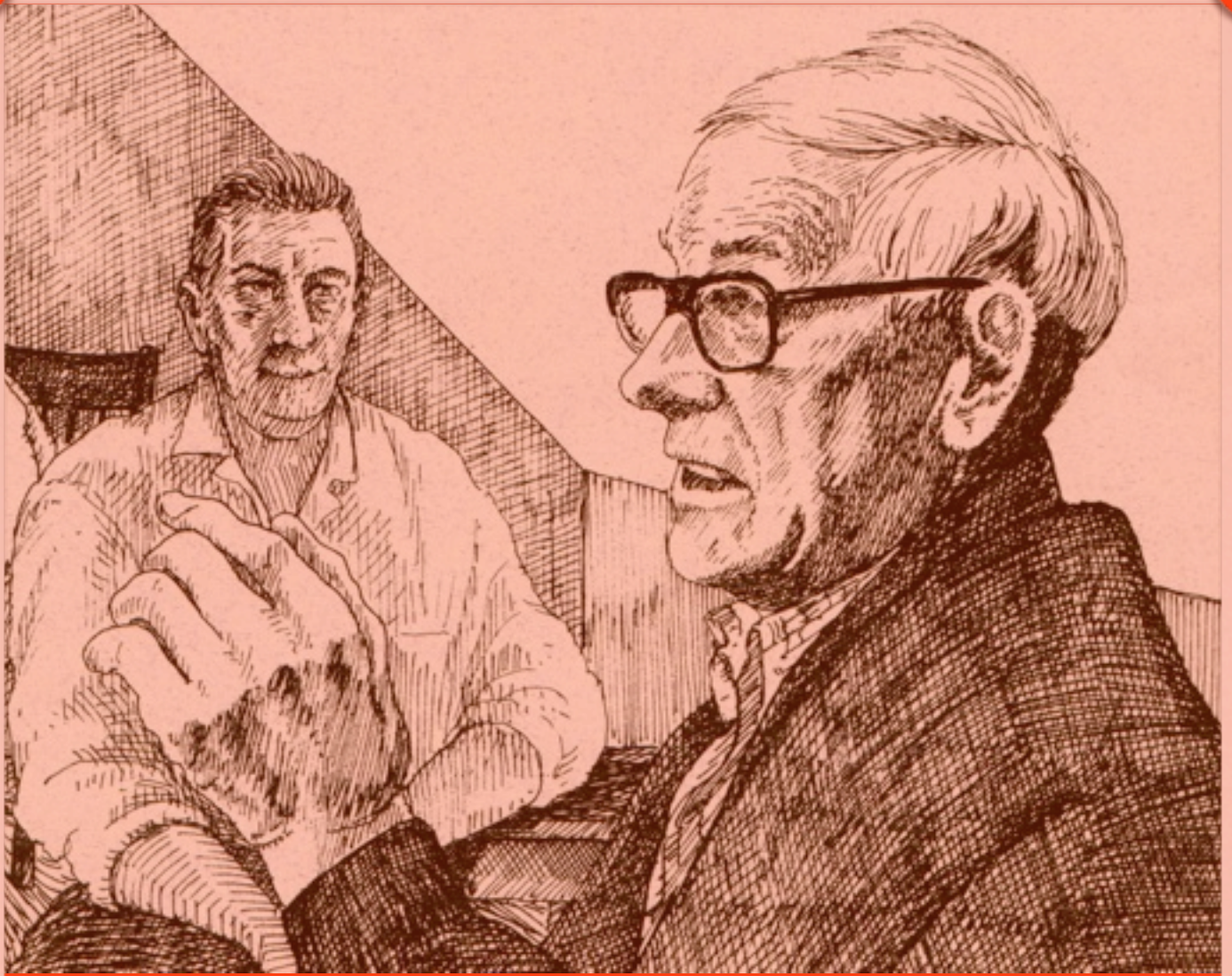


# STÒRAS A' BHAILE 2012

HIGHLAND VILLAGE GAELIC FOLKLIFE SCHOOL AND CELEBRATION

Report to: Office of Gaelic Affairs  
From: Nova Scotia Highland Village

August 13-16th



Stòras a' Bhaile Report 2012 prepared by:

