

MAKE AN ULSTER-SCOTS PODCAST

TASK 1A



**MAKING
NORTHERN
IRELAND**

KEY STAGE 3 & 4

MODULE 1

[HTTP://MAKINGNORTHERNIRELAND.CO.UK](http://makingnorthernireland.co.uk)

MAKE AN ULSTER-SCOTS PODCAST

TASK 1A

KEY STAGE 3 CURRICULUM LINKS

KEY ELEMENTS

PERSONAL UNDERSTANDING;
MUTUAL UNDERSTANDING; MORAL
CHARACTER; CITIZENSHIP;
CULTURAL UNDERSTANDING; MEDIA
AWARENESS; ETHICAL AWARENESS

CROSS CURRICULAR SKILLS

COMMUNICATION; USING ICT

THINKING SKILLS & PERSONAL CAPABILITIES

MANAGING INFORMATION;
THINKING, PROBLEM SOLVING,
DECISION MAKING; BEING CREATIVE;
WORKING WITH OTHERS

AREAS OF LEARNING

THE ARTS; ENGLISH (WITH MEDIA
EDUCATION); ENVIRONMENT &
SOCIETY

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Record a podcast in authentic Ulster-Scots

Students will make a podcast on the topic of 'Why did Ulster seem so "Scotch"?' using audio recording software to create their podcast. In groups, students will research the historical sources contained in Module 1 and include extracts of authentic Ulster-Scots in the podcast.

Each group will study one of the sources in Module 1 and choose at least one extract from the first-person accounts that illustrates the Scottishness of places and people in Ulster.

Students will assume the role of characters such as De Latocnaye, recording their descriptions of Ulster communities and the people they encounter for the podcast.

It will be important to include at least one extract from the audio recordings of authentic Ulster-Scots that can be found in Module 1.

You do not have to limit yourself to the information in any given example. Feel free to improvise around the situation described in the extracts.



Feel free to use the Glossary which has been compiled from the Ulster-Scots words that appear across the Modules on this site.

Examples of Historical Sources from Module 1

Episode 1: De Latocnaye, Late 1790s

“The country women-folk at Coleraine are, on Sundays, very much like the Scottish peasant woman in the neighborhood of Montrose.

They are extremely well dressed, their shoulders usually covered by a red mantle.

One can hardly believe that this is Ireland.”



“Quitting [the Glens of Antrim], I had to cross the mountains to get to the interior, and I stopped at Brushin [the translator inserts “Broughshane” in a footnote], where most of the inhabitants are Presbyterians.

One could hardly imagine that he is among the same people.

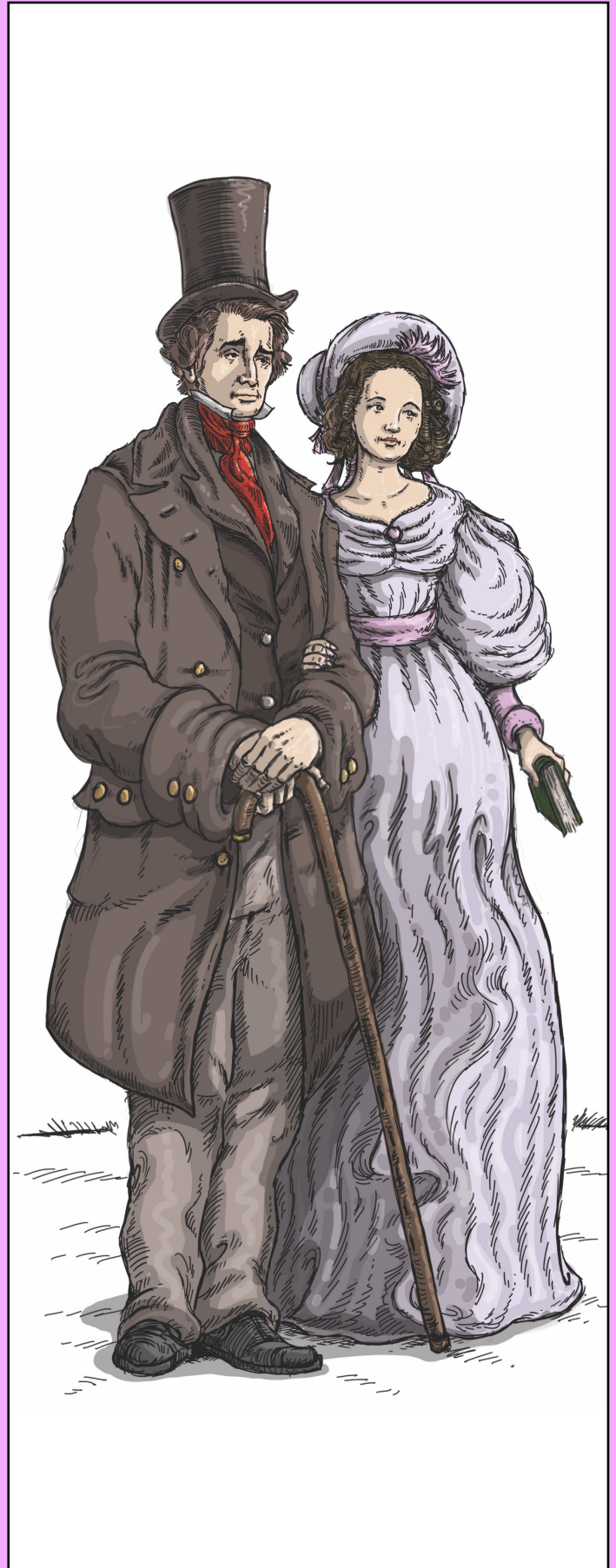
The way of speaking, and even of dressing, is much more Scotch than Irish. Belfast has almost entirely the look of a Scotch town, and the character of the inhabitants has considerable resemblance to that of the people of Glasgow.”

