

**Semester 2 2010-11**

BA Cànan is Cultar  
BA Gàidhlig is Leasachadh  
BA Gàidhlig is na Meadhanan

<b>Tìotal a' Mhodail:</b>	Gàidhlig 3
<b>Còd a' Mhodail:</b>	UQ509569
<b>Ceann-latha/Uair/Ùine:</b>	Dimàirt 9 Lùnastal
<b>Uair/Ùine</b>	9.30m - 12.30f

**'S fhiach an deuchainn seo 50% de na comharran sa mhodail.**

Àireamh-clàraidh an Oileanaich .....

Ionad-mheasaidh .....

Chan fhaodar stuth sgrìobhte sam bith a thoirt a-steach don deuchainn.  
Chan fhaodar faclairean a chleachdadh

Chan fhaicear am pàipear-deuchainne ron deuchainn.

Gheibhear còig mionaidean airson na ceistean a leughadh aig toiseach na deuchainne. Faodaidh oileanaich notaichean a ghabhail sna còig mionaidean seo.

Feumaidh tu peann dubh no gorm a chleachdadh.

Tha trì ceistean anns an deuchainn.

Bu chòir dhut NA TRÌ CEISTEAN A FHREAGAIRT.

Cuir an àireamh oileanach agad, agus àireamh an ionaid-mheasaidh a-mhàin aig mullach gach leabhair-fhreagairt. Na cuir d' ainm air gin de na duilleagan. Cuir loidhne tro notaichean nach eil thu ag iarraidh a bhith air an cunntadh. Chan fhaod thu am pàipear le na ceistean a thoirt a-mach à seòmar nan deuchainn.

**1. Sgrìobh aiste eadar 300-350 facal air aon de na cuspairean a leanas.**

- a. A bheil prògraman telebhisein à Breatainn nas fheàrr na prògraman telebhisein à Ameireagaidh?
  
- b. Am bu chòir don Riaghaltas an aois aig am faighear peinnseanan àrdachadh?
  
- c. “Faodar an t-òr fhèin a cheannach tuilleadh is daor.” Dè do bheachd a thaobh saoghal an latha an-diugh?
  
- d. Suidheachadh na Gàidhlig ann an ceud bliadhna.
  
- e. Laigh mo shùil air an duine aost a bha na sheasamh aig ceann eile a’ bhàir. Bha mi air fhaicinn roimhe. Smaoinich mi air ais don oidhche ud, oidhche stoirmeil o chionn trithead bliadhna, nach deigheadh às mo chuimhne a-chaoidh .....

(20 comharra)

## 2. Earrann Ceartachaidh

Leugh an earrann seo gu mionaideach. Feuch ri 40 mearachd a lorg anns an earrainn. Ceartaich na mearachdan agus mìnich carson a thaid ceàrr. Faodaidh tu na mearachdan a cheartachadh air an earrainn fhèin agus am mìneachadh a chur dhan leabhran agad.

(40 comharra)

## Earrann Ceartachaidh

Chòimhead e a-mach ro e air an rubha, is dh'fhairich e boinne uisge no sneachda a' bualadh air a mala. Tha coltas an droch sìde air gu dearbh, agus cha chreid mi nach bi geamhradh cruaidh romhainn, ars lain ris fhèin. Tha na bliadhnaichean a' tuiteam trom orm fhèin, is mi cho tric le cion na h-anail. Tha na balaich a' fàs cho luath, is iad a dhith siud is seo a h-uile seachdain. Tha Tormod fhèin a' bruidhinn mu bhith air falbh gu chosnadh, agus 's e peacadh a th' ann dhomh a bhith ga chumail aig an taigh airson mo chuideachaidh nuair nach eil mi fhèin cho math. Nì càich an dìcheall dhomh, ach tha mo neart uairean a' falbh bhuam. O, nam b' e an-diugh an-dè, 's beag a chuireadh e orm a bhith a' tarraing air lìon is e làn sgadan.

Bha fras throm de chlachan-mheallain thall ud air gualainn Healabhal, ach 's ann a bha a' ghaoth air a chnàmh sìos, is cha robh an seòl gu feum sam bi airson an *Reul* a thoirt air adhart. Dh'èigh am bodach air na gillean ràmh an duine a chuir a-mach, is rinn iad seo. Cha robh Aonghas air a dhòigh, is e a' coimhead suas air an seòl mhòr nach robh a' dèanamh cuideachadh sam bith.

