

소설을 통해 살펴본 남미 역사 이해

Latin American history through the Novel

- ✓ **Instructor:** Lois Zamora
- ✓ **Institution:** University of Houston
- ✓ **Dictated:** 이병찬, 임보라, 강우리, 김지수, 박지영

🔊 [0:00]

🔊 [2:16]

Okay, I guess we're on.

The monitor in back isn't on, so that's all right, we'll carry on here.

I wanted to finish after the fire drill which caught us about ten minutes short on Thursday, I wanted to finish the Labyrinth for Solitude, I hope you saw the e-mail that I sent to you on the website telling you to bring your text but if you didn't let me just go through really quickly, a quick recap of that essay which to me is so important.

Remember we talked about the ways in which [? 02:47] 옥타뷰파 sets up a di-ad or if you want a binary a twosome where one that is the U.S. is one thing and Mexico that second element or first if you want to do it that way is opposed to the other.

🔊 [3:03]

So there's series of oppositions the nature of indigenes peoples nomadic versus settled, the difference in the empyreal projects of England and Spain, right?

The Spanish were inclusive because it's a central system so they needed to put everybody under the umbrella of the one true church which was Catholicism as the central system which is inclusive as opposed to a plural system the protestant one which was the exclusive.

No need to include everybody because if you disagree, you just go found a new religion or if you're an indigenes person, that's fine you just carry on with your business and I'll carry on with mine.

There were some protestant missionaries.

But if you read the early puritan texts you'll see that it's quite a different project from the ones we're going to be talking about in Galeano.

Okay so that the different empyreal project that difference between the state in the



nation Mexico was a state before was a nation according to parse where vice versa as U.S. it was a nation before was a state.

You'll remember those and you'll pay attention to the [04:19] messu, you start to read Galeano and see how some of these generalizations and differences in culture operate.

What I wanted to do was look at the last couple paragraphs of parse because we remember that essays published in 1979 in the New Yorker in English for an American audience.

This very strong voice of a very strong Mexican writer warning the U.S. to watch out that we've forgotten "the other or others" that we're so involved.

So it becomes a very polemical piece and I just thought what we're look at the end and we can agree or disagree depending on our opinions as to how the U.S. operates in the world but I may not be able to resist giving you one of my opinions but let's look at parses.

First, it's page 375 either version that you have on the website and I think we could even go to 376 well the paragraphs starts the very last line of 375, so let's look at the final paragraph and if you don't mind, read it because I see some of you don't have your text which is fine but the fire drill kind of threw us off for a minute.

But let's look at this.

I think it's worth thinking about the critique that the Mexican writer is making of the northern neighbor especially in the light of almost thirty years more.

Let's say conflictual if not disastrous history of national relations especially with the immigration questions.

I mean we can talk about whether NAFTA has advanced U.S.-Mexico relations whether it's helped Mexico, whether it's helped the U.S., but what we can be sure of this is the U.S. lacks an immigration policy which is why twice the congress in the fall, no in the spring rather try to gather immigration build together, they simply couldn't do it.

🔊 [6:16]

I mean when we have a congress that cannot write legislation because nobody can agree we know we have a problem.

So this is what [06:27] Octabiopas says about the U.S.

Its name calling if you want.

Whether it's right or not is up to us to decide.



It would be presumptuous of me to propose solutions to this double contradiction.

The double contradiction is outlined in the paragraph just above the one we're reading, the U.S. is a republican empire, how can you be a republic that is the democratic country and also be an empire taking over other countries using them.

That's a contradiction, there's that contradiction bringing freedom in equality that he talks about .

I leave it to you to pay attention to that.

Let's just go and see what he says about the U.S. society.

Top of 376, I think that every time a society finds itself in crisis, it is instinctively turns its eyes toward its origin and looks there for a sign, looks backward.

Well I hope he's right about that, he saying 'colonial American' he means U.S. here, colonial U.S. society was free egalitarian but exclusive.

We've seen him argue that point, we've given it to him, a pluralistic society doesn't have to be inclusive.

We can be diverse without trying to say, "look we've all got to agree."

We can differ.

Okay, colonial American, U.S. society was free egalitarian but exclusive society.

Faithful to its origins and its domestic and foreign policies alike the United States has always ignored the others.

Wham...

Don't waste words get to right to it.

Today the United States faces very powerful enemies but the mortal dangers come from within not from Moscow this was of course 10 years before the fall of the Wall, before the fall of the Soviet Union.

Let's say, not from Moscow but from that mixture of arrogance of opportunism blindness and short term Machiavellism, invariability and stubbornism which has characterized its foreign policies during recent years and which reminds us in an odd way of the Athenian state and its quarrel with Sparta.

To conquer its enemies, the United States first conquer itself.

Return to its origins not to repeat them but to rectify them.

The others, the minority inside as well as the marginal countries in the nations



outside do exist.

🔊 [8:59]

Not only we others make up the majority of the human race but also each marginal society poor though it may be represents a unique and precious version of mankind.

If the United States is to recover forwarded to the lucidity, it must recover itself.

And to recover itself, it must recover the others the outcasts of the western world.

So it's very a polemical ending and very much a call to American readers of the New Yorker and of course future readers such as ourselves to pay attention.

Anybody have a reaction to that final, remember this is 1979 if does that have anything to do with this call to attention, do you think he's dead wrong, I mean what's happened since then are we any better than we were then or was he wrong then, anybody have an opinion about that?

Did you mind being called bad names there at the end?

Anybody have a reaction?

Yep.

Jully, right?

(Student Speaking)

I...

(Professor Speaking)

Can you speak up?

(Student Speaking)

Yes, I agree with a lot of what he says in a lot of his criticism and I think that from 1979 to the present it's kind of... the actions of the U.S. have kind of proved his point.

(Professor Speaking)

For example?

(Student Speaking)

Umm, for example, the conflicts between democracy and imperialism this internal conflict that we have that democracy and self rule and freedom and liberty is... should it be just for us?

(Student Speaking)

Or should it be for everyone in whole world?

(Professor Speaking)



And you think the U.S. is interested in the rest of the world in having I mean do you think our policy is really are what parse will have them be at this point to take care to recover the others, the outcasts of the Western world, maybe that's too big an aim.

Maybe no country can do that.

(Student Speaking)

No I don't think any country could do that and to do that there would just have to be a huge World War I think to turn every country democratic but...

(Professor Speaking)

But aren't we trying to that right now in Iraq?