Episode 4: Samuel Carter and Anna Maria Hall, 1843

“Soon after entering the county of Down, we began to feel we were in another country; in a district, at least, where the habits as well as the looks of the people were altogether different from those to which we had been accustomed.

Both men and women wore neat and well-mended clothes. Tartan shawls, ribands, and even waistcoats, intimated our close approximation to the Scottish coast.

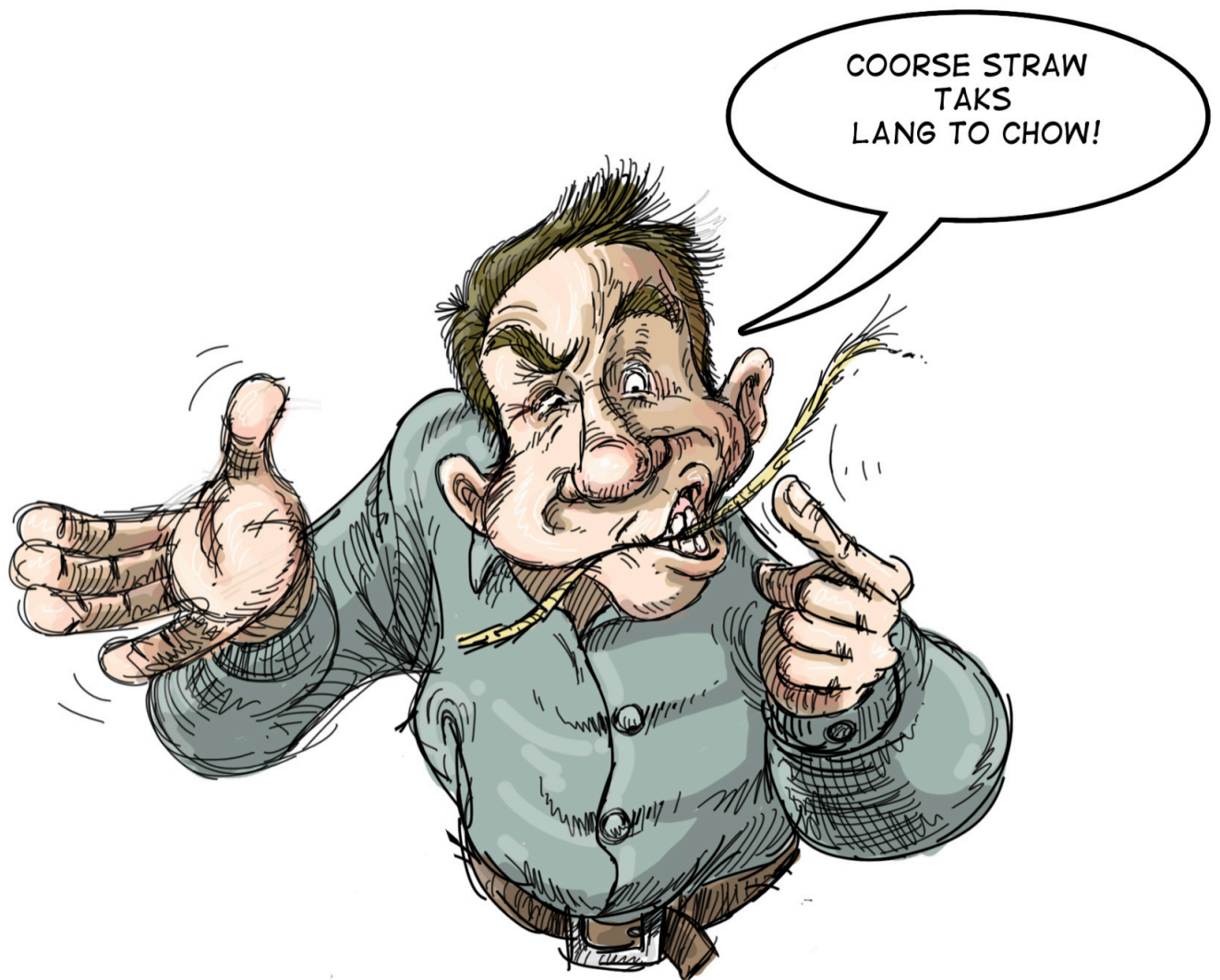
We met a little rosy girl, and her replies to our questions proved that we had left behind us the soft, woolly brogue of the south, and should, for some time at all events, hear nothing but the hard, dry rasping of the Scottish accent...”



