

소설을 통해 살펴본 남미 역사 이해

Latin American history through the Novel

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🔊[0:00]

Okay, here we start with *Century of the Wind*, the last of our three in the Trilogy, *Memory of Fire* by Galeano, by Eduardo Galeano.

I know we are moving along at a furious pace, I hope that it's not too frustrating to you that we are not always... that we are not going through all of these fragments.

We just can't do it.

I did mention earlier in the response of Ron's question about... The ques... the issue of whether indigenous people were considered to be human beings or to have souls, another version of the same question.

At the time of the conquest, I did E-mail you on the website that it's Lewis Hanke, L-E-W-I-S is his first name and H-A-N-K-E, who is the scholar, who in the 70s and 80s treated this question with great profundity, the indigenous peoples were almost immediately considered to be human beings.

They were given rights, therefor they were persons, because they had rights under the law of the Indies and also they were evangelized.

The evangelization operation began very early on, so think it is a very interesting question and there's plenty of work on that topic.

The other thing that came up that I looked into after our class last time was the issue of when Spain gave up slavery, remember we talked about that with respect to the... People in Texas when it was Mexico wanted to hold slaves, Mexico had abolished slavery with its independence from Spain in 1821.

It is an interesting detail that Spain in fact held on to the issue of slavery or the right to hold slaves until late in the 19th century.

I actually thought that US with our civil war was the last to give up slavery.

The Spain allowed slavery in Cuba until 1886.



So that plague continued in the America longer than I actually thought.

So again I was glad that that issue came up so we could look it up and find the answer.

Okay, other comments or questions? As we...Next time I expect to hear from you on a passage or two that interest you.

But I'm going to point a few today and may be at the end we will see some pictures.

Yeah, Julie?

(students speaks) Could you repeat the date that slavery was abolished>

Yeah, 1886 in Cuba. Amazingly late.

Okay... And of course by 1898 the Spanish-American war, Cuba then became our colony the colony of the US, almost, Puerto Rico more directly so, but Philippines the same thing.

Spain finally gave up the remnants of its empire when the US, Teddy Roosevelt found on hill, you'll remember all of that, we will look at it.

In other context the semester when we really, the US, (when) I say we (it's) the US really got into the business of empire ourselves.

🔊[06:00]

We'd already been doing very well and the next thing, half of Mexico's territory in 1848, I say very well ironically, I'm not sure that, I think imperial annexation is a great idea but what I was going to say about the *Century of the Wind* to start out with again look at the preface as we have in each of the other two cases that if we had to say that there was a threat running through here it is I think American imperialism in the hemisphere, that is US imperialism in the...

What do I mean by imperialism (is) the use of other people's property and territory for our ends whether political... economic. I should say political or economic.

Those are the main, good reasons, good again between for emphasis, the same bad, the bad reasons for imperial moves.

So we read about Nicaragua. So we read about the 쿠헨 Chile, So we read about the Panama canal. So etc. We are going to look at that.

Another thing that run through that Amanda pointed out was Communism.

In part of the pretext of the US for imperial moves whether invasion, whether arming,



dictators for there are propping up dictators, that's been one of the US's great strengths in Latin America is to support dictatorship because the dictators are friends, they are not necessarily friends of their people.

So the theme of the Communist threat runs through the 20th century, this is the *Century of the Wind*, 1900 to 1984, but I want to first look at this as a book, has literally artifacts, so naturally we go right to the dedication to the apograph, we always look at the front matter and of course in this book we have a very special front matter as we did in other two volumes.

Several, long pages of table of contents, all those dates and all those places, and then we get to page 13, Xviii, the Roman numeral 13, and we see this book is dedicated to 'Mariana the little flee,', I don't know who that is, I don't know that it enhances my reading to know who that is, but in any case when we look at it and then we look at the apograph and clawing ourselves out of the wind with our fingernails of beautiful phrase from Juan Rulfo. Anybody know about Juan Rulfo?

🔊[09:00]

Yeah.

(student speaks) A Mexican writer known for some short stories he wrote and followed by Pedro Paramo. (professor tries to interrupt)... story about a ghost town I think, he searching for his father. His...

You're great! That's good. We were there Mexico... yeah.

Lisa was my student in 1990... We're must be getting old Lisa. You don't look old.

Through summers running 1990 and 1991 I took groups of students to Mexico for 5 weeks and we read... If you have time and love for literature, read Pedro Paramo.

P-E-D-R-O, Pedro, Paramo, P-A with an accent on the first A, R-A-M-O, Paramo, Paramo.