Aren't we trying to impose a system in Iraq that we feel as a country apparently we voted for this war?

Now it's a big debate as to who did and who didn't and we're watching that play out.

🔊[12:02]

But the idea was to give to the world the great ideas that had been engendered in the U.S. really if you want the notion of the democracy and so forth.

That's a perfect example I guess I just wanting you to go to a verse specific example of a kind of tear, it were torn between wishing the best for everyone which we conceive to be in our own system of democracy in many ways and its and admirable system.

And yet at the same time were an empire, we aren't completely disinterested when we imposed democracy on Iraq, it is after all an oil producing country and I mean we can, you can argue either side and I don't necessarily mean to but thank you I think that's , you're right that the internal strike.

What about the recognition of the "internal" others?

Yes.

(Student Speaking)

I just have one more thing to say that as a capitalist nation, I don't think that exporting democracy and democratic values is the first role of the United States government and I'm not saying it should be.

But I think there is very conflicting, I guess there are conflicting reasons for going to war in Iraq and that's the first example that came to my mind...

(Professor Speaking)

That's kind of a big one at the moment, isn't it?

(Student Speaking)

Yes, I know it's a touchy subject...

(Professor Speaking)

Hard enough, it's very touchy subject and it's very hard to ignore as we live every single day in the papers and see it every night on TV.

Yes so, keep on going, sorry.

(Student Speaking)

But it's... I think also we're kind of... desensitized to it because it's not a world that taking place in here and at the beginning we're only listing the U.S. casualties and not the Iraqi casualties and the issue of trying to implement a system that we ourselves have not perfected.

(Professor Speaking)

Yes, and so therefore... let me pull this out of you... what you're saying would say the parse got right in the 1979, it sounds like to me.

(Student Speaking)

I think he had a lot of validity in his criticisms and I don't think that in order to criticize something you need to propose a solution because by criticizing or being skeptical of something or calling something or someone out brings it to the table and I'm impressed that this was published because...

(Professor Speaking)

Yes that's a good point.


(Student Speaking)

It's a anti-patriotic and anti-American and no one likes to hear bad things about themselves, so...

(Professor Speaking)

Yes, so the New Yorker was always been liberal magazine and it's very critical.

I don't know how many of you read the New Yorker, it's a wonderful magazine to read.

 **[15:02]**

I guess we can... but you're right but in the 1979, it wasn't I think so clear that we were running rough shot over the others of the western world though, it would've been clear to Mexican, long before it might have been clear to me, say.

What about the issue of multiculturalism within the U.S. does anybody want to address that?

I mean have we gotten, have we progressed in that department, would you say?



Seventy nine remember, Civil rights movement 62, 63, 64 Martin Luther King was assassinated in 1969 I believe.

He's writing ten years after the Civil rights movement, segregation has been ruled illegal, well that was in the 50s for 1954 Brown B. education, Brown versus the board of education ruling, would he have been aware status of the Mexican immigrants in U.S. in the 1979?

Yes of course he would have been.

And the first essay in the original 1950s collection of the Labyrinth for Solitude is about the [?16:14] "Pachuko" and other extremes as [?16:16] Chikanosz as then called or Mexican Americans in Los Angeles.

It's not a very insightful essay in my view but it's very dated he wonders who this Mexicans are but by 1979 he's noticing where are the bad treatment of immigrants, anybody want to address that issue?

Yes please.

Would you tell me your name again?

(Student Speaking)

Melisa.

(Professor Speaking)

Melisa.

(Student Speaking)

I read the essay that [?16:14] "Pachuko" and Labyrinth for Solitude also, some of the other essays that are there.

And I think that he has, maybe a cohesive point throughout his essays, they're all kind of sound not the same but with the same theme.

And I think that what he's trying to say is he goes back to the same thing with inclusive and exclusive in the United States, you can still point out a culture and say this is a Chinese culture and this is a Mexican culture and they still hold back their traditions sometimes their language, their customs.

And Mexico, even though there's a variety of races living together, hardly any of them speaks anything else than Spanish even though we know that there are probably not all Spanish descend.

(Professor Speaking)

Yes, 10% actually Mexican speak indigenes language according to the 2000 census.

They counted 30 indigenes languages of which 10% of the entire population speak them but yes they are very different, that's the Mestizo idea of mixing of cultures in



Mexico as opposed to who are melting pot idea.

You come here and then one generation, you'll forget your language too but your point would be that he's contrasting this way of dealing with the internal differences.

🔊 [18:04]

They're very different ways.

Mestizahe meaning the mixture of cultures which is an inclusive thing, isn't it?

The Catholics had no problem within the marriage.

Why, because they're all God's children so you can say intermarriage and say rape if you want which happened of course enormously Indian women were in [?18:21] Lamalinche the first example, first almost mythic but historical figure Cortez's mistress who had a baby called Martin by Lamalinche.

And of course that became a matter for celebration after the Mexican revolution [?18:39] arascomestica I don't know if you read [?18:40] Vascansiello.

This is aren't the Mexican race, it's the mixture of the European and indigenes, there still plenty of separation of races but...

So within the U.S. is your opinion, do you have an opinion, that since 1979 we've done better we without thinking about Mexico for the moment, we've done better in terms of our multiculturalism in terms of, let's say gender fairness that's another, otherness issue, do you have an opinion on that Melisa?

(Student Speaking)

I think that on the surface it looks like we have done better.

But when issues like...dramatic issues like Katrina come about.

You can see that the racial differences are still very drastic in very much rooted deep in to the U.S. culture no matter how much we say that we are in egalitarian society.

(Professor Speaking)

Yes race and class, of course, which is very tight to race in the case of the instance you're mentioning.

And of course the immigration issue that I've, I mean that we can't come to consensus nations how we want to deal but we need which is cheap labor and yet what we don't want because those people breaking the law when they come into our country it shows that we still have a lot of things to work out.

🔊 [19:58]



It shows that we still have a lot of things to work out.

So, I guess what I am wanting to suggest is, give my own opinion, which I've been doing anyway, both Julie and Mellissa are suggesting, I think, the kinds of issues that I want to point to, too.

And that is to say, that [20:16] Parsons isn't so far off in 1979.

In fact, I think he is rather prophetic in some ways because we weren't perhaps used.. I mean I was part of the student revolutionized Brooklyn in late 60s and early 70s.

We marched against the war in Vietnam and that, you know, there was really a protestant movement, which led to the feminist movement.