Ach stad! Bha na faoileagan a' dèanamh a-null an locha air Eilean Heàrrlois, bha is na sùlairean. Bha an sgadan a' gluasad air falbh bhon chladaich thall is a' tighinn a-staigh gu thanalach. Dh'èigh Aonghas seo ri athair, ach bha sùilean glè geur aig a bhodach cuideachd, is thòisich e air an *Reul* a stiùireadh a-mach gu cul an Sgeire Dhuibh, am bun caolais Eilean Heàrrlois agus mu choinneamh Sgeir na h-Aiseig, far am biodh iad a' cur chaoraich an eilein air tìr. Bha e an inntinn lain gun cuireadh iad a-mach na lìn air tanalach teann air an sgeir is gun glacadh iad an sgadan, a bha a-nis am follais a' cluiche am bàrr a' mhuir a-nall an loch is a' dèanamh air a' chaolais. Dh'èigh e ris na balaich mar a bha na inntinn a dhèanamh, is leum iad airson nan lìon fhaighinn deiseil. Cha robh deò gaoth ann. Chuir buille neo dhà nan ràimh air àite math iad, is phaisg iad an uair sin na ràimh suas dhan toiseach. Ach bha an sgadan a' gluasad teann is bha e riatanach na lìn a chàradh gun dàil, is cha robh an tìde aca airson an t-siùil a phaisg cuideachd.

'B e seo a chur às dhaibh.

Chan eil bàtaichean-shiùil cho cumanta san latha an-diugh agus dh'fhaodadh gu bheil e doirbh do dhaoine òga a thuigsinn cho mì-dheiseil a bha bàta mòr trom a làimhseachadh leis na siùil mòra throma a bh' aca. Bha aon leasan ann ge-tà, a bha na bodaich ag ionnsachadh do na sheòladairean òga, nach eil e idir idir sàbhailte a bhith a' fàgail na ròpa, a bha an taice siùil, cheangailte nuair a bhiodh iad ri ghnòthach sam bith eile air bòrd, ach seòladh. Bha aca ris an t-seòl a leagail an toiseach.

B' e sin an leasan a dh'ionnsachadh Iain Mac-a-Phì, is e na chabhaig, an latha bha siud.

### **3. Eadar-theangaich na h-earrainnean a leanas gu Gàidhlig.**

**Chan fhaod faclairean a bhith air an cleachdadh.**

#### **Earrann (a)**

The Protestant Reformation can be seen as having major religious, political, social and nationalist consequences across many areas of Europe. The Reformation can be viewed as a major contributing factor in the changes that affected Europe in the 16th century and arguably led to a greater sense of national self-awareness across the continent.

With reference to England, Scotland and Germany this essay will examine the extent to which the Protestant Reformation affected the development of nation states and national identities. This process was not a uniform one. As we will see, just as there were similarities in the factors that contributed to, and the consequences of the Reformation, so too were there differences in the contributing factors and repercussions thereof. Each country will be discussed on an individual basis, examining the common threads, the social history that connects them as well as that which separates them.

When researching for this essay, Germany soon presented itself as a good place to start. This was not only because the Protestant Reformation has its roots there but perhaps more importantly, because in many ways Germany presents a 'purer' example as regards the forming of a nation, at least in part as a result of religious upheaval. Pre-reformation Germany, unlike England and Scotland, was not a country that, in the modern sense, actually existed, let alone having more or less established borders with national institutions, monarchies and a sense of nationality. In a practical sense, as far as daily life was concerned, the only things that the 'Germans' held in common was that they spoke dialects and variations of the same language and that they had endured similar invasions and colonisations over the millennia.

(20 comharra)

#### **Earrann (b)**

The grey seal seems to love the strife of stormy waters. It does not breed until the autumn, when the October gales sweep out of the south-west. The single pup opens its eyes to a world encompassed with striving seas, the roaring of which is ever in its ears. But this lullaby is for it the sweetest of music, because the sea is its protector. Both the great Atlantic seal and the smaller common seal suffer considerable persecution from fishermen, who dislike their efficient competition with regard to fish.

The young grey seal is comparatively helpless for the first week or two of its life. It is a fat youngster, clad in a silky white coat, and its mother leaves it in the dark recess of a cave or on an islet above high water mark. If danger threatens it can do little but open its mouth in menacing fashion and weep with fear. I know of nothing more piteous than a young seal in distress, with tears coursing freely down its furry face. However, every day adds to its strength and to its ability not only to take to the water but to defy the roughest seas.

(20 comharra)