

# STÒRAS A' BHAILE

## HIGHLAND VILLAGE GAELIC FOLKLIFE SCHOOL AND CELEBRATION

AN CLACHAN GÀIDHEALACH / HIGHLAND VILLAGE, IONA, PROUDLY PRESENTS A FOUR DAY IMMERSION  
FOLKLIFE CELEBRATION FEATURING DOMESTIC ARTS, STORY, SONG, MUSIC AND DANCE OF  
GAELIC NOVA SCOTIA



STÒRAS FEATURES SOME OF GAELIC NOVA SCOTIA'S BEST KNOWN RESEARCHERS, ARTISTS AND TRADITION BEARERS, INCLUDING UNIVERSITY OF EDINBURGH'S DR. JOHN SHAW, GAELIC RECORDING ARTIST MARY JANE LAMOND, SUSAN CAMERON, GAEL-STREAM DIGITIZATION CHAIR, THE HIGHLAND VILLAGE INTERPRETIVE STAFF AND GAELIC FRIENDS. JOIN US FOR SONG, STORYTELLING, HANDS ON IMMERSION SESSIONS & DISCOVER HOW TECHNOLOGY CAN ENHANCE OUR GAELIC LEARNING WITH AN INTRODUCTION TO THE GAEL-STREAM DIGITIZATION

## AUGUST 16TH-18TH, 2010

REPORT TO: OFFICE OF GAELIC AFFAIRS  FROM: NOVA SCOTIA HIGHLAND VILLAGE

AUGUST 2010

# Stòras a' Bhaile 2010

***Stòras a' Bhaile 2010 was held over three days of immersion folkway sessions: August 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup>. Its continuing purpose is to foster language acquisition through experiences in living Gaelic culture.***



Attendance for *Stòras* 2010 included seventeen registered participants (See Appendix A: Names of Participants.), along with ten contributing supporters, providing demonstrations of tangible and intangible cultures. For referencing selections of Nova Scotia's Gaelic story and song traditions, *Stòras a' Bhaile* drew technical support from *Sruth nan Gàidheal*, the online portal containing a comprehensive

representation of the province's Gaelic tradition and folklore.



Native speakers, representing dialects, and traditions, from Central Cape Breton, Catalone and Inverness County, led sessions on cooking and farm related work over the three days. Gaelic speaker and fiddler Joe Peter MacLean of



Boisdale contributed throughout conversationally and musically. Morning sessions in storytelling were directed by Dr. John Shaw during which he introduced participants to Gaelic stories known in Nova Scotia and accessible on-line from the *Sruth nan Gàidheal* portal. Following each day's activities, a ninety-minute gathering of all provided opportunities to dance, sing, tell a story and play music.



Immersion topics included language arts, music, dance, domestic artifacts and demonstrations of food preparation such *maragan*, *im* and *bonnach*. Activities were convivial and intended to engage individuals within a nonthreatening language environment. Participants were provided with opportunities for sharing socially in settings familiar to Gaelic speakers who have acquired their language skills by way of generational transmission. Recognizing that a large proportion of participants were computer able, content from the *Sruth nan Gàidheal/Gaelstream* digital website was made available throughout *Stòras* in the Highland Village Tuning Room. (See Appendix B Schedule brochure)

# Gaelic Language Through Social Transmission

## Approach to Gaelic Language Transmission

*Stòras a' Bhaile* is founded on the principle that Gaelic language renewal in Nova Scotia entails restoring a group identity based in shared cultural expressions. For secondary-bilinguals expecting to use Gaelic as a natural medium for social affirmation, the supporting environment must offer an associated identity culturally and linguistically distinct. *Stòras a' Bhaile* 2010's mission was to encourage Gaelic conversation in ways which have typified a Gaelic worldview to the present and provide a model for adaptation to a range of uses.



Project organizers feel that progress in Gaelic renewal is evident among Nova Scotia's community-based Gaelic initiatives. This is particularly so in the area of adult education through the *Gàidhlig aig Baile*

methodology. In order to re-integrate Gaelic language and culture to its familiar social domains, much work remains to create meaningful opportunities for conversational interaction. *Stòras a' Bhaile* intends to contribute at least one approach to normalizing Gaelic

language as a medium for expressing daily life. The usual place for learning Gaelic in Nova Scotia is most often community classes. As a program concerned with language acquisition through social interaction,



*Stòras a' Bhaile* is not structured, or delivered as a formal class. Its format accepts all comers - regardless of Gaelic skills- wishing to have an immersion experience by way of cultural transmission



in a social environment. Discussions, planning and programming for *Stòras* began in 2007 and 2008. *Stòras a' Bhaile* 2009 emerged as a Gaelic only event for all sessions, including lunchtime. While participants adhered to Gaelic only during regular programming, evening activity afforded further opportunities for



participants to attend programs at *Féis an Eiliein*, or going to the Jamesville beach following day's end at Highland Village. Perhaps as important as any other aspect of the program, Gaelic language and culture, for the *Stòras a' Bhaile* group at least, demonstrates the importance social interactions play in the learning outside organized learning situations. To this end, *Stòras* continues to evaluate itself for growth and development. (See Appendix C - remarks)