It's about this thick, it's twincy bincy, and it is a great classic written in 1955.

There's a new translation out that I don't like as well as the old one that we used, Lysander Kemp was the first translator than Margaret Sayers Peden had translated it.

Again, I now, when I teach that I have the terrible conflict, I don't like the second translation and so I make students go back and forth between translations, but the new volume, the new edition is than Margaret Sayers Peden's.

Anyway, Juan Rulfo is one of the great Mexican writers of the 20th century, and it, her, his reputation is largely based on this one tiny novel that is mythic, it is exactly a man who goes kind of... you don't know quite where he is, he has very magical



wheel goes underground to a city that's dead and he hears the echoes of the voices and he's looking for his father and so forth, we better not get into the plot of that one but thank you for remembering that.

And clawing ourselves out of the wind with our fingernails, how do you do that?

So it's kind of... skipped, I want to go back, let's go back to page 12, I'm sorry 17, XVII and I said it wrong, I think I said 13, it's 18 that we were just on and now 17 turn back one page, and let's see, he does the same thing again in his preface but it's good, he wants us to remember, he wants to remind his readers plus he might think to himself 'Well, maybe somebody will pick up this volume before picking up the others,' and he says that this is the last volume of the trilogy Memory of fire, it's not an anthology but a literally creation.

Based on solid documentation but moving with complete freedom.

The author does not know what literally form the book belongs to.

Narrative essay, epic poem, chronicle, testimony, perhaps it belongs to all or to none.

The author relates what has happened, the history of America, and above all the history of Latin America.

And he has thought to do it in such a way that the reader should feel that what has happened happens again when the author tells it.

🔊[12:03]

He wants us to live the history. Remember.

'Recordar': 'to past again through the heart' is the etymology of, 'to remember'. 'Recordar' in Spanish.

And then at the head of the each text and so forth, so we don't need to look at the second paragraph.

He reminds us of the textual aparatos: the structure of these fragments.

And so then we start. And where do we start?

The year in 1900, we have wonderful passage on Edison who's invented the electric lights and so forth.

As usual here, we get the everyday life, the *mentalité*, as the French historian say, meaning how people think, the kind of ethos if you're one of the culture.

...culture that everyday people, everyday things, but then it really, if we had to say we're the preponderance of the ... they would be on government political issues. We

still have painters, we still have writers, we still have the every man and every woman, but now, he really in this century this is interested in the abuses of power.

You know, when you read Galliano, you're going to read about abuses of power, that's what he's interested in. He's interested in the terrible history of injustice that marks the Americas from North to South Pole in so many ways.

Occasionally, there are up moments and we have seen some of them, but he's a critic. He's a leftist? Intellectual academic writer. So we're going to see the critique and we're going to see the bad guys. The cover of my volume is... I think on your cover, your volume too is a Diego Rivera mural, I think isn't it, yeah. Mine is actually a different one, but the Diego Rivera mural, is if you don't know them, do go on the internet and look them up, maybe I'll give you a little slide show.

Diego Rivera is a soul mate of Galliano's, he's interested in ... painting on public walls the history of the people of Mexico, and he does do that... huge groups of people and scenes of this and that. Very dramatic, very theatrical work.

And now that I'm saying that, I guess I'd better show you some of those, and I know many of you will know Diego Rivera's work, and indeed that would be great if there were a website, a web paper on Rivera. I'm going to look him up right now and I know that he's here someplace.

Yeah, Diego Rivera comes in 24, 25. Let's just go look at that one. And then I had others I wanted to point out, and then I was interested Amanda? In your point two about this communist thread, the fear of communism being a thread that unites so many of the passages in this book.

🔊[15:03]

Let's see. It's not where I want to go. Sorry, wait for me one minute. 59... There's a lovely part where he does each of ... yeah, here it is. Let's do this, I was not thinking to do this, but since Diego Rivera has come up, page 59. In 1924 Mexico City. If we know any dates at all, we're going to know the conquest of Mexico, 1521.

We're going to know when the Plymouth Rock pilgrims landed, 1620, 99 years later. We're certainly going to know the Mexican independence, 1821, that's easy. 1521 is conquest, 1821 exactly 300 years later is the Mexican declaration of independence, well the end of the war of independence from Spain, 1821. And then the Mexican revolution, which is the civil war, 1910 to 1917. Anyone who studied the Mexican revolution knows that's a very short period. The country was in turmoil until 1930, basically. And we will get into that in more detail later.

Yeah, Melissa?

