



ceumannan 5

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Notaichean an tidseir -
Ùrnaigh na Ban-Tigrich – Catriona Nic Gumaraid
Teacher's notes - Ùrnaigh na Ban-Tigrich

Litreachas - Ùrnaigh na Ban-Tigrich

Catrìona NicGumaraid

Rugadh agus thogadh Catrìona NicGumaraid ann an Ròdhag – baile beag faisg air Dùn Bheagan anns an Eilean Sgitheanach ann an 1947. 'S e bana-bhàrd, sgrìobhadair agus bana-chleasaiche a th' innte. Tha i pòsta le dithis chloinne agus a' fuireach ann an Glaschu.

Tha stoidhle sgrìobhaidh sìmplidh aig NicGumaraid. Ged a bhios i a' dèiligeadh ri cuspairean mòra, tha tàlant aice rudan a chur ann an dòigh a tha an dà chuid èifeachdach ach furasta do dhaoine a thuigsinn.

"Ùrnaigh na Bànn Tigrich", is a particularly moving poem. Written originally as a song, it takes the form of a prayer, in which a Tigrean woman begs for salvation, that she and others may be delivered from their desperate situation of famine and drought. She prays for the soul of the husband she has recently lost and for the life of her young baby. She prays for peace and for rain: that it may bring back life to the dying landscape and its people. In the closing of her prayer she makes a final plea to God not to let evil triumph in the end.

Obair 2 Rannsachadh

Dòighean/stuthan air a' bhàrdachd a chur ann an co-theacsa

Thathar ag ràdh gun do mharbh a' ghort ann an Etiòpia ann an 1984 mu mhillean neach agus gun deach na milleannan eile fhàgail gun dad san t-saoghal.

Èist ris an òran "Do They Know it's Christmas?" le Band Aid (a' chiad fhear bho 1984).

Faighnich do na sgoilearan mu dheidhinn. An cuala iad an t-òran ainmeil seo roimhe? A bheil fhios aca carson a chaidh a dhèanamh?

Bruidhinn beagan mu eachdraidh an àm sin ann an Etiòpia (a' ghort agus an cogadh catharra a bha air a bhith a' dol fad 20 bliadhna agus mar a rinn seo an suidheachadh na bu mhiosa dha na daoine).

Bhiodh e iomchaidh coimhead air a' bhidio ainmeil den aithris naidheachd BBC le Michael Burke bho champa fògarraich ann an Etiòpia. Gheibhear seo air YouTube.

Rabhadh! Chan eil e furasta coimhead air seo. Ach, ged a tha dealbhan uabhasach anns a' bhidio, 's fhiach coimhead air airson suidheachadh na bàrdachd a thuigsinn gu ceart.

Nuair a tha an clas air a' bhàrdachd a leughadh agus a chnuasachadh, 's dòcha gun còrdadh e riutha èisteachd ris an òran air a sheinn le Capercaillie. Gheibhear seo air YouTube.



The Prayer of the Tigrean Woman

O Lord my God, will you protect
me and my child of but a few months;
scarce is the water, scarce the grain —
we are hungry, bruised and pained with sores.

My beloved was buried today,
but I cannot tell one grave from the next,
as his resting place is with thousands from Tigre —
look on us, Lord, with pity.

We faint in the intense heat of the sun
as it rises in the cloudless sky;
and at midnight in our rags
we are numbed with cold.

God, will the rains come soon
and bring forth crops from this arid land?
Maintain my faith in you, Lord,
let me not cry: 'Hast Thou forsaken me?'

Another government crucified Christ on the Cross
and we are fed by a similar regime.
Pour down your loving kindness, God—
do not let evil conquer completely.



Freagairtean Obair 4

- 1 Insecure, fearful, hungry, thirsty, suffering, praying for God to protect her and her young baby.
- 2 She cannot recognise her husband's grave as there are so many of them. Presumably the graves are unmarked/mass graves due to the sheer number of dead: **"nach aithnich mise uaigh seach uaigh"** **"measg mhiltean 'n Tigre tha e na shuain –"** The phrase *na shuain* (fast asleep) is used here to denote someone at rest – another way of saying that someone has died.
- 3 Very hot during the day and freezing cold at night.

presumably this will lead the people to suffer – they will be weak and dehydrated during the day and suffer from the cold at night as they are poorly clothed and possibly without proper shelter.