# Partnerships and Overall Objectives

*From its inception, Stòras a' Bhaile has been a partner-based initiative. Co-ordination of resources and event planning was carried out this year by Highland Village staff members Jim Watson and Carmen MacArthur, along with Susan Cameron, librarian for the Father Brewer Celtic Collection, St. Francis Xavier University, Dr. John Shaw, Senior Lecturer, School of Scottish Studies, University of Edinburgh and Gaelic singer Mary Jane Lamond. Funding support from the Office of Gaelic Affairs is gratefully acknowledged by Nova Scotia Highland and the organizing committee.*

*Overall objectives for Stòras a' Bhaile 2010 were as follows:*

- 1. Inform on, and transmit, Gaelic arts and folkways indigenous to Nova Scotia;*
- 2. Educate on uses of the Sruth Nan Gàidheal website that compliment and reinforce Gaelic folk life skills and language transmission through the medium of a social environment;*
- 3. Identify, explore and experience Gaelic cultural expressions relevant to Nova Scotia;*
- 4. Encourage participation in Gaelic cultural expression by individuals, community groups and educational institutions;*
- 5. Bring detailed awareness to specifics of Nova Scotia Gaelic language and culture in a social environment designed for transmission of arts such as music, dance, singing, storytelling and home culture;*
- 6. Celebrate and share Nova Scotia's Gaelic traditions as a social resource owned by its inheritors and community of interest.*
- 7. Encourage the maintenance of Nova Scotia's Gaelic cultural assets as a renewable resource for community economic and social development.*



# Contributing Nova Scotia Gaelic Speakers

It is important to acknowledge the invaluable assistance of Nova Scotia's native speakers to all such initiatives such as *Stòras a' Bhaile*. Their contributions to Gaelic renewal in Nova Scotia remain significant from past to present. These are measurably felt in generous support of community-based language programming and through their recorded voices in digitized on-line collections such as *Sruth nan Gàidheal* and *Cainnt Mo Mhàthar*. *Stòras a' Bhaile* 2010 was very pleased to have included the following presenters during its program:

**Catherine MacNeil** (*Catriona ni'n Iomhair Mhicheil 'An Shaothair*) Christmas Island, CB County  
Catherine (née MacNeil) has given much in the way of Gaelic language support to her surrounding community. A stalwart whose knowledge of traditional Gaelic cooking and excellent Gaelic provides a source of vocabulary and cultural insights, Catherine has been a regular contributor to projects such as TIP classes, archival recordings, *Cainnt Mo Mhàthar*, *Féis an Eilein* activities and *Stòras a' Bhaile*. She directed this year's *bonnach éisg* making sessions through instruction carried out by participants and taking charge to clarify any doubt as to properly administering ingredients. *Stòras* very much looks forward to working with in the near future.



**Allan MacLeod** (*Ailean mac Ruairidh 'ic Aonghais 'ic Dhòmhnail 'ic Iain*), Catalone, Cape Breton County  
Allan is one of the few remaining Gaelic speakers from south-eastern Cape Breton Island. He is native to New Boston. Well known as a singer with a repertoire of locally composed songs, Allan is a skilled interpreter of Gaelic rural life and former employee of Fortress Louisbourg where he worked for many years as a carpenter. Allan has given of his considerable talents freely to Gaelic social events such as church choirs, milling frolics and concerts including performances with the Cape Breton Gaelic Show at the Vancouver Folk Festival. His excellent Gaelic guided participants through a session on agricultural tools, memories of childhood in New Boston and singing "MacVicar" songs during an afternoon *céilidh* in the schoolhouse. *Stòras* hopes to invite Allan back for its next program.



**Anna MacKinnon** (*Anna ni'n Iain Aonghais Ailein*), The Banks, Inverness County  
Anna MacKinnon (nee MacDonald) was *Stòras'* only Inverness County contributor in 2009. Anna is well known in the surrounding Inverness area for her contributions to Gaelic classes and occasions. As with the other *Stòras* contributors, Anna is an excellent Gaelic speaker offering a fine example of Moideart-Cape Breton dialect. Anna is a great source of local anecdote and memories of her childhood family in Sight Point (*Rubha 'n t-Seallaidh*.) Her clear speaking style and sense of humor brought a real taste of Gaelic wit and social interaction to the program's sessions during her visit. We were grateful to Carmen MacArthur for bringing Anna to Iona from Inverness and home again. *Stòras* hopes to work with Anna again in 2010.



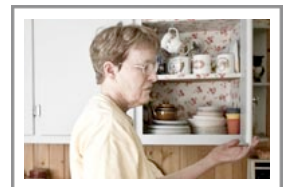
**Joe Peter MacLean** (*Eòs Theàrlaich Eòis*), Boisdale, Cape Breton County  
Joe Peter MacLean is one of Nova Scotia's last Gaelic-speaking fiddlers. In addition to a superb command of Scotch music, Joe Peter is a strong supporter for Gaelic culture in the Province. He is rarely absent from Gaelic events anywhere they make take place in eastern Nova Scotia. Along with Gaelic style fiddling, Joe Peter is a constant source of idioms, *puirt á beul* and *seanachas* reflecting his home area of MacAdam's Lake and Boisdale. *Stòras* organizers look forward to working with Joe Peter in upcoming *Stòras a' Bhaile* gatherings.