Episode 6:

T.C.'s article about Ulster and its people, 1876

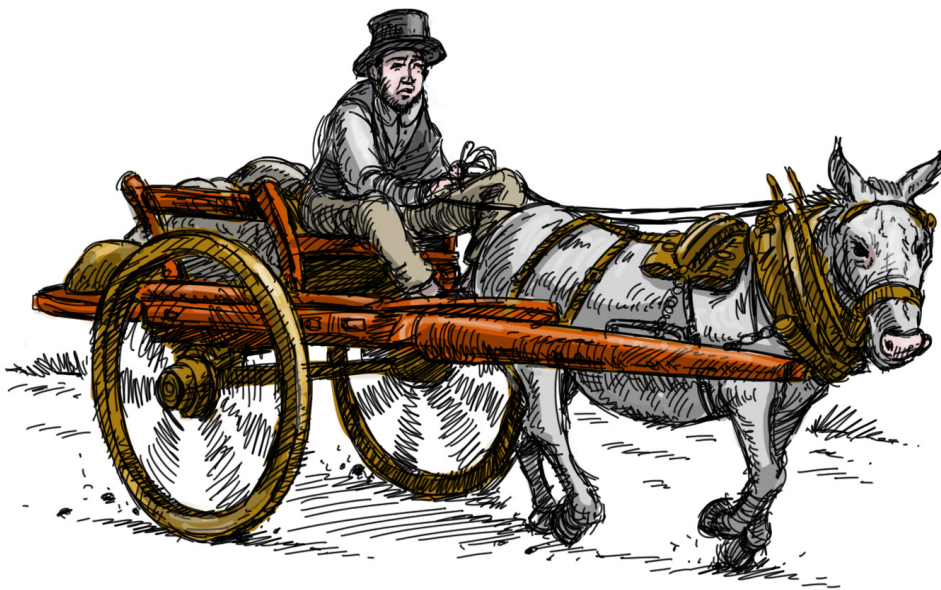
“Ulstermen have been described as a mongrel community. This is true in a sense. They are neither Scotch, English, nor Irish, but a mixture of all three; and they are an ingredient in the Irish population distinguished by habits of thought, character, and utterance entirely unlike the people who fill the rest of the island...”



“The Ulsterman usually pronounces I ‘a’ or ‘aw,’ as ‘a will’ for ‘I will;’ he says ‘aye’ when he means ‘yes;’ ... while he uses a whole heap of words and expressions borrowed evidently from the Scotch, such as brash, wheen, speel, sleekit, sevendible, scringe, bing, skelly, farl, thraw, curnaptious, dotther, thole, boke, dunsh, oxther, coggle, sheugh, stour, footer, jeuk, floosther, sthroop, dwine, cowp, flype, thon (yon), corp (corpse), dixenary, girn, wumman, umberell.”

Episode 7: John Harrison, 1888

“It is strange for any man who is accustomed to walk through the southern districts of Scotland, and to meet the country people going about their daily work... to cross into Ireland and wander through the country roads of Down or Antrim. He... cannot feel as if he were away from his own kith and kin.”



“The men who are driving the carts are like the men at home; ... the signs of the little shops in the villages bear well-known names — Paterson, perhaps, or Johnstone, or Sloan; the boy sitting on the “dyke” with nothing to do, is whistling “A man's a man for a’ that”(1)... The want of strangeness in the men and women is what strikes him as so strange.”

(1) A well-known song by Robert Burns.

Episode 8: The Scotch-Irish Congress, 1889

“There came over [...] along with [the early settlers], the religious and educational methods of Scotland. John Knox had established a system of schools, so that every minister had a hand in teaching during some part of his career, and every boy, however poor, had before him the opportunity of gaining education up to his ability. The church and the school went together, as both of the people and for the people.”



“No Irish colleges welcomed these boys, as the only Irish university, though at first it was started under Scottish teachers, was soon closed against their characteristic faith.”

“The Scotch-Irish lads, after their school training was completed, had to go on foot to the seaside, whence they embarked on a packet for Scotland, and again went afoot in groups to Glasgow or Edinburgh University, whence they were sent back, in the course of a few years, with the university diploma.”

