

OLLSCOIL NA hÉIREANN, GAILLIMH  
 SCOIL NA GAEILGE  
 SCRÚDÚ AN tSAMHRAIDH 1999  
 SCRÚDÚ M.A.  
 PAIPÉAR TEANGA

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Trí huaire an chloig a cheadaítear.  
 Freagair gach ceist:

- 1) Scríobh aiste ar cheann amháin de na hábhair seo a leanas:
  - a) Ní haon ghaisce litríocht chomhaimseartha na Gaeilge.
  - b) An bhfuilimid ar thairseach an Tríú Cogadh Domhanda?
  - c) Tá gach aon taobh i dTuaisceart Éireann chomh dolúbtha lena chéile.
  - d) Is minic a bhíonn gránna geanúil agus dathúil dona.
  - e) Sodar i ndiaidh na n-uasal an sodar is suaraí.
- 2) Aistrigh an sliocht seo a leanas go Gaeilge:

Obviously, the course of the Protestant reformation in Ireland was of particular concern to committed counter-reformation agents such as Ó hEoghusa, Ó Maolchonaire and Mac Aingil and this factor accounts for their determination to provide devotional material in the vernacular to counteract earlier Anglican achievements in the area of Gaelic religious publications. While the Louvain movement to publish religious tracts in the vernacular was formally inspired by the example of contemporary continental Catholicism and supposedly devotional in focus, the end results were to prove to be as much political in character as confessional.

The programme of the Louvain school also contributed to the adoption of innovative attitudes to prose writing in Irish. Importantly, all three authors eschewed the often recondite literary style of the Gaelic literati in favour of one which was limpid in idiom. This development is another reflection of an ongoing modification of classical bardic scholarship. However, such was the enduring shadow cast by conventional usage that all three authors felt obliged to justify their departures from previous norms. Ó Maolchonaire excuses what he considered the simplicity of his style by stating that he wrote for the benefit of an unlearned audience with no special knowledge of the scholarly complexities of the language. Mac Aingil pre-empted any criticism of his decision to write in an accessible style when he states that he had undertaken the work to inculcate repentance rather than to teach Irish. As far as Ó hEoghusa was concerned, his choice of an uncomplicated style was simply a matter of opting for clarity and intelligibility to facilitate a wider audience. The primary purpose of Franciscan efforts to publish these Irish-language tracts was to impede the progress of the reformation in Ireland. The fact that these authors felt confident enough to exchange the archaisms of the learned medium for a more accessible and therefore more effective style indicates the degree to which they redefined the operational parameters of conventional Gaelic scholarship

a reont o-div ouzh skeudennoù al levrioù-skol. Keuz<sup>13</sup> he deus avat. Pell-pell zo he deus bet goulennet gant he c'hoar Tintin Na deskiñ lenn ivez, met n'he deus ket graet. Hag e ti an apotiker<sup>14</sup> ne werzher ket c'hoazh lunedoù prest<sup>15</sup> ha tout da lenn, he deus lavaret Mamm-Gozh dre fent<sup>16</sup>! Met Mamm-Gozh a oar kanañ. Brav-kaer eo he sonioù. Unan a zo hir-hir, *Gousperoù ar Raned* an hini eo... Gouzout a ra dañsal ivez, dañs Treger hag an Deroche.

(...)

Tad ha Mamm a ya bep sul d'an oferenn-veure. E-keit-se<sup>17</sup> e vez ar vugale o c'hoari pennbouzellig<sup>18</sup> war ar gweleoù hag o redek en o lostenn<sup>19</sup> dre ar gambr.

-” Diaouled, sellit e peseurt stad<sup>20</sup> emañ ar gambr bremañ!” Hag an holl a ziroll<sup>21</sup> da c'hoarzhin.

(...)

1. Perak eo laouen Liz hiziv?
2. Pegoulz e vez gwisket an dilhad pemdez?
3. Petra a ra Liz hag he Mamm-Gozh?
4. Pegoulz e vez c'hoariet domino?
5. Da biv e vez roet kraoñ?
6. Perak he deus Mamm-Gozh keuz?
7. Petra eo un apotiker?
8. Petra ne werzher ket e ti an apotiker?
9. Gant petra e reer pompinelloù?
10. Petra a blij d'ar vugale ober pa vez o zud en oferenn?
11. Pegen alies ez a Tad ha Mamm d'an oferenn?
12. Ur plac'hig eürus<sup>22</sup> eo Liz, d'ho soñj? Perak? Penaos e vez gwelet?

## II. Lakaat ar verboù er stumm a zere (en Amzer-Vremañ)

*Líon na bearnaí leis na briathra, sa bpearsa mar atá luaite*  
(U: uacha/ L: iolra/ O: saorbhriathar) -san aimsir láithreach:

1. N' ..... ket gouzañv an dud-se. (Gallout, U1)
2. Petra a ..... e ti an apotiker? (Gwerzhout, O)

<sup>13</sup>keuz: *aiféala*

<sup>14</sup>apotiker: *poitigéir*

<sup>15</sup>prest...: *réidh, réamhdhéanta*

<sup>16</sup>fant: *greann*

<sup>17</sup>e-keit-se: *lena linn sin*

<sup>18</sup>c'hoari pennbouzellig: c'hoari chiboud, *dul tóin thar ceann*

<sup>19</sup>en o lostenn: *a léine oíche orthu*

<sup>20</sup>stad: *staid, caoi*

<sup>21</sup>dirollañ: *pléasc*

<sup>22</sup>eürus: laouen, ur plac'h he deus chañs...

3. Bep mintin e ..... plac'h-al-lizhiri. (gortoz, L3)
4. Gwelet ec'h eus anezhi o .....? (dont)
5. An den a ..... zo fin. (deskiñ)
6. Abred e ..... ar vugale d'ar skol. (dont)
7. Tapet em eus anezhañ o ..... (butuniñ)
8. Bewezh e ..... bragoù a zo re vihan! (prenañ, L2)

### III. Treiñ e Brezhoneg:

#### Aistrigh go Briotáinis:

1. Cén t-am a ndeachaigh tú a chodladh aréir?
2. Tá aithne acu ar shean-athair a bhfuil damhsa aige.
3. Is féidir nach ndéanann na daoine sin a ndóthain taistil.
4. Ní féidir linn a cheannach an nuachtán atá á dhíol agat.
5. Bíonn an t-eitleán a mbím ag feitheamh air deireanach gach lá.
6. Tá a fhios agaibh cá dtéann na cáilíní ag damhsa gach seachtain.
7. Cad a thugtar ar “bábóg” i bhFraincis?
8. Tá súil agam nár dhúisigh mé thú.

### IV. Sevel un diviz etre daou zen (paotr pe blac'h) diwar-benn an traoù a blij dezho ober pa vezont e vakañsoù: kontañ a reont ur veaj o doa graet, ivez .

Cum comhrá idir beirt ata ag caint faoi na rudaí is maith leo a dhéanamh ar saoire; tugann siad cuntas ar thuras a rinne siad cheana féin....

*Kalon vat deoc'h!*