I mean, I think the most profound revolution, in my life time has been that I can be standing up here in front of you.

I went this college, in 70's when I graduated school, sorry, 60's and graduate school, 70's.

And I counted up later it was so invisible to me it's like what we're talking about what culture is, you can't see your own because it is all natural.

Later, it took me a years to figure out how I should count up women professors I had had in the course of my graduate and undergraduate education.

🔊[21:07]

And I came up with two.

And that's how many there were.

Now, of course, so I mean, professions open up to women, there were plenty of doctors.

So gender-wise, I think we've done better with respect to otherness in the culture because women were other, really.

Um, we did get the vote in 19, anybody know the date exactly? of the amendment to the constitution.

Where are historians?

What?

(Student is speaking.) 1919.

Thank you very much. Yeah. Yeah.



So we've had the vote since 1919, but we didn't get to do a lot of professional work until the 60's and 70's.

We weren't encouraged to.

There were exceptions to that.

Yeah, Julie.

(Student Speaking.)

And I think there is always marking difference expect, um, temporal difference between, when the laws are changed, and when people's minds, opinions change, because sexism, there are a lot of government programs that try to rid the work place of sexism.

But there are still a lot of stereotypes in popular culture about women and gender roles, and.

Internal and race and ethnicity insofar yes.

Yes, you are right that um, changing the law is one thing, and that can change behaviors and hurry, I mean, segregations was enforced.

But, um, it didn't mean that people started to be less racist.

We hope, I think we've made some, like of you of age, I am always so proud when I walk around you of age I've been here almost 30 years.

And you actually look very different from what it did.

And I am so proud of you, part of the school we really have a lot of first generation, college students, that is, students who are in their first generation family to go to college often times that a question of ethnicity and race, and it's a question sometimes of gender less so.

So, so, I think we have done made some progress.

But, I think both of you correct in suggesting that there is still a long way to go.

And that's what Octabiopas, wants us to think about.

So he is the outsider telling us to look to the outside.

And I think the, that's an important message.

So, I hope we've got some other historical structure that he wants to think about, to think about difference, because you can't think about the other without thinking about

how you are different from the other.

You have to be a comparitist.

So that's what we are going to, to start thinking about in this class.

How other differ from us, what, what we might do about that or what might as you learn about the other.

I am an educator.

I travel, I go study the other, I know about Mexico.

I've spent years learning about Mexico and other parts of Latin America.

I think "well does that any good?"

Well I hope that something like kno

🔊 **[24:01]**

So, anyway, we'll all keep this question in front of us, as we go along other comments about Octabiopas?

I'm glad to hear you read other parts of this book.

Did you read that just now or did you, have you read Octabiopas?

(Student is answering.)

Yes, it's kind of a classic by now, isn't it?

And the [?24:17] pantuek in other extremes is, I think, very dated essay.

As you know, Latinos don't like that essay very much because he's trying as a main stream Mexican to figure out this odd branch of [?24:23] Mehicany that in Los Angeles.

But, Okay, so now, consider that this is under your belt, we're going to move to Galeano.

Now, I'm going to go and just indicate on our, on your website.

If you will notice, we, there is on, let's see, do we have a update, yes, the fall web projects for 2005, one of my great students make in [?24:44] 뚜어맨? who then became actually assistant for me, to me, we are in online course.

Did her website on [?25:01] Galeano.



I encourage you to go there, there others, also, just shop through both of those years 2004, 2005 web papers, because we need to be thinking about your own topic but Megan's was particularly interesting.

We're not going to do it all together, but if you go to the here's Galeano, age 67, born in Montevideo, Uruguay, Uruguay in 1940.

And she has given a nice picture but what she is wanted to do in this, it's rather an ambitious website.

It, she is wanted to give an overview of the Trilogy.

And that's what she does.

So, go and just see what she has to say.

Which she decides to do, and this is, and see you learn all this links in all of this, but it's very clear to me I think because she takes a text from the first book and she tells us where it is, it's page 3.

It's the Aztec or Maya rather myth of how the world is born, creation of myth.

We're going to see several of them.

And then she describes her sense of this versed volume.

I want you to just take a look at her version, you know, it's kind of interesting.

And what she has done and you will be encouraged to do that, I think it's one of the requirements is John Winthrop is mentioned and then here she gives us a link, you can do this, you will do how to do link to John Winthrop the founder of the Massachusetts Bay colony.

So, and you're going to be required to do this.

So, I can get back home easily, ease viewer, I can go back to the Trilogy and she does the same thing.

I won't go through them both of the other volumes.

So, it's a nice overview for you and then if we go here to, I didn't mean to do that.

I wanted to go back, just show you one more aspect of her web paper.

🔊 **[27:04]**

She decides to focus on indigenous peoples and what she does is she takes because Galeano is interested in the all of Americas, not just Latin America.



She takes three groups.

And she is looking at them and she shows how Galeano treats them.

She just gives text as I required to know, she actually has done research on the Mayas, and then I think she gives no? she really went out of her way, I say don't get too panic.

It doesn't back to civilizations; the Haida are in northern British Columbia, Canada, because you will see that Galeano's great concern is indigenous peoples of the Americas.

They are very alive and well and she also shows how terribly they were treated and so forth.

So, it's very prominent theme in all of the three Galeano's.

But , of course, the first two, more than, more than others.

And she looks at this group who are from the south of South America.

So, it's a kind of interesting take on Galeano.

I also encourage you, whenever we are reading, a novel , which is all the time or applicator writer, go to Wikipedia, just google in the name of say Eduardo Galeano.

See what comes up, just to give yourself as much context for the reading.

Um, I mean, I do the same.

I go and see, okay what she got English lately.

In fact, I just did that on Wikipedia this morning.

And I want to give you little introduction of his other work.

But I thought, I'd point out that particular website, and then what I want to do is point out maps on her website.

As you read these entries, each one has a place name as well as a date.

Galeano is a great chance to get an overview of a huge amount of cultural, and political, and social history.

And to locate it in time and place, because it gives you the date and the place.

So, when you see a little title at the beginning of the chapters which are the mosaic pieces, which they all have, except for the mythic entries of the beginning.



Then, please would you go to the maps and we'll go to google again, I, I'd put this in a certain order in these maps.

But, I want you to know the stuff is on the final exam, there's going to to be a map, you're going to have to fill in some stuff.

I am sorry, it sounds like third grade.

But I think so much, it's my own thing, I never got a course in geography.