**The Iona Gaelic Singers**, Iona, Victoria County  
*Stòras a' Bhaile* is also grateful for participation from the Iona Gaelic Singers, renowned for their traditional Cape Breton singing style and as longstanding contributors to Gaelic Nova Scotia. Present were Maxie 'Dan Angus' MacNeil (*Calum mac Dan Angus Iain Eòin*), Highland Hill; Roddie C. MacNeil (*Ruairidh mac Iain Dhòmhnail Sheumais Dhòmhnail Óig*), Barra Glen and Mickey 'John H.' MacNeil, (*Micheal mac Eòin Chaluim Sheumas Mhòir*), Jamesville.



**Martha Ramey** (*Martha ni'n Pheadair Mhóir Steabhain Mhicheil*), Sydney, Cape Breton County  
Martha Ramey, and her sister Theresa (née Mac Neil) were born and raised in Glen Garry, rear Big Pond. They are exceptional tradition bearers of the Cape Breton Barra vintage. It was very unfortunate that Theresa was unable to attend this year's *Stòras* due to illness. Martha, along with niece Marion, brought a wide range of Gaelic perspectives to *Stòras* participants. An expert in butter making with the old fashion churn, Martha interspersed instruction with reminiscences about her childhood years in Glen Garry and advice on the way butter should be prepared and stored for best results. *Stòras* looks forward to Theresa and Martha returning with Marion for *Stòras a' Bhaile* 2011.



# Stòras a' Bhaile

## Coordination and Planning for 2011



*Stòras a' Bhaile 2011 will seek to build further on suggestions arising from the Stòras a' Bhaile 2010 as brought forward by its participants. The current planning team will continue as partner in its role as cross-institutional representation. Programming will continue to incorporate technical resources and social immersion for transmission of Nova Scotia's Gaelic language and culture. The working group's long-term vision is to establish an advanced community folklife model grounded on immersion social experiences in living Gaelic heritage. Stòras a' Bhaile 2010 was the first initiative of its kind in Nova Scotia. The planning team envisages it as establishing a precedent and template for other such events in the Province.*

*The planning committee holds the conviction that maintaining traditional arts and folkways can affectively sustain people and communities by continuous development and growth. From this perspective, the planning committee feels that it is important for community members to be direct participants in maintaining expressions of their own heritage. In doing so, new tradition bearers can enrich the community by interactively sharing traditions held in mutual respect and pride.*

*Objectives for Stòras a' Bhaile 2010 included the following:*

- 1. To continue to provide the Nova Scotia Gaelic community with cultural opportunities through oral transmission of its cultural heritage,*
- 2. To continue focusing on Nova Scotia's cultural expression and aesthetics in regional representations;*

- 3. To educate on traditional Gaelic arts, folkways and history as diverse by community;*
- 4. To provide a unique social occasion for sharing and maintaining the vitality of arts and folkways indigenous to Gaelic Nova Scotia;*
- 5. To promote lasting institutional partnerships for immersion programming that can benefit all constituents of the Nova Scotia Gaelic community.*
- 6. To augment the Sruth nan Gàidheal - Gaelstream portal with digital recordings drawn from Stòras sessions that can further academic research and community educational applications*

## STÒRAS A' BHAILE 2010 - APPENDIX A



### *Organizers*

Susan Cameron, St. Francis Xavier University  
Mary Jane Lamond, Cape Breton Gaelic singer  
Hugh MacKinnon, Nova Scotia Highland Village  
Èòsag Nic an t-Saoir, Nova Scotia Highland Village  
Dr. John Shaw, School of Scottish Studies, University of Edinburgh  
Jim Watson, Nova Scotia Highland Village



### *Gaelic Leaders*

Martha Ramey, Sydney, Nova Scotia  
Anna MacKinnon, The Banks, Inverness, Nova Scotia  
Joe Peter MacLean, Catalone, Nova Scotia  
Allan MacLeod, Catalone, Nova Scotia  
Catherine MacNeil, Christmas Island, Nova Scotia