Text: Jim Watson, Edits: Susan Cameron, Formatting and DVD: Mary Jane Lamond & Katherine MacLeod, Cover Line Drawing (An Sgeulaiche): Ellison Robertson, Photos: Laura MacNeil

# Stòras a' Bhaile 2012



## Event Design

*Stòras a' Bhaile 2012* was held over four days of immersion folkway sessions: August 13<sup>th</sup> - 16<sup>th</sup>. Its continuing purpose is to build group identity while fostering language acquisition through experiences and representations of communal Nova Scotia Gaelic culture. Attendance for *Stòras 2012* peaked at twenty eight persons in attendance on the final day: a number exceeding comfort levels for gathering in the site's buildings. Most of this year's scheduled sessions took place in the Village's Tuning Room and Picnic Shelter.

To assist participants in referencing selections of Nova Scotia's Gaelic story and song traditions, *Stòras a' Bhaile 2012* drew technological support from *Sruth nan Gàidheal* and *An Drochaid Eadarainn*. Containing digitized content from The Cape Breton Foklore Collection, *Sruth nan Gàidheal* offers comprehensive examples of the province's Gaelic tradition and folklore including song, story and folk-ways. *An Drochaid Eadarainn* is a recently launched inter-active portal offering regional representations of story, song, kinship, religiosity and folk-life. As a virtual emulation of *Stòras a' Bhaile*, *An Drochaid* is designed for virtual transmission of culture in an immersion approach which draws on field recorded material.

Pre-registered *Stòras a' Bhaile* participants numbered seventeen in total (**See Appendix A: Names of Participants.**) Native speakers, representing dialects from the North Shore, Central Cape Breton and Inverness County, led conversational sessions on topics including place-names, genealogy, cooking and biographical matters during four days of guest presentations. As well, Gaelic-speaker and fiddler Joe Peter MacLean, native of MacAdam's Lake, contributed throughout conversationally and musically. Morning sessions in storytelling were directed by Dr. John Shaw, Emeritus, Edinburgh University.

With a greater focus on individuals telling stories, transcript materials for this year's story selections were coordinated by Mary Jane Lamond and distributed to registrants prior to *Stòras 2012*, along with URLs for recordings of the original tellers. Though some were initially reticent, participants were prepared for the challenge and able to tell whole stories, or individually add to collective reconstructions. The overall ability of participants to deliver stories at advanced levels was a clear indication of their own self-initiative in working with a core Gaelic language medium - both in active telling and comprehension. Storytelling sessions were organized in small groups and general assembly. This year's story selections, in their various genres, were an excellent mordent for social interaction and convivial exchange, eliciting much positive comment on their value in encouraging language skills and cultural appreciation.

Daily walking tours of the site were led by Jim Watson and undertaken by era, beginning with the *Taigh Dubh*. During these walks, background information on emigration and settlement was provided on chain immigration and the changing face of material culture for Gaels as they adapted to an agrarian Nova Scotia lifestyle.

Activities, presentations and discussions concluded daily sessions with a ninety-minute gathering of all participants in a *céiliùb* setting, with opportunities to dance, sing, tell a story and play music. (**See Appendix B Schedule Brochure**)

Throughout the *Stòras* day, a *srùbag* of tea, coffee and oatcakes was available for participants to partake of freely and during breaks. Lunch with selections of bread, wraps, cold cuts, vegetables, cheese and soft drinks were provided for mealtime at mid-day. Participants ate communally while socializing in Gaelic.