I struggled to remember where this is relatively to that.

If I've only learned better, I've only learned the geography of the state of Iowa.

I can tell you all of the rivers in the state of Iowa

Because that's where I was, when I was in 7th grade.

But, anyway, I, I hope that by the end of this course, you'll have real sense of important dates.

We're going to keep on repeating, repeating and I will give in you a sheet already.

🔊 **[30:00]**

And that you have a sense of space.

So, there is a South American map.

There is the map of Spain.

I put those forth North American.

And I like to show you this historical map.

This is going to be useful for your sense of reading Galeano.

How America was colonized.

Now, this is a very nice map that shows you now North and South America in the 18th century.

The pink bits are Spain.

The green are grey bits are Portuguese.

And this is, you know, up here, of course, we've got England going up here.



We've got France going, so this North American, there is some Holland, Dutch, of course.

But what this map is interested in is the Hispanic holding.

So, we have, let say, Iberian, the Iberian peninsula, Spain and Portugal, right?

So, Brazil is, of course, Portuguese, what we have is the vice royalty of the New Spain, which extends down to about, let see, about here, there is the line.

All of this is New Spain including Santa fe, including San Antonio, including Houston, which doesn't yet exist, up to San Francisco and indeed further north yet.

So, it's huge holding, right?

And then we have the second vice royalty.

What is the vice royalty mean?

It means the vice roy.

That was in, chosen by the king to rule over a huge amount of territory, New Spain, New Granada, Peru, the vice royalty of Rio della plata.

So, there were a cent...

And then this is vice royalty, Peru actually is in two pieces.

They had to give a Pacific access to the Rio della plata.

Much later, the dates are much later, and we will see those, I think it's 1777, I'm not quite sure about that when, when the, um, fourth vice royalty is established.

But it's the way that Spain ruled its colonies.

In Brazil, there was a royalty established, we'll learn about that, it was another form of colonial administration.

But I just wanted to point out that map and now, I'm going to go back and show you the next one.

I want you to keep these maps open on your computer as you are reading Galeano.

So you will see, where stuff is as it's going on.

The vice royalty of Peru is little closer up.

It's divided into different parts, what is now Columbia and much of um, I'm sorry, this is New Granada, let's go down to the key.



Hang on.

The vice royalty, 1717, it's not 1777.

Sorry, way off, 1717, the vice royalty of New Granada, then another one, Peru, 1776, not too far off, one year, and the vice royalty of Rio della plata, 1776.

🔊[33:08]

So, the colonizing structure of vice royalty is most from New Spain to New Granada, to Peru and to the fourth which is the Rio della plata.

Here's the Rio della plata, right?

So, pay attention to this.

So, you can figure out what's going on and then one more, Spanish and Portuguese trade route.

It wasn't enough for Spain and Portugal to just rule that those huge hunks of the Americas, which I've just shown you.

It was also that they had huge trading routes to the Far East through over the Pacific.

And that here, here's what you see.

The Philippines are conquered for Spain, in something like 1556.

So that's about the moment where as I said to you under Charles, the 5th [34:02] had super king, the sun never sets on the Spanish Empire because the far East had been conquered.

The Philippines, the Maracas, Macao, on the board, on the shore, um, the coast of, of, of China, and so forth.

Back and forth, and Mexico was the place where it all went through.

So, you go to Mexico right now and you'll see Mexican, [34:33] 할리페르다?, Porcelin and there going to be lots of Chinese motives, and you are going to say why would that be.

The stuff was carried across Mexico, put down, wait, the Panama canal was only built in the beginning of 20th century and going around the bottom of the Cape was not a great idea.

So, Mexico was an incredible trans-cultural place.

Lots of stuff coming back and forth and so we have China fabrics and so forth.

New Spain now, Mexico city, well the capital of Mexico city, of New Spain, which is Mexico city was one of the biggest and wealthiest countries of the world because of this incredible trade between the Americas, the far East and Europe.

So, pay attention to this map and notice here, stuff is taken off the boat in [35:25] 나이카 플루코, it's light carried and put on 리다? cruise.

So, there is a great deal of, of um trade, let say going on.

But you can see how Spain ruled the world covered here.

Look at San Francisco, looks pretty far north, when we look at like this whole coast belongs.

So, the pacific trade was an immense as was the exploitation of minerals and so forth, minerals and human source, human bodies in Spanish America.

🔊 [36:05]

We're going to be concern with Brazil a bit, but I know less about Brazil than I know about Spanish America.

I don't Lusitanian America, which is to say, Portuguese America, I know less about, but we're going to follow it in 'Memory of Fire'.

So, pay attention that maps will be on the final and I'm also going to tell you how I handle Galeano on the finals so that you will know how to read.

I take it you're just going through and it might, how are you doing on the reading, are you enjoying it, is it interesting, it's kind of like popping peanut as I just said.

You just get going on one, and say wait a minute, what I do is I cheat, I go to the map, I go to the index and I look for ones that has several entries, like Chrles the 5th , for example.

Oh look at that he has six entries.

Or [36:51] 솔트 화나 인델라 크루스?, she has six or seven.

And then I skip somehow I like a story not to be interrupted up all the time.

On the other hand, I also open any place.

So, I want to tell you how I am going to handle it on the final.

I want you to read all three books.



I want you to pay attention when there is a reference.

There is always with the number of the bottom of the entry.

Called it out the mosaic, piece that set [37:15 디스비니약?.

I don't know what you want to call each of this small texture pieces.

It goes like this one, when I'm talking about them.

Do pay attention especially when it is interesting lots of time, I wonder what reference this is, and sometimes it's in English, sometimes it's French, sometimes its.

I notice he cites [37:34] Levis laus in French, the great anthropologist code Levis laos.

[37:40] 레킬레 쿨? , the cook law and cooked his house, it's translated, so, sometime if you really interested, goggle the author and maybe the book will be in English as well as in Spanish.

But what I do I'm going to read to you from the review sheet for, what I, which I will give you for your final.

I give out a review sheet.

And what I ask you to do, I will read it in a minute, what I ask you to do is between the last class and when you come in for the final is to prepare Galeano.

I don't ask you to know all of Galeano for the final.

I ask you to prepare themes, I ask you to choose three passages from each of the three text and I ask you then to tell me about them, what is the thread that runs through them.

Here's what I ask you to do.

This is a take home before the final, but it saves you from killing yourself knowing all of Galeano as much as I want you to read them all.