### *Participants*

Patrick Bennett, Halifax, Nova Scotia [bennettpadraig@gmail.com](mailto:bennettpadraig@gmail.com)  
Bernie Cameron, Mabou, Nova Scotia [Bernard.Cameron@strait.ednet.ns.ca](mailto:Bernard.Cameron@strait.ednet.ns.ca)  
Carmen MacArthur, Mabou, Nova Scotia [carmen.macarthur@yahoo.ca](mailto:carmen.macarthur@yahoo.ca)  
Cathy Riefesel [theriefesels@ns.sympatico.ca](mailto:theriefesels@ns.sympatico.ca)  
Debbi Sobey [sobey@ns.sympatico.ca](mailto:sobey@ns.sympatico.ca)  
Frances MacEachen [maceachff@gov.ns.ca](mailto:maceachff@gov.ns.ca)  
Jessica MacLennan [j.maclennan@seasidehighspeed.com](mailto:j.maclennan@seasidehighspeed.com)  
Colin Watson [Watsonc2000@gmail.com](mailto:Watsonc2000@gmail.com)  
Michael Newton, Antigonish, Nova Scotia [mnewton@stfx.ca](mailto:mnewton@stfx.ca)  
Amber Buchanan [amber\\_buchanan@msn.com](mailto:amber_buchanan@msn.com)  
Stacey MacLean, Dartmouth, Nova Scotia [joaniemac5@hotmail.com](mailto:joaniemac5@hotmail.com)>  
Shay MacMullin, Dartmouth, Nova Scotia [S.Macmullin@ns.sympatico.ca](mailto:S.Macmullin@ns.sympatico.ca)  
Roddy MacNeil, Barra Glen, Nova Scotia  
Maxie MacNeil, Highland Hill, Nova Scotia  
Micky `John H.` MacNeil, Jamesville, Nova Scotia  
Laura Stirling, Halifax Nova Scotia [georgiaatkin@eastlink.ca](mailto:georgiaatkin@eastlink.ca)  
Barbara Sutherland, Sydney, Nova Scotia [basutherland@cbrm.ns.ca](mailto:basutherland@cbrm.ns.ca)  
Elizabeth Lord, [elizabeth.lord@sobeys.com](mailto:elizabeth.lord@sobeys.com)  
Joe Murphy, [joemurphy.eosa@gmail.com](mailto:joemurphy.eosa@gmail.com)  
Lorrie MacKinnon, Oakville, Ontario [Lorrie.Mackinnon@ontairo.ca](mailto:Lorrie.Mackinnon@ontairo.ca)  
Shannon MacDonald [shannonmacdonald@yahoo.com](mailto:shannonmacdonald@yahoo.com)



# STÒRAS A' BHAILE 2010 - APPENDIX B

## UR BEATHA STÒRAS A' BHAILE AN CLÀR ÀMA - SCHEDULE

Admission to sessions is \$10 per day. Lunch provided.

### DILUAIN AN LÙNASDAL 16, 2010 MONDAY, AUGUST 16<sup>TH</sup> 2010

- 9:50 - 10:00 AM: *CLÀRADH*  
REGISTRATION  
Visitor Centre
- 10:00 - 10:50 AM: *UR BEATHA STÒRAS*  
ORIENTATION  
Tuning Room
- 10:50 - 12:00 PM: *Naidbeachdan*  
Stories  
Tuning Room
- 12:00 - 12:45 PM: *DINNÈAR - LUNCH*  
Tuning Room
- 12:45 - 3:00 PM: *AIG BAILE*  
HANDS-ON GAELIC SESSION  
i) *Bonnach Èig*  
Centre Hallway House  
ii) *Am Maistreadh*  
Turn of the Century Farmhouse  
ii) *Luadh*  
School House
- 3:00 - 4:00 PM: *ANN AN CUIDEACHD CHÀIRDEAN*  
CÉILIDH  
*Ag Èirigh air Puirt*  
Focus on Tunes  
Gaelic stories, songs, dance and music  
School house

### DIMAIRT AN LÙNASDAL 17, 2010 TUESDAY, AUGUST 17<sup>TH</sup> 2010

- 9:50 - 9:45 AM: *UR BEATHA STÒRAS*  
ORIENTATION  
Tuning Room
- 9:45 - 10:45 AM: *Naidbeachdan*  
Stories  
Tuning Room
- 10:55 - 11:55 PM: *Cuairt air a' Chlabhan*  
Tour of the Village
- 12:00 - 12:45 PM: *DINNÈAR - LUNCH*  
Tuning Room
- 12:45 - 1:45 PM: *SEANACHAS AILEIN*  
*Air a' Bhaile*  
On the Farm  
*Sgalbadh a' Bbuntata*  
*Biadh a' Gheambraidh*  
Barn
- 2:00 - 4:00 PM: *ANN AN CUIDEACHD CHÀIRDEAN*  
CÉILIDH  
*Ag Èirigh air Òrain*  
Focus on Song  
Gaelic stories, songs, dance and music  
School house

### DICIADAIN AN LÙNASDAL 18, 2010 WEDNESDAY, AUGUST 18<sup>TH</sup> 2010

- 9:50 - 9:45 AM: *UR BEATHA STÒRAS*  
ORIENTATION  
Tuning Room
- 9:45 - 10:45 AM: *Naidbeachdan*  
Stories  
Tuning Room
- 10:55 - 12:30 PM: *AIG BAILE*  
HANDS-ON GAELIC SESSION  
*Soluð gun Dealan*  
Candles and Lanterns  
Tuning Room
- 12:30 - 1:15 PM: *DINNÈAR - LUNCH*  
Tuning Room
- 1:15 - 2:15 PM: *SEANACHAS ANNAIG*  
*Rubha an t-Seallaibh air Chuimhne*  
Remembering Sight Point  
Tuning Room
- 2:30 - 4:00 PM: *ANN AN CUIDEACHD CHÀIRDEAN*  
CÉILIDH  
*Ag Èirigh air Danns*  
Focus on Dance  
Gaelic stories, songs, dance and music  
School house



## Participants Remarks

***Following Stòras a' Bhaile 2010, participants having email addresses were contacted and asked to give their thoughts on two questions: What did you like about Stòras a' Bhaile and How would you improve Stòras a' Bhaile? All remarks received are recorded here:***

*A (Bhana) Charaid chòir,*

*As was mentioned during the last day of Stòras a' Bhaile, I am sending out two simple questions to get some feed back from you on the event. In considering your remarks, it may be useful here to reiterate that Stòras a' Bhaile is not intended to be class structured, or delivered. It welcomes all regardless of Gaelic skills who wish to have an immersion experience through cultural expression. Stòras intent is to enhance language ability through transmission in a social environment.*

*We look forward to more Stòras a' Bhaile programming in the future. Your participation was greatly appreciated.*

*Le deagh rùn,*

*Buidheann Phlanagaidh Stòras a' Bhaile*

Response 1.