Session leaders presented their topics informally with chairs arranged in a circle, giving comfortable chances for conversation and questions. Activities were friendly and engaged individuals in a nonthreatening language environment. Participants were provided with opportunities for sharing conversation with community elders who acquired their language skills and cultural knowledge by way of generational transmission.

Recognizing that most participants owned, or were able to use computers, content from the *Sruth nan Gàidheal* Gaelstream digital website was organized by Susan Cameron, Special Collections Librarian, Angus L. Macdonald Library and made available in the Highland Village Tuning Room for duration of the four days. Introductions to *An Drochaid Eadarainn*, a tool for cultural transmission by technology with social purpose, were also made.



# Stòras a' Bhaile Philosophy: Language Acquisition through Sociocultural Transmission



*Stòras a' Bhaile* organization conveys the language revitalization perspective articulated by Leanne Hinton, inspiration for the *Bun is Bàrr* Master Apprenticeship Program, who states that “learning your language of heritage also means learning about customs, values and appropriate behavior.” *Stòras a' Bhaile* is founded on the principle that Gaelic language development in Nova Scotia entails restoring a group identity based in shared cultural expressions. For secondary-bilinguals expecting to use Gaelic as a natural medium of social affirmation, the supporting group environment must offer an associated identity culturally and linguistically distinct. *Stòras a' Bhaile* 2012 continued its mission to encourage group identity building through cultural mediums typifying Gaelic language expression to the present.

Grounded on social interaction rooted in cultural aesthetics, *Stòras* provides a model for adaptation to a range of community-based educational uses having potential to combat the processes of institutional pedagogies so often applied by “abstracting and decontextualizing the way we view language teaching and learning to the point its inherently cultural nature has been minimized, if not excised.” [http://www.readingmatrix.com/articles/january\\_2011/warford.pdf](http://www.readingmatrix.com/articles/january_2011/warford.pdf)

Gaelic language interaction through throughout *Stòras* 2012 demonstrated that headway in Gaelic renewal is measurable through community-based Gaelic initiatives and the concerted efforts of individuals. This is particularly evident in the area of adult education through the *Gàidhlig aig Baile* methodology, itself in part a socio-linguistic approach to language transmission. In order to re-integrate Gaelic culture to accustomed social domains, considerable work remains to create meaningful contexts for familiar interaction. *Stòras a'*

*Bhaile* intends to contribute at least one approach to reinstating Gaelic language as a medium for expressing daily life.

Venues for Gaelic acquisition in Nova Scotia are most often community classes. As a program concerned with language learning through social interaction, *Stòras a' Bhaile* is not structured, or delivered as a formal class. Its format treats Gaelic language as a living entity that forms the basis of group identity through interactions in a frame-work of shared cultural knowledge. Thus *Stòras* provides an immersion experience by way of sociocultural transmission while acting in “an ecological approach to language renewal.” [http://jan.ucc.nau.edu/~jar/TIL\\_25.html](http://jan.ucc.nau.edu/~jar/TIL_25.html)

Discussions, planning and programming for *Stòras* began in 2007, following completion of *Stòras nan Gàidheal*, a one day workshop held in Port Hawkesbury. *Stòras a' Bhaile* 2008 was held at Highland Village in a bilingual format. *Stòras a' Bhaile* 2009 emerged as a Gaelic only event for all sessions, including lunchtime and breaks. Immersion has remained the hallmark of *Stòras a' Bhaile* to the present.

While this year's participants adhered to Gaelic only during regular programming, evening gatherings and local events, such as dances, afforded further opportunities for participants to socialize while communicating in Gaelic. 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 of informal social interactions outside organized learning situations. To this end, *Stòras* continues to evaluate itself for growth and development. (See Appendix C - Remarks)

# Stòras a' Bhaile: Coordinating Partnerships

*Stòras a' Bhaile* has been a partner-based initiative since its beginnings as *Stòras nan Gàidheal* in 2007. Co-ordination of resources and event planning was carried out this year by Highland Village staff members Jim Watson and Mary Jane Lamond, along with Susan Cameron, Special Collections Librarian, the Father Brewer Celtic Collection, St. Francis Xavier University and Dr. John Shaw, emeritus, School of Scottish Studies, University of Edinburgh. Funding support from Office of Gaelic Affairs is gratefully acknowledged by Nova Scotia Highland Village and the organizing committee.