Describe a distinctive thematic thread running through each of three volumes of Edurado Galeano 'Memory of Fire'.

You may describe a different thread of each of the three volumes or find a single thread that winds through all three

🔊 **[39:00]**



Please give three examples for each of the three volumes, nine examples all together.

And show how they are interconnected.

What is Galeano's attitude towards the material in the passages that you have chosen?

How do you know?

Do not neglect to discuss the narrative style and structure of the examples that you've chosen.

In other words, treat it like literature as well as a way of saying something, say about violence to indigenous peoples, something about political corruption, I mean find, go on a something about, there are negative threads in Galeano because the history of America has been on violent one.

Extermination of the peoples, damaging a, but there is also a great deal of positive, it depends on there are witches everywhere and there are practices that are considered to be a scary dancing.

It's, we'll look on it in a minute.

So anyway, you have to have prepared in your head, then you come into the glass and you spend one half an hour forty minutes whatever I give to do it in the sometime on the finals.

So, think in terms of thematic cluster as your reading you'll find that a good way to keep a little bit of order in what is in an immense amount of territory.

Let's covered in the three volumes

Does that sound okay?

I just thought I give you a heads up because Galeano is not your usual writer.

You won't use the books in the exam.

You'll have this in your head.

You'll have thought it through.

It's not so hard to remember 9...

I mean imagine if you were being tested on the whole thing, you'd have to a lot more than that.

So but I want you to think thematically and think polemically if you want.



This is the huge polemical work Galeano was furious about a lot of stuff.

We thought Parse was scolding at he won't feel like anything and he scolds a lot more than U.S.

There's been a tremendous some out of injustice, tremendous mother suffering and we are going to see that.

But first what I want to do is look at the introduction he tells us what he is going to do and I'd like to look at his idea of history.

Remember that's the subtext of this course.

What is history, what does a given writer think about history and how does he define history itself, how does he define the past, how do we know the past, how do we tell the past.

All of these question that are much for literature students as for history.

So go the prefix.

Will you... it's page XV.

Does anybody have the three in one, each of you have three different volumes.

🔊 [41:54]

Yeah, okay.

It's easy anyway, so go to the prefix.

It happens to be in my volume, which I think I see some of you have this a newer cover anyway, is yours page XV.

Alright, Thank you.

He starts out, I was a retched history student.

Don't you love it?

History classes were like visits to the lax work, the region of the dead

The pass was light, hollow, dumb, by dumb he means mute, right?

They taught us about the past so that we should resign ourselves who drained conscious to the present not to make history which was already made but to accept it.

Poor history stopped breeding.



Notice the personification he gives to history of a life, a body.

It is stop.

That was dead.

Betrayed and academic text lied about classroom to drowned and dates.

They have imprisoned in museums and buried her in flowers beneath statuary bronze and monumental marble.

Perhaps memory of America can give back her breath liberty and the world.

That's hubristic, isn't it?

I'm going to resuscitate history for you readers, well, he's giving us a different way to think about and a different structure to enter into history.

So that's his big aim not anything modest.

We'll just keep going.

Through the century of Latin America has been spoiled the golden sliver night robber cob and oil, its memory has also been usurped.

From the outset it has been condemned to amnesia by those who have prevented it from being.

Official Latin American history boils down to military period of big [43:43] wigzin uniform fresh from the dry cleaners.

I'm not a historian.

I'm a writer who would like to contribute to the rescue of the kidnapped memory of all America, but above all Latin America despised in beloved land.

I'd like to talk to her share her secrets, ask her of what difficult clay she was born from and what acts of love and violation she calms.

I don't know to what literary form this voice of voices belong.

He's going to hear a lot of voices.

This is the question of genre.

The literature students will know perfectly what that means.

Well there's poetry, there's drama, there's the novel, those are genre.



That means type or kind.

And we are used to this is a new genre.

It's just simply it's not like most histories, it's not a novel, you can't say short fiction.

So he raised us right away the question of his weird literary form.

Memory of fire is not anthology, clearly not.

🔊 **[45:00]**

But I don't know if it's a novel or essay or epic poem or testimate or chronicle or deciding me (?) of [? 45:02].

I don't believe in the frontiers accordingly literature custom officer separate form.

I'm going to do it all the way I want to do it and I'm not going to pay attention to distinctions that are usually made between and among genres.

I don't want to write an objective book, neither wanted to nor could.

There's nothing neutral about this historical narration.

You see taking all the veils.

I don't care about form, i'm going to do my own way and i'm not going to pull any punches there's a lot of opinion there's nothing neutral about this historical narration.

I'm able to distance myself, I take sides.

I confessed it but I'm not sorry.

However every for each fragment of this huge mosaic that's what I love.

I do love the notion of fitting little pieces, we can say puzzle.

Fitting the pieces together and getting a design at the end, a form and an image.

This huge mosaic is based on a solid documentary foundation.

What is told here has happened although I tell it in my style and manner.

This book even plays in a prefix.

This book is the first of a trilogy divided into two parts.

One is creation myth way raised the curtain on pre Colombian America.



In the other, that's about 30~40 pages, and then the rest is that's post Colombian, meaning after 1492 first we will see the first day of entry 1492 raised the curtain on pre Colombian.

In other words the history of American is forth from the end of the 15th century of the year 1700. So here we are 1492 to 1700.

This is the first.

It's terribly chronologic, chronological.

We are going to jump here.

We are going to jump there.

We are not going to do all in a line.

We have a block of time discovered here pre history, pre Colombia...

I shouldn't say pre history that's really unfair indigenous groups certainly have had histories modes of recording history but let's say pre Colombia, pre 1492, pre contact of culture, contact of European and American cultures.

The second volume which we will see next week is in memory of fire we'll cover 18th and 19th century.

That's faces at mask.

The third volume will reach up to on time 1984 an auspicious date.

The numbers and parenthesis of each text indicate the principal for works consulted by the author in search of information and reference points.

🔊 [47:58]

The documentary resources are listed at the end we've already said that the heading of each historical episode shows the year and play of its currency.

Literal transcription appear in italics

That's important the author has modernize the spelling of the ancient sources cited not in every piece of the mosaic but in many you'll find and I tell italicized sentence to his quoting directly from the source and you'll find at the bottom of the entry.

In other words he is being a serious scholar and a serious historian showing what's his words and what are somebody else's words and he uses some very wisely these interpolated comments.

Okay, so we have his stated intend.