1. What did you like about Stòras a' Bhaile?

An rud a chord rium mu Stòras a Bhaile `se gu robh cothrom aig luchd bruidhinn na Gàidhlig agus luchd ionnsachaidh na Gàidhlig fhaighinn còmhla airson seachas a dhèanadh ann an cuideachd a chèile. Bu thoil leam na sèasanan le fileantaich anns na taighean arsaidh a thaobh sgilean a bhuineas dhan bhaile. Bha seo gu math riatanach air sailleabh 's gun d' thàinig fiosrachadh agus cainnte an uachdar air nach cuimhneachadh iad ach ann an suidheachadh air a bheil iad gu math eòlach agus anns am biodh e nàdarra dhaibh Gàidhlig a bhruidhinn.

2. How can Stòras a' Bhaile be improved?

Cha ghabh mòran a leasachadh mu Stòras a Bhaile ach gu faodadh e a bhith nas fhaide. Nam maireadh e fad seachdain tigeadh barrachd toradh as agus ma dh'fhaoidte gum biodh cothrom aig feadhainn a àiteachan farsainn a bhith `sàs anns a ghnòthach. Cuideachd, bhiodh suim agamas ann an taisbeanaidhean air ceòl Gàidhealach mar a tha fìdhleachd, piobaireachd agus òrain.

## Response 2

What did you like about Stòras a' Bhaile?

I liked that it wasn't so much a school, or a lesson, but a forum whereby speakers /learners with conversational fluency could come together to have a meaningful cultural experience. All scheduled activities were fun, interesting and stress free making the learning process a pleasure. The integration of local native speakers in the the event was a perfect opportunity to find out about our shared past, whether it be story, song, or learning a "lost skill" through the medium of Gàidhlig (ie Churning Butter, Sharpening and using a Scythe, etc ect). I can say that the last two events I have attended have advanced not only my Gàidhlig but my understanding of the culture as a whole. It is easily my favorite and most anticipated event on the Gàidhlig Calendar.

How can Stòras a' Bhaile be improved?

- I would love to see this event, extended to a whole week instead of a 3 day event. If it is to be held over the three days it would be nice to see thurs, fri, sat. Other than that, the event is really going smoothly. I would love to have someone come in to show us how to make the Marag Dhubh, although I think an optional activity would have to be run at the same time for those who would have aversions;) "Country Cheese" (the kind popular in Mabou and the Margaree's) Anything in the way of Gàidhlig food would be very interesting.

## Response 3

1. That we spoke only Gaelic! Just the fact of making a point to get together with other Gaelic speakers. That there were so many youth there. I loved that there was an effort made to bring native speakers and have a good ceilidh with them.

- storytelling by John Shaw.

- afternoon ceilidh's up on the hill.

I liked that there was vegetarian food options.

2. Could have been longer. 4 or 5 days in total.

## Response 4

1. What did you like about Stòras a' Bhaile?

I liked the opportunity to meet with and speak with the various participants in a relaxed atmosphere. So often we see each other at meetings or events where there is no opportunity to converse in either language.

2. How can Stòras a' Bhaile be improved?

It must be challenging for the ladies to concentrate on making the food and talking about it at the same time. It seems to me that if both ladies had been sitting together in a room, with the finished products, and discussing their individual recipes and methods the sessions would have been more useful. I think dialogue between native speakers is always helpful to learners. Questions and comments might flow more easily from the learners in this type of setting. I found it difficult to hear the commentary in both situations. I liked the milling song portion of the afternoon. I think this is a program well worth continuing.

## Response 5

1. I came expecting nothing but Gaelic, and wasn't disappointed. Although, not always able to actively contribute to discussions, I thoroughly enjoyed being surrounded by the language. The guests for each day were of great benefit. As it wasn't a 'class' , there was less pressure of being put on the spot. Often times, not being able to think fast enough in the language to catch the punch line, etc., was disappointing, but only on my part. I'll just keep listening to my recordings until I get it.

2. Perhaps hold it more than once a year. Different seasons may give more opportunity to discuss seasonal chores,events. What about more small groups?

Discussing a modern day topic, politics, television show/entertainment, world event, relating it back to how things may have been perceived in Cape Breton years ago.

3. I'm still digesting the three days, and anything I may have retained at the end of the day has long since hidden itself in my brain.

(I'll find it again on my recorder thankfully)

Thank you for all your hard work, and I hope to be able to participate next year!

## Response 6

Hi

I found that what was most valuable to me was listening to the stories because I found that if I had learned the story that I could understand what was being said. This has motivated me much more to learn stories. I also found I could speak more this time and was pleased with my progress. Thank you for the work you did.