(Student) ...confusing to me because most of the time when I think of independence of Mexico, I think 1810...

... that's the point. Tell me why you think of 1810 for the independence.



(student) I thought that was the way in 16th of September 1810 was when Idalgo made the declaration of independence.

..Is the Grito?? Yes, the Grito, it's called. Migeul?? Idalgo, one of the great revolutionaries, yells Viva Mexico. And so, but that's the beginning of the war of independence. It takes until 1821 for Spain to say okay, you're independent.

(Student) So you're thinking that the...

...

And it's an interesting point, because we... okay, July 4th, that's 1776, what's that, the Declaration of independence. That's not the end of the revolution, but the beginning. So that's fine if you want to go with 1810, that's fine.

(student) I was just really confused... I was like, no my history book says 1810.

Yeah, no, no, you can call it either way, yeah.

(Student) I think it's interesting because the date differs depending on who claims what. Like... For many Mexicans 1810 is the year of independence because that was when the natives who were fighting against this, the natives, the ..., everybody who wanted Spain out, that's when their date of independence was.

Yeah, that was not the point... Melissa just somehow...

🔊[18:03]

So I guess I should cut... 1810, that's fine. Listen, I want to get on with this if that's okay. Thank you. Page 59. I didn't mean to get off the subject too far with that.

1924 here, Mexican revolution 1910 to 1917, but chaos continues until 1928 or 1930. 1917 is given as the date of the end of the revolution because there's a constitution; the constitution of 1917 is put into effect, the one that is still in effect in Mexico.

But here we have 1924. All of this post revolutionary period in Mexico is super thrilling, super exciting. The artists, the writers, there's a whole incense of Mexico, of Mexicanness, it's a great period of energy in Mexico. At the same time that there's a lot of political chaos, sometimes those things go together, and especially a lot in America where artists are always political in some way or another. Much more than in the US, the artists are quote, nationalized ...?? In the world?

I happen to love this passage, and I'd like to go on and see the three that follow, which are Rivera, Orosco and Sicatos, who are the three great Mexican muralists of this period, and if you go to Mexico city, or you go to lots of other places, or if you go to Detroit, or if you go to California, San Francisco, Diego and Frieda came a lot to US, Henry Ford commissioned them to paint murals in the Detroit art museum, which you can see till this day. I'm going to show you some pictures. I love Diego Rivera.

Anyway, let's go on here and read nationalized in the world, easel art invites confinement. The mural on the other hand, offers itself to the passing multitude. The people may be illiterate, but they're not blind.

So Rivera, Orozco and Siqueiros assault the walls of Mexico.

They paint something new and different. On moist lime is born a truly national art, child of the Mexican revolution and of these days of birth and funerals.

Mexican muralism crashes itself head on into the dwarfed?? Castrated art of the of a country trained to deny itself. All of a sudden still lives and defunct landscapes spring dizzily to life, dizzily to life, and the wretched of the earth becomes subjects of art and history rather than objects of used scorn and pity. Indigenous peoples are portrayed and/in heroic, or incentral, fore grounded.

Complaints pelt down on the muralists but praise not a drop.

Still mounted on their scaffoldings they stucked to their jobs.

🔊[21:00]

16 hours without a break is a working day for Rivera, eyes and belly of a toad, eat like a fish.

He keeps a pistol at his waist to set a line for the critics, he said.

Turn the page, we will just keep going. If these three, if you're interested, how many of you know the work of these three artists?

Rivera, but not so much the other two. Maybe we will have a chance to compare.

I paid a lot of attention to Mexican muralism over the years, and I think what Galliano does here is get a great sense of the style of each one of them in such small space, it's quite wonderful.

Let's just look at them all.

Keep in mind Ortos, or keep in mind Scatos, I think it would be very interesting if we had the three muralists...you're familiar with them at least after this course is done.

So let me try to do some of that for you eventually. And you too, just go on the web and put in images on Google and you'll find plenty of Orozco and plenty of Scatos.

Okay, Mexico city, 24. We're still there, we're going to be there for the next three entries.

Diego Rivera, who resurrects ...Puerto redeemer of Yucatan with a bullet wound in his chest but uninformed of his own death and paints in the ... rousing his people.



These are his subjects.

The heroes of the revolution. ... Puerto... and he paints the people, all the peoples of Mexico, united in an epic work and war, in an epic of work and war and fiesta on 1600 square meters of wall in the ministry of education.

The image on the cover of your book is from the SEP, ... education publica, the ministry of public education.