We don't have to wonder.

We wondered about Octaviopas[48:51?] bit.

We didn't talk about as much as I would've liked.

But now we got the statement.

Let's go, I'm going to show you...

Occasionally he's going to give solution of a mere of the book.

Sometimes that happens in book.

You'll see the little sort of in a nutshell what the whole book is about...

I think I found one of those nutshells on page 77.

Would you go there please?

It's the one called see if our pages continue coherent.

I hope so.

It's the one called the poet will tell children the story of this bottle.

Do you have that on page 77?

It's 1524 캐살티난고 [49:36] which I happen to...

Well let's just read first.

We're going to do a lot of reading out loud here they are so short what's the point of paraphrasing.

But what I want to suggest is that this one I choose to because I love it... um...

It shows how Galeano conceits of history.

He's told us in the preface that history is dead, It has been mutilated in Latin Americans and Americans and generally we have amnesia that;s induced by whatever... our governments or whatever.. by ourselves we prefer not to think about indigenous peoples in the U.S for example.

I don't know name an example.

He has given us his decoration wants to resuscitate all that.



But how that's still... that's an intention we still know don't know how he goes that, here he tells us.

And he uses indigenous peoples to tell us.

And indigenous people under the terrible thumb of a terrible fellow name Pedro del Alvarado who certainly exist.

He was a lieutenant of Cortez, Cortez says go to Guatemala go South and keep on conquering.

So he goes to Guatemala and he is horrible to indigenous peoples.

He is known of one of the most cruel of the conquistadors.

So look at what we have and what we hear about Pedro del Alvarado.

The poet will speak of Pedro del Alvarado and of those who came with him to teach fear.

He the poet he is thinking of how narratives are passed on or cultures like this one.

The poet will relate telling story after story.

He will relate one the native troops been destroyed and Guatemala was slaughter house captain take [? 51:32] rose into the air and flew with wings and feather spread out from his body.

He flew and fell Alvarado with one fierce blow several head of this horse.

But Alvarado and the horse divided into two and stayed that way.

The conquistador detached himself from decapitated horse and stood up.

Captain take (?) flew up again and rose higher on a glow when he dived down from the cloud Alvarado dodged and ran him through with his lance.

🔊 [52:04]

The dog dash to tail up take [?52:08] 큼우만 apart and Alvarado held then back.

For a long time Alvarado contemplated his `beaten enemy his body slash open the cattsal[52:18?], the big beautiful turquoise feathers of the [? 52:20] 캣살 bird, feather sprouted from his arms and legs and wings broken, triple crown of pearls, diamonds, and emeralds.

Alvarado called to his soldier 'look' he said to them and he made them remove their



helmets.

The children, okay so we see the scene it's a scene from the indigenous poet's point of view it's a scene what we would call, I would call, magic.

But no it's real, it's... let's keep going.

Back to the narrative situation, the children sit in a circle and the poet will ask,

'And all that you saw, and heard? '

Yes.

'You were here?' the children will ask.

'No none of our people who were here survived.'

The poet will point to the cloud in the sway of the tree tops.

See the lance the poet will say.

See the horses' hooves?

The rain of arrows?

The smoke?

Listen.

He will say and put his ear against ground filled with explosions.

He hearing the distant battles and he will teach them to smell history in the wind to touch it in the stone polished by the river and to recognize its taste by chewing certain herbs without hurry as one chews on sadness.

It's very beautifully in written I think, and it's very sad.

Here's the poet telling of the defeat of his people but with the glories this captain take [53:55] 쿠우만 it's not all blood and guts but then the children said, 'How do you know?'

'I hear it in the wind.'

So I think this last paragraph, and he will teach them to smell history in the wind after all the century of the wind is one of the titles of our trilogy to touch the stone polished by the river and recognize its taste by chewing certain herbs without hurry as one chews on sadness.

So we're going to feel history.



We're going to imagine it.

We're going to do as this...

You can always tell when Galeano is celebrating something.

There is absolutely no...

I mean there's the irony here's nobody survived the battles and yet we're hearing that winds that's certain sort of irony but it's not a bitterness.

Lots of time there will be a kind of bitterness.

Here, you see a celebration, a metaphor for the kind of history that he believes in, not the kind that he said I hated history when I was a student kind.

Look also will you at another...

Let's say nutshell within the book and that is page 155.

We're again, whenever the subject of history comes up and you've read your preposition I'm going to write a new kind of history then pay attention because he's giving you examples of how that might be done.

Some of them are negative examples.

A lot of them are negative examples.

We're going to get one our third volume.

We'll get 1928 in [55:25] 알다가타카 Columbia with a banana company massacre that some of you have read about Garcia Market, it really happen.

He's going to say 'ah, this is kind of history' you know the official history that lies will not do.

So there's plenty of negative but I'm going for the positive example at the moment 155, hang on.

[55:50] 1583.

If you don't know what the [55:56] 로코(?) and you don't know by the time you finish the piece, Google it.

It happens to be a village outside of what was [55:05].

It's now part of the Mexico city in fact, in the downtown of Mexico city.

[? 56:12] we're going to find out is a Franciscan who came and wrote down the ways of the indigenous peoples.

It get 20 years to get permission from his the head Franciscan whoever he was applying to to actually get native informants who still remember the time before the conquest who could say the Aztec did it this way.

If you go to our library there's the four volume in [? 56:43], that's the text resulted from years and years of his gathering information after he was given permission to do so.

It's a beautiful fact simile.

Because what [?56:55] 싸군did is

[? 56:57] 베르나르디노 데이씨아군~ he is one of the great heroes of Mexican history and of American history because he like some friars and priests care about indigenous culture instead of cared only to destroy them.

Anyway the Florentine context is the great text he also wrote it up in Spanish.

So you can get his text on indigenous people in cultures in New Spain in language

But what he did in the four volume is he used the language of the Aztec.

It was pictographic.

So there a lot civilizations of the wedding ceremony of how an Aztec woman would... grind corn... lots of images I guess I better bring that, in one of these days.

Anybody want to do a great web paper on the Florentine code, that will be fabulous we will give you a chance the narrative text called general history of new Spain that's going to be mentioned in a minute.

But let's see I'm still on the history topic.

🔊 [58:05]

We're going to see that 싸군 Galeano is exemplary historian.

Why, because he cares about the others, he learns, he asks questions, he records, in a way that isn't polemical, and isn't destructive.

Let's look at it.