"Sinn fannachadh le teas na grèin"

"sinn gar mealachadh le fuachd

meadhan oidhch',"

- 4 **"'s tha luchd-brèig gar biathadh 's sinn gu gann."**
 - a. Two possibilities: Liars (presumably the Government and those in power) feeding them a little (**"sinn gu gann"**) but pretending to the world they are giving more. Or it could just be that they are simply being fed only lies and that is why they are left wanting.

The poet blames the government for contributing to the people's suffering. The political situation at that time and in preceding years was precarious. The country had been suffering years of civil war, leaving it ill equipped to deal with the natural disaster of famine and drought.
 - b. The choice of the word *biathadh* (feeding) is ironic. While the country is dying of starvation the Government are feeding them lies – leaving them hungry.

- 5 **"Cùm rium mo chreideamh annad fhèin, na canar, 'An do thrèig thu mi, mo Dhia?'"**

The woman obviously has a strong faith in God. She prays for God to strengthen her faith in Him in the face of adversity **"Cùm rium mo chreideamh annad fhèin"**. She tells herself not to lose faith; not to feel forgotten by God, **"na canar: 'An do thrèig thu mi, mo Dhia?'"**

Pupils' personal reactions to this will vary. Some may find the woman's faith surprising, given her desperate situation – expecting her to lose faith and feel forsaken by God. Others, for their own personal reasons, will not be surprised at all by the woman's faith, as she probably sees this as her only hope left in the devastation around her.

- 6 **"Dòirt sìos do mhathas caomh, a Dhè –"**

Dòirt (pour) suggests a deluge of rain: something they desperately need. God's loving kindness will quench the thirst of the people and the scorched land.



- 7 a. The poem reads rhythmically
b. Irregular rhyme scheme.

Stanza 1 – aaaa; stanza 2 – aaaa; stanza 3 – aabb; stanza 4 – aabc; stanza 5 – aabb

- 8 Significance of the Crucifixion – this disaster is not happening in biblical times, but in the 20th century witnessed by a now supposedly ‘civilised world’.

Effective image as there are many parallels that can be drawn between the woman and Christ:

- She and Christ were forsaken.
 - Liars – false witnesses at Christ’s cross.
 - Christ was tortured as is she.
 - Crucifixion is a long slow painful death – as is death from starvation.
 - Crucifixion was a punishment of torture in biblical times, and greatly favoured by the Roman Empire. She feels she is being tortured and punished.
 - Christ was innocent – as is the woman and her baby.
- 9.
- | | |
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| • hungry, thirsty; | • clothed in rags; |
| • no food or water; | • fainting in the heat of the day; |
| • no rain; | • freezing at night; |
| • failed crops; | • physical pain: |
| • husband recently dead; | • suffering with sores; |
| • alone with her young baby; | • feels ignored/mistreated by government; |
| • uncertain future; | • faith being tested; |
| • grieving for husband; | • forgotten/forsaken by God. |
| • cannot recognise his grave amongst all the others; | |



Obair 5

Aspect	Evidence from the text
genocide/large scale death	“’s nach aithnich mise uaigh seach uaigh: measg mhiltean ‘n Tigre tha e na shuain –”
famine	“’s gur gann an sìol” “sinn acrach”
prayer	“Athair ‘s mo Dhia” “An tig, a Thighearna, uisge trom”
grief	“Adhlaicte an-diugh mo luaidh”
drought	“gur gann an t-uisg” “talamh lom”
poverty	“ar sgeadachadh cho truagh”
oppression	“’s tha luchd-brèig gar biathadh ‘s sinn gu gann.”
suffering	“Sinn fannachadh” “creuchdach, brùite, piant”
faith	na canar, ‘An do thrèig thu mi, mo Dhia?’
Crucifixion	“Cheus riaghaltas eile Crìosd air crann,”

Obair 7 Cothrom smaoinichaidh, Cothrom deasbaid

Ceanglaichean feumail:

<http://www.thehungerproject.org.uk/getinvolved/live-below-the-line/>

‘S dòcha gum bu toigh le sgoilearean an dùbhlán ‘Live-below-the-line’ fheuchainn.

Dh'ionnsaich eadh iad leasan luachmhor mu acras, bochdainn agus caitheamh bìdh.

www.lovefoodhatewaste.com

A rèir na làraich seo, bidh sinne anns an Rìoghachd Aonaichte a’ caitheamh air falbh 7 millean tunna de bhìadh gach bliadhna nuair a tha gainnead uabhasach ann an dùthchannan eile. Gheibhear beachdan agus dòighean practaigeach an seo gus na figearan seo a lùghdachadh.