So you can see that if Galliano had anything to do with choosing the cover, how important this particular mural that he mentions is.

You must go there next time you go to Mexico City and see this fabulous... its interior patios, one after another and another, three levels of ...pictures.

While he washes the world with colors, Diego amuses himself by lying.

To anyone who wants to listen, he tells lies as colossal as his belly huge and fat, as his passion for creating and his woman devouring insatiability.

We know something about his life because of Frieda and vice versa.

Don't... How many people saw the movie Frieda with Somahaya? If you haven't, rent it, it's very good.

I said, oh no, not more on Frieda, and then I saw the movie and said wow that was great, and you'll learn about it all there.

Tremendous. Problems as well as ...tremendous? Devotion to what they did.

🔊[23:04]

Barely three years ago he returned from Europe. Over there and in Paris, Diego was an avant-garde painter who got tired of the -isms. Surrealism, etc. Impressionism. He was very good European painter before he was called home to paint on public walls in 1921. And just as his star was fading, and he was painting just from boredom, he returned to Mexico and the lights of his country hit him in the face setting his eyes a flame.

Okay, next one. Orosco. Diego Rivera rounds out ...sharpens. ... styles. Rivera paints sensualities, bodies of corn, flesh, ... fruits. Orosco paints desperation. Skin and bone bodies... mutilated and bleeding. What is happiness in Rivera is tragedy in Orosco. In Rivera there is tenderness and radiance serenity?...in Orosco severity and contortion.

Orosco's Mexican revolution has grandeur ... like Rivera's, but where Rivera speaks to us like hope, Orosco seems to say that whoever steals the sacred fire from the



gods will deny it to his fellow men. Orosco's a much darker vision.

Okay, then the third, Secatos. Surly drawn turbulently aside, that's Orosco. You see, he's comparing, each one is compared to the previous. That's Orosco. Spectacular bombastic, turbulent on the outside, that's David Aros Secatos. Orosco practices painting as a ceremony of solitude, for Secatos it is an act of military solidarity. There is no other way except ... Secatos.

To European culture, which he considers sick, he opposes his own muscular energy.

🔊[25:03]

To European culture which considers sick the opposes on muscular energy.

For those could out likes facing what he does patriotic brashness is no bad medicine for the country with the savior in complex.

Okay, now what will going to do here is go to one of these matic passages that has nearer day no place. I believe in this preface Galliana says One that there is

No day or no place because it transcends the particular day or places.

"The people are the hero of Mexican mirror painting" said Diego Rivera.

This is a code from Rivera who wrote and wrote and wrote great as well as a great painter.

The true novelty of Mexican painting and the senses we anticipated with was to make the people hero of mirror painting.

Until of then, the heroes of mirror painting had been dogs angles saints war heroes and kings and empire and great military and political chefs the people appearing as star personalities of the tragedy.

So speaking of communism, Diego was a great communist international communism with his movement.

He supported Stalin until the end.

He died in 1957. Diego did plenty of time to see Stalin was quit the revolutionary leader that he might have be and pretended to be.

Nonetheless this is the Diego Rivera the bombastic Diego Rivera proclaiming people as now the subjects of his art not just the great man of government or the truth or whatever.

So anyway, I think that's worth looking at some of all three of these before done and in the meantime I ask you to look them upon on the internet.



Okay. Anybody want to go some place particular Amanda?

Would you want to pursue your comment about this idea that communism seems to on so much of the drama in the America?

The fear of it or the entry of it into Cuba, Chile whatever.

[Student asking]

Is anybody thought about that question?

[Student Speaking]

Did you ask if we thought communism in United states?

[Professor]

Oh, in hemisphere. In other words It was the Soviet Union that really going to take over Chile when Salvador Allende was elected or the U.S just inventing pretext to go Mesa, Chile.

It is very document of that we are behind and supported the overthrow of Salvador Allende.

🔊[27:57]

[Student Speaking]

But what about the fact that in fact Allende was elected. Allende was elected.

He was communist but he was elected.

So for to overthrow elected person and favor the military government isn't exactly democracy...

[Student Speaking]

Yes. It's one of the hanging chaired elections but that's a useful response because, I thinks, if the communism was a big threat to U.S, it depends on how you using communism as a thread or not.

Was communism issues in Latin America yes absolutely?

Was the U.S absolutely politically posed anything communist regime absolutely.

So It was real. Political reality does give the U.S a chance go in to Central



America or the banana company Some of you read about in here in 1928 Aracataca.