Lonely me, lonely me, sings the ring lord

She said to the stone that has been smashed into pieces

Lord. Says the woman to the stone.

Lord how you have suffered.

She says to the stone, Lord.

Right?

Okay.

The old native wise men offered their testimony to [?58:50]

Let us die I plead since our gods have died.

You see this talking to stone suggest the enemies of indigenous cultures throughout the Americas.

The trees, wind, eagle all of it is the Animate.

It's not like the western modern perspective where man can develop nature can use nature's resources.

It's a bit the opposite way of thinking about it.

Indigenous people were at the service of nature.

So she... this woman suffering because the stone has died and then he makes that a kind of little metaphor for destruction of the ancient god, by the colonizing Europeans.

[? 59:36] native of 싸군 that's the place in Spain, right?

Sun of Francis meaning Franciscan there [? 59:46]

Seeker of the planet of the paradise seeker of the memories of these vanquished people.

For him you can be ... for Galiano there is no great heroism.

🔊 **[60:01]**

To honor memory, to honor the path of these vanquished peoples.

For more than 40 years, [?60:11] Sagoon has been traveling through Mexico, the [?60:14]senior year of weihsingo outside of [?60:19]chorula, you will find it ,puebla in the of [?60:22] artic plano of Mexico

The Franciscans were brought in 1524 to start Christianizing. Sagoon comes in slightly later, few years later, it's not among the first twelve who come in 1524.

[?60:39] Weihosingo Tula, [?60:40] to rescue the images and worlds of times past , to rescue.

In the twelve books of general history of new Spain, Sagoon and his young assistant have saved unassembled and ancient voices. The fiestas of Indians, their rights, their gods and their ways of counting the passage of years and stars, their myths, their poems , their medicines, their tales of remote ages and of recent European invasion.

History sings in this first great work of American anthropology.

History sings. Wow.

Six years ago, that would be 1577, we know that, because we know the date of the entry, I just subtracted 6, 1577, King Philip the second, that's the second [?61:34] ,the son of Charles the fifth, you will going to know your [?61:37], I hope.

The great kings of Spain and especially during 16th century, the fifteen hundreds, Charles the fifth and Philip the second.

Six years ago, Philip the second had those manuscripts and all the native [?61:52] copied and translated by Sagoon, seized and look at that, here's the Italics so that no [?62:00] or translations of them should remain.

Philip the second was super-catholic.

He thought, you know, maybe the Franciscans gave Sagoon the right to do this.

But, he was in favor of it .So, he seizes them.

Where they have ended up those books suspected of perpetrating, perpetuating and publicizing [?62:22]?

No one knows. Not quite true.

We have them.

The council of the Indies has not replied to any. I mean, no one knows at the time.

The council of the Indies has not replied to any of the disappearing copy, author copiers pleased.

The council of Indies, the Indies meaning the Americans were run out of [?62:45]

If you go to [?62:46] to stay, there's a huge building there for the, where the archives of the Indies are kept.



So when the council of Indies meaning the center of imperial authority will not answer Sagoon's please.

🔊 [63:07]

What has the king done with these forty years of Sagoon's life and so many centuries of the life of Mexico?

They say in [63:16] that the pages have been used as spice-wrappings.

All Sagoon does not give up.

At eighty, he [63:24] to his [63:26] a few papers saved from the disaster and dictates to his peoples to collect the local, the first lines of a new work to be called the [63: benetory art.

Later he will go on, later he will go to work on a complete Mexican calendar.

When he finishes the calendar, he will begin a [63:47], Spanish, Latin dictionary and after the dictionary outside the dog's howl, fearing rain. A Nice poetic flourish.

He lives to be 90, some. I can't tell you exactly.

What is [64:01] Spanish Latin?

[64:03] is the language of the [64:07] Nahua peoples.

What we, later, the peoples we call Aztecs.

But the Nahua language group is the [64:18] of Mexico.

And Nahuatal is still spoken by a million speakers.

It is still taught, in fact not still. I should say it is begun to be taught in schools.

If you go to the low part of Mexico, which is the southern part, the Maya part, which includes [64:38], you hear Maya spoken all the time.

So here Sagoon, this great anthropologist and a great preserver of history.

So you know, I think Galliano thought he could ever be a Sagoon with these three volumes,

He would think he died and gone to heaven obviously, a great model for him and a great, for everyone. You know, he wants pilgrimages to where Sagoon worked in Mexico city, if you are interested in Colonio and indigenous Mexican culture.

Now I'm going to do one more on this, if you don't mind.



Did you all see my e-mail on the website that next time, I want to you to choose a couple and I'm going to ask you all to expound and if you don't get to on Thursday , then I will ask you next, I mean by the time we finish three weeks, I hope everyone will have a chance to put in some true sense for what you liked and what you didn't.

You will going to find, I mean, one of the clusters in this first volume are [?65:48] friers and priests .

And they are either bad or they are good.

I hate to be so either or following [?65:56] pot.

But, Galliano has his heroes and he has his villains.

He's very clear about that.

🔊 [66:01]

And, there's one hero here.

There several [?66:07]friers or priests that are held up in, still in Mexico today are admired because they came and they colonized in a way that was respectful of other cultures.

Even as they were [?66:22] tizing ,and one is [?66:24].

If you know anything about the state of [?66:30]Chappas which is the southern state, here comes our map. Our maps are going to come in very handy right now. Let me go to the, I will show you right where Chappas is.

And it's worth looking at the map as we do this, hang on.

In north America where we will going to find modern Mexico because north America includes Mexico and central America, hang on, it's coming on, I hope. There it goes.

I'm sorry, the colors are a bit light on these maps, but they are.

You can use your zoom, feature, I mean open this up as big as I can.

Okay, here's Mexico. Here's Huston, Texas, hey hi guys.

That's the [?67:28] waving at us.

I was talking about the [?67:31] alti plano, where Nahua groups of languages and peoples, the Nahua culture. The language is Nahuatal. The culture is Nahua. And there are various versions, lots of them. But this is [?67:47] alti plano.

Mexico city is 8000 feet.



Puebla which is right across from the volcanoes over here to the east is also 8000 feet.

But you go over the Vera Cruz, it's at your sea level. It doesn't take long.

This is an extension of the Rockies, really.

This whole, the Copper canyon appears, it's like the grand canyon of Mexico. And that's exactly right huge canyon.

So, Mexico, some of this is deserts, but there are mountains here. But then we go to the low land, and this is the Maya region, here.