*Stòras a' Bhaile* objectives for 2012 were as follows:

1. Inform on, and transmit, Gaelic arts and folkways indigenous to Nova Scotia in a genial immersion format grounded on social learning theory:  
<http://goo.gl/p2SCu>
2. Facilitate intentional learning while providing a “scaffolding” for participants’ growing ability to express themselves in domains of Gaelic culture;
3. Identify, explore and experience - in a social setting, cultural expressions relevant to Gaelic Nova Scotia;
4. Encourage Gaelic cultural expression as the primary marker of a definable ethno-linguistic community group;
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 domestic tasks;
6. Celebrate and share Nova Scotia’s Gaelic traditions as a social resource owned by its inheritors and community of interest.
7. Encourage maintenance of Nova Scotia's Gaelic cultural assets as a renewable resource for community enrichment and social development.
8. Educate on uses of the *Sruth Nan Gàidheal* and *An Drochaid Eadarainn* websites that compliment and reinforce Gaelic folk life skills and language transmission through the medium of socially directed technology.



# Stòras a' Bhaile:

## Contributing Nova Scotia Gaelic Speakers

The contribution of Nova Scotia's tradition bearing elders to all such initiatives such as *Stòras a' Bhaile* is beyond calculation. Their input to Gaelic renewal in Nova Scotia carries forward the presence of Gaels in the past to the present. As well as in person, tradition bearers' generous support of community-based language programming comes through their recorded voices in digitized on-line collections such as *An Drochaid Eadarainn*, *Sruth nan Gàidheal* and *Cainnt Mo Mhàthar*. *Stòras a' Bhaile 2012* was very pleased to have included the following presenters during its program:

**Catherine MacNeil** (*Catrìona nì'n Iombair Mhìcheil 'An Shaothair*) Christmas Island, Cape Breton 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 Cape Breton/Barra Gaelic provides a rich source of vocabulary and cultural insights, Catherine has been a regular contributor to projects such as TIP classes, archival recordings, *Cainnt Mo Mhàthar*, *An Drochaid Eadarainn*, *Féis an Eilein* activities and *Stòras a' Bhaile*. She directed this year's conversation on local place names in use between Christmas Island and Glasgow and named families who lived in those areas during the time of her youth. As always, *Stòras* very much looks forward to working with Catherine in the near future.

**Jean MacKay** (*Sìne n'in Mhurchaidh Dhòmbnaill Bhig*), Westmount, Cape Breton County

Although currently residing in Westmount, Jean (née MacDonald) was born in Victoria County at Rear Big River, North Shore. A descendant from Isle of Lewis stock, Jean holds much of the corporate memory for her area of North Shore. She, along with her sister Sadie, has made significant contributions to the recording projects *Cainnt Mo Mhàthar* and *An Drochaid Eadarainn*. Jean recalled for *Stòras* participants the days of religious gatherings on the North Shore and home practices for worship. She is also well versed on food dishes known on the North Shore such as *ceann gropag* and *làgan*. Jean brought the North Shore presence to this year's *Stòras* by dialect and reminiscences of a lively community that has distinguished itself as unique in the Nova Scotia *Gàidhealtachd*. It is hoped she will return next year.

**Martha Ramey** (*Martha nì'n Pheadair Mhóir Steabhain Mhìcheil*), Sydney, Cape Breton County

Martha Ramey (née Mac Neil) was born and raised in Glen Garry, rear Big Pond. She, and her sister, Theresa 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. Martha reminisced 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 2013*.

