's in Europe of course but he looks great, but it's a red

But it's also because Henry VIII we know we know the story all of us of Henry VIII, right?

He had 6 wives beheaded, I forget

He behead 3 and he divorced too and one outlived him or something.

Now, I can't quite tell you but Anne Boleyn is the most famous the second wife who was beheaded, and he kept getting rid of wives partly because he was looking for a male air.



Partly, I don't know because it was largely crazy I suppose

But if he wasn't a reformer and yet he wanted to break with the Catholic church was on reason he wanted to divorce and the Catholic church said, no.

So he becomes part of the protestant reformation.

Even though he's not like Martin Luther incensed by catholic press or moral figure a moral purveyor he just wants his way, and so I put that in red.

The red isn't really more modernizing and thing Copernicus, Copernicus 1540 seasonal.

The sun doesn't, how does it go there with, goes around the sun rather than vice versa but he doesn't write it up but the ideas out there.

He knows that he was never imprisoned by the Catholic Church as we know Galileo will be that's the next gray line 1616.

Galileo puts it down.

He, by then, he invented the microscope.

He can, I mean the telescope, he can prove it.

So, he takes the Copernicus' idea.

Copernicus' ideas since it Catholic Church, you wrong, even more all along, and Catholic church or that it will not do and he was put under house arrest.

Read the brilliant book, called Galileo's daughter if you want to learn all about Galileo.

She was a nun.

She wrote to him letter to letters.

Still exist the brilliant writer Dava Sobel.

SOBEL has written that book and I highly recommend that you feel like lone a lot about what it means to be in a convent the daughter, and then, but she takes probably she is a science writer but she did.

🔊**[39:01]**

I should put that on the syllabus that's what I should've done.

That would've been a fun book through to read together you learned all of Galileo.



He understands perfectly well the danger that he's in, but he's a scientist and he wants to write.

He thinks he has the patronage, one of the pope's he thinks he can get away with challenging the belief systems of the Catholic Church.

He can't, but of course in the long run, he's the hero as we know.

Okay, go back up ten to our black type 1545 to 1563 the council of Trent.

What is the council of Trent?

There's a word, it's an adjective, tridentine.

You know, it's not about guns.

Tridentine, TRIDENTINE, it means that which came out of the council of Trent.

There is perfectly good word in English.

The council of Trent is an ecumenical council meaning, Catholic Church brings its people from all over the world to talk about things.

There was one of 1960s most of you are too young to remember, but I do under pope John the twenty third and ecumenical council.

Why do they need to have a huddle at this point because of Martin Luther, because of all those people in the north western.

We're out of here.

They lost a third of their Catholic believers.

Set the same time that they're madly Christianizing with see in the new world by the middle of 1500.

The Franciscans, the Dominicans, the Augustinians are there setting up schools converting indigenous people in the America.

The council trend is very important, I'd love to see a web paper on the council of trend.

You just have to google it and you'll find the 25decrees that came out of 3session each of about 18months, this didn't go on for 18years went on for 3different sessions over this period of 18years and it's important for art because of the council of chances we must appeal to people's emotions.

So we have to have the incense smelling a certain way the music sounding a certain way and all that beautiful visual art.



We must make people think about god through visual means imagine the passion of Christ by looking at a crucifix.

It's over at a huge distinction and we'll talk about this between the catholic attitude toward images and the protestant attitude is which is why and when many north American who have been protestant go to Latin American see the incredible wealth the beautiful gold alters these statues the bloody Christ the bleeding Christ (Spanish speaking) as they called in Spanish they find it.

They, we, protestant US find it overwhelming find it too much what is all this wealth about when there's poverty and so forth.

The point is that it's a part of catholic policy that worshipers should participate in beauty and the beauty is defined by the council of trent.

🔊[42:03]

Of course it's what it is as Madison avenue is very good propaganda.

You want someone to weep, soup tears as an think of Christ suffering.

You don't want but how can the protestants then have bare walls think of those colonial buildings citrus is absolutely bare.

Martin Luther says no those pictures are an interruption to believe the viewer has a vertical I mean the worshiper has a vertical relationship to god and doesn't need to see all of this in front of him or her.

So it is a different attitudes toward the image of the council of the trend is very important is regrouping is that the Catholic Church saying we better reform ourselves.