The Mayas, the Mayas of Guatemala, this is of course, the Yucatan peninsula. [?68:25] does the capital of Yucatan. Over here is Cancun. We didn't go over on this.

This point, but now what we are looking for, now we forgot, where we are going to look for? [?68:38] Chappas, thank you.

[?68:40] Chappas is down here. This is the state of Chappas.

And it might as well be Guatemala, if Maya and so.

In the state of Chappas, the capital is called [?68:53].

What is the [?68:56] Delas Casas? It's the guy we will going to read about on 57 and 58.

[69:01]

So the conquer, turn to 57, will you?

Also like Sagoon, a priest. A Dominican, not a Franciscan.

A Dominican, Dominicans, and Franciscans, and Augustinians, [?69:18] that the fathers of Mercy where the four colonizing orders in the first half of 16th century in Mexico.

[?69:28] is like Sagoon, a cultural hero.

Let's just read about him.

You're going to find several entries.

I want to look at one more of [?69:39], a kind of clusters I started to say are the heroes and villains of the colonization of new Spain, and especially new Spain.

This guy was [?69:49].



The Galliano is Uruguayan, however you say it.

Why is he worrying so much about outside of new Spain? Because new Spain was the first area colonized.

Uruguay is [?70:02], it's south. It comes much later.

So, okay. This actually happens to be Santo Domingo. Let's see Santo Domingo.

We all know where that is.

It's now the Dominican Republic. Right?

It shares the island with [?70:19] because French got [?70:21] and took half of the Spanish island away.

The [?70:27]heitian have this over here. [?70:29]puetal France. Okay?

So we are seeing.

We remember by the way, [?70:34] is super-important launching space [?70:39] sails from [?70:39]Herbana.

He starts in 1519.

Other conquerors have failed to do it.

The guy [?70:46] was [?70:48], I believe.

He gets some bad reactions from indigenous people from Yucatan peninsula.

And his [?70:56] is saying "no I think, I will just keep going".

And Where does he go?

He lands at Vera Cruz.

Who names Vera Cruz?

The true cross, [?71:03]quota.

He says "Wow, I'm going to plant the Vera Cruz here or the Cruz [?71:08], it would be".

But it's called Vera Cruz.

Take some two years to go over the mountains, walking, walking, riding, riding to get [?71:18].



Anyway, we've now passed, we are in 1511, well, we actually haven't, we are going back, backwards in time.

And here we have [71:27]Las Casas.

In the [71:31], Dominican [71:34]pryer hurls thunder from the [71:37] pollpet.

He denounces the extermination.

Now, here we have a quote; By what right and by what justice do you hold [71:46] induce such cruel and horrible bondage. Aren't they dying or better said aren't you killing them to get gold every day. Are you not [71:53]ablized to feel love, to love them as yourselves? Don't you understand, don't you see it?

[72:00]

See, even by 1511, before the conquest of Mexico, by ten years, there are pre-saying 'no, we can't do this.'

So, another cultural hero, [72:11] Pristu says 'look, it's fine to Christianize these people. But, what are we doing?'

Then, [72:16]Monte Sinos had high, makes his way through the multitude.

A murmur of fury swells up. They didn't bargain for these pageants from [72:24] and shepherds from Andalucía who have repudiated their names and histories.

And with rusty [72:30], which is a cross boards, slung over their shoulders, left at random and search of mountain, of the mountains of gold and new [72:37] on the side of the ocean.

Speaking of the adventurers, who get on the ships, they can be conquerors.

The pageants from [72:44], a part of Spain.

The shepherds from Andalucía, another part of Spain.

A mass, pertinent consolation, what was needed by these adventurers, brought with [72:56] of the steps ,on the steps of [72:59], these fully beaten captain. [73:00] of no battle, and condemned prisoners, who had to choose between America and jail or the Gallos.

We will denounce you to king Ferdinand, you will be deported.

One bewildered man remains silent.

He came to these lands 9 years ago.

Owner of Indians, gold mines and plantations.

He has made a small fortune,

His name is [?73:20] Delas Casas.

And he will soon be the first priest to be ordained in the new world.

He converged to being a Dominican. I mean, he joins the Dominican order.

Look, will you one more quickly, I think we only have about 3 minutes left.

Page 107, you see, if you look in the index, you will see there going to be, I think there are more than these two entries about [?73:49] because Glas Casas becomes the most famous defender of indigenous rights during the colonization period of anyone.

He rights to the king, [?73:] he describes.

So we can't do this.

So I say, he is a cultural hero.

107. The bottom, [?74:09]. We are now in [?74:11] 1544. That's 33 years later since page 57.

Here we saw him in 1511 in the Dominican Republic.

Now, we are seeing him in [?74:26]

Where's [?74:27]

Look at our map, please.

One more time, this map is handy.

[?74:32] were in my handies. [?74:34]

It's on the east side of the Yucatan peninsula.

[?74:38] world city. Go visit. It's very beautiful.

World city why? Because [?74:44] didn't like the pirates in the English pirates in particular coming, in robbing their city.

So put a huge [?74:50] didn't we say, same reason [?74:52], well the same reason [?74:55] on the Columbian coast.

Here's [?74:58].



🔊 [75:00]

Well, we are not given [75:01].

It's down here from [75:02], beautiful wall city, all of the Spain, the Spanish empire was wall against pirates who were great.

The English knew what they were doing with piracy.

Okay, bottom of 107, quickly.

We've only got couple of minutes.

What should we do?

I'm going to have you read it.

But do pay attention to this one.

But, I don't have time to finish it.

Look at page 108

We will going to just do the last three paragraphs.

This is the most beloved man in America.

Voice of the voiceless, again, we see what, is the admirable for Galliano.

Voice of the voiceless, [75:48] defender of those who get worst treatment in the [75:51], denouncer of those who for greed to turn Jesus Christ into the [75:55] gods , the king into a wolf ravening human flesh. Words of Delas Casas.

No sooner had he landed [76:07] Delas Casas, announced that no owners of Indians will be observed in compassion because he's now a priest.

He says I'm not going to observe your sins if you continue to own Indians as slaves.

They answered that here his bishops, credentials were worthless and so forth.

I'm going to let you finish because we run out of time on our tape.

But the one follows right after is about the bad colonizers.

So we are going to get these occasional versions of virtue, but rare.

Keep on reading and I hope you enjoy the reading. It's really quite splendid, I think.



See you on Thursday.