**Anna MacKinnon** (*Anna nì'n Iain Aonghais Ailein*), The Banks, Inverness County

As in 2011, Anna MacKinnon (née MacDonald) was the only Inverness County contributor in 2012. 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 Cape Breton/Moideart dialect. She is an excellent source of local anecdote and memories of her childhood in Sight Point (*Rubha an t-Seallaidh*.) Her clear speaking style and sense of humor always bring a real sense of Gaelic wit and social interaction to the programs sessions during her visit. We were grateful to John Philip Rankin for bringing Anna to Iona from Inverness and home again. *Stòras* hopes to work with Anna once again in 2013.

**Joe Peter MacLean** (*Eòs Theàrlaich Eòis*), Boisdale, Cape Breton County

Currently living in Iona, 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 take place in eastern Nova Scotia. In addition to Gaelic style fiddling, Joe Peter is a constant source of idioms, *puirt á beul* and *seanchas* reflecting his home area of MacAdam's Lake and Boisdale. *Stòras* organizers will be pleased to see Joe Peter at all future *Stòras a' Bhaile* gatherings.

# Stòras a' Bhaile Prospectus:

## Co-ordination and Planning for 2013

*Stòras a' Bhaile 2015* will seek to respond to the suggestions of participants as submitted following *Stòras a' Bhaile 2012*. The current planning committee will continue to cooperate as a cross-institutional team bringing its combined skills to bear on further development of the

*Stòras a' Bhaile* model. Programming will continue to incorporate technical resources and social immersion for transmission of Nova Scotia's Gaelic language and culture with a strong consideration for sociocultural learning theory at its foundation. The working group's

long-term vision is to establish an advanced community cultural model grounded on immersion social experiences in living Gaelic heritage. It is intended that the *Stòras* example will assist in generating a contemporary Gaelic language ecology for the Province.

The planning committee holds the conviction that retaining traditional arts and folkways in context of a Gaelic-speaking group identity can affectively sustain people and communities as a wellspring for development and growth. It is, therefore, essential for individuals to engage as a community 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 2013*:

1. To provide the Nova Scotia Gaelic community with opportunities for cultural development through sociocultural transmission of its group heritage;
2. To share, and disseminate, Nova Scotia's cultural expression and aesthetics in its diversity;
3. To collaboratively educate on traditional Nova Scotia Gaelic arts, folkways by means of social learning theory;
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 promote, utilize and educate on digitized resources available to the Nova Scotia Gaelic community as socially directed technology. These are, in particular, *Sruth nan Gàidheal*, *An Drochaid Eadarainn* and *Cainnt Mo Mhàthar*.

# STÒRAS A' BHAILE 2012 - APPENDIX A



## Organizers

Susan Cameron, St. Francis Xavier University - [scameron@stfx.ca](mailto:scameron@stfx.ca)  
Mary Jane Lamond, Cape Breton Gaelic singer - [niclaomuinn@gmail.com](mailto:niclaomuinn@gmail.com)  
Dr. John Shaw, School of Scottish Studies, University of Edinburgh - [J.W.Shaw@ed.ac.uk](mailto:J.W.Shaw@ed.ac.uk)  
Jim Watson, Nova Scotia Highland Village - [watsonjb@gov.ns.ca](mailto:watsonjb@gov.ns.ca)

## Gaelic Leaders

Martha Ramey, Sydney, Nova Scotia - 562-5822  
Marion Burke, Sydney, Nova Scotia  
Anna MacKinnon, The Banks, Inverness, Nova Scotia - -258-2199  
Joe Peter MacLean, Iona, Nova Scotia - 622-2259  
Jean MacKay, Westmount, Nova Scotia - 539-4689  
Catherine MacNeil, Christmas Island, Nova Scotia - 622-2384