## Response 7

1. What did you like about Stòras a' Bhaile?

My first morning, I realized it was the first time in decades that I was in a vibrant roomful of people fluent in Cape Breton gaidhlig. It was a visual reminder of the power of community, however small, and the success that we have achieved in just a few short years.

2. How can Stòras a' Bhaile be improved?

Just keep doing what you are doing. It is perfect.

3. Can you provide any new words, phrases, or idioms you acquired from being in the sessions?

a' ranaich 's a' caoineadh

a' \_\_\_\_ 's a' bhogadaich

bogach (bruthainneach)

an daonnan

## Response 8

1. 'San tus toiseachadh feumaidh gun innsidh mi cho math 's a chord an Stòras rium. Be laithean brosnachail a bh'ann, lan cothroman a' Ghaidhlig a bhruidhinn fad a latha. Nam bheachdsan be siud a' rud as cudthromaich dhomhsa. Fhios agad fhein cho doirbh sa tha e seans' a'sin a dheanamh.

Bha e freagarrach cuideachd gun d' thainig seann daoine o aiteachan eile timcheall an eilean agus iadsan a bruidhinn air mar a bha doighean 's iadsan nan oig. Mar sgoil "Beul Aithris / Folk Tradition" bha a'sin riatanach. Le Iain Seathach a bhios air a' larach bha ceangal priseil beo againn le seanchaidhean nach maireann mar Eos Nill bhig 's Domhnall Aonghais Peutanach.

B' e an spors a bh'againn a gabhail oran san seann sgoil cho laghach, 's mise cho toilichte a fhaicinn luchd turuis a tighin isteach 's iad a' cluintinn a' Ghaidhlig air a bhruidhinn. Sin agad rud air a tha feum aig ar canan.

2. Cha chreid mi nach biodh e math cead a thoirt gu luchd poilitics sa Mhor Roinn a thighinn isteach airso uair no dha gus a bhiodh cothrom aca a dh'fhaicinn de tha dol 's 's an obair mhath a tha sibh a deanamh.

3. Fhuair mi leachdachd o Iain leis am fuaimneachadh de 'n facal caraid (a married couple). Gabh mo leth sgeul airson nach bi na sracan a chuir air a' seo ach tha mi aig an oillthigh far nach eil me cleachdte ris a 'chomoiutair.

Gu robh math agaibh uile aig a' Chlachan air sgath an obair dhileas a chuir sibh air a 'phroiseict seo.

## Response 9

1. What did you like about Stòras a' Bhaile?

1. Se a bu mhotha a chord rium, cothrom a bhith a-measg luchd bruidhinn na Gaidhlig agus misneach a chumail ri cheile.
2. Chord na ceilidhean rium cuideachd agus sgeulachdan/naidheachdan
3. Se ionad goireasach freagarrach comhfhurtail eachdraidheil anns an robh sinn

2. How can Stòras a' Bhaile be improved?

1. Cha robh cothroman gu leor againn feum a dheanamh dhe na chuala sinn aig na beulaichean - cleachdadh neartachaidh, etc

2. Cha robh na beulaichean "duthchasach" uile cho uidheamaichte a thaobh ionnsachadh a thoirt dhuinn: is tric nach robh faclan aca air na rudan a bha iad a' deanamh no air na nithean a bha iad a' cleachdadh. Is soilleir gum bheil an t-eolas sin a' fas air leth gann is lom eadhan a-measg na seann-fheadhna. B'fheairde iad tuilleadh ullachaidh a dheanamh ro làimh

3. In my view the articulation of Gaelic language ideology is weak in Nova Scotia and it is very unclear as to how activities such as this are meant to connect to any such ideology. There are many people who would characterize the activities and setting as antiquarian. Are we learning these terms and activities because Gaelic is inherently tied to the material culture of the 19th century and Gaelic "community building" needs to be rooted in that ethos? That decision would have consequences. Or is it because the Gaelic terms could be extended metaphorically to "modern" urban activities of a similar nature (ie, on the internet)? Or are we creating a counter-cultural "survivalist" community

which consciously rejects the artifacts and life-style of the industrial era for some ecological, economic or social reason? How are the language learning exercises meant to relate to the cultural content of rebuilding Gaelic communities in the 21st century? I did not find any explanation or discussion of these issues which I believe are fundamental for stating clearly why and how people should learn Gaelic, what social and cultural functions it provides to them and their community, and how these ideological positions will allow our efforts to gain traction more widely and be more effective.

3. Can you provide any new words, phrases, or idioms you acquired from being in the sessions?

Spàlag

Slacan (= pestle)

Sifeag

Bainne an fheòir

## Response 10

What I liked:

I really enjoyed the opportunity to hear so much really good Gaelic and to use it whenever I wanted. I really enjoyed hearing the stories told in the original by native Cape Breton storytellers, and then retold by John Shaw. John spoke with clarity and at a pace that allowed me to follow him easily and also to stop and repeat or transcribe when I listened to him on my digital recordings after the program was over. The obvious wealth of knowledge he had about the Cape Breton Gaelic tradition makes Stòras a' Bhaile an exceptional opportunity for us to reconnect with a community-based tradition. I liked the breakout session after the story on the first day, I think, where we joined fluent speakers (I was in your group) and retold the story or discussed the story. This gives us a chance to work on the stories in a small group setting. I really enjoyed the song session in the school. Almost everyone had a song, and they were really good songs, as well, some pretty rarely sung local songs, so this makes me feel that the song tradition is still alive in Nova Scotia and is enjoying a revival of sorts. As people get better to sing, others want to get better. Ni farmad an treobhadh. I really enjoyed having Allan MacLeod, Martha Ramey, Anna MacLeod, Catherine MacNeil and Joe Peter there for long periods. They ground the program and add lots of humour and fun and good music. It's just good to be around them. It's just a really authentic Gaelic experience.