In a hundred years of assaulted goes it give U.S capitalist interest to be all we saying the communism is the bad

🔊[33:01]

So I think all, every possibility you offer the answer is YES.

There are lots of things going on 'yes there was.'

Yes there was dully elected communism regime.

Yes there was communism revolution in Cuba.

Many people felt that was against U.S capitalist interest.

Did that give us a pretext to go in Mexico people in striking more in Colombia who didn't want to pick bananas or nothing. Yes.

So if we really had a think about what balance of power business staring, I don't know after the world war of course.

When the victories of the World war 2 carved the therefore in a way carved up the entire world not Asia so much, I guess, I anyway It seems that the balance of power question until 1989 when the war came down.

In you are too late of the Soviet union this banned as in political enterty.

That much can be explained in America by that.

Think of the hearings here.

You don't even have to go outside of the country.

When was that the fifty and sixties the blacklisting people who wouldn't tell on their artist in writer fans in era has called after the pretty ugly period.

Were people really terrified of communism ? yes.

Did they give people a pretext to invoke very unfair practices? yes

But think of Latin America and think of Venezuela think of Bolivia, think of where else we have.... Brazil left as leader.

Is the U.S worried about that? yes.



Because our country is basically or rightist or capitalist as a country as much as there are people in this country, have more social leaning.

Our country, Please correct me if you see some different way, but there is a lot of way but in Venezuela.

Expropriating properties of Oil Company, people don't like that.

right? so. Anyway.

Do you have comments about that?

[Student speaking]

🔊[36:24]

That' right. And in fact Cuba was very much a leader even for Allende and so the Soviet Union put a lot of money in to Cuba and it did put some not enough to say Allende regime.

And the U.S was busily supporting supplies and so forth. How many of you who had housed the spirit by Allende?

That tells you a great deal about your land.

Karishuna you should read when you have plenty of time read the housed spirit by Allende; the of the murdered president of Chile.

She tells it's a beautiful novel. It's a brilliant novel and it teach you family in Chile and you watch things get worse and worse and you watch the situation get polarized either for Allende and against her grandfather and father, super capitalistic...

So you see how that plays out, you feel it.

That's like what Galiana hopes to do, when you read that book, you feel like you understood and even experience some of the anguish of the country under that terrible military regime.

So anyway, keep Amanda's question in mind because the real questions is how country like U.S can maintain its hegemony that nice word; hegemony how we can be so hegemony for so long.

How it is the good president and bad president, the world war, Vietnam, Iraq.

How we can continue to maintain such power in the region and the world because we are the very good capitalists.

Because we are very good at a kind of things that Amanda suggesting manipulating



situations for benefit.

The lots of answers to that question too and I don't the southern American, I'm not I'm very much an American but also sometimes thinks that worth.

So powerful that we might think. It's the call that if you remember at the end of the first essay we read Mexico and U.S since the called to be a little bit less aware sells or a bit aware others, but I don't know where you cut down that issue. And may be that' not what

🔊[48:24]

He realize also the saint were still in Seville who as he was dying receive the host for kneeling upon the earth with a rope around his neck to signify his humility before god and his deep consciousness of his sins.

And here lies the human is to appeal to the pope to protect the Spanish Jews from wearing distinguishing Sting Mata on their clothes makes us think of the holocaust with the black armbands, the Jews were forced to wear and the star David.

His tombs were still on Fernando 3rd, his tomb bears inscriptions of all 4 languages of the cultural continuity of Spain, Latin-Spanish, Arabic, and Hebrew.

That is the language of the three monotheism Christianity, Islam and Judaism.

You're going to see the pictures of the end of his tomb on the next page.

It's really quite outstanding for the king of Spain we wouldn't know it, if we hadn't paid attention to this text has an inscription in four languages.

The languages of the 4 cultures, really basic to Spain, even as he's expelling the Muslims he's writing his own tomb inscription in Arabic.

Okay then he goes on talks about peoples of the book, I hope you know that phrase all three monotheism Judaic and Islam are called peoples of the book where we they are peoples of the book which book the old testament obviously Islam takes off from the old testament considering Jesus a minor profit but nonetheless recognizing.

So they're called also Abraham sons of Abraham.

They we are called the sons of Abraham and daughters as well because Abraham the patriarch begins the divine family if you want.

So when we think how different Islam is from Christianity we better also think about how similar we are and also Judaism people of the book Abrahamic religions based in the Hebrew bible.

Okay so go to the next paragraph the cultural co-existence as an explicit policy by a



Spanish mark monarch cultural co-existence is an explicit policy.