## Participants

Colin MacDonald, Colaisde na Gàidhlig - [colin\\_piano\\_15@hotmail.com](mailto:colin_piano_15@hotmail.com)  
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Micky 'John H.' MacNeil, Jamesville, Nova Scotia - 725-2503  
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Laura Stirling, Halifax Nova Scotia - [georgiaatkin@eastlink.ca](mailto:georgiaatkin@eastlink.ca)  
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# STÓRAS A' BHAILE 2012 - APPENDIX B

DILUAIN AN LÚNASDAL 13, <i>MONDAY, AUGUST 13,</i>	DIMAIRT AN LÚNASDAL 14, <i>TUESDAY, AUGUST 14,</i>	DICIADAIN AN LÚNASDAL 15, <i>WEDNESDAY, AUGUST 15,</i>	I.	DIARDAOIN AN LÚNASDAL 16, <i>THURSDAY, AUGUST 16</i>
9:30-10:00 am: CLÀRADH REGISTRATION Visitor Centre	9:30-10:00 am: CLÀRADH REGISTRATION Visitor Centre	9:30-10:00 am: CLÀRADH REGISTRATION Visitor Centre	II.	9:30-10:00 am: CLÀRADH REGISTRATION Visitor Centre
10:00-10:15 am: ÙR BEATHA STÓRAS ORIENTATION Tuning Room	10:00-11:00 am: NAIDHEACHDAN Working on Stories Tuning Room	10:00-11:00 am: NAIDHEACHDAN Working on Stories Tuning Room	III.	10:00-11:00 am: NAIDHEACHDAN Working on Stories Tuning Room
10:15-11:45 am: NAIDHEACHDAN Working on Stories Tuning Room	11:00-11:45 am: BUIDHNEAN BEAGA Telling stories in small groups Picnic shelter, Tuning Room, Stage	11:00-11:45 am: BUIDHNEAN BEAGA Telling stories in small groups Picnic shelter, Tuning Room, Stage	IV.	11:00-11:45 am: BUIDHNEAN BEAGA Telling stories in small groups Picnic shelter, Tuning Room, Stage
11:45-12:30 BUIDHNEAN BEAGA Telling stories in small groups Picnic shelter, Tuning Room, Stage	11:45-12:30 SHUAS AM BRUTHACH Discussion in the Old Country Era An Taigh Dubh	11:45-12:30 SHUAS AM BRUTHACH Discussion in the Pioneer Era An Taigh Logaichean	V.	11:45-12:30 SHUAS AM BRUTHACH Discussion in the 20 <sup>th</sup> century Era An Taigh Logaichean
12:30-1:15 pm: DINNEAR/LUNCH Tuning Room	12:30-1:15 pm: DINNEAR/LUNCH Tuning Room	12:30-1:15 pm: DINNEAR/LUNCH Tuning Room	VI.	12:30-1:15 pm: DINNEAR/LUNCH Tuning Room
1:15-2:30 SEANCHAS le Anna ni' n Iain Aonghais Ailein A visit with Anna MacKinnon Tuning Room	1:15-2:30 SEANCHAS le Sine n' in Mhurchaidh Dhòmhnaill Bhig A visit with Jean MacKay Tuning Room	1:15-2:30 SEANCHAS le Martha ni' n Pheadair Mhoir Steabhain Mhicheil A visit with Martha Ramey and Marion Burke Tuning Room	VII.	1:15-2:30 SEANCHAS Catriona ni' n Iomhair Mhicheil 'An Shaothair A visit with Catherine MacNeil Tuning Room
2:30-4:00 pm: AN CUIDEACHD A CHÉILE Céilidh Picnic Shelter	2:30-4:00 pm: AN CUIDEACHD A CHÉILE Céilidh Picnic Shelter	2:30-4:00 pm: AN CUIDEACHD A CHÉILE; Céilidh Picnic Shelter	VIII.	2:30-4:00 pm: AN CUIDEACHD A CHÉILE; Céilidh Picnic Shelter



## Participants Remarks

Following Stòras a' Bhaile 2012, 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 Pblanagaidh Stòras a' Bhaile*

### Response # 1

1. I enjoyed working on stories which were new to me this year. And taking time to really listen to some recordings. I especially appreciated the chance to break up into smaller groups to work on telling and retelling the stories. I find the large circle a little intimidating - 20 people feels like an audience - while a smaller group is more natural for delivering a story. Less pressure. Easier to focus on the storytelling.