It generates what we now call the catholic counter reformation there's the reformation which creates Protestantism, and only the name is Luther and Calvin and others come to mind and then there's the counter the reaction if you want on the part of the catholic church.

Counter reformation is sometimes said that kind of protestant centric it's also called the catholic reformation of the catholic reform where the catholic says the catholic church as it we'd better get on the ball, we'd better think about how we're doing business and for example one of the decrease talks about bishoprics giving out bishoprics.

That's a sinecure. Sinecure means a lifetime crushed up.

We don't have to work.

Bishops didn't even have to live in the part of the country where they were acting as bishops.



So there's one departed degrees as bishops have to live in their bishopric you say "well yeah" but you realize and indeed if you read Galileo's daughter you'll see he had three little illegitimate children, one was a son he hoped and hoped and hoped his son would get a sinecure you know the word sinecure hints one of those lovely vocabulary words.

He hoped and hoped that his son would get a sinecure with the catholic church with the catholic church would put him on the payroll indeed it finally happened because he had no other way to make money this son not like going out and setting up your own business was a possibility I guess.

Okay, so that counsel trend cannot be underestimated in its importance that Spain back to Spain the Spanish were still trying to get rid of the more.

They finally imagine, manage in 1567.

The exposure of the Jews was much quicker because of the Jewish culture was an integrated in the same way that the Arabic culture had been in Spain.

The Arabs, the Arabic culture Muslim had been in Spain since the 7th century.

So to just say that you know kind of cut out half of your culture this really integrated and saying goodbye is harder to do then the Jewish culture was which maintained it separate separateness in a different way.

So the moreish Spain is a great topic for any and you can choose their more and more books about it, I can recommend several.

🔊[45:01]

The history of Arab culture in Spain until this period in the 16th century when Spain is Catholicizing everybody.

Okay, just keep going for another to teeny beeny minute of two 1588 the Spanish armada defeated by England.

This is where England comes up and Spain by now in the great century for Spain is the 16th century the fifteen hundreds but already by 1588 they were defeated as again as went this will tell you by the weather not the superior force of the English there were storms and so forth.

But it's important 1588 is the date also you should have in your repertoire 1598 Phillips of the second of Spain of dies leaving to his Hapsburg successors, a ruined Spain.

So it only takes there only two Hapsburg during in center of the whole course of the 16th century, Charles the fifth, and Phillip the second his son.



Has anybody been to the escorial in Spain at the great palace that Phillip the second built for himself about an hour outside of the Madrid, you'll see pictures of it in here discussion of it in Fuentes' book when we get there.

So over the course of this century, the 16th century, Hispanic America is colonized, is catholicized and in a way the rest is history if we had as all the time of the world, we'd spend a lot of time on the 16th century and then the 17th high broke.

And meanwhile in North America look at how short the list is now should've said North America, I should've said something about Canada there and I didn't.

I mean obviously the Catholic Church, the French Catholicism was being implanted anybody seen that wonderful movie called black robe.

Make note of the movies when I mentioned, I'm not a great movie expert at all but I know good ones on historical subject that we're talking about black robe it's about the French colonization of the Iroquois.

So I should've put something there but in North America meaning the US has it turns out to be we have Jamestown as the 400th anniversary this year of Jamestown.

Everybody been reading about that, there's lots, the queen of England went to Jamestown about a month or two ago visited you know the only foundations there now.

It was a failed colony, it lasted a couple years, we have of course the great myth of Pocahontas and James, isn't it James smith? Is that John smith, anyway.

Jamestown and then 1620 English colonization begins in Serio.

🔊[48:01]

Begin seriously with the pilgrims 1630, I could have put Massachusetts bay colony, William Bradford all of this the pilgrims being puritans who are furious that England wasn't more reformed already that it was that the reformation was lagging behind in England.

You'll remember that the pilgrims as we call them went to lighten in Holland for 9years, they hope will Holland already now Holland had separated from the Spanish empire, maybe will, maybe we can be more pure here.

But know that wasn't good enough yet so they headed out for territory that we now call Massachusetts 99years after the conquest of Mexico.

So that's a silly kind of jumping around but I want you to think as you read Galliano, as you read Octavia pas for next time and Galliano for next week the first volume genesis, I want you to think about some of these things very interesting period in time

So with that I'll let you go unless you have questions about the structure of the class about what's required, etc.

If not I'll let you go, see you next time.

🔊**[49:18]**