Now see he's going to love that, point is that he is going to love that.

And it's terrific that cultural coexistence is allowed until the catholic king's when it's disallowed.

Cultural coexistence is an explicit policy by Spanish monarch by a Spanish monarch truly reached us apogee it's highpoint.

Under Saint Frankford Manson's Alfonso Diaz of Catzdil who organize the greatest university of Spain in Salamanca in 1254 in granted this university charter and so forth.

🔊[51:04]

We're going next paragraph, Alfonso brought to his cord Jewish intellectual as well as a ramp translators in French Troubadours.

Again, this is largely to be celebrated from Fuentes point of view.

And from mine as well, I don't know about yours as terrific.

I love being in a university which is a multicultural.

I love it that we recognize difference that we're not colorblind, which is considered to be good thing that we notice.

Not that we're prejudiced that we noticed the differences between among cultures.

This is to our credit is a universities to Spain's credit according to point this.

Keep going, we're still looking at this tripartite culture until 1492 which is very much admired by Fuentes.

But then look here's what the Jenny Ires referring to, we're talking about all the sweetness and light going on, on in this book top of page 76 he does not call it like it is with respect to this treatment used in Spain at this period of early maternity or late medieval period.

I don't know where you situate 1492.

I've said several times Columbus was not medieval man he was, and yet it the beginning of the modern period really the renaissance has occurs already in Italy.

Nevertheless in the triad cultural sweepstakes with theirs bonuses of tolerance and intolerance none suffered more than the Spanish, Jews, the Sephardi.

The first Jew arrived in Spain during the emperor Hadrian's reign in the second century and they became not only intellectuals but artisans, farmers, traders and physicians.

But under the Visigoth they were fiercely persecuted.

They were accused of creating economic depressions as a means for expropriating property.

Saint Isidore of Seville was not only his failing was not above a stale and repugnant reason for rejection of the Jews.

They were condemned by their fathers since two dispersion and oppression a reference to the fact that Jews crucified Christ.

They're condemned by their fathers since two dispersion and oppression.

It's not surprising that rejected but not expelled by the gothic Kingdom, the Jews would have welcomed the air of the invasion of Spain.

Preparing them with great input of purchase great anticipation and remaining an Andalucía the southern part as part of the Muslim society where they were recognized as children of Abraham.

But the success of invasions of the Amoravids and the Almoravids after the death of (Spanish name) gave to Muslim Spain a wave of strict orthodoxy directed against all non-Muslims including Moslems and Jews.

Moslems are Christian Arabs Moslem art is very interesting as Lebanese combination subcultures interesting.

Moslem art is, well as I said Christian Arabs.

So then we get in who we get this whole mass is now I'm going to end up in expelling Jews and Muslims from Spain.

Top of 77, we've given the date 1391 already pogroms against Jews, pogrom followed pogrom which means massacre as you well know and it's a word use when Jews are involved.

Pogroms in Poland and Russia over the history of Judaism really.

It was a year of poverty and plague four thousand Jews were killed in Seville.

In Cordova about 2000 dead men, women and children lay dead a month the burned synagogues.

Hundreds of Jews committed suicide in Barcelona to escape persecution and only in response to the pain of seeing their families and also in the response to the pain of



senior families butchered.

The conversers which means converts, where else could a Spanish to try to save his or her neck by going into the arms of the catholic church always ready to receive the repentant.

🔊[55:15]

Yet conversion often against the will of the converted permitted anti semitic preachers to blame the Conversers for all the sin that before they had placed on the Jews converted the Jews soon found that they were suspected of heresy in malignant practices called new Christians.

They began to intermarried with old Christians and they gained access to the Spanish catholic church.

They're becoming as is common with the converted the [55:41] persecutors of their former community the Troche Midas.

Troche Midas is a figure of terrible persecutor of the Jews.

Even sound rushed forward to a new would situation in which Spain had to face the challenge of becoming modern a modern unified state.

Would she become modern and unified with or without her tri-cultural heritage.

This question previews Spain's role in the new world both were decided in the events of the watershed year Spanish history 1492.

But we're going to see and will stop here.

We will going to chapter 4 and try to catch up on Thursday.

But we're going to see if Fuentes no.

Spain didn't modernize in close down, closed it is borders.

So let's look at 1492 of the crucial year and then we're going to go on.

I do hope that you will have read up to chapter 7.

I believe it's where we are to go by, let me just check that for sure.

We will to have gone on Thursday, you will have read through chapter 7.

So I'll see you on Thursday

🔊[56:24]