What could be improved:

It would be good if this was offered more times in a year. It would be good if it was five days.

It was good that the stories being worked on were given out before the program, but it would be better if these were given out more days in advance (or weeks) and people encouraged to get familiar with them, perhaps work with others going to Storas on the stories so they are really familiar with the stories. It would also be good to pass out short stories in advance that people could work on, or encourage folks to bring their own story or anecdote. You should have a storytelling circle like a song circle where people are expected to tell a story. Perhaps demand more of the participants in terms of their involvement so that they have to use their Gaelic more.

I didn't enjoy the hands on activities as much with the native speakers as it sometimes comes down to having them name pieces of equipment. Asking the names of specific items is necessary for archival purposes but not best done with a big group.

The Highland Village needs a new meeting area. The back of the stage does not do justice to its stunning location and they could build a gathering space that is much more conducive to this kind of event. My recordings did not turn out as well as I hoped due to the poor acoustics in that hall. Small break out rooms would be great for the re-telling of a story.

You could have a Spring and Fall Storas a' Bhaile in other locations of the province. Work with local planning committees in these areas.

I'll offer to be part of a group to expand the program or to give input into the 2011 program.

## Response 11

1. What did you like about Stòras a' Bhaile?

Cothrom bruidhinn ri daoine 'sa Ghaidhlig.

Cothrom ionnsachadh bho dhaoine aig a bheil Gaidhlig mar cheud chànan.

Cothrom soisealta ;)

2. How can Stòras a' Bhaile be improved?

Dh'fhaoidhte cuairtean a ghabhal sa choimhearnachd.

Dh'fhaoidhte gum b'urrainn dhuinn rudeigin a chrùthachadh uile còmhla mar chuimhneachan air na làithean is dh'fhaodadh siud fantail 'sa Chlachan neo 'sa sgoil neo san talla.

Turus air a bhata ;)

## Response 12

1. What did you like about Stòras a' Bhaile?

Mar is àbhaist, chòrd Storas rium gu mór. Chan ann tric a gheobh thu cothroman bruidhinn agus `s iad a tha prìseil. Bha e math a bhith `g èisteachd ris na naidheachdan mar a chaidh iad innse agus mar a chaidh an clàradh. Agus an uairsin, bha cothrom againne an aon naidheachd a ghabhail. Agus, thog mi faclan, abairtean, agus thug e iomradh air dual chainnt cuideachd. Na sean fheadhainn, tha iad eireachdail. Bha na taisbeanaidhean a chur iad air dòigh gu math feumail. `S math nach robh rud sam bith tuillidh `s foirmeil, ach bha cruth ann. 'S ann air leth a bha na céilidhean, agus thog mi seistean nach robh agam roimhe, agus tha mi air da òran ur a thogail bho `n uair sin a chuala mi ann. Fhuair sinn cothrom a bhith còmhladh aig an taigh "flopaidh" cuideachd, agus bha sin math da rìribh. Chuir mi fhìn, Stéiseag agus Cailean cha mhór seachdain ann. Agus, chuir Eamag, Eos, agus Màiri Sine oidhche na dha ann. Agus, rinn Amber agus Pàdraig céilidh oirnn. Agus, chaidh sinn dha `n Fhéis. Bha am biadh math. Bha an t-side math, bha fios mu Gaelstream gu math feumail, agus deagh chuideachd nach gabh beatadh! Prìs gun chiall math! `S gann gun do bhruidhinn mi facal Beurla fhads a bha mi ann!

## 2. How can Stòras a' Bhaile be improved?

Ma dh' fhaoidhte nam biodh e na b' fhaide. Ged a bha Ailean ainmeil, bha e duilich `ga chluinnteil amuigh. Dar a bha sinn astaigh, bha e fada na b' fheàrr. Bhiodh e fìor mhath na mo bhàrrail-sa nam biodh céilidh ann latha mu dheireadh agus nan rachadh cuireadh dha na daoine aig a bheil Gàidhlig ... dìreach coltach ri Caidreabh Bun 's Bàrr. Tha na cothroman sin gu math prìseil cuideachd.

## 3. Can you provide any new words, phrases, or idioms you acquired from being in the sessions?

Thog mi poidhle, agus togaidh mi poidhle fhathast dar a dh' éisteach mi ris na clàraidhean a rinn mi. Ach, seo blasad dhe na rudan ùra a dh' fhairich mi.