It was excellent to hear about card games and playing cards. I have not heard enough conversations on that subject. And also to hear a North Shore speaker. Jean MacKay, I think? I was also very impressed at the number of students able and willing to tell stories this year.

2. It might be an idea - if there are 2 or 3 native speakers in the room - to try small groups for question and answer sessions. It was sometimes a little hard to hear some of the older speakers from the large circle. And making your question understood could possibly be easier sitting close to the older speakers, i.e. in a group of 5 or 6. If there were 2 or 3 groups going at the same time, it would also mean more opportunities for more people to ask questions.

### Response #2

1. Bha mise cho toiltich le Stòras a' Bhaile. Bha mi cho toiltiche ag eisteach ris na sgeulagan agus gu sonaichte ri Iain Seagha. Air mo shon, sa s'è sin a' chiad thuras a bha mi aig an stòras agus cha robh fios agam de tha dol air adhart. Bha e dìreach sgoinneil. Cuideach, bha cothrom math againn na sgeulagan a dh'innse anns na buidheann beaga.

Bha an aite cofhairtle agus failteach.

Leasachadh:

Uaireanan, bha e duiribh Iain no duine eile a chluinntinn.

S'docha ma bha "mike" aig Iain bhiodh e air a bhith nas fhearr.

Bu toil leam an seisean airson sgeul a dheanamh-- ciamar tha thu ag innse an sgeul.

Abartain Ur:

Lean sin ris.

### Response # 3

(1)- I liked it all! Met some great people, met some people I had only heard about, got to listen to a pile of Gaelic, got to watch different people speaking Gaelic (now that is interesting) and watched people interact etc. Being put in smaller groups and telling your own stories was helpful. Could just be me, but seems people are easier to understand, speak a bit slower and plainer. I enjoyed the "walk abouts" also.

(2) Start at 9:00 a.m.

Put people in the small groups more often and require them to tell their own stories.

Instead of the whole group going on the Village Tour; have two or three separate groups.

Put a stop to people having "side conversations" while others are telling a story or speaking. ( Not easy, I know).

(3) Too many to list. I wrote all the stories out in longhand/Gaelic (need the practice) and ended up with five large note book pages of words etc. that I didn't know. I'll be working on them all winter.

Thanks for attaching the word list.

Question: Are there any "literal" translations of the stories?

### Response #4

Bha cothrom ri iomadh dhoine a bhruidhinn, gach latha, a h-uille latha. Agus, cothrom ri eachdraidh, cultar 's dual-chainnt elle achluinntinn.

. 'S mathaid, uine a bharrachd ann an buidheann beaga a' bruidhinn ris na dhoine fileantach. Ach, bu sar-mhath leam an t-seachdain.

### Response #5

I liked meeting and talking with Gaelic friends.....coffee/free time is important to me. I don't get to speak a lot of Gaelic and I view this time as "warm-up"

John's stories are great, I loved the program last year too, and having the stories sent out prior to the event is an excellent add on. The Native Speakers are "gold" to me. We have none left in Pictou County so my exposure to someone whose first language is Gaelic is like an epiphany each time I listen to them

Asking me how I would improve Stòras is like asking a blind man what colors he would add to the painting on the wall!! I love it!. I am attempting to get to a point where I am more comfortable with speaking, telling the few stories I know and , God forbid, someday maybe even singing a song :) As for that, I find it easier to remove myself from that uncomfortable situation altogether. I think it might be a nice touch to gather at least one evening in a local home for a pot luck supper/BBQ/celiidh. That would provide a natural setting for vernacular Gaelic.....aworthy juxtaposition to the old stories.