Gu dé ur naidheachd? Chan eil cus.  
cnag na cùiseadh  
gun churam sam bith orra  
Thug e sùil mosach air.  
Tha e `cumail sgàthan  
a' toirt dheth feusag  
Shin e dha `n bhodach e.  
A' toirt comhairle orra  
Theann e ri comhairle a thoirt air an dithis.  
Chi sinn gu dé this ás.  
`S ann a' bruidhinn a bhios sinn.  
amasach  
eirmseach  
Thog seo togail dhomh.  
`nan laighe taobh a' chéile  
an cois an teine  
Cha bhi ceann air taigh na aithe .... ??  
feuch gu dé thig amach ás  
gu ruig' a' bhliadhna `s a chaidh  
Shaoileadh tu gu bheil cnapach `dol a bhith agam.  
cho luath `s a ghabhadh  
gu dé bha e `tarraing air  
dar a bhios mi réidh dhìot  
Bha an oidhche a' tuiteam  
Sgob e leis e.  
Theirig ann agus faigh rudeigin.  
càirdeach gu math fad amach  
duilich a' bheatadh  
Tha fhios agad có tha mi `tighinn air.  
fo dheireadh  
Bu choir dha `n aire a bhith ort.  
Cha chumadh e sìon aige fhéin.  
lite bhuidh'  
cho math `s a dh' iarradh tu  
gòran --> duine a tha gòrach

Dh' fhalbh e gu cabhagail.  
cho dubh ri broinn màirt  
poidhle de bhliadhnaichean bhuaithe  
sin  
a gabhadh tarraing = portable  
na `s sprye  
cur an cù as a dheoghaidh  
uamhasach uile math  
A' bheil duine `nam aghaidh?  
Tha cluas a' tighinn air (air a' lasair)  
Cha dean mi stem dheth.  
carbad gun each  
an t-seann taigh sgoileadh  
Chan eil sgeul air Pàdraig.

## Response 13

The program was just amazing, as before. Specifically.....

What I liked about Storas a Bhaile:

- breaking up into smaller groups for storytelling and retelling was more comfortable, less intimidating, and very good practice for learning how to tell stories

It actually made storytelling seem not so terrifying and more natural and commonplace as an activity - rather than something that only someone of a certain age with perfect Gaelic and a repertoire of a thousand stories should be attempting.

- the afternoon ceilidh on the second day was incredible as everyone seemed to have something of their own to contribute going around the circle

It worked so well I think because everyone offered a song or a story in turn going around the circle. Everyone took a turn. A memorable ceilidh.

What could be improved about Storas a Bhaile:

- more time just to talk to the visiting native speakers and others informally

Free time was very short and taken up with eating lunch. So more unstructured time to just speak Gaelic would have been welcome, especially with so many excellent Gaelic speakers in one place.

- more native speakers, more emphasis on the different accents

It would be great to hear more from different voices - the North Shore to Mabou to Iona and so on. What about an afternoon tea or lunch or ceilidh on the second day taking up the entire afternoon where as many native speakers as possible are brought together for a social gathering. It would be a great chance to listen and learn and speak.

Thanks again for such an incredible three-day Gaelic learning marathon! Tapadh leibh uile.

## Response 14

What I liked about Storas a' Bhaile. My Gaelic is coming along, but I still have a way to go (as you know). I find it beneficial for me to challenge myself by sometimes by attending classes etc. that are to a greater or lesser extent above my abilities. I very much enjoyed the immersion aspect, but I was glad for the visual aspect to help me more fully understand the stories etc. The settings at the Village also contributed to the overall 'feel' and you could almost imagine what it would have been like in bygone days. The people involved for the most part were very generous & patient with us learners.

I'm not sure how or where it could be improved.



Sometimes I think it might be 'neat' to dress in period costume for a day and do the day as the settlers would have done .... make the fire, put on the water for the tea, do the various chores etc., using the 'work' language all the while, people could pick what chores they would like to do or engage in somewhat. The logistics maybe be too much hassle or maybe others may want to wear their own clothes (period or modern), just an idea... not to panic.

## Response 15

What did you like about Stòras a' Bhaile?

Storas a'Bhaile is a prime example of the work that should be done by our institutions to benefit the social and cultural development of this Gaelic-speaking region. Socially it is in all the best ways very much along traditional lines, with a range of ages and locally based group activities in which all can participate. This creates an open and constructive atmosphere, conducive to learning, 'building bridges', and forming friendships. Importantly, it gives younger people an opportunity to learn and enjoy Gaelic social skills. I feel that everyone involved has been proud to be a part of it. Regarding the cultural side, the emphasis on Gaelic as the medium and local tradition as the subject matter has produced remarkable results for learners and a sense of affirmation for tradition bearers. On a small scale we are witnessing the first re-integration of a regional culture that for decades if not generations has been in danger of being systematically sundered.

How can Stòras a' Bhaile be improved?

The only answer I can see is do more of the same. Most participants have reached a stage where they can begin to explore their special interests and talents, and this should be encouraged if only over the few days. I think most of the improvements will suggest themselves in the course of things along the lines of 'Nuair thig a'latha thig a'chomhairle'. Specific points for now might be:  
encourage participants to perform more for each other in terms of cultural skills (songs, tales, music, dance, tasks)  
and get those interactions going even more  
find ways to use more actively the online resources, including any website project as it develops  
locate and involve additional tradition bearers from the area whenever possible