Thank you once again for a wonderful experience!

### Response #6

1. - the native speakers. What they have to contribute invaluable! Not just the language, but the history and culture that comes with it.

2.-Continue using the smaller groups as a way to facilitate those of us who are not as confident in a larger group.

-Giving some guide lines prior to Stòras , ie. preparing a story.

-Expanding where some of the native speakers are from. I know this may be limited.

-Perhaps someone from the mining communities of Inverness or Dominion, fishing, forestry, traditional cures/medicines, midwifery, child care, music

### Response #7

- I liked all-Gaelic all day long.

- I loved all of the people there, regardless of their level of fluency, everyone was kind and helpful - and so much fun!

- John Shaw is a marvelous story-teller and even though it was hard at first, as the days went by I understood more and more.

- I enjoyed the breaks to go with Seumas Watson to listen to history and details on the Village walks

- Although I was probably the weakest in Gaelic ability there, I enjoyed talking with others at breaks, lunches, and in the small groups and as the days went on I understood more and was able to respond more fluently to these more

simple kinds of basic conversations. I was able to tell stories in Gaelic to individuals or in the small group and I have no idea why I froze like that in the big group and made a clear fool of myself! I hope I'll be allowed back for another Stòras a' Bhaile.

- Getting the stories before-hand is excellent and now that I understand how it works I will know how to use them better. I spent hours and hours working to translate them without looking at the Beurla and I thought I understood them but I didn't quite get the idea of how it would be to tell them as a story which is different than trying to memorize the phrases exactly as they are on the written page.

- I loved the sessions with the native speakers in the afternoons, they were so funny and I really enjoyed listening to the Gaelic that you'd hear in everyday conversations. I used to not be able to hear what they were saying but I found that during that week I got quite a bit. Must be from going to Boisdale on Wednesday mornings and listening a lot to people just talking and telling stories and trying to join in when I can. I can't wait for the time when I will be able to get the punch lines!

- It goes without saying that the snacks and lunches were a treat - no one could ever have been hungry or thirsty.

- The music and singing at the end of the day was a nice way to end the days - such talent and fun and everyone was so supportive of one another.

## 2) Ciamar a ghabhas Stòras a' Bhaile leasachadh?

- With this being my first time there, I don't feel like I can say anything about how it can be improved as it was a first-time learning experience and it took the whole 4 days to figure out where it was going. There were times when it was very difficult and I felt overwhelmed but that always seemed to be complemented with times when it all came together and I realized that I was understanding more than I thought I could or I managed to have a conversation with someone that made sense to us both or however many were in on it. I have found that I went home thinking all the time of how to say this or that or how I might string thoughts to make a story so if this was a goal of the experience then why fix what ain't broke ) as they say.

### **Response #8**

What a wonderful experience I had at Stòras a' Bhaile. I feel honoured still to have been a part of those four days. Each day was planned out so well, I hoped the day wouldn't end. John Shaw patiently drew us out in re-telling those Joe Neil MacNeil stories, so we could give story telling a whirl before the week ended.

A stroll up that old hill each day, with Seumas Watson giving us Gaelic words for run of the mill things one would see around a garden, forest or a house in a settlement.

Spending the afternoon with native speakers from different areas of the Island was my favourite part of the week, because we listened and learned from folks who were so willing to tell us their stories of living in a Gaelic community.

Having lunch with them was icing on the cake, of which there was no shortage either.

Ending the day with songs was as it should be.

### **Response #9**

This was my first experience with Stòras, so I have nothing to compare it to. I can't imagine it needs improving.

bioran

caitein

bearnan

aon aois 's ruim

daolag

gnuilleag

sòradh

a'trusaidh connadh

creanag

tournapan